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The holy Byble,

conteynyng the olde Teſtament and the newe.

Set foorth by auctoritie

Search the ſcriptures, for in them ye thinke ye haue eternal lyfe: and they are they whiche teſtifie of me. Iohn.5.verſe.39.

¶ *Imprinted at London,* by Gerard Dewes.

God ſaue the Queene.

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William

¶ A Preface into the Byble following.

OF al the ſentences pronounced by our ſauiour Chriſte in his whole doctrine, none is more ſerious, or more worthie to be borne in remembraunce, than that which he ſpake openly in his Goſpell, ſaying, Scrutamini ſcripturas, quia vos putatis in ipſis vitam æternam habere, & ille ſunt quæ teſtimonium perhibent de me. Search ye the ſcriptures, for in them ye thynke to haue eternall lyfe, and thoſe they be which beare witneſſe of me. Theſe wordes were firſt ſpoken vnto the Iewes by our ſauiour, but by hym in his doctrine ment to all: for they concerne all, of what nation, of what tongue, of what profeſſion ſoeuer any man be. For to all belongeth it to be called vnto eternall lyfe, ſo many as by the witneſſe of the ſcriptures deſire to finde eternall lyfe. No man, woman, or chylde, is excluded from this ſaluation, and therefore to euery of them is this ſpoken propoſitionally yet, and in their degrees and ages, and as the reaſon and congruitie of their vocation may aſke. For not ſo lyeth in charge to the worldly artificer to ſearche, or to any other priuate man ſo exquiſitely to ſtudie, as it lieth to the charge of the publike teacher to ſearch in the ſcriptures, to be the more able to walke in the houſe of God (whiche is the Churche of the liuyng God, the piller and ground of trueth) to the eſtabliſhyng of the true doctrine of the ſame, and to the impugnyng of the falſe. And though whatſoeuer difference there may be betwixt the preacher in office, and the auditour in his vocatiõ, yet to both is it ſayd, Search ye the ſcriptures, whereby ye may finde eternal life, and gather witneſſes of that ſaluation which is in Chriſt Ieſus our Lorde. For although the prophete of God Moſes, biddeth the kyng when he is once ſet in the throne of his kyngdome, to deſcribe before his eyes the volume of Gods lawe, accordyng to the example which he ſhould receiue of the prieſts of the Leuitical tribe, to haue it with him, and to reade in it all the dayes of his life, to the ende that he might learne to feare the Lord his God, & to obſerue his lawes, that his hart be not aduaunced in pryde ouer his brethren, not to ſwarue eyther on the right hande, or on the left: yet the reaſon of this precept, for that it concerneth all men, may reaſonably be thought to be commaunded to all men, and all men may take it to be ſpoken to themſelfe in their degree. Though almightie God himſelf ſpake to his captayne Ioſue in preciſe wordes, Non recedat volumen legis huius ab ore tuo, ſed meditaberis in eo diebus ac noctibus. &c. Let not the volume of this booke depart from thy mouth, but muſe therin both dayes and nights, that thou mayeſt keepe and performe all things which be written in it, that thou mayeſt direct wel thy way, and vnderſtand the ſame: yet alwel ſpake almightie God this precept to all his people in the directions of theyr wayes to himwarde, as he ment it to Ioſue: For that he hath care of all, be accepteth no mans perſon, his will is that all men ſhould be ſaued, his wyl is that al men ſhould come to the way of truth. How could this be more conueniently declared by God to man, than when Chriſt his welbeloued ſonne our moſt louing ſauiour, the way, the trueth, & the life of vs al, did byd vs openly Search the ſcriptures, aſſuryng vs herein to finde eternal life, to finde ful teſtification of al his graces & benefites towards vs in the treaſure therof? Therefore it is moſt conuenient that we ſhould al ſuppoſe that Chriſte ſpake to vs al in this his precept of ſearching the ſcriptures. If this celeſtial doctour (ſo authorized by the father of heauen, and commaunded as his onely ſonne to be heard of vs all) biddeth vs buſily to Search the ſcriptures: of what ſpirite can it proceede to forbidde the readyng and ſtudying of the ſcriptures? If the groſſe Iewes vſed to reade them, as ſome men thinke that our ſauiour Chriſte did ſhew by ſuch kinde of ſpeaking, their vſage, with their opinion they had therein to finde eternal life, & were not of Chriſt rebuked or diſproued, eyther for their ſearchyng, or for the opinion they had, how ſuperſtitiouſly or ſuperficially ſoeuer ſome of them vſed to expend the ſcriptures: How much more vnaduiſedly do ſuche as boaſt them ſelfe to be eyther Chriſtes vicars, or be of his garde, to loth chriſten men from readyng, by their couert ſlaũderous reproches of the ſcriptures, or in theyr authoritie by lawe or ſtatute to contract this libertie of ſtudying the worde of eternal ſaluation? Chriſte calleth them not onely to the ſingle readyng of ſcriptures (ſayth Chryſoſtome) but ſendeth them to the exquiſite ſearchyng of them, for in them is eternall lyfe to be found, and they be (ſayth himſelf) the witneſſe of me: for they declare out his office, they com-

Iohn.5.

1.Tim.3.

Deut.17.

Ioſue.1.

1.Pet.5. Epheſ.6. 1.Tim.2. Iohn.14.

Mat.17.

mende his benevolence toward vs, they recorde his whole workes wrought for vs to our saluation. Antichrist therfore he must be, that vnder whatsoeuer colour would giue contrarie precept or counsayle, to that which Christe did giue vnto vs. Very litle do they resemble Christes louyng spirite mouing vs to search for our comfort, that will discourage vs from such searchyng, or that woulde wish ignorance and forgetfulnesse of his benefite to raygne in vs, so that they might by our ignorance raigne the more frankely in our consciences, to the daunger of our saluation. Who can take the light from vs in this miserable vale of blindnesse, and meane not to haue vs stumble in the pathes of perdition to the ruine of our soules? who will enuie vs this bread of lyfe prepared and set on the table for our eternal sustenance, and meane not to famishe vs, or in steede therefor, with their corrupt traditions and doctrines of man, to infect vs? Al the whole scripture, saith the holy Apostle saint Paul, inspired from God aboue, is profitable to teache, to reprowue, to reformne, to instruct in righteousnesse, that the man of God may be sound and perfect, instructed to euery good worke.

Pſal.22.

2.Tim.3.

Search therfore good reader (on Gods name) as Christ biddeth thee, the holy scripture, wherin thou mayest finde thy saluation: Let not the volume of this booke (by Gods owne warrant) depart from thee, but occupie thy selfe therein, in the whole iourney of this thy worldly pylgrimage, to vnderstand the way how to walke rightly before him al the dayes of thy life. Remember that the prophete Dauid pronounceth him the blessed man whiche will muse in the lawe of God both day and night, remember that he calleth him blessed which walketh in the way of the Lord, which wil search diligently his testimonies, and will in theyr whole hart seeke the same. Let not the couert suspitious insinuations of the aduersaries driue thee from the search of the holy scripture, eyther for the obscuritie which they say is in them, or for the inscrutable hidden mysteries they talke to be comprysed in them, or for the strangenesse and homelynesse of the phrases they would charge Gods booke with. Christ exhorteth thee therefore the rather for the difficultie of the same, to searche them diligently. Saint Paul willeth thee to haue thy senses exercised in them, and not to be a chylde in thy senses, but in malice. Though many things may be difficule to thee to vnderstand, impute it rather to thy dull hearyng and readyng, than to thinke that the scriptures be insuperable, to them whiche with diligent searchyng labour to discerne the euill from the good. Onely search with an humble spirite, aske in continual prayer, seeke with puritie of life, knocke with perpetual perseuerance, and crye to that good spirite of Christ the comforter: and surely to euery such asker it will be giuen, suche searchers must needes finde, to them it wyl be opened. Christe himselfe wil open the sense of the scriptures, not to the proude, or to the wise of the world, but to the lowly and contrite in hart: for he hath the key of Dauid, who openeth, and no man shutteth, who shutteth, and no man openeth. For as this spirite is a benigne and a liberal spirite, and wil be easily founde of them whiche will early in carefulnesse ryse to seeke him, and as he promiseth he wil be the comforter from aboue to teach vs, and to leade vs into all the wayes of trueth, if that in humilitie we bowe vnto him, denying our owne natural senses, our carnal wittes and reasons: so is he the spirite of puritie and cleannesse, & will receede from him whose conscience is subiect to filthynesse of life. Into such a soule this heauenly wisedome will not enter, for al peruerse cogitations will separate vs from God: & then how busily soeuer we search this holy table of the scripture, yet wil it then be a table to such to theyr owne snare, a trap, a stumblyng stocke, and a recompence to themselfe. We ought therfore to search to finde out the trueth, not to oppresse it, we ought to seeke Christe, not as Herode did, vnder the pretence of worshippyng him to destroy hym, or as the Pharisees searched the scriptures to disprone Christe, and to discredite him, and not to folow him: but to embrace the saluation whiche we may learne by them. Nor yet is it inough so to acknowledge the scriptures as some of the Iewes did, of the holyest of them, who vsed such diligence, that they could number precisely, not onely euery verse, but euery worde and syllable, how oft euery letter of the alphabet was repeated in the whole scriptures: they had some of them such reuerence to that booke, that they would not suffer in a great heape of bookes, any other to lay ouer them, they would not suffer that booke to fall to the ground as nigh as they could, they would costly bind the bookes of holy scriptures, and cause them to be exquisitely and ornately written. Which deuotion yet though it was not to be discommended, yet was it not for that intent why Christe commended the scriptures, nor they therof alowed before God: For they dyd not call vpon God in a true fayth, they were not charitable to theyr neyghbours, but in the middest of all this deuotion, they dyd steale, they were adulterers, they were slaunderers and backbyters, euen muche lyke many of our Christian men and women now a dayes, who glory much that they reade the scriptures, that they search them and loue them, that they frequent the publique sermons in an outward shewe of al honestie and perfection, yea they can pyke out of the scriptures vertuous sentences and godly precepts to lay

Matth.7.

Matth.11.

Esai.61.

1.Cor.12.

Apoc.3.

Sapi.1.

Iob.14.

Sapi.1.

Pſal.68.

before

before other men. And though these maner of men do not much erre fro suche searchyng and studying, yet they see not the scope and the pryncipall state of the scriptures, whiche is, as Christ declareth it, to find Christ as theyr sauiour, to cleaue to his saluation and merites, to be brought to the lowe repentance of theyr liues, and to amende themselfe, to rayse vp their fayth to our sauiour Christe, so to thynke of hym as the scriptures dow testifie of hym. These be the principall caules why Christe dyd sende the Iewes to search the scriptures: for to this ende were they written, sayth S. John, Hæc scripta sunt vt credatis, & vt credentes vitam habeatis æternam. Iohn.20.
These were written to this intent, that ye should beleeue, & that through your beliefe ye shoulde haue euerlastyng lyfe.

And here good reader, great cause we haue to extol the wonderous wisedome of God, and with great thankes to prayse his prouidence, considering howe he hath preserued and renewed from age to age by special miracle, the incomparable treasure of his Church. For first he did inspire Moses, as John Chrysostome doth testifie, to wryte the stonie tables, and kepte him in the mountayne fourtie dayes to gyue him his lawe: after him he sent the prophetes, but they suffered many thousand aduersities, for battailes did folow, al were slayne, al were destroyed, bookes were brent vp. He then inspired agayne another man to repayre these miraculous scriptures, (I was I meane, who of their leauynges set them agayne together: after that, he prouided that the seuentie interpreters shoulde take them in hand: at the last came Christ himself, the Apostles dyd receyue them, and spread them throughout all nations. Christe wrought his miracles and wonders: and what folowed? after these great volumes the Apostles also did wryte, as S. Paul doth say, These be written to the instruction of vs that be come into the end of the worlde: and Christe doth say, Ye therefore erre, bycause ye know not the scriptures, nor the power of God: and Paul dyd say, Let the worde of Christ be plentifull among you: and agayne sayth Dauid, Oh how sweete be thy wordes to my throte: he sayde not to my hearyng, but to my throte, aboue the hony or the hony combe to my mouth. Yea Moses sayth, Thou shalt meditate in them euermore, when thou ryselt, when thou sittest downe, when thou goest to sleepe, continue in them he sayth? and a thousande places more. And yet after so many testimonies thus spoken, there be some persons that do not yet so much as know what the scriptures be: whereupon nothing is in good state amongst vs, nothyng worthyly is done amongst vs. In this whiche pateyne to this life, we make very great hast, but of spiritual goodes we haue no regard. Thus farre Iohn Chrysostome. It must needes signifie some great thing to our vnderstāding, that almightie God hath had such care to prescribe these bookes thus vnto vs: I say, not prescribe them only, but to maintayne them, and defend them agaynst the malignitie of the deuyl and his ministers, who alway went about to destroy them: and yet coulde these neuer be so destroyed, but that he would haue them continue whole and perfect to this day, to our singular comfort and instruction, where other bookes of mortal wise men haue perished in great numbers. It is recorded that Ptolomeus Philadelphus kyng of Egypt, had gathered together in one librarie at Alexandria by his great cost and diligence, seuen hundred thousand bookes, whereof the principal were the bookes of Moses, whiche reserued not much more than by the space of two hundred yeeres, were all brent, and consumed in that battayle, when Cesar restored Cleopatra agayne after hyr expulsion. At Constantinople perished vnder Zenon by one common fire, a hundred and twentie thousand bookes. At Rome when Lucius Aurel. Antonius dyd raygne, his notable librarie by a lightnyng from heauen was quite consumed: yea it is recorded that Gregorie the first, dyd cause a librarie of Rome conteyning onely certaine Paynims workes to be burned, to thintent the scriptures of God shoulde be more read and studied. What other great libraries haue there bene consumed but of late dayes? And what libraries haue of old throughout this realme almost in euery Abbey of the same, bene destroyed at sundry ages, besides the losse of other mens priuate studies, it were to long to rehearse. Wherupon seyng almightie God by his deuine prouidence, hath preserued these bookes of the scriptures safe and sounde, and that in their native languages they were first written, in the great ignorance that raygned in these tongues, and contrary to all other casualties chanced vpon all other bookes, in maugre of all worldly wittes, who would so faine haue had them destroyed, and yet he by his mightie hand, would haue them extant as witnesses and interpreters of his will towarde mankynde: we may some see cause inough reuerently to embrace these deuine testimonies of hys will, to studie them, and to searche them, to instruct our blynde nature so sore corrupted and fallen from the knowledge in whiche firste wee were created. Yet hauyng occasion giuen somewhat to recouer our fall, and to returne againe to that deuine nature wherein we were once made, and at the last to be inheritours in the celestiall habitation with God almightie, after the ende of our mortalitie here brought to his vsse agayne: These bookes I say beyng of suche estimation and authoritie, so muche reuerenced

Iohn.20.
Hebr.5.
1.Cor.10.
Matth.22.
Colos.3.
Psal.119.
Deut.16.
Iohannes Sarisberi. In policratico. lib. 8. cap. 19.
VV. de regibus.

of them who had any meane taſt of them, could neuer be put out of the way, neyther by the ſpite
Galfri de Mon. of any tyrant, as that tyrãt Maximian deſtroyed all the holy ſcriptures whereſoeuer they could be founde, and burnt them in the middeſt of the market, neyther the hatred eyther of any Porphirian philoſopher or Rhethoritian, neyther by the enuie of the Romaniſtes, & ſuche hypocrites, who from tyme to tyme dyd euer barke agaynſt them, ſome of them not in open ſorte of condemnation: but more cunnyngly vnder ſuttle pretences, for that as they ſay, they were ſo harde to vnderſtande, and ſpecially for that they affirme it to be a perillous matter to tranſlate the text of the holy ſcripture, and therefore it can not be well tranſlated. And here we may beholde the endeuour of ſome mens cauillations, who labour all they can to ſlaunder the tranſlatours, to finde faulte in ſome wordes of the tranſlation: but them ſelfe wyll neuer ſet penne to the
Tho. Arundel in concilio apud Oxon. an. 1407. articulo. 7. booke, to ſet out any tranſlation at all. They can in theyr conſtitutions prouincial, vnder payne of excommunication, inhibite al other men to tranſlate them without the ordinaries or the prouincial counſayle agree therevnto: But they wyll be well ware neuer to agree or to gyue counſayle to ſet them out. Whiche their ſuttle compaſſe in effect, tendeth but to bewray what inwardly they meane, if they coulde bryng it about, that is, vtterly to ſuppreſſe them: beyng in this theyr iudgement farre vnlyke the olde fathers in the primatiue Churche, who hath exhorted indifferently all perſons, aſwell men as women, to exerciſe themſelues in the ſcriptures, whiche by S. Hieroms authoritie, be the ſcriptures of the people. Yea they be farre vnlyke theyr olde forefathers that haue ruled in this realme, who in theyr tymes, and in diuers ages, dyd their diligence to tranſlate the whole bookes of the ſcriptures, to the erudition of the laytie, as yet at this day be to be ſeene diuers bookes tranſlated into the vulgar tongue, ſome by kings of the realme, ſome by Biſhops, ſome by Abbots, ſome by other deuoute godly fathers: ſo deſirous they were of olde tyme to haue the lay ſorte edified in godlyneſſe by readyng in their vulgar tongue, that very many bookes be yet extant, though for the age of the ſpeach and ſtrangeneſſe of the charect of many of them almoſt worne out of knowledge. In whiche bookes may be ſeene euidently how it was vſed among the Saxons, to haue in theyr churches read the foure Goſpels, ſo diſtributed and pyked out in the body of the euangeliſtes bookes, that to euery ſunday and feſtiual day in the yeere, they were ſorted out to the common miniſters of the Churche in theyr common prayers to
1. Pet. 1. be read to their people. Now as of the moſt ancient fathers the prophets, S. Peter teſtifieth that theſe holy men of God had the impulſiõ of the holy ghoſt, to ſpeake out theſe diuine teſtimonies: ſo it is not to be doubted, but that theſe latter holy fathers of the engliſh church, had the impulſiõ
Actes. 17. of the holy ghoſt, to ſet out theſe ſacred bookes in their vulgar language, to the edification of the people, by the helpe whereof they might the better folow the example of the godly Chriſtians, in the beginnyng of the Churche, who not onely receyued the worde with all readineſſe of harte, but alſo did ſearch diligently in the ſcriptures, whether the doctrine of the Apoſtles were agree-
1. Pet. 1. able to the ſame ſcriptures. And theſe were not of the raſcal ſort (ſayth the diuine ſtorie) but they
Augu. contra epiſtolã Parmeniani. were of the beſt and of moſt noble birth among the Theſſalonians, Birrhenſes by name. Yea
Hieronimus. the prophets themſelues in theyr dayes, writeth S. Peter, were diligent ſearchers to inquire out
Tertul. de doctri. chriſtiana. this ſaluation by Chriſte, ſearchyng when and at what article of tyme this grace of Chriſtes diſpenſatiõ ſhould appeare to the world. What meant the fathers of the church in their writings,
Chryſoſt. in Matth. Hom. 49. but the aduauncing of theſe holy bookes, where ſome do attribute no certaynte of vndoubted veritie, but to the canonical ſcriptures? Some do affirme it to be a fooliſhe raſhe boldneſſe to beleeue him, who proueth not by the ſcriptures that whiche he affirmeth in his worde. Some dow accurſe al that is deliuered by tradition, not found in the legal and euangelical ſcriptures. Some
Baſilius. ſay that our fayth muſte needes ſtagger, if it be not grounded vpon the authoritie of the ſcripture. Some teſtifieth that Chriſt and hys Churche ought to be auouched out of the ſcriptures, &
Hieronimus. do contende in diſputation, that the true Church can not be knowen, but onely by the holy ſcriptures: For al other thyngs (ſayth the ſame author) may be found among the heretikes. Some
1. Pet. 1. affirme it to be a ſinfull tradition that is obtruded without the ſcripture. Some plainely pronounce, that not to knowe the ſcriptures, is not to know Chriſte. Wherefore let men extoll out the Churche practiſes as highly as they can, and let them ſet out their traditions and ruſtomes, theyr deciſions in Synodes and counſayles, with vaunting the preſence of the holy ghoſt among them really, as ſome dothe affirme it in theyr writyng, let theyr grounded and theyr demonſtrations, theyr fundations, be as ſtable and as ſtrong as they blaſe them out: Yet wyll we be bolde to ſay with ſayut Peter, Habemus nos firmiorem ſermonem propheticum. We haue for our part a more ſtable ground, the prophetical wordes (of the ſcriptures) and doubt not to be cõmended therfore of the ſame S. Peter with theſe wordes: Cui dum attenditis ſeu lucernæ apparenti in obſcuro loco, recte facitis donec dies illuceſcat, &c. Wherunto ſayth he, while ye do attend as to a light ſhining in a darke place, ye do wel, vntil the day light appeare, & til ỹ bright

ſtarre

ſtarre do ariſe into our heartes. For this we knowe, that all the prophetical ſcripture ſtandeth not in any priuate interpretation of vaine names, of ſeuerall Churches, of catholike and vniuerſall Seas, of ſingular and wilfull heades, whiche will chalenge by cuſtome all deciſion to perteyne to them onely, who by working ſo much for their vaine ſuperiority, that they be not aſhamed nowe to be of that number, Qui dixerunt, linguam noſtram magnificabimus, labia noſtra a nobis ſunt, quis noſter dominus eſt? Which haue ſayd, with our tongue wil we preuaile, we are they that ought to ſpeake, who is Lorde ouer vs? And while they ſhall thus contend for their ſtraunge claymed authoritie, we will proceede in the reformation begunne, and doubt no more, by the helpe of Chriſt his grace, of the true vnitie to Chriſtes catholike Church, and of the vprightneſſe of our fayth in this prouince, than the Spaniſh clergie once gathered togither in counſayle (onely by the commaundement of their king, before which time the Pope was not ſo acknowledged in his authoritie which he nowe claymeth) I ſay as ſurely dare we truſt, as they did truſt of their fayth and vnitie. Yea no leſſe confidence haue we to profeſſe that, which the fathers of the vniuerſall counſayle at Carthage in Affrike, as they wryte themſelfe, did profeſſe in their Epiſtle written to Pope Celeſtine, laying before his face the foule corruption of himſelfe (as two other of his predeceſſours did the like errour) in falſifying the canons of Nicene counſaile, for his wrong chalenge of his newe claymed authoritie: Thus wryting. Prudentiſsime enim iuſtiſsimeque prouiderunt (Nicena & Affricana decreta) quæcunque negotia in ſuis locis (vbi ſunt orta) finienda, nec vnicuique prouinciæ gratiam ſancti ſpiritus defuturam, qua æquitas a Chriſti ſacerdotibus & prudenter videatur, & conſtantiſsime teneatur, maxime, quia vnicuique conceſſum eſt, ſi iudicio offenſus fuerit cognitorum, ad conſilia ſuæ prouinciæ, vel etiam vniuerſale prouocare. That (the Nicene and Affricane decrees) haue moſt prudently and iuſtly prouided for all maner of matters to be ended in their territories, where they had their beginning, and they truſted, that not to any one prouince ſhould want the grace of the holy ghoſt, wherby both the truth or equitie might prudently be ſeene of the chriſtian prelates of Chriſt, and might be alſo by them moſt conſtantly defended, ſpecially for that it is graunted to euery man (if hee bee greeued) by the iudgement of the cauſe once knowne, to appeale to the counſayles of his owne prouince, or elſe to the vniuerſall. Except there be any man, which may beleeue that our Lorde God would inſpire the righteouſneſſe of examination to any one ſingular perſon, and to denie the ſame to prieſtes gathered togither into counſaile without number. &c. And there they do require the biſhop of Rome to ſende none of his clearkes to execute ſuch prouinciall cauſes, leaſt elſe, ſay they, mought be brought in the vaine pride of the worlde into the Church of Chriſt. In this antiquitie may we in this chriſtian catholike Church of Englande repoſe our ſelfe, knowing by our owne annales of auncient recorde, that king Lucius, whoſe conſcience was mucht troubled with the myracles which the ſeruants of Chriſt wrought in dyuers nations, therevpon being in great loue with the true fayth, ſent vnto Eleutherius then Biſhop of Rome, requyring of him the chriſtian religion. But Eleutherius did redily giue ouer that care to king Lucius in his Epiſtle, for that the king, as he wryteth, the vicar of God in his owne kingdome, and for that he had receyued the faith of Chriſt, and for that he had alſo both teſtaments in his realm, he wylled hym to draw out of them by the grace of God, and by the counſayle of his wiſe men, his lawes, and by that lawe of God to gouerne his Realme of Britaine, and not ſo much to deſire the Romaine and Emperours lawes, in the which ſome default might be founde, ſayth he, but in the lawes of God nothing at all. With which anſwere the Kings Legates, Eluanus, and Medwinus ſent as meſſengers by the king to the Pope, returned to Britayne againe, Eluanus being made a Byſhop, and Medwine allowed a publike teacher: who for the eloquence and knowledge they had in the holy ſcriptures, they repayred home againe to king Lucius, and by their holy preachings, Lucius and the noble men of the whole Britanie receyued their Baptiſme. &c. Thus farre in the ſtorie. Nowe therefore knowing and beleeuing wyth Saint Paul, Quod quæcunque præſcripta ſunt, ad noſtram doctrinam præſcripta ſunt, vt per patientiam & conſolationem ſcripturarum ſpem habeamus: Whatſoeuer is afore written, is written before for oure inſtruction, that wee throughe the patience and comfort of Scriptures might haue hope: the onely ſurety to our fayth and conſcience, is to ſticke to the Scriptures. Wherevpon while this eternall worde of God be our rocke and ancker to ſticke vnto, we will haue patience with all the vaine inuentions of men, who labour ſo highly to magnifie their tongues, to exalt themſelues aboue all that is God. We will take comfort by the holy ſcriptures againſt the maledictions of the aduerſaries, and doubt not to nouriſhe our hope continually therewith, ſo to liue and die in this comfortable hope, and doubt not to perteyne to the elect number of Chriſtes Church, how farre ſo euer we be excommunicated out of the ſinagogue of ſuch, who ſuppoſe themſelues to be the vniuerſal Lordes of all the worlde, Lordes of our fayth

Pſal. 11.

Conſilium Braccar. ſecundum.

Inter leges Edwardi.

Ex archiuis de ſtatu landauenſis eccleſie, in vita archiepiſcopa Dubritii & in I. Capgra. Rom. 15.

And yet may it be true that W. of Malsberie writeth, that Phaganus and Deruuianus were ſent after (as coadiutors) with theſe learned men to the preaching of the Goſpel, which was neuer extinguiſhed in Britanie, from Ioſeph of Arimathea his time, as to S. Auſten the firſt Biſhop of Canterberie, they do openly auouch.

and conſciences, at pleaſure. Finally, to commende further vnto thee good reader the cauſe in part before intreated, it ſhall be the leſſe needfull, hauing ſo nigh followed that learned preface, which ſometime was ſet out by the diligence of that godly father Thomas Cranmer, late Biſhop in the ſea of Canterburie, which he cauſed to be prefixed before the tranſlation of that Bible that was then ſet out. And for that the copies thereof be ſo waſted, that very many Churches do want their conuenient Bybles, it was thought good to ſome well diſpoſed men, to recogniſe the ſame Byble againe into this fourme as it is now come out, with ſome further diligence in the printing, and with ſome more light added, partly in the tranſlation, and partly in the order of the text, not as condemning the former tranſlation, which was followed moſtly of any other tranſlation, excepting the originall text, from which as little variance was made as was thought meete to ſuch as toke paynes therein: deſyring thee good reader if ought be eſcaped, eyther by ſuch as had the expending of the bookes, or by the ouerſight of the Printer, to correct the ſame in the ſpirite of charitie, calling to remembrance what diuerſitie hath beene ſeene in mens iudgements in the tranſlation of theſe bookes before theſe dayes, though all directed their labours to the glorie of God, to the edification of the Churche, to the comfort of their chriſtian brethren, and alwayes as God did further open vnto them, ſo euermore deſirous they were to reforme their former humane ouerſights, rather than in a ſtubborne wilfulneſſe to reſiſt the gyft of the holy ghoſt, who from tyme to time is reſident as that heauenly teacher and leader into al truth, by whoſe direction the Church is ruled and gouerned. And let all men remember in them ſelfe howe errour and ignorance is created wyth oure nature: let frayle man confeſſe wyth that great wiſe man, that the cogitations and inuentions of mortall men be verie weake, and our opinions ſone deceyued: For the bodie ſo ſubiect to corruption doeth oppreſſe the ſoule, that it can not aſpire ſo high as of dutie it ought. Men we be all, and that which we know, is not the thouſande part of that we knowe not. Wherevpon ſayth ſaint Auſten, otherwiſe to iudge than the truth is, this temptation ryſeth of the frayltie of man. A man ſo to loue and ſticke to his owne indgement, or to enuie his brothers, to the perill of diſſoluing the chriſtian communion, or to the peril of ſchiſme, and of hereſie, this is diabolicall preſumption: but ſo to iudge in euery matter as the truth is, this belongeth onely to the angelicall perfection. Notwithſtanding good reader, thou mayeſt be well aſſured nothing to be done in this tranſlation eyther of malice or wilfull meaning, in altering the text, eyther by putting more or leſſe to the ſame, as of purpoſe to bring in any priuate iudgement by falſification of the words, as ſome certain men haue bene ouerbolde ſo to doe, little regarding the maieſtie of God his ſcripture: but ſo to make it ſerue to their corrupt errour, as in alledging the ſentence of ſaint Paul to the Romanes the ſixth, one certaine writer to proue his ſatiſfaction, was bolde to turne the worde of Sanctificationem, into the worde of Satisfactionem, Thus. Sicut exhibuimus antea membra noſtra ſeruire immunditiæ & iniquitati, ad iniquitatem: ita deinceps exhibeamus membra noſtra ſeruire iuſtitiæ in ſatisfactionem. That is, As we haue giuen our members to vncleanneſſe, from iniquitie to iniquitie: euen ſo from henceforth let vs giue our members to ſerue righteouſneſſe into ſatiſfaction: where the true worde is, into ſanctification. Euen ſo likewiſe for the aduantage of his cauſe, to proue that men maye haue in their prayer fayth vpon ſaints, corruptly alledgeth ſaint Paules text, ad Philemonem. Thus, Fidem quam habes in domino Ieſu & in omnes ſanctos, leauing out the worde, Charitatem, which woulde haue rightly bene diſtributed vnto Omnes ſanctos. As fidem vnto in domino Ieſu. Where the text is, Audiens charitatem tuam & fidem quã habes in domino Ieſu, & in omnes ſanctos. &c. It were to long to bring in many examples as may be openly found in ſome mens writings in theſe dayes, who would be counted the chiefe pillers of the catholike fayth, or to note how corruptly they of purpoſe abuſe the text to the commoditie of their cauſe. What maner of tranſlation may men thinke to looke for at their handes, if they ſhoulde tranſlate the ſcriptures to the comfort of Gods elect, which they neuer did, nor be not like to purpoſe it, but be rather ſtudious onely to ſeeke quarels in other mens wel doings, to picke fault where none is: and where any is eſcaped through humane negligence, there to crie out wyth theyr tragicall exclamations, but in no wiſe to amende by the ſpirite of charitie and lenitie that which might be more apily ſet. Wherevpon for frayle man (compaſſed him ſelfe wyth infirmitie) it is moſt reaſonable not to be to ſeuere in condemning his brothers knowledge or diligence, where he doth erre, not of malice, but of ſimplicitie, and ſpecially in handling of theſe ſo diuine bookes, ſo profounde in ſenſe, ſo farre paſſing our naturall vnderſtanding. And with charitie it ſtandeth, the Reader not to be offended with the diuerſitie of tranſlatours, nor with the ambiguitie of tranſlations: For as ſaint Auſten doth witneſſe, by Gods prouidence it is brought about, that the holy ſcriptures whiche bee the ſalues for euery mans ſore, though at the firſt they came from one language, and therby might haue bene ſpread to the whole worlde:

Eccle.9. Sapi.9.

De doctri. chriſtia.

Hoſius in confeſsione catholicæ fidei, de Sacr. penitentiæ. Idem Hoſius de Spe & oratione.

De doctri. chriſti. lib.2. cap.5.

now

nowe by diuerſitie of many languages, the tranſlatours ſhould ſpread the ſaluation (that is conteyned in them) to al nations by ſuch wordes of vtterance, as the reader might perceiue the mind of the tranſlatour, and ſo conſequently to come to the knowledge of God his wil and pleaſure. And though many raſh readers be deceyued in the obſcurities and ambiguities of their tranſlations, while they take one thing for another, and while they vſe much labour to extricate themſelues out of the obſcurities of the ſame: yet I thinke (ſayeth he) this is not wrought without the prouidence of God, both to tame the proude arrogancie of man by his ſuch labour of ſearching, as alſo to keepe his minde from lothſomneſſe and contempt, where if the ſcriptures vniuerſally were to eaſie, he woulde leſſe regarde them. And though (ſayeth he) in the primitiue Church the late interpreters which did tranſlate the ſcriptures, be innumerable, yet wrought this rather an helpe, than an impediment to the readers, if they be not too negligent. For, ſayeth he, diuerſe tranſlations haue made many tymes the harder and darker ſentences, the more open and plaine: So that of congruence, no offence can iuſtly be taken for this new labour, nothing preiudicing any other mans iudgement by this doing, nor yet hereby profeſſing this to be ſo abſolute a tranſlation, as that hereafter might follow none other that might ſee that which as yet was not vnderſtanded. In this poynt it is conuenient to conſider the iudgement that Iohn once Biſhop of Rocheſter was in, who thus wrote: It is not vnknowne, but that many things Articulo.17. cont. Luth. hath bene more diligētly diſcuſſed, and more clearely vnderſtanded by the wittes of theſe latter dayes, aſwell concerning the Goſpels as other ſcriptures, than in olde time they were. The cauſe whereof is (ſayth he) for that to the olde men the yce was not broken, or for that theyr age was not ſufficient exquiſitely to expende the whole mayne ſea of the ſcriptures, or elſe for that in this large fielde of the ſcriptures, a man may gather ſome eares vntouched after the harueſt men, howe diligent ſoeuer they were. For there be yet (ſayth he) in the Goſpels verie many darke places, whiche without all doubt to the poſteritie ſhall bee made muche more open. For why ſhoulde we diſpayre herein, ſeeing the Goſpel (wryteth hee) was deliuered to this intent, that it might be vtterly vnderſtanded of vs, yea to the very ynche. Wherefore, foraſmuche as Chriſt ſheweth no leſſe loue to his Church nowe, than hytherto he hath done, the auctoritie whereof is as yet no whit diminiſhed, and foraſmuch as that holy ſpirit, the perpetuall keeper and gardian of the ſame Church, whoſe gyftes and graces doe flow as continually and as abundantly as from the beginning: who can doubt, but that ſuche things as remayne yet vnknowne in the Goſpel, ſhall be hereafter made open to the latter wittes of our poſteritie, to their cleare vnderſtanding: (Thus farre this wryter.) Onely good readers let vs oft call vpon the holy ſpirite of God our heauenly father, by the mediation of our Lorde and Sauiour, with the wordes of Pſal.119. the octonarie Pſalme of Dauid, who did ſo importunately craue of God to haue the vnderſtanding of his lawes and teſtament: let vs humbly on our knees pray to almightie God, with that wiſe king Solomon in his verie wordes, ſaying thus.

O God of my fathers, and Lord of mercies (thou that haſt made al things with thy word, and diddeſt ordaine man through thy wiſedome, that he ſhould haue dominion ouer thy creatures which thou haſt made, and that he ſhoulde order the worlde according to holineſſe and righteouſneſſe, and that he ſhould execute iudgement with a true heart) giue me wiſedome, which is euer about thy ſeate, and put mee not oute from among thy children: For I thy ſeruant and ſonne of thy handmayden am a feeble perſon, of a ſhort time, and too weake to the vnderſtanding of thy iudgements and lawes. And though a man be neuer ſo perfect among the children of men, yet if thy wiſdome be not with him, he ſhall be of no value. O ſende hir out therefore from thy holy heauens, and from the throne of thy maieſtie, that ſhee may bee with me, and labour with me, that I may knowe what is acceptable in thy ſight: for ſhe knoweth and vnderſtandeth al things, and ſhe ſhal lead me ſoberly in my workes, and preſerue me in hir power. So ſhall my workes be acceptable by Chriſt our Lorde, To whome with the father and the holye ghoſt, be all honour and glorie worlde without ende. Amen. Sap.9.

¶ A prologue or preface made by Thomas Cranmer, late Archbiſhop of *Canterburie.*

Oncerning tvvo ſundrie ſorts of people, it ſeemeth much neceſſarie that ſomething be ſayde in the entrie of thys booke by the way of a Preface or Prologue, whereby hereafter it may be both the better accepted of them which hitherto could not wel beare it, and alſo the better vſed of them which heretofore haue miſuſed it. For truly ſome there are that bee too ſlowe, and neede the ſpurre, ſome other ſeeme too quick, and neede more of the brydle: ſome looſe their game by ſhort ſhooting, ſome by ouer ſhooting, ſome walke too much on the left hande, ſome too muche on the right. In the former ſort be all they that refuſe to reade, or to heare read the ſcripture in the vulgar tongue, much worſe they that let alſo or diſcourage the other from the reading or hearing thereof. In the latter ſort be they which by their inordinate reading, vndiſcrete ſpeaking, contencious diſputing, or otherwiſe by their licencious liuing, ſlaunder and hinder the woorde of God moſte of all other, wherof they would ſeeme to be greateſt furtherers. Theſe two ſorts, albeit they be moſt farre vnlike the one to the other, yet they both deſerue in effect like reproch: neither can I wel tell whether of them I may iudge the more offender, him that doth obſtinately refuſe ſo godly and goodly knowledge: or him that ſo vngodly and ſo vngoodly doth abuſe the ſame. And as touching the former, I woulde maruell much that any man ſhould be ſo madde, as to refuſe in darkeneſſe, light: in hunger, foode: in colde, fire: for the worde of God is light: *Lucerna pedibus meis verbum tuum.* Thy word is a lanterne vnto my feete. It is food: *Non in ſolo pane viuit homo, ſed in omni verbo Dei.* Man ſhall not liue by bread onely, but by euery worde of God. It is fire: *Ignem veni mittere in terram; & quid volo, niſi vt ardeat?* I am to come to ſende fire on the earth, and what is my deſire, but that it bee kindled? I woulde maruell (I ſay at this) ſaue that I conſider how much cuſtome and vſage may do. So that if there were a people as ſome write, *de Cymerijs*, which neuer ſawe the Sunne, by reaſon that they be ſituated farre toward the North pole, and be incloſed and ouerſhadowed with high mountaynes: it is credible and like ynoughe, that if by the power and will of God, the mountaynes ſhould ſinke downe, and giue place, that the light of the ſun might haue entrance to them, at the firſt ſome of them woulde be offended therwith. And the olde prouerbe affirmeth, that after tillage of corne was firſt founde, many delighted more to feede of maſt and acornes, wherewith they had bene accuſtomed, than to eate bread made of good corne. Such is the nature of cuſtome, that it cauſeth vs to beare all things well and eaſily wherewith we haue bene accuſtomed, and to be offended with all things therevnto contrary. And therefore I can wel think them worthie pardon, which at the comming abrode of ſcripture doubted and drew backe. But ſuch as will perſiſt ſtill in their wilfulneſſe, I muſt needes iudge not onely fooliſh, frowarde, and obſtinate: but alſo peeuiſh, peruerſe, and indurate. And yet, if the matter ſhoulde be tried by cuſtome, wee might alſo alledge cuſtome for the reading of the ſcripture in the vulgar tongue, and preſcribe the more auncient cuſtome. For it is not much aboue one hundred yeare ago, ſince ſcripture hath not bene accuſtomed to be read in the vulgar tongue within this realme, and many hundred yeares before that, it was tranſlated and read in the Saxons tongue, whiche at that tyme was our mother tongue, whereof there remayne yet diuerſe copies found lately in olde Abbeyes, of ſuch antique maner of wryting and ſpeaking, that fewe men nowe be able to reade and vnderſtande them. And when this language waxed olde and out of common vſage, bycauſe folke ſhould not lacke the fruit of reading, it was againe tranſlated into the newer language, whereof yet alſo many copies remayne, and be dayly founde. But now to let paſſe cuſtome, and to way as wyſe men euer ſhoulde the thing in his owne nature: let vs here diſcuſſe what it auayleth ſcripture to be had and read of the lay and vulgar people. And to this queſtion I intende here to ſay nothing, but that was ſpoken and written by the noble doctour and moſt morall diuine, ſaint Iohn Chryſoſtome, in his thirde ſermon *de Lazaro*, albeit I will be ſomething ſhorter, and gather the matter into fewer wordes and leſſe roome than he doth there, bycauſe I woulde not be tedious. He exhorteth there his audience, that euerie man ſhoulde reade by himſelfe at home in the meane dayes and tyme, betweene ſermon and ſermon, to the intent they might both more profoundly fixe in their

Pſal.109.a. *Math.4.a.* *Luke.12.g.*

S.Chryſoſtom.

their mindes and memories that he had ſayd before vpon ſuch textes, wherevpon he had already preached: and alſo that they might haue their myndes the more readie and better prepared to receyue and perceyue that which he ſhoulde ſay from thenceforth in his Sermons, vpon ſuch texts as he had not yet declared and preached vpon: therefore ſayth he there, My common vſage is to gyue you warning before what matter I entende after to entreate vpon, that you your ſelues in the meane dayes, may take the boke in hād, reade, way, and perceyue the ſumme and effect of the matter, and marke what hath bene declared, & what remayneth yet to be declared, ſo that therby your minde may be the more furniſhed to heare the reſt that ſhall bee ſayde. And that I exhort you (ſayth he) and euer haue and will exhort you, that you (not onely here in the Church) giue eare to that that is ſayde by the Preacher: but that alſo when you be at home in your houſes, ye applie your ſelues from time to time to the reading of holy Scriptures: which thing alſo I neuer lin to beate into the eares of them that be my familiars, and with whom I haue priuate acquaintance and cōuerſation. Let no man make excuſe and ſay (ſayth he) I am buſied about matters of the common wealth, I beare this office, or that, I am a craftes man, I muſt applie mine occupation, I haue a wife, my children muſt be fed, my houſholde muſt I prouide for, briefly I am a man of the worlde, it is not for me to reade the Scriptures, that belongeth to them that haue bidden the worlde farewell, which liue in ſolitarineſſe, and contemplation, and haue bene brought vp and cōtinually nouſelled in lerning and religion. To this anſwering, VVhat ſayeſt thou man (ſaith he) is it not for thee to ſtudy and to reade the ſcripture, bycauſe thou art encumbered and diſtract with cares and buſineſſe? So much the more it is behoueful for thee to haue defence of ſcriptures, how much thou art the more diſtreſſed in worldly dangers. They that be free and far from trouble and intermedling of worldly things, liue in ſafegard, and tranquilitie, and in the calme, or within a ſure hauen. Thou art in the middeſt of the ſea of worldly wickednesſe, and therefore thou needeſt the more of ghoſtly ſuccour and comfort: They ſit farre from the ſtrokes of battaile, and farre out of gunne ſhotte, and therefore they be but ſeldome wounded. Thou that ſtandeſt in the forefront of the hoſt, and nigheſt to thine enimies, muſt needes take now and then many ſtrokes, and be greeuouſly wounded, and therefore thou haſt moſt neede to haue thy remedies and medicines at hande. Thy wife prouoketh thee to anger, thy childe giueth thee occaſion to take ſorowe and penſiueneſſe, thine enimyes lye in wayte for thee, thy friende (as thou takeſt hym) ſometyme enuieth thee, thy neighbour miſreporteth thee, or pyketh quarelles agaynſt thee, thy mate or partner vndermyneth thee, thy Lorde, Iudge, or iuſtice, threatneth thee, pouertye is painefull vnto thee, the loſſe of thy deare and welbeloued cauſeth thee to mourne, proſperitie exalteth thee, aduerſitie bringeth thee lowe: briefly, ſo diuerſe and ſo manyfold occaſions of cares, tribulations, and temptations, beſet thee, and beſiege thee rounde aboute. VVhere canſt thou haue armour or fortreſſe agaynſt thine aſſaultes? VVhere canſt thou haue ſalues for thy ſoares, but of holy Scripture? Thy fleſhe muſt needes bee prone and ſubiect to fleſhly luſtes, which dayly walkeſt and art conuerſant among women, ſeeſt their beauties ſet forth to the eye, heareſt their nice and wanton wordes, ſmelleſt their balme, ciuet, and muske, with many other like prouocations and ſtyrrings: except thou haſt in a readineſſe wherewith to ſuppreſſe and auoyde them, which cannot elſewhere be had, but onely out of the holy ſcriptures. Let vs reade and ſeeke all remedies that wee can, and all ſhall bee little ynough. Howe ſhall we then doe, if we ſuffer and take dayly woundes, and when we haue done, will ſit ſtill and ſearch for no medicines? Doeſt thou not marke and conſider howe the Smyth, Maſon, or Carpenter, or any other handicraftes man, what neede ſoeuer he be in, what other ſhift ſoeuer he make, he will not ſell nor lay to pledge the tooles of his occupation: for then howe ſhoulde he worke his feate, or get his liuing thereby? Of like mind and affection ought we to be towards holy Scripture. For as mallets, hammers, ſawes, cheſils, axes, and hatchets, be the tooles of theyr occupation: ſo be the bookes of the Prophets, and Apoſtles, and all holy wryters inſpyred by the holy ghoſt, the inſtruments of our ſaluation. VVherefore let vs not ſticke to buy and prouide vs the Byble, that is to ſay, the bookes of holy ſcripture, and let vs thinke that to be a better iewel in our houſe, than eyther gold or ſiluer. For like as theeues bee loth to aſſaulte an houſe where they knowe to be good armour and artillerie: ſo whereſoeuer theſe holy and ghoſtly bookes be occupied, there neither the diuel nor none of his angels dare come neare. And they that occupie them be in much ſafegarde, and haue a great conſolation, and be the readier vnto all goodneſſe, the ſlower vnto all euil: and if they haue done any thing amiſſe, anon euen by the ſight of the bookes their cōſciences be admoniſhed, and they wax ſory & aſhamed of the fact. Peraduenture they will ſay vnto me, How and if we vnderſtand not that we read, that is conteined in the bookes? VVhat then: Suppoſe thou vnderſtand not the deepe and profound miſteries of ſcriptures, yet can it not be but that much fruit and holyneſſe muſt come and grow vnto thee by the reading: for it cannot be that thou ſhouldeſt be ignorant in al things alike. For the holy ghoſt hath ſo ordered & attempred the ſcriptures, that

in them

in them aſwel publicans, fiſhers, and ſhepheards, may find their edification, as great doctors theyr erudition. For thoſe bookes were not made to vaineglorie, like as were the wrytings of the gentile Philoſophers and Rhethoritians, to the intent the makers ſhoulde be had in admiration for their hie ſtiles and obſcure maner and wryting, whereof nothing can be vnderſtanded wythout a maiſter or an expoſitour: But the Apoſtles and Propheters wrote their bookes ſo, that their ſpeciall entent and purpoſe might be vnderſtanded and perceyued of euery reader, which was nothing but the edification of amendment of the life of them that reade or heare it. VVho is it that reading or hearing read in the Goſpel, *Bleſſed are they that be meke, Bleſſed are they that be mercifull, Bleſſed are they that be of cleane heart*, and ſuche other lyke places, can perceyue nothing except hee haue a maiſter to teache him what it meaneth? Likewiſe the ſignes and myracles, with all other hyſtories of the doings of Chriſt or his Apoſtles, who is there of ſo ſimple witte and capacitie, but he may be able to perceyue and vnderſtand them? There be but excuſes and clokes for the raine, and couerings of their owne ſlouthfulneſſe. But ſtill ye will ſay, I cannot vnderſtand it. VVhat maruell? How ſhouldeſt thou vnderſtande, if thou wilt not reade nor looke vpon it? Take the bookes into thine handes, reade the whole ſtorie, and that thou vnderſtandeſt keepe it well in memorie: that thou vnderſtandeſt not reade it againe, and againe: if thou can neither ſo come by it, counſaile with ſome other that is better learned. Go to thy curate and preacher, ſhewe thy ſelfe to be deſirous to know and learne: and I doubt not but God ſeeing thy diligence and redineſſe (if no man elſe teach thee) will himſelfe vouchſafe with his holy ſpirite to illuminate thee, and to open vnto thee that which was locked from thee. Remember the *Eunuch* of *Candace* Queen of *Ethiopia*, which albeit he was a man of a wilde and barbarous countrey, and one occupied with worldly cares and buſineſſe, yet riding in his charet, he was reading the ſcripture. Nowe conſider, if this man paſsing in his iourney was ſo diligent as to read the ſcripture: what thinkeſt thou of like was he wont to do ſitting at home? Againe, he that letted not to reade, albeit he did not vnderſtand: what did he then troweſt thou, after that when he had learned and gotten vnderſtanding? For that thou mayeſt wel know that he vnderſtood not what he read, hearken what Philip ſayth there vnto him, Vnderſtandeſt thou what thou readeſt? And he nothing aſhamed to confeſſe hys ignorance, anſwered, How ſhould I vnderſtand hauing no bodie to ſhew me the way? Lo when he lacked one to ſhewe him the way, and to expounde to him the ſcriptures, yet did he reade: and therefore God the rather prouided for him a guide of the way, that taught him to vnderſtand it. God perceyued his willing and towarde minde, and therefore hee ſent him a teacher by and by. Therfore let no man be negligent about his owne health and ſaluation. Though thou haue not Philip alwayes when thou wouldeſt, the holy ghoſt which then moued and ſtirred vp Philip, will be redie and not faile thee, if thou do thy diligence accordingly. Al theſe things be written vnto vs for our edification and amendment, which be borne towards the latter end of the world. The reading of the ſcriptures is a great and ſtrong bulwarke or fortreſſe agaynſt ſin: the ignorance of the ſame is a greater ruine & deſtruction of them that wil not know it. That is the thing that bringeth in heriſie, that is it that cauſeth al corrupt and peruerſe liuing, that is it that bringeth al things out of good order Hitherto al that I haue ſaid, I haue taken and gathered out of the foreſaid ſermon of this holy doctor S. Iohn Chryſoſtome. Nowe if I ſhoulde in like maner bring forth what the ſelfe ſame doctor ſpeaketh in other places, and what other doctors and writers ſay concerning the ſame purpoſe, I might ſeeme to you to write an other Bible, rather than to make a preface to the Bible. VVherfore in few words to comprehend the largeneſſe and vtilitie of the ſcriptures, how it conteyneth fruitful inſtruction and erudition for euery man, if any thing be neceſſarie to be lerned, of the holy ſcripture we may learne it. If falſhood ſhal be reproued, therof we may gather wherwithal. If any thing be to be corrected and amended, if there neede any exhortation or conſolation, of the ſcripture we may wel learne. In the ſcriptures be the fat paſtures of the ſoule, therein is no venemous meate, no vnwholſome thing, they be the very daintie & pure feeding. He that is ignorant ſhal find there what he ſhould learne. He that is a peruerſe ſinner, ſhal there find his damnation, to make him to tremble for feare. He that laboreth to ſerue god, ſhal find there his glory, & the promiſsions of eternal life, exhorting him more diligently to labor. Herein may princes learn how to gouerne their ſubiects: ſubiects obedience, loue, and dread to their princes: husbandes how they ſhould behaue them vnto their wiues, how to educate their children and ſeruants: And contrarie, the wiues, children and ſeruants, may knowe their dutie to their husbandes, parents, and maiſters. Here may all maner of perſons, men, women, yong, olde, learned, vnlearned, rich, poore, prieſtes, lay men, lordes, ladyes, officers, tenantes, and meane men, virgins, wiues, widowes, lawyers, marchantes, artificers, husbandmen, and al maner of perſons, of what eſtate or condition ſoeuer they be, may in this booke learne all things what they ought to beleue, what they ought to doe, and what they ſhoulde not do, aſwel concerning almightie God, as alſo concerning themſelues and all other. Briefly, to the reading of the Scripture none can bee enimie, but that eyther be ſo ſicke

that

that they loue not to heare of any medicin, or elſe that be ſo ignorant that they know not ſcripture to be the moſt healthfull medicine. Therfore as touching this former part, I will here conclude, and take it for a concluſion, ſufficiently determined and appoynted, that it is conuenient and good the ſcriptures to be read of all ſorts and kinds of people, and in the vulgar tongue, without further allegations or probations for the ſame, which ſhal not need, ſince that this one place of Iohn Chryſoſtome is ynough, and ſufficient to perſwade all them that be not frowardly and peruerſly ſet in their owne wilful opinion, ſpecially now that the kings highneſſe being ſupreme head next vnder Chriſt of this Church of Englande, hath approued with his royall aſſent the ſetting forth hereof, whiche only to al true & obedient ſubiects ought to be a ſufficient reaſon for the allowance of the ſame, without further delay, reclamation, or reſiſtance, although there were no Preface, or other reaſon herein expreſſed. Therefore now to come to the ſecond or latter part of my purpoſe: here is nothing ſo good in this worlde, but it may be abvſed, and turned from vnhurtful and wholſome, to hurtful and noyſome. VVhat is there aboue better than the Sunne, the Moone, and the Starres? Yet was there that tooke occaſion by the great beautie and vertue of them, to diſhonour God, and to defile themſelues with ydolatrie, giuing the honour of the liuing God and creator of all things, to ſuch things as he had created. VVhat is there here beneath better than fire, water, meates, drinks, mettals of golde, ſiluer, iron, and ſteele? Yet we ſee dayly great harme and much miſchief done by euery one of theſe, aſwell for lacke of wiſdom and prouidence of them that ſuffer euill, as by the malice of them that worke the euil. Thus to them that be euil of themſelues, euery thing ſetteth forwarde and encreaſeth their euil, be it of his owne nature a thing neuer ſo good: lyke as contrarily, to them that ſtudie and endeuor themſelues to goodneſſe, euery thing preuayleth them, and profiteth vnto good, be it of his owne nature a thing neuer ſo bad, as S. Paul ſayth, *Hijs qui diligunt Deum, omnia cooperantur in bonum*, All things doe bring good ſucceſſe, too ſuche as doe loue God, euen as out of moſt venemous wormes is made triacle, the moſt ſoueraine medicine for the preſeruation of mans health in time of daunger. VVherefore I would aduiſe you all that come to the reading or hearing of this booke, which is the word of God, the moſt precious iewel, and moſt holy relike that remayneth vpon earth, that yee bring wyth you the feare of GOD, and that yee doe it wyth all due reuerence, and vſe your knowledge thereof, not too vayne glorye of fryuolous diſputation: but to the honour of GOD, encreaſe of vertue, and edifycation both of youre ſelues and others. And to the intent that my woordes maye bee the more regarded, I will vſe in this part the authoritie of Saint Gregorie *Nazianzene*, like as in the other I did of Saint Iohn Chryſoſtome. It appeareth that in his time there were ſome (as I feare mee there bee alſo now at theſe dayes a great number) which were idle brablers, and talkers of the ſcripture out of ſeaſon & al good order, and without any increaſe of vertue, or example of good liuing: to them he writeth all his firſt booke, *de Theologia*. VVherefore I ſhal briefly gather the whole effect, and recite it here vnto you. There be ſome (ſayth he) whoſe not onely eares and tongues, but alſo their fiſts be whetted and redie bent al to contention and vnprofitable diſputation, whom I would wiſh as they be vehement and earneſt to reaſon the matter with tongue, ſo they were all redie and practiue to do good deedes. But foraſmuch as they ſubuerting the order of all godlineſſe, haue reſpect only to this thing how they may binde and looſe ſubtil queſtions, ſo that now euery market place, euery alehouſe and tauerne, euery feaſt houſe, briefly euery companie of men, euery aſſembly of women, is filled with ſuch talke: Since the matter is ſo (ſayth he) and that our fayth and holy religion of Chriſt beginneth to waxe nothing elſe but as it were a ſophiſtrie or a talking craft, I can no leſſe doe but ſay ſome thing thereonto. It is not fit (ſayth he) for euery man to diſpute the high queſtions of diuinitie, neither is it to be done at al times, neither in euery audience muſt we diſcuſſe euery doubt: but we muſt know when, to whom, and how farre we ought to enter into ſuch matters. Firſt, it is not for euery man, but it is for ſuch as be of exact, and exquiſit iudgements, & ſuch as haue ſpent their time before in ſtudie and contemplation, and ſuch as before haue clenſed themſelues aſwel in ſoule as body, or at the leaſt endeuored theſelues to be made cleane. For it is dangerous (ſayth he) for the vncleane to touch that thing which is moſt cleane, like as the ſore eie taketh harme by looking vpon the Sun. Secondarily, not at al times, but when we be repoſed, and at reſt from al outward dregs and trouble, & when that our heads be not encombered with other worldly and wandring imaginations: as if a man ſhould mingle balme and dirt togyther. For he that ſhall iudge and determin ſuch matters and doubts of ſcriptures, muſt take his time when he may apply his wittes therevnto, that he may thereby the better ſee and diſcerne what is truth. Thirdely, where, and in what audience. There and among thoſe that haue bene ſtudious to learne: And not among ſuch as haue pleaſure to trifle with ſuch matters, as with other things of paſtime, which repute for their chiefe delicates, the diſputation of high queſtions, to ſhew their wittes, learning, and eloquence in reaſoning of high matters. Fourthly, it is to be conſidered how farre to wade in ſuch matters of difficultie. No further (ſayth he) but as euery mans owne capacitie will ſerue him, and againe no further than the weakneſſe or intelligence of the other audience may beare. For like as too great noyſe hurteth the eare, too much meate hurteth the mans body, heauy burdens hurt the beaters of them, too much raine doth more hurt than good to the ground: briefly in al things too much is noyous: euen ſo weake wittes, and weake conſciences, may ſoone be oppreſſed with ouer hard queſtions. I ſay not this to diſſuade men from the knowledge of God, and reading or ſtudying of the ſcripture: For I ſay that it is as neceſſarie for the life of mans ſoule, as for the body to breath. And if it were poſſible ſo to liue, I would thinke it good for a man to ſpende all his life in that, and to do none other thing. I commend the law which bidden to meditate & ſtudie the Scriptures alwayes both night and day, and Sermons and preachings to be made both morning, noone, and euen-

The Concluſion

The kings highneſſe hath allowed the Scripture as neceſſary for vs.

There is nothing but it may be abuſed.

Rom. 8.

tide, and God to be lauded and bleſſed in al times, to bedward, from bed, in our iourneyes, and in al other work: I forbid not to read, but I forbid to reaſon. Neither forbid I to reaſon ſo farre as is good and godly: but I alow no that is done out of ſeaſon, and out of meaſure and good order. A man may eate too much of honie be it neuer ſo ſweete, and there is time for euery thing, and that thing that is good is not good if it be vngodly done. Euen as a flower in winter is out of ſeaſon, and as a womans apparel becommeth not a man, neither contrarily the mans the woman, neither is weeping conuenient at a brideale, neither laughing at a burial. Now if we can obſerue & keep that is comly and timely in all other things: ſhal not we then the rather do the ſame in the holy ſcriptures: Let us not run forth as it were wild horſes, that can ſuffer neither bridle in their mouthes, nor ſitter on their backs. Let vs kepe vs in our bounds, and neither let vs go to farre on the one ſide, leaſt we returne into Egypt, neither to far ouer the other, leaſt we be caried away to Babilon. Let vs not ſing the ſong of our lord in a ſtrange land, that is to ſay, let vs not diſpute the word of god at al aduentures, aſwel where it is not to be reaſoned, as where it is, & aſwel in the eares of them that be not fit therfore, as of thē that be. If we can in no wiſe forbeare, but that we muſt needs diſpute, let vs forbeare thus much at the leaſt, to do it out of time and place conuenient: And let vs entreate of thoſe things which be holy, holily: and vpon thoſe things that be myſtical, myſtically: and not to vtter the diuine myſteries in the eares vnworthy to heare them, but let vs know what is comly, aſwel in our ſilence and talking, as in our garments wearing, in our feeding, in our geſture, in our goings, in al our other behauing. This cōtention & debates about ſcriptures and doubts therof (ſpecially when ſuch as do pretend to be the fauourers and ſtudents therof, cānot agree within themſelues) doth moſt hurt to our ſelues, and to the furthering of the cauſe & quarel that we ſhould haue furthered aboue all other things. And we in this (ſayth he) be not vnlike to them that being mad, ſet their owne houſes on fire, and that ſlay their owne children, or beat their own parents. I maruell much (ſaithe he) to recount whereof cōmeth al this deſire of vainglory, wherof commeth al this tong itch, that we haue ſo much delight to talke and clatter? And wherin is our cōmunication? Not in the commendation of vertuous & good deedes, of hoſpitalitie, of loue betwene chriſtian brother and brother, of loue betwene man and wife, of virginitie and chaſtitie, and of almes toward the pore: not in Pſalmes & godly ſongs, not in lamenting for our ſinns, not in repreſsing the affections of the body, not in prayers to God. VVe talke of ſcripture, but in the meane time we ſubdue not our fleſh by faſting, watching and weeping, we make ~~not~~ not this life a meditation of death, we do not ſtriue to be lords ouer our appetites and affections, we go not about to pul downe our proud & high minds, to abate our fumiſh and rancorous ſtomacks, to reſtraine our luſt and bodily delectations, our vndiſcret ſorowes, our laſciuious mirth, our inordinat looking, our inſatiable hearing of vanities, our ſpeaking without meaſure, our inconuenient thoughts, and briefly, to reforme our life and maners: but all our holineſſe cōſiſteth in talking. And we pardon ech other from al good liuing, ſo that we may ſtick faſt togither in argumentation, as though ther were no mo wayes to heauen but this alone, the way of ſpeculation and knowledge (as they take it) but in very deede it is rather the way of ſuperfluous cōtention & ſophiſtication. Hitherto haue I recited the minde of *Gregory Nazianzene* in that boke which I ſpake of before. The ſame author ſaith alſo in another place, that the lerning of a chriſtian man ought to begin of the feare of God, to end in matters of high ſpeculation: and not contrarily to begin with ſpeculation, & to end in feare. For ſpeculation (ſaith he) either high cunning or knowledge, if it be not ſtayed with the bridle of feare to offend God, is dangerous, and ynough to tumble a man hedlong downe the hil. Therfore, ſaith he, the feare of God muſt be the firſt beginning, and as it were an A.B.C. or an introduction to al them that ſhal enter into the very true and moſt fruitful knowledge of holy ſcriptures. VVhere as is the feare of God, there is (ſayth he) the keping of the cōmaundements: and where as is the keping of the commaundements, there is the cleanſing of the fleſh: which fleſh is a cloude before the ſoules eie, and ſuffereth it not purely to ſee the beame of the heauenly light. VVhere as is the cleanſing of the fleſh, there is the illumination of the holy ghoſt, the end of all our deſires, and the very light wherby the veritie of ſcriptures is ſeene and perceiued. This is the minde, and almoſt the words of *Gregorie Nazianzene*, doctor of the Greeke Church, of whom Saint Ierom ſayth, that vnto his time the latin Church had nō writer able to be compared, and to make an euen match with him. Therfore to conclude this latter part, euery man that commeth to the reading of this holy boke, ought to bring with him firſt and formoſt this feare of almightie God, and then next, a firme and ſtable purpoſe to reforme his own ſelf according thervnto, and ſo to continue, proceede, and proſper from time to time, ſhewing himſelf to be a ſober and fruitful hearer and learner: which if he do, he ſhal proue at length wel able to teach, though not with his mouth, yet with his liuing and good example, which is ſure the moſt liuely and effectuous forme and maner of teaching. He that otherwiſe intermedleth with this booke, let him be aſſured that once he ſhal make account therfore, when he ſhal
Pſal. 50. haue ſaid to him as it is written in the Prophet Dauid, *Peccatori dicit Deus. &c.* Vnto the vngodly ſaid God, VVhy doeſt thou preach my lawes, and takeſt my teſtament in thy mouth? VVheras thou hateſt to be reformed, and haſt bene partaker with adulterers. Thou haſt let thy mouth ſpeake wickedneſſe, and with thy tongue thou haſt ſet forth deceyt. Thou ſateſt and ſpakeſt againſt thy brother, and haſt ſlandered thine owne mothers ſonne. Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am euen ſuch a one as thy ſelf: But I will reproue thee, and ſet before thee the things that thou haſt done. O conſider this, ye that forget God, leaſt I plucke you away, and there be none to deliuer you. VVho ſo offereth me thankes and prayſe, he honoreth me: and to him that ordereth his conuerſation right, will I ſhew the ſaluation of God.

¶ *Prayſe be to God.*

The ſumme of the whole Scripture
of the bookes of the olde and new Teſtament.

Eſai.45.c.14. Geneſis.21.d.33. Daniel.7.c.9. Geneſis.2.a.2. Eſai.45.c.18. Exodus.5.f.27. Pſalme.10.b.7. Eſai.45.d.21. Exod.22.d.27. 1.Corin.12.a.6. Roman.9.d.20. Eſai.45.b.9. Ieremie.18.a.6.

God.

The bookes of the olde Teſtament, do teach vs that the ſame God, whom Adam, Noe, Abraham, Iſaac, Iacob, Dauid, and the other fathers did worſhip, is the onely true God, and that he the ſame is almighty and euerlaſting: Who of his meere goodneſſe hath created by his worde heauen and earth, and all that is in them: From whome all things doe come: without whom there is nothing at all. And that he is iuſt and mercifull: who alſo worketh al in al after his owne wil: To whō it is not lawful to ſay, wherfore he doth thus or thus.

Geneſis.1.d.27. Sapiens.2.d.24. Romanes.5.c.14 and.d.18. Epheſians.2.a.3.

Creation of man. Sinne.

Moreouer, theſe bookes teach vs, that this verie God almightie, after hee created al things, ſhope alſo Adam the firſt man, to the Image and ſpirituall ſimilitude of him ſelfe, and that he did conſtitute him Lorde ouer all things that he had created in earth. Which Adam, by the enuie and fraude of the deuil, tranſgreſſing the precept of his creator, by this his ſinne brought in ſuch and ſo great ſinne into the worlde, that we which be ſprong from him by the fleſhe, be in nature the children of wrath, and therepon we be made ſubiect and thraule to death, to damnation, to the yoke, and tyrannie of the diuil.

Geneſis.3.c.15. Geneſis.12.a.3. Geneſis.26.a.4. Geneſis.28.c.14. Hebrues.2.d.14. 2.Samuel.7.c.12. Pſalme.132.c.11.

Chriſt promiſed

Furthermore, we are taught by theſe excellent bookes, that God promiſed to Adam, Abraham, Iſaac, Iacob, Dauid, and to other fathers of the olde time, that he would ſende that bleſſed ſeede, his ſonne Ieſus Chriſt our Sauiour, whiche ſhoulde deliuer all thoſe from ſinne, and from the tyrannie of the diuell, which by a liuely and working fayth ſhould beleeue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him they ſhould obteyne this deliuerance.

Exodus. 20.a.1. Roman.3.c. 20. Galath.3.c. 19. Hebrues.7.c. 18. and.10.a.1. Iohn.1.d.29.

The lawe.

Alſo they giue vs to vnderſtand, that in the meane ſeaſon, while thoſe fathers the Iſraelites loked for the ſaluation and deliuerance promiſed (for that the nature of man is ſuch, ſo proude and ſo corrupt, that thoſe would not willingly acknowledge themſelues to be ſinners, which had need of the ſauiour promiſed) God the creator gaue by Moſes his law written in two tables of ſtone: that by it, ſinne and the malice of mans heart being knowne, men mought more vehemently thyrſte for the comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from ſinne: which thing, neither the lawe, nor yet the ſacrifices and oblations of the lawe did perfourme. For they were ſhadowes and figures of the true oblation of the bodie of Chriſt: by which oblation all ſinne ſhould be blotted out, and quite put away.

Roman.9.b.5. Luke.1.c.31. Galath.4.a.3. Epheſi.1.b.10. Roman.5.b.8. Epheſi.2.b.9. Titus.3.a.5. Roman.15.b.8. Epheſi.2.b.7. Eſai.53. b.7. Iohn.1.d.29. Epheſians.5. a.2. Hebrues.9.g.26. Actes.3.g.29. Ephe.2.c.14.15. Apocal. 1.a. 5. Hebrues.2.d.14. Galath.4.a.5. Epheſians.1.a.5. Roman.8.c.17. Epheſians.3. a.5. Roman.8. c.15. Galath.4.a.6. Epheſians.1.a.1. Galath.5.d.23. Epheſi.1.c.13. and.4.g.30. 1.Corin.12.a.3. Roman.8.c.16. Roman.5.a.5. 1.Corin.13. a.4. Epheſi.1.c.14.

Chriſt cleane our ſauiour.

By the bookes of the newe Teſtament we bee taught, that Chriſt ſo afore promiſed (which is God aboue all things moſt bleſſed for euer) euen he, I ſay, was ſhadowed in the bookes of the olde Teſtament, and in ſacrifices figured, that he was ſent at the laſt from the father the ſelfe ſame time which the father did conſtitute within himſelfe: I ſay, at that time, when all wickednelle abounded in the world, then he was ſent: And this Ieſus our ſauiour, being borne in the fleſh, ſuffered death, and roſe againe from the dead. Which actes of his were not done by him in reſpect of the good workes of any man (for we were al ſinners) but that this god our father ſhould appeare true, in exhibiting the abundant riches of his grace which he promiſed, and that through his mercie he mought bring vs to ſaluation.

A lambe. A ſacrifice. Peace. Adoption.

Wherepon it is euidently ſhewed in the new Teſtament, that Ieſus Chriſt, being the true lambe, the true ſacrifice of the worlde, putting away the ſinnes of men, came into this worlde to purchaſe grace and peace for vs with the father, waſhing vs from our ſinnes in his owne bloud, and ſhould deliuer vs from the bondage of the diuel, whom by ſinne we did ſerue: And ſo wee ſhoulde be adopted by him to bee the ſonnes of God, made heyres with him of that moſt excellent and euerlaſting kingdome.

The holy ghoſt Fayth.

Nowe, that we ſhoulde acknowledge this ſingular and excellent benefite of God towardes vs, almighty God giueth vs his holy ſpirite: the fruite and effect of the which is fayth in God, and in his Chriſt. For, without the holy ghoſt, by which we are inſtructed and ſealed, neyther can wee beleeue that God the father ſent Meſſias, nor yet that Ieſus is Chryſt: For no man (ſayth Paul) can ſay that Ieſus is the Lorde, but by the holy ghoſt. The ſame ſpirit witneſſeth to our ſpirite, that we are the children of of God, and poureth into our bowels that charitie which Paul deſcribeth to the Corinthians. Furthermore, that holy ſpirite doth giue vs hope, which is

Charitie. Hope.

a sure loking for eternall life, whereof he himselfe is the certaine token and pledge. Also begi-
neth vs other spiritual gyftes, of the which Paul writeth to the Galathians. Therfore the benefit
of fayth is not yet to be despised, or little to be set by. For by the meanes of this trust and faith in
Christ, whiche worketh by charitie, and sheweth it selfe forth by the workes of charitie, moving
Iustification and sanctification. man thereto, we are iustified and sanctified: that is to say, God and the father of our Lord Iesus
Christ (whiche is made our father also by him, beeing our brother) doth accompt vs to be iust
and holy through his grace, and through the merite of his sonne Iesus Christ, not imputing our
sinnes to vs, so farre forth, that we should suffer the paynes of hel for them.

Good workes. Finally, Christ himselfe came into the worlde, to the intent that wee through him beeing
sanctified and clensed from our sinnes, folowing his wil in good workes, should denie the things
parteyning to the flesh, and freely serue him in righteousnesse and holinesse all the dayes of our
life: and that by good workes (which God hath prepared for vs to walke in) we should shewe
our selves to be called to his grace and gyft of fayth: which good workes who so hath not, doth
shew himselfe not to haue such a fayth in Christ as is requyred in vs.

Christ our maister and teacher. To Christ must we come, and follow him with a cheerefull mynde, that he may teache vs:
For he is our maister, lowly and humble of heart: he is to vs an example, whereby wee must
learne the rule to live well.

Bishop. Moreover, he is our Bishop and our high priest, which did himselfe offer vp for vs his owne
Mediatour. blond, beeing the onely mediatour betweene God and men: Who nowe sitteth at the ryght
Aduocate. hande of God the father, being made our aduocate, making prayer and intercession for vs: who
doubtlesse shal obteyne for vs whatsoeuer we shal desire, either of him or else of his father in his
name, if so be that we thus desiring, shall beleeue that he will so do: for thus hath he promised.
Therefore let vs not doubt, if we sinne at any time, to come with repentance (to the whiche hee
doth inuite and styre vs at the very beginning of his preaching) & with sure trust to the throne
of his grace, with this beleefe, that we shall obteine mercy: For therfore came he into the world,
that he mought saue sinners by his grace.

Iudgement. This is verily Christ Iesus, which shal come at a certain time appointed by
his father, and shal sit in great maiestie to iudge all men, and to render to euery man the workes
of his body according to that he hath done, whether it be good or euill. And he shal say to them
which shal be on the right side, which in this world did loke for the good things to come (that is
Eternal life. to say, life euerlasting:) Come ye blessed of my father, enioy the kingdome that hath bene prepa-
red for you from the beginning of the world. But to them which shal be on the left side, he shal
Eternal fire. say: Depart from me ye curssed into euerlasting fire prepared for the diuel and his angels. And
then shal the ende be, when Christ, hauing vtterly banquished al maner of enimies, shal deliuer
vp the kingdome to God the father.

To what intent the scriptures were written. To the intent that we mought vnderstande these things, the sacred bookes
of the Bible were deliuered to vs by the goodnesse of God through his holy spirite, with the
preaching of that doctrine which is conteyned in them, and with his Sacraments by which the
truth of this doctrine is sealed vp to vs: that we mought vnderstand, I say, and beleue that there
is one onely true God, and one sauiour Iesus Christ, whom (as he had promised) he hath sent:
and that we beleeuing, mought haue in his name life euerlasting.

Christ the onely foundation. Beside this foundation, no man can lay any other in the Church of Christ:
and vpon this foundation the Church doth stande sure and stedfast. And Paul willeth him to
be accursed which shall preach any other faith and saluation, than by Iesus Christ, yea although
he were an angel from heauen.

For of him, through him, and for him, are all things: To whom with the father and the ho-
ly ghost, be all honour and glory, worlde without ende. Amen.

Galath.5.d.2.2. Galath.5.2.6. Ephesi.5.2.2. Hebrues.13.d.15. Roman.3.f.30. and.4.2.2. Galath.2.c.16. Matth.5.g.48. Hebrues.2.c.11. and.23.g. 2.Corin.5.d.19. Tirus.2.c.12.b. and.13.14. Luke.1.g.74. Ephesi.2.b.10. 2.Pet.1.b.10. Ephesia.5.2.2. Matth.23.b.8. Matth.11.d.29. Iohn..13.c.15. 1.Pet.2.c.20. Hebrues.4.c.14 1.Tim.2.2.5. 1.Iohn.2.2.2. Iohn.4.b.13. and.16.c.13. Marke.2.c.24. Matth.4.c.17. Hebrues.4.d.16. 1.Tim.1.c.15.

Matth.25.c.13. 2.Timo.4.2.1. 2.Corin.5.b.10. Matth.25.c.13. 1.Corin.15.2.2.

2.Pet.1.d.19. Iohn.17.2.3. Iohn.20.f.31.

1.Corin.3.b.11. Galath.1.b.8. Roman.11.d.36.

¶ *The whole Scripture of the Bible is diuided into two testa-*
ments, the olde testament and the newe, which booke is of diuerse
natures, some legall, some historicall, some sapientiall, and some prophetical. The olde teacheth by figures and ceremonies, that the law was giuen terribly in lightning and thundering, to induce the people to the obseruance thereof by feare. The newe Testament came in more gloriously with the gentle name of the Gospel, and good tydings, to induce men to obserue it by loue.

Bookes. Legal, be so named, wherein the lawes and iudgements of god be pronounced by his owne mouth, and they be fiue bookes, which is to say,

- Genesis. Which doth treate of the beginning of the world, & of al creatures, of the deluge, of Noes ark, and the confusion of tongues, of the election of Gods people, and of the going downe of the people into Egypt. Chapters. 50.
- Exodus. Sheweth of the x plagues of Pharao, and of the departing of the children of Israel out of Egypt, of the ten precepts and iudgements, and of the institution of Gods people, of the arke of Gods couenant, and of the tabernacle of the aulter of Aarons vestures. Chapters. 40.
- Leuiticus. It doth treate of sacrifices and oblations to be offered of the priest, and the vestures of Aaron, of the order and ministerie of the Leuites. Chapters. 27.
- Numeri. It treateth of the numbring of the people of the tribes of Israel, of the prophecie of Balaam, of the mansions in wildernesse. Chapters. 36.
- Deuteronomie. Doth report again those things that were done in the former foure bookes. Chapters. 34.

Bookes. Historical, be so called wherein histories of diuerse acts be expressed, and there be of the bookes xix.

- Iosua. Which doth treate of the passing ouer the flood of Iordan, and of the subuersion of the kingdome that were the Iewes aduersaries, of the bringing in of Gods people into the land of promise, and of the diuision of the land. cha. 24
- Iudges. Which treateth of Princes and Iudges, and of the defence of the people of Israel, and of their conquests & triumphes had against their enimies. chap. 21.
- Ruth. Which treateth of matrimonie betwixt Booz and Ruth, of whom Christ did spring. Chapters. 4.
- Samuel. 1 Which treateth of the gouernance of the people of Israel by Iudges, and of the election of king Saul, and his gouernaunce, of his actes and of his death. Chapters. 31.
  2 Whiche treateth howe King Dauid gouerned the people, and of his deedes. Chapters. 24.
- Kings. 3 Treateth of king Dauids death, and of his succession; of his rule, and of Solomons actes, and of other kings of Iuda and Israel. Chapters. 22.
  4 Of the fall of the kingdome of Iuda and Israel for the synnes of theyr kings, of the captiuitie of the people, and of the ouerthrowe of the Citie and Temple. Chapters. 25.
- Paralipomenon. 1 It treateth of the Genealogie of king Dauid, and is also a rehearsal of his election, of his gouernance, and of his actes. Chapters. 29.
  2 Wherein is rehearsed againe the gouernance of the people by Solomon, and other kings of Iuda and Israel. Chapters. 36.
- Esdras. 1 Whiche treateth howe the people of Israel were brought out of captiuitie from Babilon, and of the instruction of the people so returned by Esdras doctor of the lawes. Chapters. 10.
  2 Whose authour is Nehemias, which treateth of the building again of the walles of the city of Hierusalem, and of the correction of men, and of the disorders that rose in the absence of Nehemias. Chapters. 13.
  3 Which booke is Apocriphus, wherin be repeated things out of more writ-ten about the captiuitie of Babilon in the time of Iosias, some things that chaunced in the time of Zorobabel and Esdras. And there is also a solution to a certaine question. Chapters. 9.
  4 Which booke is also Apocryphus, wherein bee put certaine visions and dreames ouer the people of the Iewes, of their deliuerie, and their captiuitie, and of the restoring of the temple of Hierusalem. Chapters. 16.
- Tobi. Whiche treateth of his probation and diuerse vertues, of the ministerie of Raphael the Archangel, of the instruction of his childe, and of the bonds of matrimonie. Chapters. 14.

Bookes. Historical also.

Iudith. Which doth treat of the besieging of Hierusalem, and [illegible] Israel: of the honestie and vertue of Judith, of [illegible] and deliuerie of the people of Israel. Chapters.

Hester. Which treateth of the crueltie of [illegible] by the prudence and humilitie of Hester, [illegible] chens, and deliuerie of the Jewes. Chapters.

Iob. Whiche treateth of the patience of Iob, and [illegible] he had wyth hys frendes, of Gods [illegible] Chapters. 42.

Machabees. 1 Which treateth of the battayles [illegible] and the people of Persia, and of the deliuerie of the people [illegible] and Simon. Chapters. 16.

2 Wherein be repeated againe some [illegible] of the first booke, and of the tribulation of the people, of the [illegible] their mother, and of the deliuerie of [illegible] Machabeus. cha 15.

Bookes. Sapiential, be so called, for in them prudence and true wisedome is taught, and there be of them bokes fiue.

Prouerbs. Which doth treate of instruction [illegible] of such as beginne to serue God. Chapters. 31.

Eccles. Whiche treateth of the vanitie [illegible] of the worlde, of the hate to vice, and of the going forwarde in Gods [illegible] Chapters. 12.

Canticles. Which treateth of the perfection [illegible] of the righteous man, of the contemplation of a holye soule, and of the [illegible] of Christ and of hys Churche. Chapters. 8.

Sapiens. Which teacheth how [illegible] should governe, and of the conseruation of iustice, and of the dispraise [illegible], and of the comming and passion of Christ, which is the true [illegible]. Chapters. 19.

Ecclesiasticus. Which treateth of [illegible] of subiects, of the discription of good maners, and of the [illegible] wisedome, and of the commendation of vertuous men. Chapters.

Bookes. Prophetical be such wherein are shewed and prophecied afore, things to come, & there be in number of these bokes eightene.

Psalter. Whiche treateth [illegible] humanitie of Christ, of his humanitie: and all other mysteryes [illegible] and of diuers poyntes of christian religion: and be in number.

Esay. Which [illegible] faultes of the Jewes, of Christes incarnation, and of his passion, [illegible] vocation of the Gentiles, of the raigne of Juda and Israel. Chapters.

Ieremi. Which [illegible] of the captiuitie of the Jewes, and of the destruction of Hierusalem, [illegible] lamentation for the destruction of the citie. Chapters. 52. The [illegible] ons hath. Chapters. 5.

Baruch. Which treateth of the wordes whiche hee read to the captiues in Babilon, how [illegible] vnfolde the returne of the Jewes, and of theyr euill fortunes. Chapters.

Ezechiel. Which treateth of his visions, and of the Jewes sinnes, of the fall of Hierusalem, and of their reparation. Chapters. 48.

Daniel. Which treateth of the Monarchie of the world, and of the change of times, of the power and eternitie of Christes kingdome, of the storie of Susanna, of the destruction of Bel, and of the Dragon. Chapters. 14.

Oseas. Whiche telleth of the Idolatrie of the people of Israel figured by a common harlot, of the ouerflowe of sinnes, and of the warning of the Jewes to turne to the God of Israel. Chapters. 14.

Ioel. Which speaketh of the destruction of the people of Israel by the Caterpyller, the Grashopper, and the Locust, of their inducement to penance, and of the day of domme. Chapters. 3.

Amos. He speaketh of the sinnes of the Jewes and Gentiles, of Gods wrath to fall vpon them, and of mouing them to penance, and prophecieth of the finall restitution. Chapters. 9

Abdi. Whiche cryeth out, and threatneth the destruction of Edom and Esau. Chapter. 1.

Ionas. He speaketh of the shypwracke, and in this figuring before the passion of Christ, he calleth backe the worlde to repentance vnder the name of Ninive, and prefigureth the saluation of the Gentiles. Chapters. 4.

Which

Propheticall also.

Micheas. Which prophecieth of the destruction of Samaria, and of the captiuitie and destruction of the chiefe men of Israel, and of the false prophetes, and of the vnkyndnesse and malice of them. Chapters. 7.

Naum. Which speaketh of Gods wrath, and of hys greeuous vengeaunce agaynst Ninive, which dyd penance for theyr sinnes at the preachyng of Jonas, afterwarde they were wrapped in great offences. Chapters. 3.

Abacuc. Whiche speaketh of the disputation whiche the prophete had of God and of thys worlde, and howe that good men be troden downe, and wicked men prosper. Chapters. 3.

Sophoni. Which speaketh of the iudgement of God agaynst the Iewes, & to strange nations, and of the comforting of the people of Israel. Chapters. 3.

Aggei. He prophecieth of the reuersion of the people of the Iewes, and of the buyldyng agayne of the temple, and of the callyng backe agayne of the citie. Chapters. 2.

Zachari. Whiche speaketh of the deliuerie of the Iewes, and of theyr punishment by theyr enimies, and of the humilitie of Christes commyng, and of his passion. Chapters. 14.

Malachi. Who speaketh of the abiection of the people of Israel, and of theyr sacrifices, and of Christes commyng. Chapters. 4.

¶ The new Testament in like maner.

Bookes.

Legales, as it were where Christes lawes be expressed: & conteyneth. 4. bookes, or Gospels.

Matth. Who principally treateth of the actes of Christ, of his humanitie, of his death, resurrection, and ascention. Chapters. 20.

Marke. Wherein chiefly is treated the fortitude of Christe, and doth repeate moste things of Matthewe. Chapters. 16.

Luke. Which speaketh chiefly of the Annunciation of the blessed virgin, & Christes actes, death, and resurrection. Chapters. 24.

Iohn. In whom Christes deuinitie is chiefly shewed, and other actes of hys deuine power. Chapters. 21.

Historical, shewyng the actes & deedes of the Apostles, and is one booke.

Actes of Apostles. Wherein S. Luke declareth the sendyng of the holy ghost after hys visible ascention into heauen, and of the actes of the Apostles, especially of Paul, wherein is also set out as it were the young age of the Churche in hyr firste growth. Chapters. 28.

Bookes.

Sapientiall, be named these, wherin the wysedome of Christ is expressed by exãples & precepts of godly liuing giuen by his Apostles, & be bookes. 21.

Romanes Wherein Paul dothe reuoke the Romanes from the errours of the Gentiles, declaring the order of theyr iustification, what should proceede, and what should folow theyr iustification. Chapters. 16.

Corinth. 1 Wherein he doth call backe some that were deceyued of false Apostles and Philosophers by theyr eloquence, some whiche were deceyued by the Iudaical obseruation of the lawe, he calleth them backe to true fayth, and to the wysedome of God. Chapters. 16.

2 Wherein Paul vpon theyr conuersion and repentance, prayseth and comforteth them. Chapters. 13.

Galath. Wherin Paul calleth home agayne such as were deceiued by false prophets, that they should returne backe to the lawe and to their ceremonies, and wylleth them to come agayne to the true fayth of the Gospel. Chapters. 6.

Ephesiãs. Wherein the Apostle prayseth the Ephesians, which did persist constantly in the fayth of the Gospel receyued. Chapters. 4.

Philip. Wherin the Apostle prayseth the Philippians, for that after they had receiued the worde of truth, they did not receyue the false Apostles. Chapters. 4.

Colossiãs Wherin Paul blameth the Colossians for that they were seduced by the false Apostles, and exhorteth them to returne to the veritie of the Gospell. Chapters. 4.

Thessal. 1 Wherin he doth commend the Thessalonians, which receyuyng the worde of trueth, though they suffered persecution of theyr owne kynred, yet they dyd persist in the fayth, nor would receyue the false Apostles. Chapters. 4.

2 Wherin the Apostle instructeth the of the last times, of the cõmyng & of the persecution of Antichrist, of hys aduancement and ouerthrowe. Chapters. 3.

Bookes.

Sapiential also.

Timothe. 1 Wherein Paul instructeth hym of the order and office of bysshops and deacons, and of al ecclesiasticall discipline. Chapters. 6.
2 Wherin Paul doth exhorte hym to the crowne of martyrdome, and doth enfourme him of all the rules of the catholicke veritie, and what shal be done in the last dayes, and of hys owne sufferyng. Chapters. 4.

Titus. Wherein Paul doeth instruct Titus hys disciple of the constitutyng and orderyng of prestes & elders, and of all spirituall conuersation, and of the eschewyng of heretikes. Chapters. 3.

Philemon Wherein the Apostle commendeth Philemon of hys fayth to Christe, and of his charitie to the godly, and he prayeth hym to deale gently with Onesimus his seruant, and to entertayne hym frendly. Chapter. 1.

Hebre. Wherin the Apostle sheweth the weakenesse and the abolishment of Moses lawe, and the perfection of the doctrine of the Gospel, & that Christ is true God and man, and a mediatour betweene God and man. Chapters. 13.

Iames. Wherein Iames giueth exhortation vnto patient sufferyng, and that there is no exception of persons before God: & doth also open the hurtes that come by an euyl tongue, he forbiddeth warres and dissentions, he rebuketh the riche that be vncharitable, and doth stirre men to vertue. Chapters. 5.

Peter. 1 Wherein Peter gyueth thankes vnto God, whiche by the death of hys sonne dyd mercyfully saue al mankynde, and doth instruct to good lyfe diuers states of men. Chapters. 5.
2 In which the Apostle inuyteth the beleeuers to hold the true fayth, he doth note and condemne the falsenesse of heretikes, and doth describe the seconde commyng of Christe. Chapters. 3.

Iohn. 1 In which saint John doth testifie of the worde of truth and lyfe, exhorting men to confesse theyr sinnes, affirmyng that we haue Iesus Christe an aduocate with the father, dissuading men from the loue of the worlde, and perswadyng them to loue God and theyr neyghbours. Chapters. 5.
2 Wherin he cõmendeth the elect Lady and hyr sonnes, & doth exhort them to brotherly loue, and doth admonish them to eschew heretikes. Chapter. 1.
3 In this he prayseth the godlynesse of hys beloued Gaius, which he extended vnto strangers, and he doth exhort hym to persteuer styll in that godlynesse and well doyng. Chapter. 1.

Iude. In the which the Apostle doth admonish all men of theyr owne saluation, and he doth bryng in by the way the altercation that was betwixt Michael & the deuill, and doth detest the lyfe of the heretikes. Chapter. 1.

Prophetical.

Apocalip. Whiche treateth of reuelations shewed vnto John by an angel in the Ile of Pathmos, of the tribulations which the Churche of Christe did then suffer, and prophecieth also of such tribulations whiche the Church shal suffer hereafter, and especially in the tyme of Antichrist, and of the punishments of them whiche be damned, and of the rewards of the elect. Chapters. 22.

HEre is to be noted, that suche partes and chapters whiche he marked and noted with suche semycircles at the head of the verse or lyne, with suche other textes, may be left vnread in the publique readyng to the people, that thereby other chapters and places of the scripture, makyng more to their edification and capacitie, may come in their roomes. And here let the minister of Christe and dispenser of the mysteries of God, haue a due and weyghtie consideration, to reade this hygh treasure of Gods worde with al reuerence and grauitie, truely, distinctly, and sensibly: for it is the mightie power of God to saluation to euery one that beleeueth: So let the hearers also with al meekenesse and lowlynesse, receyue this woorde that is thus grafted and grounded amongst them by the great mercies of God, whiche worde is able to saue theyr soules, sayth the Apostle saint Iames. For as both the reader and hearer be pronounced blessed by Christes owne mouth, who heare the woorde of God, and do fulfill it: So be they pronounced both reader and hearer by the holy prophete Ieremie accursed, which do the worke of God fraudulently, and negligently: From the whiche he defend vs who bought vs with his moste pretious bloud, to whom with the father and the holy ghest be al honour and glorie, Amen.

Rom. 1.
Iam. 2.
Luke. 1.
Ieremie.

A descriptiõ of the yeeres *from the creation of the worlde, vntil this present yeere of 1575.* drawen for the most part out of the holy scripture, with declaration of certayne places, wherein is certayne difference of the reckonyng of the yeeres.

The yeres from the creation of the world.	
1948.	WE recken from Adam vntyl the floud, a thousand, sixe hundred fiftie and sixe yeeres. Gen.5.and.6. and from the floud vntil Abraham.292. yeeres. Gen.11.
2308.	* From Abraham vntil Isahac, a hundred yeeres.Gen.17. From Isahac vntil Iacob.60. Gen.25. And from Iacob to Ioseph.90.yeeres. Ioseph lyued afterwarde.110.yeeres.Gen.50.
2448.	Frõ the death of Ioseph vntil Moses, there is(according to Philo)60.yeeres. And from Moses til the departure of the chyldren of Israel out of Egypt. 80.yeeres.Actes.7.
2520.	* The people remayned in the wildernesse.40.yeeres.Deut.29. And then were brought into the lande of Chanaan by Iosuah, who was gouernour ouer the sayde people after Moses.32.yeeres.
2688.	After Iosuah, Othoniel gouerned eyght yeeres.Iudg.9.then Aod.80.Iudg.3. After Aod, Debora fourtie,Iudg.4.Then Gedeon other.40.yeeres.Iudg.8.
2732.	Abimelech gouerned after Gedeon three yeeres. Iudg.9. then Thola.23. yeeres.Iudg.10. Thola beyng deceassed, the people were eyghtiene yeeres vnder the tyrannie of the Ammonites.Iudg.10.
2755	Iephte deliuered the people from the handes of the Ammonites,and gouerned sixe yeeres.Iudg.12. After Iephte Abessan gouerned seuen yeeres. Iudg. 12.Then Elon ten yeeres.Iudg.12.
2833.	Abdon gouerned after Elon eyght yeeres. Iudg.12. Then Sampson twentie yeeres.Iudg.13. Then Eli fourtie yeeres.1.Samuel.4.
2863.	After Eli, Samuel and Saul gouerned fourtie yeeres: but the scripture, bycause of Sauls royal dignitie,attributeth al this gouernment to him.Actes.7.
2943.	Dauid raigned after Saul fourtie yeeres.2.Sam.5. Solomõ his sonne raigned three yeeres before the buyldyng of the temple, whiche is foure hundred and fourescore yeeres after the departure out of Egypt. 3.Kings.6. and raygned in al fourtie yeeres.3.Kyng.11.
3004.	Rehoboam the sonne of Solomon raigned seuentiene yeeres.3.Kings.12. Also Abiam his sonne raigned three yeeres.3 King.15. Then Asa fourtie and one yeeres. 3.King.15.
3041.	Iosaphat raygned after Asa.25. yeeres. 3.Kings. 15. And Ioram his sonne raygned three yeeres with his father,and fiue yeeres alone. 4.King.8. Ochozias raigned after Ioram seuen yeeres.2.Chro.22.
3117.	Athalia the mother of Ochozias raigned seuen yeeres.4.Reg.11. Ioas raigned after hir fourtie yeeres.4.Reg.12. After him,Amasias his sonne raigned 29.yeeres 4.Reg.13.
3180.	* After Amasias the people were without kyng eleuen yeeres, as we may gather by the.14.and.15.Chapter of the,4.Reg. Then Azarias raigned fiftie and two yeeres,4.Reg.14.
3241.	Ioathan raygned after Azarias sixtene yeeres.4.Reg.15.After Ahaz his sonne raigned.16.yeeres.4.Reg.16.And after him Ezechias,29 yeeres 4.Reg.18.
3323 and.3 moneths.	Manasses the sonne of Ezechias raygned fiftie and fiue yeeres. 4.Reg.21. Amon his sonne two yeeres, 4.Reg.21.Then Iosia.31.yeeres.4.Reg.22. And Iehoaz three moneths.4.Reg.23.
3340.& 6. moneths.	Eliachim, otherwise called Ioachin raygned eleuen yeeres. 4.Reg.23. And after him Iechonias three monethes, after whiche tyme he was led captiue into Babylon.4.Reg.23.
3421. & 6. moneths.	Sedechias raygned eleuen yeeres,and then was slayne, the citie of Hierusalem with the temple rased downe, and the people led captiue into Babylon,where they remayned seuentie yeeres.4.Reg.25.

* Abraham was taken from Hur, in Chaldei the place of hys birth, the.70. yeere of hys age, and came to dwell in Charran where hys father dyed: then beyng.75. yeeres, came to the lande of Chanaan. Gene.12. Fyue and twentie yeeres after, he begat Isaac. Gene.21. So he that reckeneth the yeeres of the peregrination of Abraham and his successours, til the deliuerance of Egypt, beginnyng at that time that he departed out of his countrey, he shal finde.430. yeeres mẽtioned. Exod.14. but beginning their reckening at the birth of Isaac, they shal find only.400. yeeres. And thus ought. Gen.15. and Act.7. treatyng thereon, to be vnderstanded.

* The yeeres that the people were gouerned by those that the scriptures called Iudges, includyng from Iosua to Samuel(excepting the time of the oppressiõ vnder the Ammonites) amounteth to 357. yeeres. Now this sayde. Actes.13. that this tyme amounteth to about.450. yeares. Where is to be noted, that this place hath bene corrupted, and in steede of three hundred, they haue set foure hundred, whiche reading of three hundred agreeth very wel with that which is conteyned in the scriptures touching the sayd yeeres.

Or, Ihaziahu.

* Amasias raygned.29.yeeres, the fiftienth yeere of the sayde Ieroboam, and began to raigne ouer Israel in Samaria 4.Reg.14. Some.29. yeeres of the raigne of Amasias, finished the fiftienth yeere of the sayde Ieroboam: nowe it is manifest that Azarias the sonne of Amasias began to raigne but the.27. yeere of the sayde Ieroboam. 4.Reg.15. then it foloweth, that betwene the ende of the raygne of Amasias, and the beginnyng of Azarias, there falleth out eleuen yeeres, that are left out.

3975. & 6 monethes.	* After the ſeuentie yeeres of captiuitie, Cyrus the firſt Monarke of the Perſians, ſet the people at libertie agayn, and ſuffered them to returne into their owne lande. It was reuealed to Daniel the prophete, that there ſhoulde be ſeuentie weekes of yeeres, (whiche is foure hundred and nientie yeeres) reckenyng from the commaundement giuen to buylde the citie, vntil Ieſus Chriſte. Daniel. 9. And this commaundement was gyuen by Darius Longimanus, the twentieth yeere of his empire. Nehem. 2. whiche was threeſcore and foure yeeres after the aforeſayde deliuerance. VVherefore reckenyng the ſayde threeſcore and foure yeeres after the deliuerance, and addyng thereto the ſeuentie weekes afore ſayde reuealed vnto Daniel, we ſhal finde that from the ſayde deliuerance vntil the death of Chriſte, there is fiue hundred, fiftie, and foure yeeres.	* There is difference betweene authours touchyng the beginnyng of the ſeuentie weekes of Daniel: ſome begin the ſayde weekes from the firſt yeere of Cyrus: other from the tenth yeere of Darius Longimanus, and ſome other from the ſixth yeere of the ſame: but is likelyeſt that it ſhould be the twentieth yeere, bycauſe that that whiche is written Daniel. 9. hath relation to Nehemias the ſecond.
5512. & 6. monethes.	From the natiuitie of Chriſt to this preſent yeere, we recken a thouſand, fiue hundred, ſeuentie and fiue: from whiche number if we ſubtract the yeeres from his byrth vntil his death (whiche is three and thirtie) we ſhal finde that frō the end of the ſayd ſeuentie weekes of Daniel, vntil this preſent yeere, it is a thouſande, fiue hundred, fourtie and two yeeres.	
	Al whiche aforeſayde beyng wel examined and reckened, ye ſhall finde that ſince the creation of the worlde to this preſent yeere of a thouſande, fiue hundred ſeuentie and fiue, the yeeres amount to fiue thouſand, fiue hundred, and ten yeeres, and ſixe monethes.	

¶ The order of the bookes of the old Teſtament.

¶ The firſt parte.

Geneſis. Exodus. Leuiticus. Numerus. Deuteronomium.

¶ The ſeconde parte.

Ioſuah. Iudges. Ruth. 1. Kinges, or Samuel. 2. Kinges, or Samuel. 3. Kings. 4. Kings. 1. Chronicle. 2. Chronicle. 1. Eſdras. 2. Eſdras. Eſther. Iob.

¶ The thirde parte.

The Pſalter. Prouerbes of Solomon. Eccleſiaſtes or Preacher. Cantica canticorum. Eſai. Ieremi. Lamentation of Ieremi. Ezechiel. Daniel. Oſea. Ioel. Amos. Abdias. Ionas. Micheas. Nahum. Habacuc. Sophonias. Aggeus. Zacharias. Malachias.

¶ The fourth parte of the Byble called Apocryphus.

3. Eſdras. 4. Eſdras. Tobias. Iudith. Booke of wyſedome. Eccleſiaſticus, or the booke of Ieſus Syrach. The reſte of the booke of Eſther. Baruch. The ſong of the 3. childrē. The ſtory of Suſanna. The ſtory of Bel, and the Dragon. The prayer of Manaſſes. 1. Machabees. 2. Machabees.

¶ The order of the bookes of the new Teſtament.

¶ The fyfth parte.

The Goſpel of {S. Matthewe. S. Marke. S. Luke. S. Iohn.

The Actes of the Apoſtles.

S. Pauls Epiſtle to the Romanes. 1. To the Corinthians. 2. To the Corinthians. To the Galathians. To the Epheſians. To the Philippians. To the Coloſsians. 1. To the Theſſalonians. 2. To the Theſſalonians. 1. Timothe. 2. Timothe. To Titus. To Philemon. To the Hebrues. The Epiſtle of S. Iames. 1. Of S. Peter. 2. Of S. Peter. 1. Of S. Iohn. 2. Of S. Iohn. 3. Of S. Iohn. The Epiſtle of S. Iude. The Reuelation.

¶ Proper leſsons to be read for the firſt leſsons both at Morning and Euening prayer, on the Sundayes throughout the yeere, and for ſome alſo the ſeconde leſſons.

Sundayes of Aduent.	Mattens.	Euenſong.
The firſt.	Eſai. j.	Eſai. ij.
ij	v	xxiiij
iij	xxv	xxvj
iiij	xxx	xxxij

Sundayes after Chriſtmas.	Mattens.	Euenſong.
The firſt.	xxxvij	xxxviij
ij	xlj	xlij

Sundayes after the Epiphanie.	Mattens.	Euenſong.
The firſt.	xliiij	xlvi
ij	lj	liij
iij	lv	lvj
iiij	lvij	lviij
v	lix	lxiiij
Septuageſima.	Gene. j.	Gene. ij.
Sexageſima.	iij	vj
Quinquageſima.	ix	xij

Lent.	Mattens.	Euenſong.
Firſt Sunday.	Gen. xix.	Gene. xxij.
ij	xxvij	xxxiiij
iij	xxxix	xlij
iiij	xlviij	xlv
v	Exod. iij.	Exod. v.
vj	ix	x

Eaſter day.	Mattens.	Euenſong.
j. Leſſon.	Exod. xij.	Exod. xiiij.
ij. Leſſon.	Rom. vj.	Actes. ij.

¶ *Sundayes after Eaſter.*

	Mattens.	Euenſong.
The firſt.	Num. xvi.	Num. xxii.
ij	xxiiij	xxv
iij	Deut. iij.	Deut. v.
iiij	vj	vij
v	viij	ix

Sunday after Aſcention day.		
	Deut. xii.	Deut. xiii.

Whitſunday.	Mattens.	Euenſong.
j. Leſſon.	Deut. xvi.	Wiſdome. i.
ij. Leſſon.	Actes. x. Then Peter opened his mouth. &c.	Actes. xix. It fortuned when Apollo went to Corinth. &c. vnto. After theſe thyngs.

Trinitie Sunday.	Mattens.	Euenſong.
j. Leſſon.	Gene. xviii.	Joſue. i.
ij. Leſſon.	Math. iii.	

¶ *Sundayes after Trinitie.*

	Mattens.	Euenſong.
The firſt.	Joſue. x.	Joſue. xxiii.
ij	Judic. iiii.	Judic. v.
iij	i. King. ii.	i. King. iii.
iiij	xij	xiij
v	xv	xvi
vj	ii. King. xij.	ii. King. xxi.
vij	xxij	xxiiij
viij	iij. King. xiij.	iij. King. xvij.
ix	xviij	xix
x	xxj	xxij
xj	iiij. King. v.	iiij. King. ix.
xij	x	xviij
xiij	xix	xxiij
xiiij	Jeremi. v.	Jeremie. xxij.
xv	xxxv	xxxvj
xvj	Ezechi. ij.	Ezechiel. xiiij.
xvij	xvj	xviij
xviij	xx	xxiiij
xix	Daniel. iij.	Daniel. vj.
xx	Joel. ij.	Miche. vj.
xxj	Abacuc. ij.	Prouer. j.
xxij	Prouer. ij.	iij
xxiij	xj	xij
xxiiij	xiij	xiiij
xxv	xv	xvj
xxvj	xvij	xix

¶ *Leſſons proper for holy dayes.*

	Mattens.	Euenſong.
S. Andrew.	Prouer. xx.	Prou. xxi.
S. Thomas apoſt.	xxiij	xxiiij
Natiui. of Chriſt.		
j. Leſſon.	Eſai. ix.	Eſai. vij. God ſpake once agayne to Ahaz.
ij. Leſſon.	Luke. ij. vnto. And vnto men of good will. &c.	Titus. iij. The kyndneſſe and loue. &c.
S. Steuen.		
j. Leſſon.	Prou. xxviij.	Preacher. iiij.
ij. Leſſon.	Acte. vj. and vij. Steuen full of fayth and power &c. vnto. And when fourtie yeeres, &c.	Actes, vij. And when fourtie yeeres were expired, there appeared vnto Moſes, &c. vnto. Steuen full of the holy ghoſt, &c.

	Mattens.	Euensong.
S. Iohn.		
j. Lesson.	Preacher. v.	Preacher. vj.
ij. Lesson.	Apoca. j.	Apoc. xxij.
Innocentes.	Iere. xxxj. vnto. Moreouer I hearde Ephraim.	Wisdome. j.
Circumcision day.		
j. Lesson.	Gene. xvij.	Deut. x. And now Israel.
ij. Lesson.	Rom. ij.	Colos. ij.
Epiphanie.		
j. Lesson.	Esai. lx.	Esai xlix.
ij. Lesson.	Luke. iij. vnto. So that he was supposed to be the sonne of Ioseph.	John. ij. vnto. After this he went to Capernaum.
Conuersion of S. Paul.		
j. Lesson.	Wisdome. v.	Wisdome. vj.
ij. Lesson.	Actes. xxij. vnto. They hearde him.	Actes. xxvj.
Purification of the virgin Mary.	Wisdome. ix.	Wisdome. xij.
S. Matthias.	Wisdome. xix.	Eccle. j.
Annunciation of our Ladie.	Eccle. ij.	Eccle. iij.
VVednesday afore Easter.	Osea. xiij.	Osea. xiiij.
Thursday afore Easter.	Daniel. ix.	Iere. xxxj.
Good Fryday.	Gene. xxij.	Esai. liij.
Easter euen.	Zacharie. ix.	Exodus. xiij.
Munday in Easter weeke.		
j. Lesson.	Exodus. xvj.	Exodus. xvij.
ij. Lesson.	Matth. xxviij.	Act. iij.
Tuesday in Easter weeke.		
j. Lesson.	Exodus. xx.	Exodus. xxxij.
ij. Lesson.	Luke. xxiiij. vnto. And behold two of them.	i. Corinth. xv.

	Mattens.	Euensong.
S. Marke.	Eccle. iiij.	Eccle. v.
Philip and Iacob.	Eccle. vij.	Eccle. ix.
Ascention day.	Deut. x.	iiij. King. ij.
Munday in whitsun weeke.		
j. Lesson.	Gene. xj. vnto. These are the generation of Sem.	Gene. xii. Gather vnto me seuentie men. &c. vnto. Moses and the elders returned.
ij. Lesson.	j. Cor. xij.	
Tuesday in whitsun weeke.	i. King. xix. Dauid came to Saul in Ramatha.	Deut. xxx.
S. Barnabe.		
j. Lesson.	Eccle. x.	Eccle. xii.
ij. Lesson.	Actes. xiiij.	Actes. xv. vnto. After certayne dayes.
S. Iohn Baptist.		
j. Lesson.	Mala. iij.	Mala. iiij.
ij. Lesson.	Matth. iij.	Matth. xiiij. vnto. VVhen Iesus heard.
S. Peter.		
j. Lesson.	Eccle. xv.	Eccle. xix.
ij. Lesson.	Actes. iij.	Actes. iiij.
S. Iames.	Eccle. xxi.	xxiij
S. Bartholomew.	xxv	xxix
S. Matthew.	xxxv	xxxviij
S. Michael.	xxxix	xliiij
S. Luke.	li	Iob. i.
S. Simon & Iude.		
j. Lesson.	Iob. xxiiij. xxv.	xlij
Al Saincts.		
j. Lesson.	Wisdome. iij. vnto. Blessed is rather the barren.	Wisdome. vj. vnto. His ielousie also.
ij. Lesson.	Hebr. xi. xij. Saincts by fayth. vnto. If ye endure chastenyng.	Apoc. xix. vnto. And I saw an angel stand.

Proper Pſalmes on certaine dayes.

	Mattens	Euenſong
Chriſtmas day.	xix. xlv. lxxxv	lxxxix. Cx. Cxxxii.
Eſter day. Pſalme.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Aſcention day.	viii. xv. xi.	xxiiii. lxviii. Cviii.
VVhitſunday.	xlv. lxviii.	Ciii. Cxlv.

Septuageſima. Sexageſima. Quinquageſima Quadrageſima.	before Eaſter	ix viii vii vi	weekes
Rogations. VVhitſunday. Trinitie ſunday.	after Eaſter	v vii viii	weekes.

The order howe the reſt of holy ſcripture beſide the Pſalter, is appointed to be read.

THe old Teſtament is appointed for the firſt leſſons at morning and euening prayer, and ſhall bee read through euerie yeare once, exceptе certaine bookes and Chapters which be leaſt edifying, and might beſt be ſpared, and therefore be left vnread.

¶ The newe Teſtament is appointed for the ſeconde Leſſons at Morning and Euening prayer, and ſhal be read ouer orderly euery yeare thryſe, beſide the Epiſtles and Goſpels: exceptе the Apocalips, out of the which there be only certaine Leſſons appointed vpon diuerſe proper feaſtes.

¶ And to knowe what Leſſons ſhall bee read euery day: find the day of the moneth in the kalender following, and there ye ſhal perceyue the bookes and Chapters that ſhall bee read for the Leſſons both at Morning and Euening prayer.

¶ And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appoynted for the Sundayes, or for any feaſt mouable or vnmoueable: then the Pſalmes and Leſſons appoynted in the Kalender, ſhal be omitted for that time.

¶ Ye muſt note alſo, that the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerue all the weeke after, exceptе there fal ſome feaſt that hath his proper.

¶ When the yeares of our Lorde may be diuided into foure euen partes, which is euery fourth yeare, then the Sunday letter leaueth, & that yeare the Pſalmes & leſſons which ſerue for the xxiii. day of Februarie, ſhalbe read againe the day folowing, exceptе the Sunday, which hath proper leſſons of the olde teſtament appointed in ỹ table ſeruing to that purpoſe.

¶ Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle or Goſpell is not expreſſed: there ye ſhall beginne at the beginning of the Chapter.

¶ And, whereſoeuer is not expreſſed how farre ſhal be read: there ſhall you read to the ende of the Chapter.

¶ Item, ſo often as the firſt Chapter of Saint Matthew, is read either for Leſſon or Goſpel, ye ſhall begin the ſame at: The birth of Ieſus Chriſt was on this wiſe. &c. And the thirde Chapter of Saint Lukes Goſpel ſhall be read vnto: So that he was ſuppoſed to be the ſonne of Ioſeph.

¶ A briefe declaration when euery Terme beginneth and endeth.

BE it knowne that Eaſter Tearme beginneth alwayes the. xviii. daye after Eaſter, reckening Eaſter day for one: and endeth the Munday next after the Aſcention day.

¶ Trinitie Tearme beginneth. xii. dayes after Whitſunday, and cõtinueth. xix. dayes.

¶ Michaelmas Terme beginneth the. ix. or. x. day of Octobre, and endeth the. xviii. or. xxix. day of Nouember.

¶ Hyllarie Terme beginneth the. xvii or xviii. day of Januarie, and endeth the xii. or xiii. day of Februarie.

¶ In Eaſter Terme, on the Aſcention day. In Trinitie Terme, on the Natiuitie of S. Iohn Baptiſt. In Michaelmas Terme, on the feaſt of al Saints. In Hillary Terme, on the feaſt of the Purification of our Lady, the Queenes Iudges of Weſtminſter do not vſe to ſit in iudgement, nor vpõ any Sundayes.

An Almanacke

The yeares of our Lorde.	The Golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Aduent sunday.
1572	xv	FE	3. Febru.	20. Febru.	6. Aprill.	xii. May.	xv. May.	25. May.	30. Nouē.
1573	xvi	D	18. Janu.	4	22. Mar.	27. Aprill.	30. Aprill.	10. May.	xxix
1574	xvii	C	7. Febru.	24	11. Aprill.	17. May.	20. May.	xxx	xxviii
1575	xviii	B	30. Janu.	16	3	ix	xii	xxii	xxvii
1576	xix	AG	19. Febru.	7. March	22	xxviii	xxxi	10. June.	2. Decem.
1577	i	F	3	20. Febru	7	xiii	xvi	26. May.	i
1578	ii	E	26. Janu.	12	30. Mar.	v	viii	xviii	30. Nouē.
1579	iii	D	15. Febru.	4. March	19. Aprill.	xxv	xxviii	7. June.	xxix
1580	iiii	CB	31. Janu.	17. Febru.	3	ix	xii	xxii	xxvii
1581	v	A	22	8	26. Mar.	i	iiii	xiiii	3. Decem.
1582	vi	G	11. Febru.	28	15. Aprill.	xxi	xxiiii	3. June.	ii
1583	vii	F	27. Janu.	12	31. March	vi	ix	19. May.	i
1584	viii	ED	16. Febru.	3. March	19. Aprill.	xxv	xxvii	7. June.	29. Nouē.
1585	ix	C	7	24. Febr.	11	xvii	xx	30. May.	xxviii
1586	x	B	30. Janu.	16	3	ix	xii	xxii	xxvii
1587	xi	A	12. Febru.	1. March	16	xxii	xxv	4. June.	3. Decem.
1588	xii	GF	4. Febru.	21. Febru	7	11. May.	16. May.	26. May.	i
1589	xiii	E	26. Janu.	12. Febr.	30. Mar.	v	viii	xviii	30. Nouē.
1590	xiiii	D	15. Febru.	4. Mar.	19. Aprill.	xxv	xxviii	7. June.	xxix
1591	xv	C	31. Janu.	17. Febr.	4	x	xiii	23. May.	xxviii
1592	xvi	BA	23	9	26. Mar.	i. May	iiii	xiiii	3. Decem.
1593	xvii	G	11. Febru.	28	15. Aprill.	xxi	xxiiii	3. June.	ii
1594	xviii	F	27. Janu.	13	31. Mar.	vi	ix	19. May.	i
1595	xix	E	16. Febru.	5. Mar.	20. Aprill.	xxvi	xxix	8. June	30. Nouē.
1596		DC	8	25. Febr.	11	xvii	xx	30. May.	xxviii
1597	i	B	23 Janu.	9	27. Mar.	ii	v	xv	xxvii
1598	ii	A	12. Febru.	1. Mar.	16. Aprill.	xxii	xxv	4. June.	3. Decem.
1599	iii	G	4	21. Febr.	8	xiiii	xvii	27. May.	ii.
1600	iv	FE	20. Janu.	vi	23. Mar.	28. Aprill.	i	xi	30. Nouē.
1601	v	D	8. Febru.	25	12. Aprill.	18. May.	xxi	xxxi	xxix
1602	vii	C	31. Janu.	17	4	x	xiii	xxiii	xxviii
1603	viii	B	20. Febr.	9. March	24	xxx	2. June.	12. June.	xxvii
1604	ix	AG	5. Febru.	22. Febr.	8	xiiii	17. May.	27. May.	2. Decem.
1605	x	F	27. Janu.	13	31. Mar.	vi	ix	xix	i
1606	xi	E	16. Febr.	5. Mar.	20. Aprill.	xxvi	xxix	8. June.	30. Nouē.
1607	xii	D	30. Janu.	18. Febr.	5	xi	xiiii	24. May.	xxix
1608	xiii	CB	24	10	27. Mar.	ii	v	xv	xxvii
1609	xiiii	A	12. Febr.	1. Mar.	16. Aprill.	xxii	xxv	4. June.	3. Decem.
1610	xv	G	4	21. Febru.	8	xiiii	xvii	27. May.	ii

Note, that the supputation of the yeare of our Lorde, in the Church of Englande, beginneth the xxv. day of March, the same day supposed to bee the first day vpon whiche the worlde was created, and the daye when Christ was conceyued in the wombe of the virgin Marie.

To finde Easter for euer.

	A	B	C	D	E	F	G
i	Apryll.ix.	x	xi	xii	vi	vii	viii
ii	March.26.	xxvii	xxviii	xxix	xxx	xxxi	Apryll.i.
iii	Apryl.xvi.	xvii	xviii	xix	xx	xxiii	xv
iiii	Apryl.ix.	iii	iiii	v	vi	vii	viii
v	March.26.	xxvii	xxviii	xxix	xxiii	xxiiii	xxv
vi	Apryll.xvi.	xvii	xi	xii	xiii	xiiii	xv
vii	Apryl.ii.	iii	iiii	v	vi	March.xxxi	Apryll.i.
viii	Apryll.23.	xxiiii	xxv	xix	xx	xxi	xxii
ix	Apryll.ix.	x	xi	xii	xiii	xiiii	viii
x	Apryll.ii.	iii	March.28	xxx	xxx	xxxi	Apryll.i.
xi	Apryll.xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	Apryll.ix.	x	xi	v	vi	vii	viii
xiii	March.26.	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiiii	Apryll.xvi.	xvii	xviii	xix	xiii	xiiii	xv
xv	Apryll.ii.	iii	iiii	v	vi	vii	viii
xvi	March.26.	xxvii	xxviii	xxii	xxiii	xxiiii	xxv
xvii	Apryll.xvi.	x	xi	xii	xiii	xiiii	xv
xviii	Apryll.ii.	iii	iii	v	March.30.	xxxi	Apryll.i.
xix	Apryl.23.	xxiiii	xviii	xix	xx	xxi	xxii

¶ When ye haue founde the Sundayletter in the vppermoſt lyne, guide your eye downewarde from the ſame, tyll ye come right ouer againſt the ſame, and there ſe therwed both what moneth, and what daye of the moneth Easter falleth that yeare.

These to be obſerued for holy *dayes, and none other.*

That is to ſaye: All Sundayes in the yeare.

The dayes of the feaſtes of the Circumciſion of our Lorde Jeſus Chriſt.

Of the Epiphanie.

Of the purification of the bleſſed virgin.

Of ſaint Matthias the Apoſtle.

Of the Annunciation of the bleſſed Virgin.

Of Saint Marke the Euangeliſt.

Of Saint Philip and Jacob the Apoſtles.

Of the Aſcention of oure Lorde Jeſus Chriſt.

Of the Natiuitie of ſaint John Baptiſt.

Of Saint Peter the Apoſtle.

Of Saint James the Apoſtle.

Of Saint Bartholomew Apoſtle.

Of Saint Matthew the Apoſtle.

Of Saint Michael the Archangel.

Of Saint Luke the Euangeliſt.

Of Saint Simon and Jude the Apoſtles.

Of all Saintes.

Of Saint Andrew the Apoſtle.

Of Saint Thomas the Apoſtle.

Of the Natiuitie of our Lorde.

Of Saint Steuen the Martyr.

Of Saint John the Euangeliſt.

Of the holy Innocents.

Munday and Tueſday in Eaſter weeke.

Munday and Tueſday in Whitſun weeke.

A Table for the order of the Pſalmes, to be ſayd at Morning and Euening prayer.

	Morning prayer.	*Euening prayer.*
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x. xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx	ci.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Jude.iiii.
xxv	Jude.v.	Jude.iiii.
xxvi	Jude.v.	Jude.iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.xxv.	cxxvi.cxxvij.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxli iii.cxlv.cxlvi.	cxlvii.cxlviii.c xlix.cl.

Ianuarie hath. xxxi. dayes.

The Moone. xxx.

Sunne { riſeth vi. min. xviii. / ſetteth v. min. xlii.

						Morning prayer.		Euening prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
vi	A	Kalend.	Circumciſion.			Gen. xvii.	Rom. ii.	Deut. x.	Coloſ. ii.
	b	iiii.	No.		ii	Gene. i.	Math. i.	Gene. ii.	Rom. i.
xi	c	iii	No.		iii	iii	ii	iiii	ii
	d	pꝛid.	No.		iiii	v	iii	vi	iii
xix	e	Nonas.			v	vii	iiii	viii	iiii
viii	f	viii.	Id.	Epiphanie.	vi	Eſai. lx.	Luke. ii.	Eſai xlix	John. ii.
	g	vii	Id.	Perpetuæ.	vii	Gene. ix.	Math. v.	Gen. xli.	Rom. v.
xvi	A	vi	Id.	Lucian.	viii	xiii	vi	xliii	vi
v	b	v	Id.		ix	xv	vii	xlv	vii
	c	iiii	Id.		x	xlvii	viii	xlvii	viii
xiii	d	iii	Id.		xi	xlx	ix	xx	ix
ii	e	pꝛid.	Id.	Sol in Aquario.	xii	xxi	x	xxii	x
	f	Idus.		Hylarie.	xiii	xxiii	xi	xxiiii	xi
x	g	xix	Kl.	Febzuarij.	xiiii	xxv	xii	xxvi	xii
	A	xviii	Kl.		xv	xxvii	xiii	xxviii	xiii
xviii	b	xvii	Kl.		xvi	xxix	xiiii	xxx	xiiii
vii	c	xvi	Kl.		xvii	xxxi	xv	xxxii	xv
	d	xv	Kl.	Pulca.	xviii	xxxiii	xvi	xxxiiii	xvi
xv	e	xiiii	Kl.		xix	xxxv	xvii	xxxvii	i. Cor. i.
iiii	f	xiii	Kl.	Fabian.	xx	xxxvii	xviii	xxxix	ii
	g	xii	Kl.	Agnes.	xxi	xl	xix	xli	iii
xii	A	xi	Kl.	Vincent	xxii	xlii	xx	xliii	iiii
i	b	x	Kl.		xxiii	xliiii	xxi	xlv	v
	c	ix	Kl.		xxiiii	xlvi	xxii	xlvii	vi
ix	d	viii	Kl.	Conuer. Paul.	xxv	Wiſd. v.	Acts. xxii.	Wiſd. vi	Ii. vii.
	e	vii	Kl.		xxvi	Gene. 48.	Mat. xxiii	Gene. 49.	i. Cor. vii
xvii	f	vi	Kl.		xxvii	l	xxiiii	Exod. i.	viii
vi	g	v	Kl.		xxviii	Exod. ii.	xxv	iii	ix
	A	iiii	Kl.		xxix	iiii	xxvi	v	x
xiiii	b	iii	Kl.		xxx	vii	xxvii	viii	xi
iii	c	pꝛid.	Kl.		xxxi	ix	xxviii	x	xii
								***.iij.	

Februarie hath.xxviii.dayes.

¶ *The Moone.xxix.*

Sunne { riseth / falleth } Hour { vii.min.xv. / iiii.min.xlv. }

					Pal.	Morning prayer.		Euening prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	d	Kalend.	Fall.		ii	Exod.xi.	Mark.i.	Exod.xi.	i.Cor.xiii
xi	e	iiii No.	Purific.of Ma.		iii	Wisd.ix.	ii	Wisd.xii.	xiiii
xix	f	iii No.	Blasij		iiii	Exod.xiii.	iii	Exo.xiiii	xv
viii	g	pꝛid. No.			v	xv	iiii	xvi	xvi
	A	Nonas.	Agathe.		vi	xvii	v	xviii	ii. Cor.i.
xvi	b	viii. Id.			vii	xix	vi	xx	ii
v	c	vii Id.			viii	xxi	vii	xxii	iii
	d	vi Id.			ix	xxiii	viii	xxiiii	iiii
xiii	e	v Id.			x	xxxii	ix	xxiii	v
ii	f	iiii Id.			xi	xxxiiii	x	Leu.xviii	vi
	g	iii Id.	Sol in Piscibus.		xii	Leuit.xix	xi	xx	vii
	A	pꝛid. Id.			xiii	xxvi	xii	Num.xi.	viii
	b	Idus.			xiiii	Num.xii	xiii	xiii	ix
xviii	c	xvi Kl.	Valentine.		xv	xiiii	xiii	xvi	x
viii	d	xv Kl.	Marche.		xvi	xvii	xv	xx	xi
	e	xiiii Kl.			xvii	xxi	xvi	xxii	xii
v	f	xiii Kl.			xviii	xxiii	Luke.vi.i.	xxiiii	xiii
viii	g	xii Kl.			xix	xxv	vi.i.	xxvii	Galat.i.
	A	xi Kl.			xx	xxx	ii	xxxi	ii
xii	b	x Kl.			xxi	xxxii	iii	xxxv	iii
	c	ix Kl.			xxii	xxxvi	iiii	Deut.i.	iiii
	d	viii Kl.	Fast.		xxiii	Deut.ii.	v	iii	v
x	e	vii Kl.	S.Mathias.		xxiiii	iiii	vi	v	vi
	f	vi Kl.			xxv	Wisd.xix	vii	Eccle.i.	Ephe.i.
xvii	g	v Kl.			xxvi	Deut.vi.	viii	Deut.vii	ii
vi	A	iiii Kl.			xxvii	viii	ix	ix	iii
	b	iii Kl.			xxviii	x	x	xi	iiii
xiiii	c	pꝛid. Kl.			xxix	xii	xi	xv	v

March hath.xxxi.dayes.

¶ *The Moone.xxx.*

Sunne { riseth / falleth } Houre { vi.min.xviii / v.min. xlii.

					Morning prayer.		Euening prayer.	
					i. Lesson	ii. Lesson.	i. Lesson	ii. Lesson.
iii	d	Kalend.	Dauid.	xxx	Deu. xvi.	Luke. xii.	Deu. xvii.	Ephe. vi.
	e	vi. No.	Cedde		xviii	xiii	xix	Phil. i.
xi	f	v No.		ii	xx	xiiii	xxi	ii
	g	iiii No.		iii	xxii	xv	xxiii	iii
xix	a	iii No.		iiii	xxv	xvi	xxvi	iiii
viii	b	pꝛid. No.		v	xxvii	xvii	xxviii	Coloss. i.
	c	Nonas.	Perpetue.	vi	xxix	xviii	xxx	ii
xvi	d	viii Id.		vii	xxxi	xix	xxxi	iii
v	e	vii Id.		viii	xxxiii	xx	xxxiii	iiii
	f	vi Id.		ix	Iosue. i.	xxi	Iosue. ii.	i. Thes. i.
xiii	g	v Id.		x	iii	xxii	iiii	ii
ii	a	iiii Id.	Gregorie	xi	v	xxiii	vi	iii
	b	iii Id	Sol in Arietē.	xii	vii	xxiiii	viii	iiii
x	c	pꝛid. Id.		xiii	ix	Iohn. i.	x	v
	d	Idus.		xiiii	xxiii	ii	xxiiii	ii. Thes. i.
xviii	e	xvii Kl.	Apꝛilis.	xv	Iudg. i.	iii	Iudg. ii.	ii
vii	f	xvi Kl.		xvi	iii	iiii	iiii	iii
	g	xv Kl.	Edwarde.	xvii	v	v	vi	i. Tim. i.
xv	a	xiiii Kl.		xviii	vii	vi	viii	ii iii
iiii	b	xiii Kl.		xix	ix	vii	x	iiii
	c	xii Kl.	Benedict.	xx	xi	viii	xii	v
xii	d	xi Kl.		xxi	xiii	ix	xiiii	vi
i	e	x Kl.		xxii	xv	x	xvi	ii. Tim. i.
	f	ix Kl.		xxiii	xvii	xi	xviii	ii
xx	g	viii Kl.	Fast.	xxiiii	Eccle. ii.	xii	Eccle. iii	iii
	a	vii Kl.	Equinoc. or Æqua.	xxv	Iud. xix.	xiii	Iudg. xx	iiii
ix	b	vi Kl.		xxvi	xxi	xiiii	Ruth. i.	Titus i.
xvii	c	v Kl.		xxvii	Ruth. ii.	xv	iii	ii. iii
	d	iiii Kl.		xxviii	iiii	xvi	i. king. i.	Phile. i
xvii	e	iii Kl.		xxix	i. king. ii.	xvii	iii	Hebr. i.
	f	pꝛid. Kl.		xxx	iiii	xviii	v	ii
							xxx. iiij.	

Aprill hath.xxx.dayes.

The Moone.xxix.

Sunne { riseth / falleth } Houre { vi.min.xv. / vi.min.xlv. }

						Morning prayer.		Euening prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	g	Kalend.			i	i. Kin. vi.	John. xix.	i. Kin. vii.	Heb. iii.
xi	A	iiii. No.			ii	viii	xx	ix	iiii
	b	iii. No.	Richarde.		iii	x	xxi	xi	v
xix	c	pꝛid. No.	Imbꝛoſe.		iiii	xii	Actes. i.	xiii	vi
viii	d	Nonas.			v	xiiii	ii	xv	vii
xvi	e	viii Id.			vi	xvi	iii	xvii	viii
v	f	vii Id.			vii	xviii	iiii	xix	ix
	g	vi Id.			viii	xx	v	xxi	x
xiii	A	v Id.			ix	xxii	vi	xxiii	xi
ii	b	iiii Id.			x	xxiiii	vii	xxv	xii
	c	iii Id.	Sol in Taure.		xi	xxvi	viii	xxvii	xiii
x	d	pꝛid. Id.			xii	xxviii	ix	xxix	Jacob. i
	e	Idus.			xiii	xxx	x	xxxi	ii
xviii	f	xviii Kl.	Maij.		xiii	ii. King. i	xi	ii. king. ii	iii
xoli	g	xvii Kl.			xv	iii	xii	iiii	iiii
	A	xvi Kl.			xvi	v	xiii	vi	v
xv	b	xv Kl.			xvii	vii	xiiii	viii	i. Pet. i.
iii	c	xiiii Kl.			xviii	ix	xv	x	ii
	d	xiii Kl.	Alphege.		xix	xi	xvi	xii	iii
xii	e	xii Kl.			xx	xiii	xvii	xiiii	iiii
	f	xi Kl.			xxi	xv	xviii	xvi	v
	g	x Kl.			xxii	xvii	xix	xviii	ii. Pet. i.
ix	A	ix Kl.	S. George.		xxiii	xix	xx	xx	ii
	b	viii Kl.			xxiiii	xxi	xxi	xxii.	iii
xvii	c	vii Kl.	Marke Euang.		xxv	Eccle. iiii.	xxii	Eccle. v	i. John. i.
vi	d	vi Kl.			xxvi	ii. king. 23	xxiii	ii. kin. 24.	ii
	e	v Kl.			xxvii	iii. king. i	xxiiii	iii. kin. ii.	iii
xiiii	f	iiii Kl.			xxviii	iii	xxv	iiii	iiii
ii	g	iii Kl.			xxix	v	xxvi	vi	v
	A	pꝛid. Kl.			xxx	vii	xxvii	viii	ii. iii. Joh.

May hath.xxxi.dayes.

¶ *The Moone.xxx.*

Sunne { ryseth. / falleth } Houre { iiii.mi.xxvi. / vii.mi.xxiiii. }

						Mornyng prayer.		Euenyng prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xi	b	Kalend	Philip & Jacob			Eccle.vii.	Act. viii.	Eccle. ix.	Jude.i.
	c	vi.	No.			3.king.ix.	xxviii	iii.king.x.	Rom.i.
xii	d	v	No.	Inu.of ỹ crosse.		xi	Matth.i.	xii	ii
viij	e	iiij	No.			xiii	ii	xiii	iii
	f	iii	No.			xv	iii	xvi	iiii
xvj	g	pꝛid.	No.	John Euang.		xvii	iiii	xviii	v
ix	a	Nonas.				xix	v	xx	vi
	b	viii	Id.			xxi	vi	xxii	vii
xiij	c	vii	Id.			4.king.i.	vii	4.king. ii.	viii
	d	vi	Id.			iii	viii	iiii	ix
	e	v	Id.			v	ix	vi	x
x	f	iiii	Id.	Sol in Gem.		vii	x	viii	xi
	g	iii	Id.			ix	xi	x	xii
xviij	a	pꝛid.	Id.			xi	xii	xii	xiii
viij	b	Idus.				xiii	xiii	xiii	xiiii
	c	xvii	Kl.	Junij.		xv	xiiii	xvi	xv
xv	d	xvi	Kl.			xvii	xv	xviii	xvi
iiij	e	xv	Kl.			xix	xvi	xx	i.Cor.i.
	f	xiiii	Kl.	Dunstane.		xxi	xvii	xxii	ii
xij	g	xiii	Kl.			xxiii	xviii	xxiiii	iii
iij	a	xii	Kl.			xxv	xix	i.Esd.i.	iiii
	b	xi	Kl.			i.Esd.iii.	xx	iiii	v
ij	c	x	Kl.			v	xxi	vi	vi
	d	ix	Kl.			vii	xxii	ix	vii
xviij	e	viii	Kl.			ii.Esdr.i.	xxiii	ii.Esdr.ii.	viii
i	f	vii	Kl.	Augustine.		iiii	xxiiii	v	ix
	g	vi	Kl.			vi	xxv	vii	x
xviij	a	v	Kl.			ix	xxvi	x	xi
	b	iiii	Kl.			xii	xxvii	Esther.i.	xii
	c	iii	Kl.			Esther.ii.	xxviii	iii	xiii
vij	d	pꝛid.	Kl.			iiii	Mark.i.	v	xiiii

Iune hath.xxx.dayes.

The Moone.xxix.

Sunne { ryseth. / falleth } Houre { iii.min.xxx. / viii.mi.xxvi. }

				Pſal.	Mornyng prayer.		Euenyng prayer.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	e	Kalend.		i	Esther. vi.	Marke. ii.	Esth. vii.	i. Cor. xv.
xix	f	iiij No.		ii	viii	iii	ix	xvi
viii	g	iii No.	Nichomede.	iii	Job. i.	iiii	Job. ii.	ii. Cor. i.
xvi	a	prid. No.		iiii	iii	v	iiii	ii
v	b	Nonas.	Bonifacc.	v	v	vi	vi	iii
	c	viii Id.		vi	vii	vii	viii	iiii
xiii	d	vii Id.		vii	ix	viii	x	v
ii	e	vi Id.		viii	xi	ix	xii	vi
	f	v Id.		ix	xiii	x	xiiii	vii
x	g	iiii Id.		x	xv	xi	xvi	viii
	a	iii Id.	Barnabe Apoſt.	xi	Eccle. x.	Act. xiiii.	Eccle. xii.	Act. xv.
xvii	b	prid. Id.	Sol in Cancro.	xii	Job. 17. 18.	Mark. xii.	Job. xix.	ii. Cor. ix.
vii	c	Iouis.	Solſtitiũ eſtiuũ.	xiii	xx	xiii	xxi	x
	d	xviii Kl.	Julij	xiiii	xxii	xiiii	xxiii	xi
xv	e	xvii Kl.		xv	xxiiii. xxv.	xv	26. 27.	xii
iiii	f	xvi Kl.		xvi	xxviii	xvi	xxix	xiii
	g	xv Kl.		xvii	xxx	Luke. i.	xxxi	Galat. i.
xii	a	xiiii Kl.		xviii	xxxii	ii	xxxiii	ii
ix	b	xiii Kl.		xix	xxxiiii	iii	xxxv	iii
	c	xii Kl.	Edwarde.	xx	xxxvi	iiii	xxxvii	iiii
i	d	xi Kl.		xxi	xxxviii	v	xxxix	v
	e	x Kl.		xxii	xl	vi	xli	vi
xvi	f	ix Kl.	Fall.	xxiii	xlii	vii	Prou. i.	Ephe. i.
vi	g	viii Kl.	Iohn Baptiſt.	xxiiii	Mala. iii.	Math. iii.	Mal. iiii.	Mat. xiiii.
	a	vii Kl.		xxv	Prou. ii.	Luke. vii.	Prou. iii.	Ephe. ii.
xiii	b	vi Kl.		xxvi	iiii	ix	v	iii
iii	c	v Kl.		xxvii	vi	x	vii	iiii
	d	iiii Kl.	Fall.	xxviii	viii	xi	ix	v
xi	e	iii Kl.	S. Peter apoſt.	xxix	Eccle. xv.	Actes. iii.	Eccle. xix	Act. iiii.
	f	prid. Kl.		xxx	Prou. x.	Luke. xii.	Prou. xi.	Ephe. vi.

Iuly hath.xxxi.dayes.

The Moone.xxx.

Sunne { ryseth. / falleth } Hour { iiii.min.xviii. / viii.mi.xxiiii. }

						Mornyng prayer.	Euenyng prayer.		
						i Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
ix	g	Kalend.	Visitati. of Ma.			Prou. xix.	Rom. xiii.	Pro. xiii.	Phil. i.
viii	A	vi No.			ii	xliii	xliii	xlv	ilv
	b	v No.	Martin.		iii	xlvi	xlv	xlvii	iiii
xvi	c	iiij No.			iiii	xlviij	xlvi	xlx	iiii
	d	iii No.			v	xx	xlvii	xxi	Colos. i.
	e	prid. No.	Dogge dayes.		vi	xxii	xlviii	xxiii	ii
viii	f	Nonas.			vii	xxiiii	xlix	xxv	iii
	g	viii Id.			viii	xxvj	xx	xxvii	iiii
	A	vii Id.			ix	xxviii	xxi	xxix	i Thes. i.
	b	vi Id.			x	xxxi	xxii	Prea. i.	ii
	c	v Id.			xi	Prea. ij.	xxiii	iii	iii
xviii	d	iiii Id.	Sol in Leone.		xii	iiii	xxiiii	v	iiii
	e	iii Id.			xiii	vi	John. i.	vii	v
	f	prid. Id.			xiiii	viii	ii	ix	ii Thes. i.
xv	g	Idus.	Swithune.		xv	x	iii	xi	ii
iii	A	xvii Kl.	Augusti.		xvi	xii	iiii	Jere. i.	iii
	b	xvi Kl.			xvii	Jere. ii.	v	iii	i. Tim. i.
xii	c	xv Kl.			xviii	iiii	vi	v	ii. iii.
	d	xiiii Kl.			xix	vi	vii	vii	iiii
	e	xiii Kl.	Margaret.		xx	viii	viii	ix	v
x	f	xii Kl.			xxi	x	ix	xi	vi
	g	xi Kl.	Magdalen.		xxii	xii	x	xiii	ii Tim. i
viii	A	x Kl.			xxiii	xiiii	xi	xv	ii
xix	b	ix Kl.	Fall.		xxiiii	xvi	xii	xvii	iii
	c	viii Kl.	James apost.		xxv	Ezech. xxi.	xiii	Eccl. xviii	iiii
iiii	d	vii Kl.	Anne.		xxvi	Jer. xviii.	xiiii	Jer. xix	Titus. i.
	e	vi Kl.			xxvii	xx	xv	xxi	ii. iii
	f	v Kl.			xxviii	xxii	xvi	xxiii	Hebr. i.
xvi	g	iiii Kl.			xxix	xxiiii	xvii	xxv	Hebr. i.
	A	iii Kl.			xxx	xxvi	xviii	xxvii	ii
ix	b	prid. Kl.			xxxi	xxviii	xix	xxix	iii

Auguſt hath.xxxi.dayes.

The Moone.xxx.

					Mornyng prayer.	Euenyng prayer.		
					i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon.
					Jere.xxx.	John. xx.	Jere.xxxi.	Hebr. iiii.
	d	iiii	Mo.		xxxii	xxi	xxxiii	b
	e	iii	Mo.		xxxiiii	Actes. i.	xxxv	bi
	f	pꝛid.	Mo.		xxxvi	ii	xxxvii	bii
	g		Mone.		xxxviii	iii	xxxix	biii
	A	viii	Id.	Trãſlyguration.	xl	iiii	xli	ir
	b	vii	Id.	Name of Jeſus.	xlii	v	xliii	r
	c	vi	Id.		xliiii	vi	xlv. xlvi.	ri
	d	v	Id.		xlvii	vii	xlviii	rii
	e	iiii	Id.	Laurence.	xlix	viii	l	riii
	f	iii	Id.		li	ix	lii	Jacob. i.
	g	pꝛid.	Id.	Sobi Virgine.	Lamen. i.	x	Lame. ii.	ii
	A				iii	xi	iiii	iir
	b	xix	Kl.	Septembꝛis.	v	xii	Ezech. ii.	iiii
	c	xviii	Kl.		Ezech. iii.	xiii	vi	v
	d	xvii	Kl.		vii	xiiii	xiii	i. Pet. i.
	e	xvi	Kl.		viii	xv	xviii	ii
	f	xv	Kl.		xxxiii	xvi	xxxiiii	iir
	g	xiiii	Kl.		Daniel. i.	xvii	Dani. ii.	iiii
	A	xiii	Kl.		iii	xviii	iiii	v
	b	xii	Kl.		v	xix	vi	ii Pet. i.
	c	xi	Kl.		vii	xx	viii	ii
	d	x	Kl.	Full.	ix	xxi	x	iir
	e	ix	Kl.	Bartho. apoſt.	Eccl. xxv.	xxii	Eccl. xxx.	i. John. i
	f	viii	Kl.		Dan. xi.	xxiii	Dani. xii.	ii
	g	vii	Kl.		xiii	xxiiii	xiii	iii
	A	vi	Kl.		Ose. i.	xxv	Ose. ii. iii.	iiii
	b	v	Kl.	Auguſtine.	iiii	xxvi	v. vi.	v
	c	iiii	Kl.	Behead of Joh.	vii	xxvii	viii	i. i. John
	d	iii	Kl.		ix	xxviii	x	Jude. i.
	e	pꝛid.	Kl.		xi	Matth. i.	xii	Rom. i.

September hath.xxx.dayes.

The Moone.xxix.

Sunne { ryseth / falleth } Houre { v. min. xxvi. / vi. min. xviii. }

					Mornyng prayer.		Euenyng prayer.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xvi	f	Kalend.		i	Osee. xiii.	Matth. ii.	Ose. xiiii.	Rom. ii.
ii	g	iiij No.		ii	Joel. i.	iii	Joel. ii.	iij
	A	iij No.		iii	iii	iiii	Amos. j.	iiij
xiii	b	prid. No.		iiii	Amos. ii.	v	iii	v
i	c	Nonas.	Dog dayes end.	v	iiii	vj	v	vi
	d	viij Id.		vi	vi	vii	vii	vij
x	e	vij Id.		vii	viij	viii	ix	viij
	f	vj Id.	Nati. of Marie.	viii	Abdias. i.	ix	Jonas. i.	ix
xviii	g	v Id.		ix	Jona. 2. 3.	x	iiij	x
vii	A	iiij Id.		x	Miche. i.	xi	Miche. ii.	xi
	b	iij Id.		xi	iii	xii	iiii	xij
xv	c	prid. Id.	Sol in Libra.	xii	v	xiii	vi	xiii
iiii	d	Idus.		xiii	vii	xiiii	Naum. j.	xiiij
	e	xviij Kl.	Holy crosse.	xiiij	Naum. ii	xv	iii	xv
xii	f	xvij Kl.	Aequinoctium.	xv	Abac. i.	xvi	Abac. ij.	xvj
i	g	xvj Kl.	Autumnale.	xvi	iii	xvii	Soph. i.	j. Cor. j.
	A	xv Kl.	Lambert.	xvii	Soph. ii.	xviii	iii	ij
ix	b	xiiij Kl.		xviii	Agge. i.	xix	Agge. ii.	iij
	c	xiij Kl.		xix	Zach. i.	xx	Za. ii. iii.	iiij
xviii	d	xij Kl.	Fast.	xx	iiii. v.	xxj	vi	v
vi	e	xj Kl.	S. Matthewe.	xxi	Eccle. 35.	xxii	Eccle. 38.	vi
	f	x Kl.		xxii	Zach. vii.	xxiii	Zac. viii.	vii
xvii	g	ix Kl.		xxiii	ix	xxiiii	x	viij
iii	A	viij Kl.		xxiiii	xi	xxv	xii	ix
	b	vij Kl.		xxv	xiii	xxvi	xiiij	x
xi	c	vj Kl.	Cippian.	xxvi	Mala. j.	xxvii	Mala. ii.	xi
	d	v Kl.		xxvii	iij	xxviij	iiii	xii
xix	e	iiij Kl.		xxviii	Tobi. j.	Marke. j.	Tobi. ii.	xiii
viii	f	iij Kl.	S. Michael.	xxix	Eccle. 39.	ij	Eccl. 44.	xiiii
	g	prid. Kl.	Hierome.	xxx	Tobi. iij.	iij	Tob. iiii.	xv

October hath.xxxi.dayes.

The Moone.xxx.

Sunne { ryseth / falleth } Houre { vi. min. xxv. / v. min. xxv. }

					Pfal.	Mornyng prayer.		Euenyng prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xviii	A			Remige.	i.	Tobi.v.	Mar. iiii.	Tobi. vj	j.Cor xvj
v	b	vj	No.		ii	vii	v	viii	ij. Cor.j
xii	c	v	No.		iii	x	vi	x	ij
ix	d	iiij	No.		iiii	xi	vii	xii	iij
	e	iij	No.		v	xiii	viii	xiiii	iiij
	f	prid.	No.	Fayth.	vi	Judic. i.	ix	Judic.ij.	v
	g	Nonas.			vii	iij	x	iiij	vi
xviii	A	viij	Id.		viii	v	xi	vi	vij
vi	b	vij	Id.	Dennis.	ix	vij	xii	viii	viij
	c	vj	Id.		x	ix	xiii	x	ix
xv	d	v	Id.		xi	xi	xiiii	xii	x
iiii	e	iiij	Id.	Sol in Scorpio.	xii	xiii	xv	xiiii	xi
	f	iij	Id.	Edwarde.	xiii	xv	xvi	xvj	xij
xii	g	prid.	Id.		xiiii	Wisd.j.	Luk.di.i.	Wisd. ii.	xiii
i	A	Idus			xv	iii	di.i.	iiii	Galat.i.
	b	xvij	Kl.	Nouembris.	xvi	v	ij	vi	ij
ix	c	xvj	Kl.	Etheldrede.	xvii	vii	iii	viii	iij
	d	xv	Kl.	Luke Euang.	xviii	Eccle.ij.	iiii	Job.i.	iiij
xvii	e	xiiij	Kl.		xix	Wisd.ix.	v	Wisd.x.	v
vi	f	xiij	Kl.		xx	xi	vj	xii	vi
	g	xij	Kl.		xxi	xiii	vii	xiiii	Ephel.i.
xiiii	A	xi	Kl.		xxii	xv	vi i	xvi	ij
iii	b	x	Kl.		xxiii	xvii	ix	xviii	iij
	c	ix	Kl.		xxiiii	xix	x	Eccle.i.	iiii
xi	d	viij	Kl.	Crispinie.	xxv	Eccle.ij.	xi	iii	v
	e	vij	Kl.		xxvi	iiii	xii	v	vi
xix	f	vj	Kl.	Fast.	xxvii	vi	xiii	vii	Phyl.i.
viii	g	v	Kl.	Simon & Jude.	xxviii	Jo.14.25.	xiiii	Job. xlii.	ij
	A	iiij	Kl.		xxix	Eccl.viij.	xv	Eccle. ix.	iij
xvi	b	iij	Kl.		xxx	x	xvi	xi	iiii
v	c	prid.	Kl.	Fast.	xxxi	xij	xvii	xiii	Colos.i.

Nouember hath .xxx. days

The Moone .xxix.

Sonne { ryseth / tarieth } Houres { vii. mi. xxiiii. / iiii. min. xxvi. }

						Mornyng prayer.		Euenyng prayer.	
	d	Kylend.	All Saintes.	i	i. Lesson.	ii. Lesson.	i. Lesson.	iii. Lesson.
	e	iiij No.		ii	Wisd. iii.	Ye. xi. xii.	Wisd. v.	Apoc. xix.
	f	iij No.		iij	Eccl. xliii.	Lu. xviii.	Eccle. xv.	Coloss. ij.
	g	prid. No.		iiij	xvi	xix	xvii	iij
		Nonas.		v	xviii	xx	xix	iiij
	b	viij Id.	Leonarde.	vi	xx	xxi	xxi	j. Thess. j.
	c	vij Id.		vij	xxii	xxii	xxiii	ij
	d	vj Id.		viij	xxiiii	xxiii	xxv	iij
	e	v Id.		ix	xxvii	xxiiii	xxviii	iiij
	f	iiij Id.		x	xxix	John. i.	xxx	v
	g	iij Id.	S. Martine.	xi	xxxi	ii	xxxii	ij. Thess. j.
		prid. Id.	Sol in Sagit.	xii	xxxiii	iii	xxxiiii	ij
	b	Idus.	Bryce.	xiii	xxxv	iiii	xxxvi	iij
	c	xviij Kl.	Decembris.	xiiii	xxxvii	v	xxxviii	j. Tim. j.
	d	xvij Kl.	Machute.	xv	xxxix	vi	xl	ij. iij.
	e	xvj Kl.		xvi	xli	vii	xlii	iiij
	f	xv Kl.	Initi. regni Eliz.	xvii	xliii	viii	xliiii	v
	g	xiiij Kl.		xviii	xlv	ix	xlvi	vj
		xiij Kl.		xix	xlvii	x	xlviii	ij. Tim. j.
	b	xij Kl.	Edmund king.	xx	xlix	xi	i	ij
	c	xj Kl.		xxi	l	xii	Baruc. i.	iij
	d	x Kl.	Cicilie.	xxii	Baru. ii.	xiii	iii	iiij
	e	ix Kl.	Clement.	xxiii	iiii	xiiii	v	Titus. j.
	f	viij Kl.		xxiiii	vi	xv	Esai. i.	ij. iij.
	g	vij Kl.		xxv	Esai. ii.	xvi	iii	Phile. j.
		vj Kl.	Katherine.	xxvi	iiii	xvii	v	Hebre. j.
	b	v Kl.		xxvii	vi	xviii	vii	ij
	c	iiij Kl.		xxviii	viii	xix	ix	iij
	d	iij Kl.	Fast.	xxix	x	xx	xi	iiij
	e	prid. Kl.	Andrewe apost.	xxx	Prou. xx.	Acte. i.	Prou. xxi.	vj

Note, that the beginnyng of the .xxvi. Chapter of Ecclesiasticus (vnto) But when one is. &c. must be read with the .xxv. Chapter.

December hath.xxxi.dayes.

The Moone.xxx.

Sonne { ryseth vii. mi. xxiiii. / sayleth iiii. min. xxvi. } Moone

					Epact	Mornyng prayer.		Euenyng prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	f					Esa. xliii.	Acts. ii.	Esai. xv.	Hebr. vii.
	g	iiij	No.		ii	xvi	iii	xvii	viii
	A	iij	No.		iii	xviii	iiii	xix	ix
	b	prid.	No.		iiii	xx. xxi	v	xxxii	x
	c	Nonas.			v	xxiii	vi	xxxiiii	xi
	d	viij	Id.	Nicholas bish.	vi	xxv	di. vii	xxxvi	xii
	e	vij	Id.		vii	xxvii	di. vii	xxxviii	xiii
	f	vj	Id.	Concep. of Ma.	viii	xxix	viii	xxx	James. i.
	g	v	Id.		ix	xxxi	ix	xxxii	ij
	A	iiij	Id.		x	xxxiii	x	xxxiii	iij
	b	iij	Id.		xi	xxxv	xi	xxxvi	iiij
	c	prid.	Id.	Sol in Capr.	xii	xxxvii	xii	xxxviii	v
	d	Idus		Lucie virgin.	xiii	xxxix	xiii	xl	i. Pet. i.
	e	xix	Kl.	Januarij.	xiiii	xli	xiiii	xlii	ij
	f	xviij	Kl.		xv	xliii	xv	xliii	iij
	g	xvij	Kl.	O sapientia.	xvi	xlv	xvi	xlvi	iiij
	A	xvj	Kl.		xvii	xlvii	xvii	xlviii	v
	b	xv	Kl.		xviii	xlix	xviii	l	ij. Pet. j.
	c	xiiij	Kl.		xix	li	xix	lii	ij
	d	xiij	Kl.	Fast.	xx	liii	xx	liiii	iij
	e	xij	Kl.	Thomas apo.	xxi	Pro. xxiii.	xxi	Prou. 24.	j. John. j.
	f	xj	Kl.		xxii	Esai. lv.	xxii	Esai. lvi.	ij
	g	x	Kl.		xxiii	lvii	xxiii	lviii	iij
	A	ix	Kl.	Fast.	xxiiii	lix	xxiiii	lx	iiij
	b	viij	Kl.	Christmas.	xxv	Esai. ix.	Luke. 22.	Esai vii.	Tit. iii.
	c	vij	Kl.	S. Steuen.	xxvi	Prou. 28.	Acte. 6. 7.	Prea. iiii.	Acte vij.
	d	vj	Kl.	S. John	xxvii	Prea. v.	Apoc. i.	Prea. vi.	Apoc. xxij.
	e	v	Kl.	Innocents.	xxviii	Jer. xxxi.	Act. xxv.	Wisd. i.	j. John. v
	f	iiij	Kl.		xxix	Esai. lxi.	xxvi	Esai. lxii.	ij. John.
	g	iij	Kl.		xxx	lxiii	xxvii	lxiiii	iij. John.
	A	prid.	Kl.	Siluester bish.	xxx	lxv	xxviii	lxvi	Jude. j.

The order where Morning and Euening prayer ſhalbe vſed and ſayde.

The Morning and Euening prayer, ſhal be vſed in the accuſtomed place of the Church, Chappel, or Chauncell, except it ſhall be otherwyſe determined by the Ordinarie of the place, and the Chauncels ſhal remayne as they haue done in tymes paſt.

And here is to be noted, that the Miniſter at the tyme of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornamentes in the Church, as were in vſe by authoritie of Parliament in the ſeconde yeere of the raigne of king Edwarde the ſixth, according to the acte of Parliament ſet in the beginning of the booke of Common prayer.

¶ An order for Mornyng prayer daylye throughout the yeere.

At the beginning both of Mornyng prayer, and lykewyſe of Euenyng prayer, the Miniſter ſhall reade with a loude voyce, ſome one of theſe ſentences of the Scriptures that folow. And then he ſhal ſay that which is written after the ſayde ſentences.

Ezech. 18. At what tyme ſo euer a ſinner doeth repent him of his ſinne from the bottome of his hart, I will put out his wickedneſſe out of my remembraunce, ſaith the Lorde.

Pſal. 51. I do knowe my ſinne, and my ſinne is alway agaynſt me.

Pſal. 51. Turne thy face away from our ſinnes (O Lorde) and blotte out all our offences.

Pſal. 51. A ſorowful ſpirit is a ſacrifice to God, deſpiſe not (O Lorde) humble and contrite hartes.

Ioel. 2. Rent your hartes, and not your garmentes, and turne to the Lorde your God, becauſe he is gentle and mercifull, he is patient, and of muche mercie, and ſuche a one that is ſorie for your afflictions.

Daniel. 9. To thee (O Lorde our God) belongeth mercie and forgeueneſſe, for we haue gone away from thee, & haue not hearkened to thy voyce, whereby we myght walke in thy lawes whiche thou haſt appoynted for vs.

Ierem. 2. Correcte vs (O Lorde) and yet in thy iudgement: not in thy furie, leſt we ſhoulde be conſumed and brought to nothyng.

Matth. 3. Amend your lyues, for the kingdome of God is at hande.

Luke. 15. I will goe to my father, and ſay to hym, Father, I haue ſinned agaynſt heauen, and agaynſt thee, I am no more worthy to be called

Pſal. 142. Enter not into iudgement with thy ſeruaunt (O Lorde) for in thy ſight ſhall no man liuing be iuſtified.

1. Iohn. 1. If we ſay that we haue no ſinne in our ſelues, and there is no truth

Dearely beloued brethren, the ſcripture moueth us in all places, that acknowledging our ſinnes before God, we ſhould not diſſemble nor cloke them before the face of almyghtie God our heauenly father, but confeſſe them humbly, knowledge and bewayle them before the diuine maieſtie, with full purpoſe of amendement of lyfe, that we may obteyne forgeueneſſe of the ſame, by his infinite goodneſſe and mercy. And although we ought at all tymes humbly to acknowledge our ſinnes before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meete together, to render thankes for the great benefites that we haue receiued at his handes, to ſet forth his moſt worthy prayſe, to here his moſt holy worde, and to aſke thinges requiſite and neceſſary, as well for the body as the ſoule. Wherefore I pray and beſeech you as many as are here preſent, to accompanye me with a pure hart and humble voyce, unto the throne of the heauenly grace,

A gene-

A generall confeſsion, to be ſayde of the whole congregation after the Miniſter, kneeling.

ALmightie and moſt mercifull father, we haue erred and ſtraied from thy waies lyke lost sheepe. We haue followed to much the deuiſes and deſires of our owne hartes, we haue offended agaynſt thy holy lawes. We haue left vndone thoſe thinges which we ought to haue done, and we haue done thoſe thinges which we ought not to haue done, and there is no healthy in vs, but thou, O Lorde, haue mercy vpon vs miſerable offendours. Spare thou them, O God, which confeſſe their faultes. Reſtore thou them that be penitent, according to thy promiſes declared vnto mankinde in Chriſte Jeſu our Lorde: and graunt, O moſt mercyfull father, for his ſake, that we may hereafter lyue a godly, ryghteous, and ſober lyfe, to the glorie of thy holy name, Amen.

The abſolution to be pronounced by the Miniſter alone.

ALmighty God, the father of our Lord Jeſus Chriſt, which delyteth not in the death of a ſinner, but rather that he may turne from his wickednes and lyue, and hath geuen power & commaundement to his miniſters, to declare & pronounce to his people, being penitent, the abſolution and remiſſion of their ſinnes: he pardoneth and abſolueth all them which truely repent and vnfaynedly beleeue his holy Goſpell. Wherefore we beſeeche him to graunt vs true repentaunce, and his holy ſpirite, that thoſe thynges may pleaſe hym which we do at this preſent, and that the reſt of our lyfe hereafter may be pure and holy, ſo that at the laſt we may come to his eternall ioy, through Jeſus Chriſte our Lord.

The people ſhall aunſwere. Amen.

Then ſhal the Miniſter begin the Lordes prayer, with a loude voyce.

OUr father whiche art in heauen, halowed be thy name. Thy kyngdome come. Thy will be done in earth, as it is in heauen. Geue vs this day our dayly breade. And forgeue vs our treſpaſſes, as we forgeue them that treſpaſſe agaynſt vs. And leade vs not into temptation. But deliuer vs from euyll, Amen.

Then lyke wyſe he ſhal ſay.

O Lorde open thou our lyppes.

Aunſwere.

And our mouth ſhall ſhewe forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Aunſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning, is nowe. &c.

¶ Prayſe ye the Lorde.

Then ſhalbe ſayde or ſong this Pſalme folowing.

COme, let vs ſing vnto the Lorde: let vs hartyly reioyce in the ſtrength of our ſaluation. Venite ulterius Pſal. 95.

Let vs come before his preſence with thankeſgeuing: and ſhewe our ſelues glad in him with Pſalmes.

For the Lorde is a great God: and a great kyng aboue all Gods.

In his hande are all the corners of the earth: and the ſtrength of the hyls is his alſo.

The ſea is his, and he made it: & his handes prepared the dry lande.

O come, let vs worſhip and fall downe: and kneele before the Lorde our maker.

For he is the Lord our God: and we are the people of his paſture, & the sheepe of his hande.

To day if ye will heare his voyce, harden not your hartes: as in the prouocation, and as in the day of temptation in the wyldernelle.

When your fathers tempted me: proued me, and ſawe my workes.

Fourtie yeeres long was I grieued with this generation, and ſayde: It is a people that do erre in their hartes, for they haue not knowen my wayes.

Vnto whom I ſware in my wrathe that they ſhoulde not enter into my reſt.

Glory be to the father, and to the ſonne: and to the holy ghoſt.

As it was in the beggynnyng, is nowe, and euer ſhalbe: worlde without ende, Amen.

Then ſhall folowe certayne Pſalmes in order, as they be appointed in a table made for that purpoſe, except there be proper Pſalmes appoynted for that day.

Then ſhalbe read two Leſſons diſtinctly with a loude voyce, that the people may heare,

heare, the first of the olde Testament, the seconde of the newe. &c.

After the first lesson shall folowe, *Te Deum laudamus*, in Englishe, dayly through the whole yeere.

Te Deum laudamus.

WE prayse thee, O God: we knowledge thee to be the Lorde.

All the earth doth worship thee: the father euerlasting.

To thee all angels crye aloude: the heauens and all the powers therein.

To thee Cherubin and Seraphin: continually do crye.

Holy, holy, holy: Lorde God of Sabaoth.

Heauen and earth are full of the maiestie: of thy glorie.

The glorious companie of the Apostles: prayse thee.

The goodly felowship of the Prophetes: prayse thee.

The noble armie of martyrs: prayse thee.

The holy Church throughout all the worlde: doth knowledge thee.

The father of an infinite maiestie.

Thy honourable, true, and onely sonne.

Also the holy ghost the comforter.

Thou art the kyng of glorie: O Christe.

Thou art the euerlasting sonne of the father.

When thou tookest upon thee to deliuer man: thou didst not abhorre the virgins woombe.

When thou hadst ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest on the ryght hande of God: in the glorie of the father.

We beleeue that thou shalt come to be our iudge.

We therfore pray thee helpe thy seruantes: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy saintes: in glorie euerlasting.

O Lorde saue thy people: and blesse thyne heritage.

Gouerne them: and lyfte them up for euer.

Day by day: we magnifie thee.

And we worshyp thy name: euer worlde without ende.

Vouchsafe, O Lorde: to keepe us this day without sinne.

O Lorde haue mercy upon us: haue mercy upon us.

O Lorde let thy mercy lyghten upon us: as our trust is in thee.

O Lord, in thee haue I trusted: let me neuer be confounded.

Or this Canticle. *Benedicite omnia opera domini.*

Benedicite.

O All ye workes of the Lord, blesse ye the Lord: prayse hym, and magnifie hym for euer.

O ye angels of the lord, blesse ye the Lord: prayse ye him, and magnifie hym for euer.

O ye heauens, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lorde: prayse him, and magnifie him for euer.

O all ye powers of the Lorde, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye Starres of heauen, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye shewres and deawe, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye windes of God, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye fyre and heate, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye winter and sommer, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye dewes and frostes, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye frost and colde, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye Ice and Snowe, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye nightes and dayes, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye lightninges and cloudes, blesse ye the Lorde: prayse him, and magnifie him for euer.

O let the earth blesse the Lorde: yea let it prayse him, and magnifie him for euer.

O ye mountaynes and hilles, blesse ye the Lorde: prayse him, and magnifie him for euer.

O all ye greene things upon the earth, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye Welles, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye seas and floodes, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye Whales, and all that moue in the waters, blesse ye the Lord, prayse him, and magnifie him for euer.

O all ye foules of the ayre, blesse ye the Lord: prayse him, and magnifie him for euer.

O all ye beastes and cattel, blesse ye the Lord:

prayse him, and magnifie him for euer.

O ye chyldren of men, blesse ye the Lorde: prayse him, and magnifie him for euer.

O let Israel blesse the Lorde: prayse him, and magnifie him for euer.

O ye prestes of the Lord, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye seruauntes of the Lorde, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye spirites and soules of the ryghteous, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye holy and humble men of hart, blesse ye the Lorde: prayse him, & magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the Lorde: prayse him, & magnifie him for euer.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

And after the second Lesson, shalbe vsed and sayd, *Benedictus dominus Israel*, in Englishe, as foloweth.

Benedictus.

BLessed be the Lorde God of Israel: for he hath visited and redeemed his people.

And hath raysed vp a mynghtie saluation for vs: in the house of his seruaunt Dauid.

As he spake by the mouth of his holy Prophetes: which hath ben sence the worlde began.

That we shoulde be saued from our enimies: and from the handes of all that hate vs.

To perfourme the mercy promised to our forefathers: and to remember his holy couenaunt.

To perfourme the othe whiche he sware to our forefather Abraham: that he woulde geue vs.

That we beyng delyuered out of the handes of our enimies: myghte serue him without feare.

In holynesse and ryghteousnesse before him: all the dayes of our lyfe.

And thou chylde shalt be called the Prophete of the hyghest: for thou shalt go before the face of the Lorde, to prepare his wayes.

To geue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spryng from an hygh hath visited vs.

To geue lyght to them that sit in darkenesse, and in the shadowe of death: and to guyde our feete into the way of peace.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shalbe: worlde without ende, Amen.

Or the. C. Psalme. *Iubilate.*

Iubilate deo.

BE ioyfull in the Lorde all ye landes: serue the Lorde with gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O go your wayes into his gates with thanks geuyng, and into his courtes with prayse: be thankeful vnto hym, & speake good of his name.

For the Lord is gracious, his mercy is euerlastyng: and his trueth endureth from generation to generation.

Glorie be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

Then shalbe sayd the Creede by the Minister and the people, standyng.

IBeleeue in God the father almyghtie, maker of heauen and earth, and in Iesus Christ his onely sonne our Lord, which was conceiued by the holy ghost, borne of the virgin Mary, suffered vnder Pontce Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose agayne from the dead, he ascended into heauen, and sitteth on the right hand of god the father almyghtie, from thence shall he come to iudge the quicke and the dead. I beleeue in the holy ghost, the holy Catholique Church, the communion of Saintes, the forgeuenesse of sinnes, the resurrection of the body, and the lyfe euerlastyng. Amen.

And after that, these prayers folowing, as well at Euening prayer, as at Morning prayer, all deuoutly kneelyng.

The Minister first pronouncing with a loude voyce.

The Lorde be with you.

Aunswere.

And with thy spirite.

Minister.

Kyrie eleison.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Then the Minister, Clarkes, and people, shall say the Lords prayer in English, with a loude voyce.

Our father which art in heauen. &c.

Then the Minister standing vp, shall say.

O Lorde shewe thy mercy vpon vs.

Aunswere.

Aunſwere.

And graunt vs thy ſaluation.

Prieſt.

O Lorde ſaue the Quene.

Aunſwere.

And mercyfully heare vs when we call vpon thee.

Prieſt.

Indue thy Miniſters with ryghteouſneſſe.

Aunſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lorde ſaue thy people.

Aunſwere.

And bleſſe thyne inheritaunce.

Prieſt.

Geue peace in our tyme, O Lorde.

Aunſwere.

Becauſe there is none other that fyghteth for vs, but only thou, O God.

Prieſt.

O God make cleane our hartes within vs.

Aunſwere.

And take not thyne holy ſpirite from vs.

Then ſhall folowe three Collectes. The firſt of the day, which ſhalbe the ſame that is appoynted at the Communion. The ſeconde, for peace. The thirde, for grace to lyue well. And the two laſt Collectes ſhall neuer aulter, but dayly be ſayde at Mornyng prayer throughout all the yeere, as foloweth.

The ſeconde Collect for peace.

O God, whiche art aucthour of peace, and louer of concorde, in knowledge of whō ſtandeth our eternall lyfe, whoſe ſeruice is perfect freedome: defend vs thy humble ſeruaūtes in all aſſaultes of our enimies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the myght of Jeſus Chriſte our Lorde, Amen.

The thirde Collect for grace.

O Lorde our heauenly father, almightie and euerlaſting God, which haſt ſafely brought vs to ẏ beginning of this day, defend vs in the ſame with thy myghtie power, and graunt that this day we fall into no ſinne, neyther run into any kinde of daunger, but that all our doynges may be ordered by thy gouernaunce, to doo alwayes that is ryghteous in thy ſight: through Jeſus Chriſt our lord, Amen.

An order for Euenyng prayer throughout the yeere.

The Prieſt ſhall ſay.

Our father which art in heauen. &c.

Then likewiſe he ſhal ſay.

O Lorde open thou our lippes.

Aunſwere.

And our mouth ſhall ſhewe forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Aunſwere.

Lorde make haſte to helpe vs.

Prieſt.

Glory be to the father, and to the ſonne: and to the holy ghoſt.

As it was in the begynnyng, is nowe, and euer ſhalbe: worlde without ende, Amen.

¶ Prayſe ye the Lorde.

Then Pſalmes in order as they be appoynted in the table for Pſalmes, except there be proper Pſalmes appoynted for that day. Then a Leſſon of the olde Teſtament, as is appoynted lykewyſe in the Kalender, except there be proper Leſſons appoynted for that day. After that Magnificat in Engliſh, as foloweth.

Magnificat. Luke. 1

My ſoule doeth magnifie the Lord: & my ſpirite hath reioyced in God my ſauiour.

For he hath regarded the lowlineſſe of his handmayden.

For beholde from henceforth all generations ſhall call me bleſſed.

For he that is myghty hath magnified me: and holy is his name.

And his mercy is on them that feare hym throughout all generations.

He hath ſhewed ſtrength with his arme: he hath ſcattered the proude in the imagination of their hartes.

He hath put downe the mightie from their ſeate: and hath exalted the humble and meeke.

He hath filled the hungry with good thynges: and the riche he hath ſent emptie away.

He remembryng his mercy, hath holpen his ſeruaunt Iſrael: as he promiſed to our forefathers, Abraham, and his ſeede for euer.

Glorie be to the father, and to the ſonne: and to the holy ghoſt.

As it was in the beginning, is nowe, &c.

Or the.98.Pſalme.

Cantate domino.

SYng vnto the Lorde a new ſong: for he hath done marueylous thynges.

With his owne ryght hande, and with his holy arme: hath he gotten him ſelfe the victorie.

The Lord declared his ſaluation: his ryghteouſneſſe hath he openly ſhewed in the ſight of the Heathen.

He hath remembred his mercy and trueth towarde the houſe of Iſrael: and all the endes of the worlde haue ſeene the ſaluation of our God.

Shewe your ſelues ioyfull vnto the Lorde, all ye landes: ſing, reioyce, and geue thankes.

Prayſe the Lord vpon the Harpe: ſing to the Harpe with a Pſalme of thankeſgeuyng.

With trumpets alſo and ſhawmes: O ſhewe your ſelues ioyfull before the Lorde the kyng.

Let the ſea make a noyſe, and all that therein is: the round worlde, and they that dwel therin.

Let the flooddes clap their handes, and let the hylles be ioyfull togeather before the Lorde: for he is come to iudge the earth.

With righteouſneſſe ſhal he iudge the world: and the people with equitie.

Glorie be to the father, and to the ſonne. &c.
As it was in the begynning, is nowe. &c.

Then a Leſſon of the new Teſtament. And after that, *Nunc dimittis* in Engliſhe, as foloweth.

Nunc dimittis. Luke.2.

LOrde now letteſt thou thy ſeruaunt depart in peace: accordyng to thy woorde.

For myne eyes haue ſeene: thy ſaluation.

Which thou haſt prepared: before the face of all people.

To be a lyght to lyghten the Gentiles: and to be the glory of thy people Iſrael.

Glorie be to the father, and to the ſonne. &c.
As it was in the begynning, is nowe. &c.

Or this Pſalme.

Deus miſereatur. Pſal.47.

GOD be mercyful vnto vs, and bleſſe vs: and ſhewe vs the lyght of his countenance, and be mercyful vnto vs.

That thy way may be knowen vpon the earth: thy ſauing health among all nations.

Let the people prayſe thee, O God: yea let all the people prayſe thee.

O let the nations reioyce and be glad, for thou ſhalt iudge the folke ryghteouſly: and gouerne the nations vpon earth.

Let the people prayſe thee, O God: let all the people prayſe thee.

Then ſhal the earth bring foorth her encreaſe: and God, euen our owne God, ſhall geue vs his bleſſing.

God ſhall bleſſe vs: and all the endes of the worlde ſhall feare hym.

Glory be to the father, and to the ſonne. &c.
As it was in the begynnyng, is nowe. &c.

Then ſhall folowe the Creede, with other prayers, as is before appoynted at Mornyng prayer after *Benedictus*, and with three Collectes. Firſt, of the day. Second, of peace. Thirde, for ayde agaynſt all peryls, as hereafter foloweth, whiche two laſt Collectes ſhalbe dayly ſayde at Euening prayer without alteration.

The ſeconde Collect at Euening prayer.

O God, from whom all holy deſyres, all good counſayles, and all iuſt workes do proceede: geue vnto thy ſeruantes that peace which the worlde can not geue, that both our hartes may be ſet to obey thy commaundementes, and alſo that by thee, we beyng defended from the feare of our enimies, may paſſe our time in reſt and quietneſſe, through the merites of Ieſus Chriſte our ſauiour, Amen.

The third Collect, for ayde agaynſt all perils.

LIghten our darkneſſe we beſeech thee, O Lorde, and by thy great mercy defende vs from all perils and dangers of this night, for the loue of thy only ſonne our Sauiour Ieſus Chriſte, Amen.

In the feaſtes of Chriſtmas, the Epiphanie, Saint Matthias, Eaſter, the Aſſention, Pentecoſt, Saint Iohn Baptiſt, S. Iames, Saint Bartholomewe, Saint Matthewe, Saint Simon and Iude, Saint Andrewe, & Trinitie Sunday, ſhalbe ſong or ſaide immediatly after *Benedictus*, this confeſſion of our Chriſtian fayth.

Quicunque vult.

WHoſeuer wylbe ſaued: before all thinges it is neceſſarie that he holde the Catholique fayth.

Which fayth except euery one doo keepe holy and vndefyled: without doubt he ſhall peryſhe euerlaſtyngly.

And

And the Catholique fayth is this: that we worship one God in trinitie, & trinitie in vnitie.

Neyther confoundyng the persons: nor deuidyng the substaunce.

For there is one person of the father, another of the sonne: and another of the holy ghost.

But the godhead of the father, of the sonne, and of the holy ghost is all one: the glory equal, the maiestie coeternall.

Such as the father is, such is the sonne: and such is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not three eternals: but one eternall.

So there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almighty, the sonne almyghty: and the holy ghost almyghty.

And yet are they not three almyghties: but one almightie.

So the father is God, the sonne is God: and the holy ghost is God.

And yet they are not three Gods: but one God.

So lykewyse the father is Lorde, the sonne Lorde: and the holy ghost Lorde.

And yet not three Lordes: but one Lorde.

For lyke as we be compelled by the Christian veritie: to acknowledge euery person by hym selfe to be God and Lorde.

So are we forbidden by the Catholique religiō: to say there be three Gods, or three Lords.

The father is made of none: neyther created, nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father, and of the sonne: neyther made, nor created, nor begotten, but proceedyng.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons, be coeternall togeather: and coequall.

So that in all thinges, as is aforesayde: the vnitie in trinitie, and the trinitie in vnitie is to be worshipped.

He therefore that wyll be saued: must thus thinke of the trinitie.

Furthermore, it is necessarie to euerlastyng saluation: that he also beleeue ryghtly in the incarnation of our Lorde Jesu Christe.

For the ryght fayth is, that we beleeue and confesse: that our Lord Jesus Christ, the sonne of God, is God and man.

God, of the substance of the father, begotten before the worldes: and man, of the substaunce of his mother, borne in the worlde.

Perfite God and perfite man: of a reasonable soule, and humane flesh subsistyng.

Equal to the father as touching his godhead: and inferiour to the father touchyng his manhood.

Who although he be God and man: yet he is not two, but one Christe.

One, not by conuertion of the godhead into flesh: but by takyng of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule, and flesh is one man: so God and man is one Christe.

Who suffered for our saluation, descended into hell: rose agayne the thirde day from the dead.

He assended into heauen, he sitteth on the ryght hande of the father, GOD almyghtie: from whence he shall come to iudge the quicke and the dead.

At whose comming al men shall ryse agayne with their bodyes: and shall geue account for their owne workes.

And they that haue done good, shall goe into lyfe euerlastyng: and they that haue done euyll, into euerlastyng fyre.

This is the Catholique fayth: which except a man beleeue faythfully, he can not be saued.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shalbe: worlde without ende, Amen.

¶ *Thus endeth the order of Mornyng and Euening prayer, though the whole yeere.*

¶ Here foloweth the Letanie,

to be vſed vpon Sundayes, Wednesdayes, and Fry-

dayes, and at other tymes, when it shalbe commaunded by the Ordinarie.

O God the father of heauen: haue mercy vpon vs miserable sinners.

O God the father of heauen: haue mercy vpō vs miserable sinners.

O God the sonne redeemer of the worlde: haue mercy vpon vs miserable sinners.

O God the sonne redeemer. &c.

O God the holy ghost proceedyng from the father and the sonne: haue mercy vpon vs miserable sinners.

O God the holy ghost. &c.

O holy, blessed, and glorious trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious. &c.

Remember not Lorde our offences, nor the offences of our forefathers, neyther take thou vengeance of our sinners: spare vs good Lorde, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lorde.

From al euyl and mischiefe, from sinne, from the craftes and assaultes of the deuyll, from thy wrath, and from euerlastyng damnation.

Good Lorde deliuer vs.

From al blindnesse of hart, from pride, vayne glory, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenesse.

Good Lorde deliuer vs.

From fornication, and all other deadly sinne, and from all the deceites of the worlde, the flesshe and the deuyll.

Good Lorde deliuer vs.

From lyghtning and tempest, from plague, pestilence, and famine, from battel and murder, and from sodayne death.

Good Lorde deliuer vs.

From al sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of hart, and contempt of thy worde and commaundement.

Good Lorde deliuer vs.

By the mysterie of thy holy incarnation, by thy holy natiuitie and circumcision, by thy baptisme, fastyng, and temptation.

Good Lorde deliuer vs.

By thyne agonie and bloodly sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and assention, and by the commyng of the holy ghost.

Good Lorde deliuer vs.

In all tyme of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

We sinners do beseeche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the ryght way.

We beseeche thee to heare vs good Lorde.

That it may please thee to keepe and strengthen in the true worshipping of thee, in ryghteousnesse and holynesse of lyfe, thy seruant Elizabeth, our most gratious Queene & gouernour.

We beseeche thee to heare vs good Lorde.

That it may please thee to rule our hart in thy fayth, feare, and loue, and that she may alwayes haue affiaunce in thee, and euer seke thy honour and glory.

We beseeche thee to heare vs good Lorde.

That it may please thee to be her defender and keeper, geuyng her the victorie ouer all her enimies.

We beseech thee to heare vs good Lorde.

That it may please thee to illuminate all Bishops, Pastours, and Ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching & liuing, they may set it forth, and shewe it accordyngly.

We beseeche thee to heare vs good Lorde.

That it may please thee to endue the Lordes of the counsell, and all the nobilitie, with grace, wysedome, and vnderstandyng.

We beseeche thee to heare vs good Lorde.

That it may please thee to blesse and keepe the Magistrates, geuing them grace to execute iustice, and to maintayne trueth.

We beseeche thee to heare vs good Lorde.

That it may please thee to blesse and keepe al thy people.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue to al nations, vnitie, peace, and concorde.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue vs an hart to loue and dread thee, and diligently to lyue after thy commaundementes.

We beseeche thee to heare vs good Lorde.

That

That it may pleaſe thee to geue to al thy people increaſe of grace, to heare meekly thy woꝛd, and to receiue it with pure affection, & to bring foꝛth the fruites of the ſpirite.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to bring into the way of trueth, al ſuch as haue erred, and are deceiued.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to ſtrengthen ſuch as do ſtande, and to comfoꝛt and helpe the weake harted, and to raiſe vp them that fal, and finally to beate downe Satan vnder our feete.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to ſuccour, helpe, and comfoꝛt, al that be in daunger, neceſſitie, and tribulation.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to preſerue all that trauayle by lande oꝛ by water, all women labouring of chylde, all ſicke perſons and young chyldren, and to ſhewe thy pitie vpon all priſoners and captiues.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to defende and pꝛouide foꝛ the fatheꝛleſſe chyldren and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to foꝛgeue our enimies, perſecutoꝛs and ſlaunderers, & to turne their hartes,

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to geue and preſerue to our vſe the kindly fruites of the earth, ſo as in due tyme we may enioy them.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to geue vs true repentaunce, to foꝛgeue vs all our ſinnes, negligences and ignoꝛaunces, and to endue vs with the grace of thy holy ſpirite, to amende our liues accoꝛding to thy holy woꝛde.

We beſeeche thee to heare vs good Lorde.

Sonne of God, we beſeech thee to heare vs.

Sonne of God, we beſeeche thee to heare vs.

O Lambe of God that takeſt away the ſinnes of the woꝛlde.

Graunt vs thy peace.

O Lambe of God that takeſt away the ſinnes of the woꝛlde.

Haue mercy vpon vs.

O Chriſte heare vs.

O Chriſte heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Chriſte haue mercy vpon vs.

Chriſte haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euill, Amen.

The Verſicle.

O Lorde deale not with vs after our ſinnes,

The anſwere.

Neyther reward vs after our iniquities.

Let vs pray.

O God, mercyfull father, that deſpiſeſt not the ſyghing of a contrite hart, noꝛ the deſyre of ſuche as be ſoꝛowful, mercifully aſſiſt our prayers that we make beꝛe thee in all our troubles & aduerſities whenſoeuer they oppreſſe vs: and graciouſly heare vs, that thoſe euils which the craft and ſubtiltie of the deuyl oꝛ man woꝛketh againſt vs be brought to nought, and by the pꝛouidence of thy goodnes they may be diſpearſed, that we thy ſeruauntes beyng hurt by no perſecutions, may euermoꝛe geue thankes vnto thee in thy holy Churche: thꝛough Jeſus Chriſte our Lorde.

O Lorde ariſe, helpe vs, and deliuer vs for thy names ſake.

O God, we haue hearde with our eares, and our fathers haue declared vnto vs, the noble woꝛkes that thou didſt in their dayes, and in the olde tyme beꝛore them.

O Lord ariſe, helpe vs, and deliuer vs for thyne honour.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning, is nowe, and euer ſhalbe: woꝛlde without ende, Amen.

From our enimies defende vs, O Chriſte.

Graciouſly looke vpon our afflictions.

Pitifully beholde the ſoꝛowes of our hart.

Mercifully forgeue the ſinnes of thy people.

Fauourably with mercy heare our prayers.

O ſonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchſafe to heare vs, O Chriſte.

Graciouſly heare vs, O Chriſt, graciouſly heare vs, O Lorde Chriſt.

The verſicle.

O Lorde let thy mercy be ſhewed vpon vs.

The anſwere.

As we do put our truſt in thee.

Let vs pray.

WE humbly beſeeche thee, O father, mercyfully to looke vpon our infirmities, & for the glory of thy names ſake, turne from vs all thoſe euils that we moſt ꝛyghteouſly haue deſerued: and graunt that in all our troubles we may put our whole truſt and confidence in thy mercy, and euermoꝛe ſerue thee in holyneſſe and puꝛeneſſe of liuing, to thy honour and glory: thꝛough oure onely mediatoꝛ and aduocate Jeſus Chriſt our Lorde, Amen.

A prayer for the Queenes Maieſtie.

O Lorde our heauenly father, hygh and mighty, Kyng of kinges, Lorde of lordes, the onely ruler of princes, which doeſt from thy throne beholde all the dwellers vpō the earth, moſt hartyly we beſeech thee with thy fauour to beholde our moſt gratious ſoueraigne Lady Queene Elizabeth, and ſo replenyſhe her with the grace of thy holy ſpirite, that ſhe may alway encline to thy wyl, and walke in thy way, endue her plentyfully with heauenly gyfts, graunt her in health and wealth long to liue, ſtrength her, that ſhe may vanquiſh and ouercome all her enimies, and fynally after this lyfe, ſhe may atteyne euerlaſting ioy and felicitie: through Ieſus Chriſte our Lord, Amen.

ALmyghtie and euerlaſtyng God, whiche onely worke ſt great marueyles, ſende downe vpon our Biſhops and Curates, and al congregations committed to their charge, the healthful ſpirit of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dewe of thy bleſſing: graunt this (O Lorde) for the honour of our aduocate and mediatour Ieſus Chriſte, Amen.

A prayer of Chriſoſtome.

ALmightie GOD, whiche haſt geuen vs grace at this tyme with one accorde to make our common ſupplications vnto thee, and doeſt promiſe, that when two or three be geathered togeather in thy name, thou wylt graunt their requeſtes: fulfyll nowe, O Lord, the deſyres and petitions of thy ſeruants, as may be moſt expedient for them, grauntyng vs in this worlde knowledge of thy trueth, and in the worlde to come lyfe euerlaſtyng, Amen.

2. Cor. 13. *The grace of our Lord Ieſus Chriſt, and the loue of God, and the felowſhip of the holy ghoſt, be with vs all euermore, Amen.*

For rayne, if the tyme require.

O GOD heauenly father, whiche by thy ſonne Ieſus Chriſte haſt promiſed to al them that ſeeke thy kingdome, and the ryghteouſneſſe therof, al thinges neceſſarie to their bodyly ſuſtenaunce: Sende vs we beſeech thee, in this our neceſſitie, ſuche moderate rayne and ſhewres, that we may receiue the fruites of the earth to our comforte, & to thy honour: through Ieſus Chriſte our Lord, Amen.

For fayre weather.

O Lorde God, which for the ſinne of man didſt once drowne all the worlde, ſtoppe eyther perſons, and aſſwage the of thy great mercy dyddſt promiſe neuer to deſtroy it ſo agayne: we humbly beſeech thee, that although we for our iniquities haue worthyly deſerued this plague of rayne, and waters, yet vpon our true repentaunce, thou wylt ſende vs ſuch weather whereby we may receiue ỹ fruites of the earth in due ſeaſon, and learne both by thy punyſhment to amend our lyues, and for thy clemencie to geue thee prayſe and glory: through Ieſus Chriſte our Lorde, Amen.

In the tyme of dearth and famine.

O God heauenly father, whoſe gyft it is that the raine doth fal, the earth is fruitful, beaſtes encreaſe, and fyſhes do multiply: beholde we beſeeche thee, the afflictions of thy people, and graunt that the ſcarſitie and dearth (whiche we doo now moſt iuſtly ſuffer for our iniquitie) may through thy goodneſſe be mercyfully turned into cheapneſſe and plenty, for the loue of Ieſu Chriſte our Lord, to whom with thee and the holy ghoſt, be prayſe for euer, Amen.

In the tyme of warre.

O Almightie God, Kyng of all kinges, & gouernour of all thynges, whoſe power no creature is able to reſiſt, to whom it belongeth iuſtly to punyſhe ſinners, and to be mercyfull vnto them that truely repent: Saue and deliuer vs (we humbly beſeeche thee) from the handes of our enimies, abate their pryde, aſſwage their malice, and confounde their deuiſes, that we being armed with thy defence, may be preſerued euermore from all perils, to glorifie thee which art the only geuer of all victorie: through the merites of thy only ſonne Ieſus Chriſt our Lorde, Amen.

In the tyme of any common plague or ſickeneſſe.

ALmyghty God, whiche in thy wrath, in the time of king Dauid, diddeſt ſlea with the plague of peſtilence threeſcore & ten thouſande, and yet remembryng thy mercy diddeſt ſaue the reſt: haue pitie vpon vs miſerable ſinners, that nowe are viſited with great ſickneſſe and mortalitie, that like as thou diddeſt then commaunde thine angel to ceaſſe from punyſhing: ſo it may now pleaſe thee to withdrawe from vs this plague and greeuous ſickneſſe: through Ieſus Chriſte our Lorde, Amen.

O God whoſe nature & propertie is euer to haue mercy, and to forgeue, receiue our humble petitions: And though we be tyed and bounde with the chayne of our ſinnes, yet let the pitifulneſſe of thy great mercy loſe vs, for the honour of Ieſus Chriſtes ſake, our mediatour and aduocate, Amen.

The ende of the Letanie.

The Collectes orderly fo-

lowyng, as they are appoynted by the booke of Common

Prayer, for the seuerall Sundayes and Holydayes throughout the yeere.

The first Sunday in Aduent.

The Collect.

ALmyghtie God, geue vs grace that we may cast away the workes of darkenesse, and put vpon vs the armour of lyght, nowe in the tyme of this mortall lyfe (in the whiche thy sonne Iesus Christe came to visite vs in great humilitie) that in the last day, when he shall come agayne in his glorious maiestie, to iudge both the quicke and the dead, we may rise to lyfe immortall: through him who liueth & raigneth with thee and the holy ghost, now & euer. Amen.

The .ij. Sunday in Aduent.

The Collect.

BLessed Lorde, whiche hast caused all holy scriptures to be written for our learnyng, graunt vs that we may in such wyse heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy worde, we may embrace and euer hold fast the blessed hope of euerlastyng lyfe, whiche thou hast geuen vs in our sauiour Iesus Christe.

The .iij. Sunday in Aduent.

The Collect.

LOrde we beseeche thee geue eare to our prayers, and by thy gracious visitation, lyghten the darknes of our hartes, by our Lorde Iesus Christe.

The .iiij. Sunday in Aduent.

The Collect.

LOrd rayse vp, we pray thee, thy power, & come among vs, & with great myght succour vs, that whereas through our sinnes and wickednesse we be sore let & hindered, thy bountifull grace and mercy (through the satisfaction of thy sonne our Lorde) may speedely deliuer vs, to whom with thee & the holy ghost, be honour and glorie world without end. Amen.

On Christmas day.

The Collect.

ALmightie God, which hast geuen vs thy owely begotten sonne to take our nature vpon hym, and this day to be borne of a pure virgin, graunt that we, being regenerate and made thy children by adoption and grace, may dayly be renued by thy holy spirite: through the same our Lorde Iesus Christe, who liueth and raigneth. &c.

Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enimies, by the example of thy martyr Saint Steuen, who prayed for his persecutours to thee, which liuest and raignest. &c.

Then shall folowe a Collect of the Natiuitie, whiche shalbe sayde continually vntyll Newe yeeres day.

Saint Iohn Euangelistes day.

The Collect.

MErcyfull Lorde, we beseeche thee to cast thy bryght beames of light vpon thy Churche, that it being lyghtened by the doctrine of thy blessed Apostle, and Euangelist Iohn, may attayne to thy euerlasting gyftes: through Iesus Christ our Lorde.

Innocentes day.

The Collect.

ALmyghtie God, O Lorde, whose prayse this day the young Innocentes thy witnesses haue confessed and shewed forth, not in speakyng, but in dying: Mortifie and kyll all vices in vs, that in our conuersation our lyfe may expresse thy faith, which by our tongues we doo confesse: through Iesus Christe our Lorde.

Sunday

Sunday after Chriſtmas day.

The Collect.

ALmyghtie God, which haſt geuen vs thy onely begotten ſonne to take our nature vpon him, & this day to be borne of a pure virgin, graunt that we being regenerate and made thy children by adoption and grace, may daily be renued by thy holy ſpirite: through the ſame our Lorde Jeſus Chriſt, who lyueth & raigneth, &c.

The Circumciſion of Chriſte.

The Collect.

ALmighty God, which madeſt thy bleſſed ſonne to be circumciſed, & obedient to the lawe for man, graunt vs the true circumciſion of the ſpirit, that our harts & al our members being mortified from all worldly and carnal luſtes, may in al thynges obey thy bleſſed wyll: through the ſame thy ſonne Jeſus Chriſte our Lorde.

If there be a Sunday betwene the Epiphany and the Circumciſion, then ſhalbe vſed the ſame Collect, Epiſtle and Goſpel, at the Communion, which was vſed vpon the day of Circumciſion.

The Epiphanie.

The Collect.

O God, whiche by the leadyng of a ſtarre dyddſt manifeſt thy only begotten ſonne to the Gentiles, mercifully graunt, that we whiche knowe thee nowe by fayth, may after this lyfe haue the fruition of thy glorious Godhead: through Chriſte our Lorde.

The firſt Sunday after the Epiphanie.

The Collect.

LOrd we beſeche thee mercifully to receiue the prayers of thy people which cal vpon thee, and graunt that they may both perceyue & knowe what thynges they ought to doo, and alſo haue grace & power faithfully to fulfyl the ſame: through Jeſus Chriſt our Lord.

The. ij. Sunday after the Epiphanie.

The Collect.

ALmighte and euerlaſting God, whiche doeſt gouerne all thynges in heauen and earth, mercifully heare the ſupplications of thy people, and graunt vs thy peace all the dayes of our lyfe.

The. iij. Sunday after the Epiphanie.

The Collect.

ALmighte and euerlaſting God, mercifully looke vppon our infirmities, and in all our daungers and neceſſities ſtretche forth thy right hande to helpe and defend vs: through Chriſte our Lorde.

The. iiij. Sunday after the Epiphanie.

The Collect.

GOD whiche knoweſt vs to be ſet in the mydſt of ſo many and great daungers, that for mans frayleneſſe we can not alwayes ſtand vpryghtly: graunt to vs the healch of body and ſoule, that all thoſe thynges whiche we ſuffer for ſinne, by thy helpe we may well paſſe & ouercome: through Chriſt our Lorde.

The. v. Sunday after the Epiphanie.

The Collect.

LOrd we beſeche thee to keepe thy Church and houſhelde continually in thy true religion, that they which doo leane only vpon hope of thy heauenly grace, may euermore be defended by thy myghtie power: through Chriſte our Lorde.

The. vj. Sunday (yf there be ſo many) ſhall haue the ſame Pſalme, Collect, Epiſtle, and Goſpell, that was vpon the. v. Sunday.

Septuageſima Sunday.

The Collect.

OLorde we beſeeche thee fauourably to heare the prayers of thy people, that we which are iuſtly puniſhed for our offences, may be mercifully deliuered by thy goodneſſe, for the glorie of thy name: through Jeſus Chriſt our ſauiour, who lyueth, &c.

Sexageſima Sunday.

The Collect.

LOrd God, which ſeeſt that we put not our truſt in any thing that we doo, mercifully graunt, that by thy power we may be defended againſt al aduerſitie: through Jeſus Chriſte our Lorde.

Quinqua-

The Collectes.

Quinquagesima Sunday.

The Collect.

O Lorde, whiche doest teache vs that all our doynges without charitie are nothyng worthy, sende thy holy ghost, and powre into our hartes that moste excellent gyft of charitie, the very bonde of peace and all vertues, without the whiche whosoeuer lyueth, is counted dead before thee: graunt this for thy onely sonne Iesus Christes sake.

The first day of Lent.

The Collect.

Almyghtie and euerlastyng God, whiche hatest nothyng that thou hast made, and doest forgeue the sinnes of all them that be penitent: Create & make in vs newe and contrite harts, that we worthyly lamenting our sinnes, and knowledging our wretchednes, may obteyne of thee the God of all mercy, perfect remission and forgeuenesse: through Iesus Christe.

The first Sunday in Lent.

The Collect.

O Lorde, whiche for our sakes dyddst fast fourtie dayes & fourtie nyghtes: geue vs grace to vse suche abstinence, that our flesshe beyng subdued to the spirite, we may euer obey thy godly motions in ryghteousnesse and true holynesse, to thy honour and glorie, whiche lyuest and raignest. &c.

The.ij.Sunday in Lent.

The Collect.

Almightie God, whiche doest see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodyes, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from al euyl thoughtes which may assault and hurt the soule: through Iesus Christe. &c.

The.iij.Sunday in Lent.

The Collect.

We beseeche thee almyghtie God, looke vpon the hartie desyres of thy humble seruantes, and stretch forth the ryght hande of thy maiestie, to be our defence agaynst al our enimies: through Iesus Christe our Lorde.

The.iiij.Sunday in Lent.

The Collect.

Graunt we beseche thee almightie God, that we whiche for our euyll deedes are worthyly punished, by the comforte of thy grace, may mercifully be relieued: through Iesus Christe our Lorde.

The.v.Sunday in Lent.

The Collect.

We beseech thee almightie God, mercifully to loke vpon thy people, that by thy great goodnes, they may be gouerned and preserued euermore both in body and soule: through Iesus Christe our Lord.

Sunday next before Easter.

The Collect.

Almyghtie and euerlastyng God, whiche of thy tender loue towardes man, hast sent our sauiour Iesus Christe, to take vpon him our flesshe, & to suffer death vpon the crosse, that al mankinde shoulde folowe the example of his great humilitie: mercifully graunt, that we both folowe the example of his patience, & be made partakers of his resurrection: through the same Iesus Christe our Lorde.

On Good Friday.

The Collectes.

Almyghtie God, we beseech thee graciously to beholde this thy familie, for the whiche our Lord Iesus Christe was contented to be betrayed, and geuen vp into the handes of wicked men, and to suffer death vpon the crosse, who lyueth and raigneth. &c.

Almyghtie and euerlastyng GOD, by whose spirit the whole body of the Churche is gouerned and sanctified, receyue our supplications and prayers, whiche we offer before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee: through our lord Iesus Christ.

Mercyful God, who hast made al men, & hatest nothyng that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and lyue, haue mercie vpon al Iewes, Turkes, Infidelles,

ſidelles, and Heretiques, and take from them al ignorance, hardneſſe of hart, and contempt of thy worde, and ſo fetche them home (bleſſed Lorde) to thy flocke, that they may be ſaued among the remnaunt of the true Iſraelites, and be made one folde vnder one Shepheard Jeſus Chriſte our Lorde, who lyueth and raigneth. &c.

¶ Eaſter day.

At Mornyng prayer in ſteade of the Pſalme, O come let vs. &c. Theſe Anthemes ſhalbe ſong or ſayde.

CHriſt ryſing agayne from the dead, nowe dyeth not, death from henceforth hath no power vpon hym, for in that he dyed, he dyed but once to put away ſin, but in that he lyueth, he lyueth vnto God. And ſo lykewyſe count your ſelues dead vnto ſinne, but lyuyng vnto God, in Chriſte Jeſus our Lorde.

CHriſt is ryſen agayne, the firſt fruites of them that ſleepe, for ſeeing that by man came death, by man alſo commeth the reſurrection of the dead: for as by Adam al men doo dye, ſo by Chriſte all men ſhalbe reſtored to lyfe.

The Collect.

ALmyghtie God, which through thy only begotten ſonne Jeſus Chriſte, haſt ouercome death, & opened vnto vs the gate of euerlaſtyng lyfe, we humbly beſech thee, that as by thy ſpecial grace preuenting vs, thou doeſt put in our myndes good deſyres, ſo by thy continual helpe, we may bring the ſame to good effect: through Jeſus Chriſte our Lorde, who lyueth and raigneth. &c.

Munday in Eaſter weeke.

The Collect.

Almyghtie God. &c. (As vpon Eaſter day.)

Tueſday in Eaſter weeke.

The Collect.

ALmyghtie father, whiche haſt geuen thy onely ſonne to dye for our ſinnes, and to ryſe agayne for our iuſtification, graunt vs ſo to put away the leauen of malice and wickedneſſe, that we may alway ſerue thee in pureneſſe of lyuyng and trueth: through Jeſus Chriſte our Lorde.

The firſt Sunday after Eaſter.

The Collect.

Almyghtie God. &c. (As vpon Eaſter day.)

The.ii.Sunday after Eaſter.

The Collect.

ALmightie God, which haſt geuen thy holy ſonne to be vnto vs both a ſacrifice for ſinne, and alſo an example of godly lyfe, geue vs the grace that we may alwayes moſte thankefully receyue that his inestimable benefite, and alſo dayly endeuour our ſelues to folowe the bleſſed ſteppes of his moſte holy lyfe.

The.iii.Sunday after Eaſter.

The Collect.

ALmyghtie God, whiche ſheweſt to all men that be in errour, the lyght of thy trueth, to thintent that they may returne into the way of ryghteouſnes, graunt vnto all them that be admitted into the felowſhyp of Chriſtes religion, that they may eſchewe thoſe things that be contrary to their profeſſion, and folowe al ſuche thynges as be agreeable to the ſame: through our Lorde Jeſus Chriſte.

The.iiii.Sunday after Eaſter.

The Collect.

ALmyghtie God, whiche doeſt make the myndes of al faythful men to be of one wyll, graunt vnto thy people, that they may loue the thyng whiche thou commaundeſt, and deſyre that which thou doeſt promiſe, that among the ſundry & manifolde changes of the worlde, our hartes may ſurely there be fixed, whereas true ioyes are to be founde: through Chriſte our Lorde.

The.v.Sunday after Eaſter.

The Collect.

LOrde from whom all good thynges doo come, graunt vs thy humble ſeruauntes, that by thy holy inſpiration, we maye thinke thoſe thynges that be good, and by thy merciful guyding may perfourme the ſame: through our Lorde Jeſus Chriſte.

Aſſention day.

The Collect.

GRaunt we beſeche thee almyghty God, that lyke as we doo beleeue thy onely begotten ſonne our Lorde to haue aſſen-

ded

ded into the heauens, so we may also in hart and mynde thyther assende, and with hym continually dwell.

Sunday after Assention day.

The Collect.

O God, the king of glorie, which hast exalted thyne onely sonne Jesus Christe with great triumphe into thy kyngdome of heauen: we beseche thee leaue vs not comfortlesse, but sende to vs thyne holy ghost to comfort vs, and exalte vs vnto the same place whyther our sauiour Christe is gone before, who lyueth and raigneth. &c.

VVhitsunday.

The Collect.

GOd which as vpon this day hast taught the hartes of thy faythful people, by the sendyng to them the lyght of thy holy spirit, graunt vs by ỹ same spirit to haue a ryght iudgement in al thynges, and euermore to reioyce in his holy comfort, through the merites of Christe Jesus our sauiour, who lyueth and raigneth with thee in the vnitie of the same spirite, one God worlde without ende. Amen.

Munday in VVhitsun weeke.

The Collect.

God whiche. &c. (As vpon VVhitsunday.)

Tuesday in VVhitsun weeke.

The Collect.

God which. &c. (As vpon VVhitsunday.)

Trinitie Sunday.

The Collect.

ALmyghtie and euerlastyng God, whiche hast geuen vnto vs thy seruantes gace by the confession of a true fayth, to acknowledge the glorie of the eternall Trinitie, and in the power of the deuine Maiestie, to worshyp the vnitie: we beseeche thee, that through the stedfastnes of this fayth, we may euermore be defended from al aduersitie, which lyueth. &c.

The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercyfully accept our prayers: and because the weakenesse of our mortal nature can doo no good thyng without thee, graunt vs the helpe of thy grace, that in keping of thy commaundementes, we may please thee both in wyll & deede: through Jesus Christ our Lord.

The.ij. Sunday after Trinitie.

The Collect.

LOrde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer faylest to helpe and gouerne them whom thou doest bryng vp in thy stedfast loue: graunt this. &c.

The.iij. Sunday after Trinitie.

The Collect.

LOrde we beseche thee mercifully to heare vs, and vnto whom thou hast geuen an hartie desyre to pray, graunt that by thy myghtie ayde we may be defended: thorowe Jesus Christe our Lorde.

The.iiij. Sunday after Trinitie.

The Collect.

GOD the protectour of all that trust in thee, without whom nothyng is strong, nothyng is holy, encrease and multiply vppon vs thy mercy, that thou beyng our ruler and guyde, we may so passe through thynges temporall, that we finally loose not the thynges eternall: graunt this heauenly father for Jesus Christes sake our Lorde.

The.v. Sunday after Trinitie.

The Collect.

GRaunt Lorde, we beseeche thee, that the course of this worlde may be so peaceably ordered by thy gouernaunce, that thy congregatiõ may ioyfully serue thee in al godly quietnesse: through Jesus Christ our Lord.

The.vj. Sunday after Trinitie.

The Collect.

GOd which hast prepared to al them that loue thee, such good thynges as passe al mans vnderstandyng: powre into our hartes such loue towarde thee, that we louyng thee in al thyngs, may obteyne thy promyses, which exceede all that we can desyre: through Jesus Christe. &c.

The

The.vij.Sunday after Trinitie.

The Collect.

LOrde of all power and myght, whiche art the auethour and geuer of al good thinges, graffe in our hartes the loue of thy name, encrease in vs true religion, nourysshe vs with al goodnesse, and of thy great mercy kepe vs in the same: through Iesus Chrisst our Lord.

The.viij.Sunday after Trinitie.

The Collect.

GOD whose prouidence is neuer deceiued, we humbly beseeche thee, that thou wylt put away from vs all hurtful thynges, and geue those thynges whiche be profitable for vs: through Iesus Chrisst our lord.

The.ix.Sunday after Trinitie.

The Collect.

GRaunt vs Lorde, we beseeche thee, the spirite to thynke and doo alwayes suche thynges as be ryghtfull, that we which can not be without thee, may by thee be able to liue according to thy wyl: through Iesus Chrisste our Lorde.

The.x.Sunday after Trinitie.

The Collect.

LET thy mercifull eares, O Lorde, be open to the prayers of thy humble seruantes: and that they may obteyne their petitions, make them to aske such things as shal please thee: through Iesus Chrisst our Lord.

The.xj.Sunday after Trinitie.

The Collect.

GOD which declarest thy almyghtie power, moste cheefely in shewyng mercy and pitie, geue vnto vs abundantly thy grace, that we rumnyng to thy promises, may be made partakers of thy heauenly treasure: through Iesus Chrisste our Lorde.

The.xij.Sunday after Trinitie.

The Collect.

ALmyghtie and euerlastyng God, whiche art alwayes more redie to heare, then we to pray, and art woont to geue more then either we desyre or deserue: powre downe vpon vs the abundaunce of thy mercy, forgeuyng vs those thynges whereof our conscience is afrayde, and geuyng vnto vs that, that our prayer dare not presume to aske: through Iesus Chrisste our Lord.

The.xiij.Sunday after Trinitie.

The Collect.

ALmightie & mercifull God, of whose only gift it commeth, that thy faithfull people doo vnto thee true and laudable seruice: Graunt we beseeche thee, that we may so runne to thy heauenly promises, that we fayle not finally to atteyne the same: through Iesus Chrisste our Lorde.

The.xiiij.Sunday after Trinitie.

The Collect.

ALmightie & euerlastyng God, geue vnto vs the encrease of faith, hope, & charitie, and that we may obteine that which thou doest promise, make vs to loue that which thou dost commaund: through Iesus Chrisst our Lord.

The.xv.Sunday after Trinitie.

The Collect.

KEepe we beseeche thee, O Lorde, thy Churche with thy perpetual mercy, and because the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to all thynges profitable to our saluation: through Iesus Chrisste our Lorde.

The.xvj.Sunday after Trinitie.

The Collect.

LOrde we beseeche thee, let thy continuall pitie cleanse and defende thy congregation, and because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse: through Iesus Chrisste our Lorde.

The.xvij.Sunday after Trinitie.

The Collect.

LOrde we pray thee that thy grace may alwayes preuent and folowe vs, and make vs continually to be geuen to all good woorkes: through Iesus Chrisste our Lorde.

The

The.xviij. Sunday after Trinitie.

The Collect.

LOrde we beseeche thee graunt thy people grace to auoyde the infections of the deuyll, and with pure hart and mynde to followe thee the onely God: throughe Jesus Christe our Lorde.

The.xix. Sunday after Trinitie.

The Collect.

O God, for as muche as without thee we are not able to please thee, graunt that the wourkyng of thy mercy, may in all thynges direct and rule our hartes: throwe Jesus Christe our Lorde.

The.xx. Sunday after Trinitie.

The Collect.

ALmyghtie and merciful GOD, of thy bountifull goodnesse keepe vs from all thynges that may hurt vs, that we being redy both in body & soule, may with free harts accomplishe those things that thou wouldest haue done: throughe Jesus Christ our Lord.

The.xxj. Sunday after Trinitie.

The Collect.

GRaunt we beseeche thee merciful Lorde, to thy faithful people pardon and peace, that they may be cleansed from all their sinnes, and serue the with a quiet mind: throughe Jesus Christe our Lorde.

The.xxij. Sunday after Trinitie.

The Collect.

LOrde we beseeche thee to keepe thy household the Churche in contynuall godlynesse, that throughe thy protection it may be free from all aduersities, and deuoutly geuen to serue thee in good wourks, to the glorie of thy name: throughe Jesus Christ our Lorde.

The.xxiij. Sunday after Trinitie.

The Collect.

GOD our refuge and strength, which art the authour of all godlynesse, be redy to heare the deuout prayers of the Churche, and graunt that those thynges whiche we aske faythfully, we may obteyne effectually: throughe Jesus Christ our Lorde.

The.xxiiij. Sunday after Trinitie.

The Collect.

LOrde we beseeche thee assoyle thy people from their offences, that throughe thy bountyfull goodnesse we may be delyuered from the bondes of al those sinnes, whiche by our frayletie we haue committed. Graunt this. &c.

The.xxv. Sunday after Trinitie.

The Collect.

STyre vp, we beseeche thee, O Lorde, the wylles of thy faythfull people, that they plenteously bryngyng foorth the fruite of good wourkes, may of thee be plenteously rewarded: throughe Jesus Christe our Lorde.

If there be any moe Sundayes before Aduent Sunday, to supply the same, shalbe taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

Saint Andrewes day.

The Collect.

ALmightie God, whiche didst geue suche grace vnto thy holy Apostle Saint Andrewe, that he redily obeyed the callyng of thy sonne Jesus Christe, and folowed hym without delay: Graunt vnto vs al, that we, being called by thy holy worde, may foorthwith geue ouer our selues obediently to folowe thy holy commaundementes: throughe the same Jesus Christe our Lorde.

Saint Thomas the Apostle.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the faith, dydest suffer thy holy Apostle Thomas to be doubtfull in thy sonnes resurrection: Graunt vs so perfectly, and without all doubte to beleeue in thy sonne Jesus Christe, that our faith in thy syght neuer be reproued: Heare vs, O Lorde, throughe the same Jesus Christe, to whom with. &c.

The

The Collectes.

The Conuersion of Saint Paul.

The Collect.

GOD whiche hast taught all the worlde through the preachyng of thy blessed Apostle Saint Paul: Graunt, we beseeche thee, that we which haue his wonderful conuertion in remembrance, may folowe and fulfyl thy holy doctrine that he taught: throwe Jesus Christe our Lorde.

Purification of Saint Marie the Virgin.

The Collect.

ALmighty and euerlasting God, we humbly beseech thy Maiestie, that as thy only begotten sonne was this day presented in the temple in the substance of our flesh: so graunt that we may be presented vnto thee with pure & cleare minds, by Jesus Christ our Lord.

Saint Matthias day.

The Collect.

ALmyghtie God, whiche in the place of the traytour Judas, dyddest choose thy faythfull seruaunt Matthias to be of the number of thy twelue Apostles: graunt that thy Churche beyng alway preserued from false Apostles, may be ordered and guyded by faythfull & true pastours: through Jesus Christ our Lorde.

Annuntiation of the Virgin Marie.

The Collect.

WE beseeche thee Lorde powre thy grace into our hartes, that as we haue knowen Christ thy sonnes incarnation by the message of an Angel: so by his crosse and passion, we may be brought vnto the glory of his resurrection: throwe the same Christe our Lorde.

Saint Markes day.

The Collect.

ALmighty God, which hast instructed thy holy Churche with the heauenly doctrine of thy Euangelist Saint Marke, geue vs grace, that we be not like children, carried away with euery blast of vaine doctrine, but firmely to be established in the trueth of thy holy Gospel: through Jesus Christ our lord. Amen.

Saint Philip and Iames day.

The Collect.

ALmyghtie God, whom truely to knowe, is euerlastyng lyfe: graunt vs perfectly to knowe thy sonne Jesus Christe, to be the way, the trueth, and the lyfe, as thou hast taught Saint Philip, and other the Apostles: through Jesus Christe our Lorde.

Saint Barnabe Apostle.

The Collect.

LOrde almyghtie, whiche hast indued thy holy Apostle Barnabas, with synguler giftes of the holy ghost, let vs not be destitute of thy manyfolde gyftes, nor yet of grace to vse them alway to thy honour & glorie, through Jesus Christe. &c.

Saint Iohn Baptist.

The Collect.

ALmighte God, by whose prouidence thy seruant John Baptist was wonderfully borne, and sent to prepare the way of thy sonne our Sauiour by preachyng of penaunce, make vs so to folowe his doctrine and holy lyfe, that we may truely repent accordyng to his preachyng, & after his example constantly speake the trueth, boldly rebuke vice, and pacientlye suffer for the truethes sake: through Jesus Christe our Lorde.

Saint Peters day.

The Collect.

ALmighte God, whiche by thy sonne Jesus Christe, hast geuen to thy Apostle Saint Peter may excellent gyftes, and commaundedst him earnestly to fede thy flocke: make, we beseeche thee, all Bysshoppes and Pastours diligently to preache thy holy worde, and the people obediently to folowe the same, that they may receyue the crowne of euerlastyng glorie: through Jesus Christ our Lord.

Saint Iames Apostle.

The Collect.

GRaunt, O mercyful God, that as thine holy Apostle James, leauing his father and all that he had, without delay was obedient vnto the callyng of thy sonne Jesus

Iesus Christ, and folowed him: so we, forsaking all worldly and carnall affections, may be euermore redie to folowe thy commaundementes, through Iesus Christe our Lorde.

Saint Bartholomewe Apostle.

The Collect.

O Almyghtie and euerlasting GOD, whiche hast geuen grace to thy Apostle Bartholomewe truely to beleeue and to preache thy worde: graunt, we beseche thee, vnto thy Church, both to loue that he beleeued, and to preache that he taught: thorowe Christe our Lorde.

Saint Matthæwe Apostle.

The Collect.

Almyghtie God, whiche by thy blessed sonne dyddest cal Matthewe from the receite of custome, to be an Apostle and Euangelist: graunt vs grace to forsake all couetous desyres and inordinate loue of richesse, & to folowe thy sayd sonne Iesus Christ: who lyueth and raigneth, &c.

Saint Michael and all Angelles.

The Collect.

Euerlasting God, which hast ordeined and constituted the seruice of al Angelles and men in a woonderfull order, mercifully graunt, that they whiche alway doo thee seruice in heauen, may by thy appoyntment succour & defend vs in earth: through Iesus Christ our lord.

Saint Luke Euangelist.

The Collect.

Almyghtie God, which calledst Luke the Philition, whose prayse is in the Gospel, to be a Philition of ỹ soule: it may please thee by the wholesome medicine of his doctrine, to heale all the diseases of our soules: through thy sonne Iesus Christe our Lorde.

Simon and Iude Apostles.

The Collect.

Almyghtie God, whiche hast buylded thy congregation vppon the fundation of the Apostles & Prophets, Iesus Christ him selfe being the head corner stone: graunt vs so to be ioyned together in vnitie of spirite by their doctrine, that we may be made an holy temple acceptable vnto thee, through Iesus Christe our Lord.

All Saintes day.

The Collect.

Almightie God, which hast knit together thy elect in one communion & felowshyp in the mysticall body of thy sonne Iesus Christ our Lorde: graunt vs grace so to folowe thy holy saintes in all vertuous & godly lyuyng, that we may come to those inspeakable ioyes, whiche thou hast prepared for them that vnfaignedly loue thee: through Iesus Christe our Lorde. Amen.

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The first booke of Moses,

called in Hebrewe, of the first worde of the booke, (a) Bereschith, and in Greeke (b) Genesis.

(b) That is, generation or creation.

¶ The first Chapter.

1. How heauen and earth, 3. the lyght, 6. the firmament, 16. the sunne, the moone, the starres, 21. and fishes in the sea, 24. and all beastes, and foules, were made by the worde of God, 26. and how man also was created.

IN the beginning GOD created ẏ heauen and the earth.

And ẏ earth was(a) without fourme, & was voyde: and darkenesse (was) vpon the face of the deepe, and the (b) spirite of God moued vpon the face of the waters.

And God sayde, Let there be light: and there was light.

And God sawe the light that it was good: and God deuided the light from the darkenesse.

And God called the light, Day, and the darkenesse, Night: and the euening and the morning were the first day.

And God sayde, Let there be a "firmament betweene the waters, and let it make a diuision betweene waters and waters.

And God made the firmament, and set a diuisiō betweene the waters which (were) vnder (c) the firmament, & the waters that (were) aboue the firmament: & it was so.

And God called the firmament, the Heauen: and the euening and the morning were the second day.

And God sayde, Let the waters vnder the heauen be gathered togither into one place, and let the dry lande appeare: and it was so.

And God called the dry land the earth, and the gatheryng togither of waters called he the Seas: and God sawe that it was good.

And God sayd, Let the earth bring forth budde and greene hearbe apt to seede, and fruitefull trees, yeeldyng fruyte after his kinde, which hath seede in it selfe vpon the earth: and it was so.

And the earth brought forth budde and greene hearbe apt to seede after his kinde, and tree yeeldyng fruite, whiche had seede in it selfe, after his kinde.

And God sawe that it was good. And the euenyng and the mornyng were the thirde day.

And God sayde, Let there be lightes in the firmament of the heauen, that they may diuide the day and the night, and let them be for (d) signes, and seasons, and for dayes, and yeares. (The.4.day. Psalm.136.b Deut.4.b.)

And let them be for lightes in the firmament of the Heauen, that they may giue light vpon the earth: and it was so.

And God made two great lightes: a greater light to rule the day, & a lesse light to rule the night, & (he made) starres also.

And God set them in the firmament of the heauen, to shine vpon the earth.

And to rule the day and the night, and to make difference betweene the light and the darkenesse: and God sawe that was good.

And the euening and the morning were the fourth day.

And God sayde, Let the waters bring forth (e) mouyng creature that hath lyfe, and foule that may flee vpon the earth in the open firmament of heauen. (The.5.day. Iere.31.d.)

And God created great Whales, and euery liuing and mouing creature, whiche the waters brought forth after their kinde, and euery feathered foule after their kinde: and God sawe that it was good.

And God (f) blessed them, saying, Be fruitefull, and multiply, and fill the waters of the sea, and let foule multiplie in the earth.

And the euening and mornyng were the fifth day.

And God sayd, Let the earth bring forth liuing creature after his kinde, cattell, worme, and beastes of the earth after his kinde: and it was so. (The.6.day.)

God made the beast of the earth after his kinde, and cattell after his kinde, and euery thing that creepeth vpon the earth after his kinde: and God sawe that it was good.

God sayde, Let vs (g) make man in our image, after our likenesse, & let them haue rule of the fyshe of the sea, and of the foule of the ayre, and of cattel, and of al the earth,

(a) Although the works of God, both in the creation, & his spiritual 1 creation in vs, seem rude and imperfect at the first: yet God by the working of his 2 holy spirite, bringeth all things to a perfection at the last.

(b) The confused heape of heauē & earth is imperfect, and darke, and not vtterly bad, but was indued with the power and 3 strength of Gods spirite, and so made ready, to cōtinue vnto the worldes ende. The.2.day. Heb. 1 Street ing out, or ching abyde Isal.33.b.

(c) As the sea riuers from those waters that are in the clouds, which vpholden Gods power, least they should ouerwhelme the world. The.3.day.

(d) These lights were not made to serue Astronomers phantasies, but for signes in naturall things, and tokens of Gods mercy or wrath.

(e) As fish and wormes, which slide, swimme, or creepe.

(f) Blessing in Scripture signifyeth abundance: that is, he gaue them fruitfulnesse by his worde.

(g) Moses speketh in the plurall nūber, signifying mo persons to be in God, & that the father in the creation of man, consulted with his wisedome & spirit.

A. and

and of euery creeping thing that creepeth vpon the earth.

27 So God created man in his (h) owne image, in the image of God created he him, male and female created he them.

(h) This Image & likenesse of God in man is expouded, where it is written that man was created after God, in righteousnesse and true holinesse, meaning by these two wordes, all perfection, as immortalitie, wisdom, truth, innocencie, power. &c.

28 And God blessed them, and God sayde vnto them, Be fruitfull, and multiply, and replenish the earth, and subdue it, and haue dominion of the fishe of the Sea, and foule of the ayre, and of euery liuing thing that moueth vpon the earth.

29 And God sayde, Beholde, I haue gyuen you euery hearbe bearyng seede, whiche is in the vpper face of all the earth, and euery tree, in the whiche is the fruite of a tree, bearyng seede, (that) they may be meate vnto you:

30 To euery beast of the earth also, and to euery byrde of the ayre, and to euery suche thing that creepeth vpon the earth, whiche "dothe liue, I haue giuen euery greene hearbe for meate: and it was so.

"Heb. hath a liuing soule.

31 And God sawe euery thing that he had made: and behold, it was exceeding good. And the euenyng and the mornyng were the sixth day.

The. ij. Chapter.

2. The day of rest is blessed. 4. A repeating of things foretolde in the first. 6. The cloude from the earth, is a well to water it. 7. He rehearseth agayne the fashionyng of man. 8. Man in the paradise of pleasure. 10. The wood of lyfe, the wood of knowledge. 11. 13. 14. The riuers name. 16. God forbiddeth man the tree of knowledge of good & euill. 19. Adá giueth names vnto all liuing things. 22. VVoman is created. 23. The institution of holy mariage.

1 THe heauens also and the earth were finished, and all the host of them.

(a) No more new creations of creatures are to be loked for: yet God still cõtinually gouerneth and preserueth all things. Ioh. 18. Exod. 20. b. Hebr. 4. a.

2 And in the seuenth day God (a) ended his worke whiche he had made. And the seuenth day he rested frõ all his worke which he had made.

3 And God (b) blessed the seuenth day, and sanctified it: because that in it he had rested from all his worke whiche God ordeyned to make.

(b) The seuenth day cõsecrated to the seruice of God, for man in his perfect state.

4 These are the generations of the Heauens, and of the earth, when they were created, in the day when the Lord God made the earth and the heauens,

5 And euery plant of the fielde, before it was in the earth, and euery hearbe of the fielde before it grewe. For the Lorde God had not (yet) caused it to rayne vpon the earth, neyther (was there) a man to till the grounde.

6 But there went vp a mist from the earth, & watered the whole face of the grounde.

7 The Lord God also did shape man, (euẽ) (c) dust from of the grounde, and breathed into his nolethrilles the breath of life, and man was a liuyng soule.

8 And the Lord God (d) planted a " garden eastwarde in * Eden, and there he put the man whom he had shapte.

9 Moreouer, out of the grounde made the Lord God to grow (e) euery tree that was fayre to sight, and pleasant to eate: The tree (f) of life in the middest of the garden, and the tree of (g) knowledge of good & euill.

10 And out of Eden there wente forth a flood to water the garden, and from thence it was diuided, & became into foure heads.

11 The name of the first is Pison, the same is it that compasseth the whole lande of (h) Hauilah, where there is golde:

12 And the golde of the lande is very good. There is also Bdelliũ, & the Onixe stone.

13 The name of the second riuer is Gyhon: the same is it that compasseth the whole lande of (i) Ethiopia.

14 The name of the thirde riuer is " Hidekel, and it goeth towarde the East side of Assyria: & the fourth riuer is Euphrates.

15 And the Lorde God toke the man, and put him in the garden of Eden, that he might (k) worke it, and keepe it.

16 And the Lorde God (l) commaunded the man, saying, Eating, thou shalt eate of euery tree of the garden:

17 But as touchyng the tree of knowledge of good and euill: thou shalt not eate of it: For in what day so euer thou eatest therof, thou shalt dye the (m) death.

18 And the Lord God sayde, It is not good that the man should be alone, I will make him an (n) helpe "like vnto him.

19 And so out of the grounde the Lord God had shaped euery beast of the fielde, and euery foule of the ayre, and brought it vnto man, that he might see how he would call it. For lykewise as man him selfe named euery liuing thing, euen so was the name thereof.

20 And the man (o) gaue names to al cattel, and foule of the ayre, and euery beast of the fielde: but for man founde he not an helpe lyke vnto him.

21 The Lorde God caused a deepe sleepe to fall vpon Adam, and he slept, and he toke one of his ribbes, and closed vp the place with flesshe, in steede thereof.

22 And the ribbe which the Lorde God had taken

23 And man sayd, This is now bone of my bones, and flesh of my flesh, she shalbe called (q) woman, bycause she was taken out of man.

24 For this cause shall man leaue his father and his mother, and shalbe ioyned with his wife: and they shall become one flesh.

25 And they were both naked, the man and his wife, and were (r) not ashamed.

The. iij. Chapter.

1. The serpent beguyleth the woman. 6. The transgression of the commaundement. 14. The serpent is cursed. 15. The seede of Iesus is promised a sauiour. The Gospel. 16. VVomans miseries for sinne. 17. The punishment of Adam. Man is appoynted to labour.

1 NOw the Serpent was suttiller than euery beast of the field whiche the Lord God had made, and he sayde vnto the woman, Yea, hath (a) God sayde, ye shall not eate of euery tree of the garden?

2 And the woman sayde vnto the Serpent, We eate of the fruite of the trees of the garden.

3 But as for the fruite of the tree, which is in the middes of the garde, God hath sayd, Ye shall not eate of it, neyther shall ye touche of it, (b) least peraduenture ye die.

4 And the serpent sayde vnto the woman, Ye shall (c) not die the death.

5 For God doth knowe, that the same day that ye eate thereof, your eyes shalbe opened, & (d) ye shalbe euen as goddes, knowyng good and euill.

6 And so the woman, seyng that the same tree was good to eate of, and pleasaunt to the eyes, and a tree to be desired to make one wise, toke of the fruyte thereof, and did (e) eate, and gaue also vnto hir husband beyng with hyr, and he did eate.

7 (f) Then the eyes of them both were opened, and they knew that they were naked, and they sewed (g) figge leaues together, and made themselues apernes.

8 And they hearde the voyce of the Lorde God, walkyng in the garden in the cole of the day: and Adam and his wife (h) hid themselues from the presence of the Lorde God amongst the trees of the garden.

9 And the Lord called Adam, and sayd vnto him, Where art thou?

10 Whiche sayde, I hearde thy voyce in the garden, and was afrayd, (i) bicause I was naked, and hid myselfe.

11 And he sayde, Who tolde thee, that thou waste naked? Haste thou not eaten of the same tree, concernyng the whiche I commaunded thee that thou shouldest not eate of it?

12 And Adam sayde, The woman whome thou gauest (to be) with me, (k) she gaue me of the tree, and I did eate.

13 And the Lorde God sayde vnto the woman, "Why hast thou done this? And the woman sayde, The Serpent beguyled mee and I did eate.

14 And the Lord God sayde vnto the (l) serpent, Bycause thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the fielde: vpon thy belly shalte thou goe, and dust shalt thou eate all the dayes of thy life.

15 I will also put (m) enmitie betweene thee and the woman, betweene thy seede and hir seede: & (n) * it shal treade downe thy head, and thou shalt treade vpon his heele.

16 But vnto the woman he sayde, (o) I will very muche multiply thy sorowe, and thy greefes of chylde bearyng, In sorowe shalt thou bryng forth chyldren: thy desire (shal be) to thy husbande, and he shall haue the rule of thee.

17 Unto Adam he sayde, Bicause thou hast hearkened vnto (p) the voyce of thy wyfe, and haste eaten of the tree concernyng the which I commaunded thee, saying, Thou shalt not eate of it, cursed is the grounde for thy sake, in sorow shalt thou eate of it al the dayes of thy life.

18 Thorne also and thistle shal it bring forth (q) to thee, and thou shalt eate the hearbe of the fielde.

19 In the sweate of thy face shalt thou eate thy bread, till thou be turned agayne into the grounde, for out of it wast thou taken: For dust thou art, and into dust shalte thou be turned againe.

20 And Adam called his wifes (r) name Heua, bicause she was the mother of al liuing.

21 Unto Adam also and to his wyfe did the Lorde God (s) make garments of skinnes, and he put them on.

22 And the Lorde God sayde, Beholde, the man is become as one of vs, (t) in knowing good and euill: And now least peraduenture he put forth his hande, and take also of the tree of lyfe, and eate, and lyue for euer. (v)

23 Therefore the Lorde God sent him forth from the garden of Eden, to worke the grounde whence he was taken.

24 And so he (x) droue out man, and at the East side of the garden of Eden he set Cherubins,

(a) The deuyll first would make Heua doubt of Gods good will towarde hir.
(b) Heua rehearseth not Gods punishmēt according to his worde. 1. Co. 11. a.
(c) Frō doubting, the diuell bringeth to denying.
(d) Satan tempteth the woman also with ambition.
(e) The acte of sinne foloweth the misbeliefe of Gods worde. Eccl. 25. 1. Tim. 2. d.
(f) The corruptiō of al the nature of man by sinne.
(g) Suche are the clokes we make to couer our sinne.
(h) The corruption of mans nature after sinne, here appeareth.
(i) Adā playeth the hypocrite.
(k) Adam burdeneth God & the woman with his fault.
(l) In the minister is the aucthour of this mischiefe punished.
(m) The continuall fight of the children of God.
(n) Victorie is promised by Christe, to mans comfort.
(o) The calamities and miseries whiche cōtinually folow mankinde for sinne. 1. Co. 14. k.
(p) He shoulde haue bene his wiues scholemaister, and preferred Gods voyce before his wyues.
(q) It is not the age of the earth, but the increase of sinne, that maketh the earth more barraine.
(r) Adam setteth foorth the benefite of life, whiche he receiued at Gods handes.
(s) It was Gods gift, that Adam thus prouided for himselfe.
(t) God would haue man and his posteritie to remember the cause of their miserie.
(v) You may supply the sentēce with these wordes: let vs cast him forth.
(x) Adam can neuer in this life obtayne the felicitie whiche he lost by sinne.

* Heb. buylded
(p) The firste institution of matrimonie by God: So all lawfull mariages are made by God.
(q) The Hebrue wordes are ish & ischa, which properly can not be translated.
Mat. 19. a. Mar. 10. b. 1. Cor. 6. c. Eph. 5. c.
(r) The shame of nakednesse is a token of our nature corrupted.
" Or, howe.
* Christe.

rubims, and a fierie two edged ſwoꝛde, to keepe the way of the tree of lyfe.

The.iiij. Chapter.

1. Cain. 3. Habel and Cain do offer giftes vnto the Lord. 6. Cain is rebuked of the Lord. 8. He kylleth his brother Habel. 11. Cain is curſed. 13. Cain diſpayreth. 17. Henoch, 18. Irad, Meuiael, Methuſael.

AND Adam knew Heua his wife, who conceyuing bare Cain, (a) ſaying, I haue gotten a man of "the Lorde.

2 And ſhe proceedyng, brought forth his brother Habel, (b) and Habel was a keeper of ſheepe, but Cain was a tyller of the grounde.

3 And in proceſſe of dayes it came to paſſe, that Cain brought of the fruite of the grounde, an oblation (c) vnto the Lorde.

4 Habel alſo brought of the firſtlings of his ſheepe, and of the fat thereof: and the Lord had reſpect (d) vnto Habel, and to his oblation.

5 But vnto Cain and to his offeryng he had no reſpect: (e) for the which cauſe Cain was exceeding wroth, and his countenance abated.

6 And the Lorde ſayde vnto Cain, Why art thou wroth, and why is thy countenãce abated?

7 If thou do well, ſhalt "thou not (f) receyue? and if thou do not wel, lieth not thy ſinne at the dores? Alſo vnto (g) thee ſhall his deſire be, and thou ſhalt haue dominion ouer him.

8 And Cain (h) talked with Habel his brother: and it came to paſſe when they were in the field, Cain roſe vp agaynſt Habel his brother, and ſlue him.

9 And the Lorde ſayde vnto Cain, Where is Habel thy brother? Whiche ſayde, (i) I wote not: Am I my brothers keeper?

10 And he ſaid, What haſt thou done? (k) the voyce of thy brothers bloud crieth vnto me out of the grounde.

11 (l) And nowe art thou curſed from the earth, whiche hath opened hir mouth to receyue thy brothers bloud from thy hand.

12 If thou til the ground, ſhe ſhal not yeelde vnto thee hir ſtrength. (m) A fugitiue and a vagabounde ſhalt thou be in the earth.

13 And Cain ſayde vnto the Lorde, "My iniquitie is more, (n) than that it may be forgiuen.

14 Beholde, thou haſt caſt me out this day from the vpper face of the earth: and from thy face ſhal I be hid, (o) fugitiue alſo and a vagabounde ſhall I be in the earth: and it ſhall come to paſſe, that euery one that findeth me, ſhall ſlay me.

15 And the Lorde ſayde vnto him, (p) Verily whoſoeuer ſlayeth Cain, he ſhalbe puniſhed ſeuen folde. And the Lorde ſet a marke vpon Cain, leaſt any man findyng him ſhould kill him.

16 (q) And Cain went out from the preſence of the Lorde, & dwelt in the lande of Nod, eaſtwarde from Eden.

17 (r) Cain alſo knew his wife, which conceiued and bare Henoch, and building a citie, he called the name of the ſame citie, after the name of his ſonne Henoch.

18 Vnto the ſame Henoch was borne Irad: Irad begate Mehuiael, Mehuiael begate Methuſael, Methuſael begate Lamech.

19 (s) And Lamech toke vnto him two wiues, the name of the one was Ada, and the name of the other, was Sella.

20 And Ada bare Jabel, which was the father of ſuche as dwell in the tentes, and of ſuch as haue cattell.

21 His brothers name was Jubal, whiche was the father of ſuch as handle Harpe and Organe.

22 And Sella alſo bare Thubalcain, which wrought cunningly euery crafte of braſſe and of yron, the ſiſter of Thubalcain, was Noema.

23 (t) And Lamech ſayde vnto his wiues Ada and Sella, Heare my voyce ye wiues of Lamech, hearken vnto my ſpeache: for I haue ſlayne a man to the woundyng of my ſelfe, and a young man to mine owne puniſhment.

24 If Cain ſhalbe auenged ſeuen folde, truely Lamech ſeuentie times and ſeuen times.

25 Adam knew his wife agayne, & ſhe bare a ſonne, and called his name Seth: For God (ſayd ſhe) hath appoynted me another ſeede, in ſtede of Habel whom Cain ſlue.

26 And vnto the ſame Seth alſo there was borne a ſonne, & he called his name Enos: then began men to make (v) inuocation in the name of the Lorde.

The.v. Chapter.

1. He repeateth the creation of man. 3. Men. 5. Adams age. 6. Seth. 9. Enos. 12. Mahalaleel. 21. Henoch. 25. Methuſelah. 29. Noah. 32. The ſonnes of Noah.

1 THis is the booke of the (a) generations of Adam. In the day that God created man, in the (b) likeneſſe of God made he him.

2 Male and female created he them, & bleſſed

(a) Heua thanketh God for the bleſsing of children.
"Heb. a man, God.
(b) Though Adam were Lorde of all the earth, yet he brought not vp his children idelly.
(c) Theſe children were taught to worſhip God of their father.
Heb. 11. a.
(d) The fayth of Habel made his oblation acceptable.
(e) The goodneſſe of God towarde the godly, greeueth the wicked.
B
"or, ſhall there not be an acceptation.
(f) That is, god will accept thy ſacrifices alſo, if they be offred faithfully.
(g) Cain had no iuſt cauſe of enuie, ſeeing his authoritie ouer Habel remayned ſure vnto him.
(h) Hypocrites diſſemblingly ſpeake fayre.
(i) With impietie and miſchief is foliſhneſſe ioyned.
(k) God hath great care for his holy ſaints.
(l) The very earth abhorreth ſheddyng of bloud.
(m) A fearfull conſcience findeth reſt no where.
"or, my puniſhment is greater than that I may beare.
C
(n) See the degrees by the which Cain fel into deſperatiõ
(o) A great puniſhment, not to be vnder the tuition of god.
(p) God w... haue Cain ... may ne... for... example ... vengeance ... on murd...
(q) The c... munication ... baniſhment ... Cain.
(r) Temp... giftes wh... God bel... vpon Cain ... his poſte...
(s) For w... foeuer c... this was ... it was ag... the inſtin... of matrim...
D
(t) Lamech ... tyraunt re... deth no ma... counſell, b... thinketh t... he may m... ſafely per... cute the in... men thã C...
(v) By the ... part, the w... ſeruice of ... is ſignifie... whiche th... godly beg... now to rec...
The preſe... nation of ... Churche.
(a) The re... ſal of his ſ... ceſsion or ... ſteritie.
(b) Ma... ly image ... Gods wiſe... and iuſtice.

sed them, and called their name (c) Adam, in the day of their creation.

3 And Adam lived an hundred and thirtie yeares, & begate a sonne in his owne likenesse, after his image, and called his name (d) Seth.

4 All the dayes of Adā, after he had begotten Seth, were eight hundred yeares, and he begate sonnes and daughters.

5 (e) And al the dayes that Adā lived, were nine hundred & thirtie yeares (f) and he died.

6 Seth lived an hundred and five yeeres, and begate Enos.

7 And Seth lived after he begate Enos (g) eyght hundred and seuen yeeres, and begate sonnes and daughters.

8 And al the daies of Seth were nine hundred and twelue yeeres, and he died.

9 Enos lived ninetie yeres, & begat Kenā.

10 And Enos lived after he begat Kenan, eight hundred and fiftie yeeres, and begat (h) sonnes and daughters.

11 And all the dayes of Enos were nine (i) hundred and five yeeres, and he died.

12 Kenan lived seuentie yeeres, and begate Mahalaleel.

13 And Kenan lived after he begat Mahalaleel, eyght hundred and fourtie yeeres, & begate sonnes and daughters.

14 And all the dayes of Kenan, were nine hundred and ten yeeres, and he died.

15 Mahalaleel lyued sixtie and five yeeres, and begate Jered.

16 And agayne Mahalaleel lyued after he begate Jered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 And al ỹ daies of Mahalaleel were eight hundred ninetie and five yeeres, and he died.

18 Jered lived an hundred sixtie and two yeeres, and he begate Henoch.

19 And Jered lived after he begate Henoch, eyght hundred yeeres, and begate sonnes and daughters.

20 And all the dayes of Jered were nine hundred sixtie and two yeeres, and he died.

21 Henoch lived sixtie and five yeeres, and begate Methuselah.

22 (k) And Henoch walked with God after he begate Methuselah, three hundred yeeres, and begate sonnes and daughters.

23 (l) And al the dayes of Henoch were three hundred sixtie and five yeeres.

24 And Henoch walked wt̄ God: & he was no more seene, for God toke him away.

25 (m) Methuselah also lived an hundred eightie and seuen yeeres, & begate Lamech.

26 And agayne Methuselah lyued after he begat Lamech, seuen hundred eightie & two yeeres, and begate sonnes and daughters.

27 And al the dayes of Methuselah (n) were nine hundred sixtie & nine yeeres, & he died.

28 Lamech lyued an hundred eyghtie and two yeeres, and begate a sonne,

29 (o) And called his name Noah, saying, This same shall comfort vs as concerning our worke, and sorow of our handes about the earth, whiche God cursed.

30 And Lamech lived after he begat Noah, five hundred ninetie and five yeeres, and begate sonnes and daughters.

31 (p) And all the dayes of Lamech were seuen hundred seuentie and seuen yeeres, and he died.

32 Noah was five hundred yeeres olde, and Noah begate Sem, Ham, and Japheth.

(c) The husbād and the wife, as one man.

(d) Moses speaketh not of Cain & such for that they were not of the church, neither came Christ of their line.

1. Co. 11. a.

(e) Adā lived vnto Noahs fathers dayes.

(f) Thus the reward of sinne is death, throwout al ages

(g) Many holy patriarkes lived in the church at one time.

(h) They be only rehearsed by name, who were as lightes in the Church.

(i) He lived vntill the. 84. yeere of Noahs life.

Eccl. 44. c. Heb. 11. a.

(k) He directed his life not after the maners of the worlde then, but according to Gods worde.

(l) Why God toke away this godly preacher frō the world, see Wisd. the 4. Chapter.

(m) As he was a singular patrone of godly life, so was he an ensample of immortall life & resurrectiō.

(n) He lived sixe yeeres before the floud as S. Augustine reckeneth.

(o) Lamech prophecieth of the reliefe whiche the godly looked for in those miserable times.

(p) Al the holy patriarkes rehearsed before, died in this mās daies.

The. vi. Chapter.

2. The cause of the deluge. 3. An hundred and twentie yeeres gyuen for conuersion and amendment of life. 4. Giantes. 5. The wickednes of man prouoketh Gods anger. 7. It repenteth God, that he had made man. 9. The generation of Noah the iust. 13. God foretelleth vnto Noah himselfe the generall deluge. 18. VVho should enter the arke.

1 AND it came to passe, that when men (a) beganne to be multiplied in the vpper face of the earth, there were daughters borne vnto them:

2 And the (b) sonnes of God also sawe the daughters of men that they were fayre, and they toke them wyues, suche as they lyked, from among them all.

3 And the Lorde sayde, (c) My spirite shall not alwayes striue with man, bycause he is fleshe: yet his dayes shalbe (d) an hundred and twentie yeeres.

4 But there were Giaunts in those dayes in the earth: (e) yea and after that the sonnes of God came vnto the daughters of men, and had begotten children of them, the same became mightie men of the worlde, and mē of renowme.

5 (f) But God sawe that the malice of man was greate in the earth, and all the imagination of the thoughtes of his hart (was) onely euill euery day:

6 And it repented the Lorde that he had made man vpon the earth, (g) and he was touched with sorowe in his hart.

7 And the Lorde sayd, I wil frō the vpper face of the earth, destroy mā, whom I haue created, frō man vnto cattell, vnto worme, and vnto foules of the ayre: For it (h) repenteth me that I haue made them.

8 But Noah (i) founde grace in the eyes of the Lorde.

(a) This corruption began long before Noahs time.

(b) The sonnes of the godly ioined them selues with the daughters of the wicked, without all feare of God.

(c) God had gone about diuers waies to cal the worlde to repentance, but mans obstinacie was such as would not obey, but waxed beastly.

(d) Time of repentance granted to the wicked world.

(e) Tirannie and oppressiō, an other cause of the floud.

(f) God sawe not onely the outward dedes of mē nought, but their harts set vpō wickednesse altogether, so that there was no hope they would amend.

(g) Our sinne and the punishment thereof greueth God.

(h) Moses writeth of God to our vnderstanding.

(i) That is, God fauoured hym, and was mercyfull vnto him.

9 These are the generations of Noah: Noah (was) a iust man, & perfect in his (k) generations: and Noah walked with God.

(k) In those most corrupt times, Noah continued iust and vpright.

10 Noah begate three sonnes, Sem, Ham, and Japheth.

11 The earth also was corrupt (l) before god, & the same earth was filled with crueltie.

(l) To the eies of the worlde, the wicked seemed as pure as Noah.

12 And God loked vpon the earth, and beholde it was corrupt: for all (m) flesshe had corrupt his way vpon earth.

(m) Bycause all the inhabitantes had corrupted bothe religiō & life.

13 And God sayde vnto Noah, The (n) ende of al flesshe is come before me, for the earth is filled with crueltie through them, and beholde I will destroy them with the earth.

(n) God by his threatnings, sturreth Noah to great care and feare.

14 Make thee an Arke of (o) Pine trees: Habitations shalt thou make in the Arke, and shalt pitche it within and without with pitche.

(o) Gopher, a very light kind of wood.

¶ 15 And of this fashion shalt thou make it: The length of the Arke (shalbe) three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A windowe shalt thou make in the Arke, & (p) in a cubite shalt thou finisshe it aboue: but the doore of the Arke shalte thou set in the side therof. With three lofres one aboue another shalt thou make it.

(p) The legth of the window was a cubite.

17 And beholde (q) I, euen I do bryng a flood of waters vpon the earth, to destroy al flesshe wherein is the breath of lyfe vnder heauen, and euery thing that is in the earth shall perisshe.

(q) God doth repeate I, for the certaintie of the floud, whiche the world thought vnpossible.

18 With thee also will I make my couenaunt: and thou shalt come into the Arke, thou and thy Sonnes, thy wyfe, and thy sonnes wines with thee.

19 And of euery lyuyng thing of all flesshe, a payre of euery one shalt thou bryng into the Arke, to keepe them aliue with thee: they shalbe male and female.

20 Of feathered foules also after their kind, and of all cattell after their kinde: of euery wormе of the earth after his kinde, two of euery sorte shall come vnto thee, to keepe (them) alyue.

D 21 And take thou with thee of all meate that is eaten, and thou shalt lay it vp with thee, that it may be meate for thee and them.

22 Noah therfore did according vnto al that God commaunded him, (euen) so did he.

The. vij. Chapter.

1. Noah with them that were with him, entreth into the arke. 20. The floud destroyeth all the rest vpon the earth.

A 1 AND the Lord sayd vnto Noah, Come thou and (a) al thy house into the arke: for thee haue I seene righteous before me in this generation.

(a) Temporall benefites God bestoweth

2 Of euery cleane beast thou shalte take with thee seuen (b) and seuen, the male and his female: but of vncleane cattel, two, the male and his female.

(b) Not for payre, but three, and for sacrifice.

3 Of foules also of the ayre seuen & seuen, the male and the female, to keepe seede aliue vpon the face of all the whole earth.

4 For after (c) seuen dayes, I will rayne vpon the earth fourtie dayes and fourtie nights: and al substance that I haue made, will I destroy from the vpper face of the earth.

(c) God will not haue him to be in doubt of any circumstance.

5 Noah therefore did accordyng vnto all that God commaunded hym.

6 And Noah was (d) fyre hundred yeeres olde, when the floudes of water came vpō the earth.

(d) Age doth not make Noah the floud to obey God will.

B 7 And Noah came, and his sonnes, and his wife, and his sonnes wiues with him, to the arke, bycause of the waters of the floud.

8 Of cleane beastes, & of vncleane beastes, and of foules, and of euery such as creepeth vpon the earth,

9 There (e) came two and two vnto Noah into the arke, the male and the female, as God had commaunded Noah.

(e) As vnto Adam, so vnto Noah he caused all things to come.

10 And so it came to passe after seuen dayes, that the waters of the floud were vpon the earth.

11 In the fyre hundred yeere of Noahs lyfe, in the (f) seconde moneth, the seuentenly day of the moneth, in the same day were al the (g) fountaynes of the great deepe broken vp, and the windowes of heauen were opened.

(f) In the ter end of April, when things were most plentiful, then this structiō

(g) Both waters in earth, vp, did ouerflowe, and the cloudes beyng ouerpowred

12 And the rayne was vpon the earth fourtie dayes and fourtie nightes.

¶ 13 In the selfe same day entred Noah, and Sem, & Ham, and Japheth, the sonnes of Noah, & Noahs wife, and the three wyues of his sonnes with them, into the arke.

14 They, (h) and euery beast after his kinde, and all the cattell after theyr kinde, yea and euery wormе that creepeth vpon the grounde after his kinde, and euery byrde after his kinde, and euery fleyng and feathered foule.

(h) This times required, for it seemeth incredible to the sense of

15 And they came vnto Noah into the arke, two and two, of all flesshe wherein is the breath of lyfe.

16 And they entring in, came, male and female of all flesshe, as God had cōmaunded him: and God shut him in rounde about.

17 And the floud came fourtie dayes vpon the earth, and the waters were increased, & bare vp the arke, whiche was lift vp aboue the earth.

18 The waters also wared strong, & were encreased exceedingly vpō the earth: & so the arke went vpō the vpper face of ỹ waters.
19 And the waters preuayled exceedingly vpon the earth, & all the high hilles, that are vnder the whole heauen, were couered.
20 Fiftene cubites vpwarde did the waters preuayle, so that the mountaynes were couered.
21 And (i) al flesh perished that moued vpon the earth, in foule, in cattell, in beast, and in euery worme that creepeth vpon the earth, yea, and euery man also.
22 So that (k) al that had the breath of life in his nosethrilles, throughout all that was on the (l) drie lande, died.
23 And euery substance was destroyed that remayned, and that was in the vpper parte of the groundr, bothe man, and cattell, and worme, and the foule of heauen, they were destroyed from of the earth, and (m) Noah onely remayned alyue, and they that were with him in the arke.
24 But the waters preuayled vpō the earth, an hundred and fiftie dayes.

(i) The greeuous punishment of God for sinne.
Wisd. 10. a. Ecclesi. 40.
(k) That is, al that liued.
(l) Of fishe ther is no mēcion made by Moses.
(m) Thus was he rewarded, that rather folowed god, thā the multitude of the wicked.

The. viij. Chapter.

3. The waters of the floud being diminished, Noah sendeth forth the Rauen & the Doue.
16. Noah goeth out of the Arke, and offreth sacrifice vnto God.

1 AND God (a) remembred Noah, and euery beast, and all the cattell that were with him in the Arke: and God made (b) a winde to passe vpon the earth, and the waters ceassed.
2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the rayne from heauen was restraigned.
3 And the waters from the earth returned, goyng and commyng agayne: and after the ende of the hundred and fiftie dayes, the waters were abated.
4 And in the (c) seuenth moneth, in the seuententh day of the moneth, the Arke rested vpon the mountaynes of "Armenia.
5 And the waters were goyng and decreasing vntill the tenth moneth: In the tenth moneth, & in the first day of the same moneth, were the toppes of the mountaynes seene.
6 And after the ende of the fourtie dayes, it came to passe (that) Noah opened the windowe of the Arke, which he had made.
7 And he sent forth a Rauen, whiche went out, goyng forth, and returning, vntill the waters were dried vp vpon the earth.
8 And agayne he sent forth a Doue from him, that he might see if the waters were abated from the vpper face of the ground.
9 And the Doue founde no rest for the sole of hir foote, and she returned vnto him into the Arke: for the waters (were) in the vpper face of the whole earth. Then he put forth his (d) hande, and toke hir, and pulled hir to him into the arke.
10 And he abode yet other seuen dayes, and agayne he sent forth the Doue out of the Arke:
11 And the Doue came to hym in the euentide, and loe, in hyr mouth was an Olyue leafe that she had pluckt, whereby Noah dyd know that the waters were abated vpon the earth.
12 And he abode yet other seuen dayes, and sent forth the Doue, whiche returned not vnto him any more.
13 And it came to passe in the sixe hundred & one yeare, in the first moneth, the firste (day) of the moneth, the waters were dried vp frō the earth, and Noah remoued the couering of the Arke, and loked, and behold, the vpper face of the grounde was dryed vp.
14 And in the (e) second moneth, in the seuen and twentieth day of the moneth, was the earth dryed.
15 And God spake vnto Noah, saying,
16 (f) Goe forth of the Arke, thou, and thy wife, thy sonnes, and thy sonnes wyues with thee.
17 And bring forth with thee euery beast that is with thee, of all fleashe, bothe foule and cattell, and euery worme that creepeth vpon the earth, that they may breede in the earth, and bring forth fruite, and multiplie vpon the earth.
18 And so Noah came forth, and his sonnes, & his wife, and his sonnes wines with him:
19 Euery beast also, and euery worme, euery foule, and whatsoeuer creepeth vpon the earth, after their kindes, went out of the Arke.
20 And Noah buylded an aulter vnto the Lorde, and toke of euery cleane beast, and of euery cleane foule, (g) and offred a whole burnt offering on the aulter.
21 And the Lord smelled a sweete (or quiet) sauour, and the Lorde sayde in his harte, I will not henceforth curse the grounde any more for mans sake, for the imagination of mans hart is euill from his youth: neither will I smyte any more euery thing liuing, as I haue done.
22 Yet therefore shall not (h) sowyng time, and harueste, colde and heate, sommer and winter, day and night, ceasse all the dayes of the earth.

(d) It seemeth that the Raue being a wylde & an vncleane foule, fed of the dead carkases, & therfore refused to turne agayne into the arke, but rested thereon: But the Doue beyng of nature a tamer foule, and vsed to cleaner foode, and finding no place to rest on, suffered hir self to be receyued in agayne.
(e) Noah was in the arke one yeere and ten dayes.
(f) Noah goeth neither in nor out, without Gods commaundement.
(g) It is called a whole burnt offring, because the whole sacrifice was consumed with fire, by the whiche is signified, that the person which did offer the same, shuld haue his hart & mind wholly vpon God, as it is written, Loue thy God with all thy hart, and with all thy soule. &c.
(h) The order of nature destroyed by the floud, is restored by Gods promise.

The.ix.Chapter.

1. God blesseth Noah and his sonnes. 3. God giueth libertie of meates, & forbiddeth the eatyng of bloud. 9. He promiseth no more to destroye the worlde with water, 13. and giueth the raynebow for a token thereof.

I 1 AND God blessed Noah & his sonnes, and sayde vnto them, Be fruitefull, and multiplie, and replenisshe the earth.

(a) By the vertue of this cõmaundement, beasts rage not not so much agaynst man, as otherwise they woulde, but are appoynted to serue mans necessary vses.

2 The (a) feare of you, and the dread of you, shalbe vpon euery beast of the earth, & vpon euery foule of the ayre, vpon all that moueth vpon the earth, and vpon all the fishes of ỹ sea: into your hãds are they deliuered.

(b) By this graũt of God, man may with a good conscience vse all the creatures of God for his foode.

3 Euery thing that moueth it selfe, and that liueth, shalbe (b) meate for you, euen as the greene hearbe haue I gyuen you all things.

(c) That is, liuing creatures, and the flesh of beastes whiche are stragled, wher by all crueltie is forbidden.

B 4 But (c) flesh in the lyfe thereof (which is) the bloud therof, shall ye not eate.

(d) Punishment for murder.

5 And surely your bloud of your lines will (d) I require: at the hande of euery beaste will I require it, and at the hande of man, at the hande of mans " brother will I require the lyfe of man.

" or, neyghbour.

6 Who so sheddeth mans bloud, by man shall his bloud be shed, for in the image of God made he man.

7 But be fruitefull, & multiplie you, breede in the earth, and increase therein.

8 God spake also vnto Noah, and to his sonnes with him, saying,

9 Behold I, euen I establish my couenant with you, & with (e) your seede after you:

(e) The children whiche are not yet borne, are comprehended in Gods couenãt made with their fathers.

10 And with euery liuyng creature that is with you, in foule, in cattell, in euery beast of the earth, whiche is with you, of all that goe out of the Arke, whatsoeuer liuing thing of the earth it be.

11 And my couenaunt I make with you, that from henceforth euery flesshe be not rooted out with the waters of a floud, neyther shall there be a floudde to destroy the earth any more.

12 And God sayde, This is the token of the couenaunt whiche I make betweene me and you, and euery liuyng creature that is with you for euer.

(f) The rainebowe is nowe firste made a signe of Gods couenant.

C 13 I do set my (f) bowe in the cloude, and it shalbe for a token betweene me & the earth,

14 And it shall come to passe, that when I bryng a cloude vpon the earth, the bowe also shalbe seene in the same cloude.

15 And I will thinke vpon my couenaunt whiche is betweene me and you, and euery liuyng creature in all flesshe, and it shall no more come to passe that waters make a floud to destroy all flesshe.

16 And the bowe shalbe in the cloude, and I will loke vpon it, that I may thynke vpon the euerlasting couenaunt, betweene God and euery liuing creature in all flesshe that is vpon the earth.

17 And God sayde vnto Noah, This is the token of the couenaunt which I haue made betweene me and all flesshe that is vpon earth.

18 The sonnes of Noah goyng forth of the Arke, were Sem, Ham, and Japheth: and Ham is the father of " Chanaan.

" Heb. Chanaan.

19 These are the three sonnes of Noah, and of them was the whole earth ouerspread.

20 Noah also began to be an "husbandmã, and planted a vineyarde.

" Heb. a man of the earth.

21 And he, drinking of the wine, was dronken, and (g) vncouered within his tent.

(g) How a sinne displeasse kennesse is how great God doth nish it.

22 And Ham, the father of Chanaan, seyng the nakednesse of his father, tolde his two brethren without.

23 And Sem and Japheth takyng a garment, layde it vpon their shoulders, & comming backwarde, couered the nakednesse of their father, namely their faces beyng turned away, least they should see their fathers nakednesse.

24 And Noah awoke from his wine, and knewe what his younger sonne had done vnto him.

(h) He pronounceth prophecie curse of C agaynst naan, to more gre his father Ham.

25 And he sayde, Cursed (h) be Chanaan, a seruaunt of seruauntes shall he be vnto his brethren.

" or, persuade.

26 He sayde moreouer, Blessed be the Lord God of Sem, and Chanaan shalbe his seruaunt.

27 God shall " enlarge (i) Japheth, and he shal dwel in the tentes of Sem, and Chanaan shalbe his seruaunt.

(i) He declareth that Gẽtiles came of pheth, & departed the Churc should be nedto the by the pr sion of G spirite, preaching the Gospe

28 Noah liued after the floud, three hundred and fiftie yeares.

29 And all the dayes of Noah, were nine hundred and fiftie yeares, and he died.

The.x.Chapter.

1. The encrease of mankinde by Noah and his sonnes. 10. The beginning of cities, countreys, and nations, after the floud.

I 1 THese are the generatiõs of the sonnes of Noah, Sem, Ham, and Japheth: and vnto them were children borne after the floud.

(a) Those dren are hearied ses, which princes tions.

2 The children of Japheth: (a) Gomer, & Magog, and Madai, & Iauan, and Thubal, Meseth, and Thiras.

3 The children of Gomer: Askenas, and Riphath,

Riphath, and Thogarma.
4 The children of Iauan: Elisa, and Tharsis, Kitthim, and Dodanim.
5 Of these were the (b) Iles of the Gentiles diuided in their landes, euery one after his tong, and after his kynred, in their nations.
6 The children of Ham: Chus, and Mizraim, and Phut, and Chanaan.
7 And the children of Chus: Seba, and Hauilah, and Sabthah, and Raamah, and Sabthecah.
8 The children of Raamah: Seba, and Dedan. Chus also begat Nimrod.
9 The same began (c) to be mightie in the earth, for he was a mightie (d) hunter before the Lord: Wherefore it is said, Euen as (e) Nimrod the mightie hunter before the Lorde.
10 The beginning of his kingdome was Babel, and Erech, and Acad, and Calneh, in the lande of Sinar.
11 Out of that lande came Assur, and builded Ninive, and the citie " Rehoboth, and Calah.
12 Resen also betweene Ninive and Calah, and it is a great citie.
13 Mizraim begat (f) Ludim and Anamim, and Lehabim, and Nepthuim,
14 Pathrusim also, and Casluhim, (out of whom came Philisthiim) and Capthorim.
15 Chanaan begat (g) Sidon his first borne sonne, and (h) Heth,
16 And Jebusi, and Emori, and Girgasi,
17 And Heui also, and Arki, and Sini,
18 And Aruadi, and Semari, & Hamathi: and afterwarde were the kyndreds of the Chanaanites spread abroad.
19 The border of the Chanaanites, was from Sidon as thou commest to Gerer, vnto Azah, and as thou goest vnto Sodoma, and Gomorra, and Adama, and Seboiim, euen vnto Lesa.
20 These are the children of Ham in their kinreds, in their tongs, and countreys, and in their nations.
21 Unto Sem also the father of all the children of (i) Heber, and eldest brother of Japheth, there were children borne.
22 The children of Sem: Elam, and Assur, Arpharad, and Lud, and Aram.
23 The childre of Aram: Us, and Hul, Gether, and Mas.
24 Arpharad, begat Selah, and Selah (k) begat Heber.
25 Unto Heber also were borne two sonnes: the name of the one was (l) Peleg, for in his dayes was the earth diuided, and his brothers name was Jaktan.
26 Jaktan begat Almadad: & Saleph, Hazarmaueth, and Jerah,
27 And Hadoram, and Usal, and Dicla,
28 Obal also, and Abimael, and Seba,
29 And Ophir, and Hauilah, and Jobab, all these were the children of Jaktan.
30 And their dwelling was from Mesa, as thou goest vnto Sapher, a mount of the east.
31 These are the children of Sem, after their kindreds and tongs, in their lands and nations.
32 And so these are the kyndreds of the children of Noah after their generations in their peoples: and of these were the nations diuided in the earth after the flood.

The.xi. Chapter.

3. The building of the tower of Babel. 7. The confusion of tongs. 10. The generation of Sem the sonne of Noah, vnto Abram, which goeth with Lot to Haran.

1 AND al the w' ole earth (a) was of one language and lyke " speach.
2 And when (b) they went forth from the east, they found a playne in the land of Sinar, and there they abode.
3 And "one sayde to another, Come, let vs prepare (c) bycke, and burne them in the fire. And they had bycke for stones, and slyme had they in steade of morter.
4 And they sayd, Goe to, let vs builde vs a citie and a tower, (d) whose top may reach vnto heauen, and let vs make vs (e) a name, least peraduenture we be scattered abroade into the vpper face of the whole earth.
5 But the Lorde (f) came downe to see the citie and tower, which the children of men builded.
6 And the Lord sayde, Behold, (g) the people is one, and they haue all one language, and this they begin to doe: neither is there any let to them from al those things, which they haue imagined to do.
7 Come on, let (h) vs go downe, and there (i) confound their language, that euery one perceiue not his neighbors speach.
8 And so the Lord (k) scattered them from that place, into the vpper face of all the earth, and they left off to build that citie.
9 And therefore is the (l) name of it called Babel, bycause the Lorde did there confound the language of all the earth: & from thence did the Lorde scatter them abroade vpon the face of all the earth.
10 These are the (m) generations of Sem: Sem was an hundred yeeres olde, and begat Arpharad, two yeeres after the flood.

I.v. 11 And

(b) All landes beyond the sea they cal Ilands as Grecia and Italia.
(c) This tyrant waxed mighty with inuading & oppressing his neighbors.
(d) Cruel princes are called in scripture, hunters.
(e) God made the first author of tyrannie odious to the world by a common prouerbe.
" or, the greats of the citie.
(f) Names of the prouinces & people that came of Mizraim.
(g) The ende of this temporall felicitie as Gods curse.
(h) The seuen nations that some of these, were destroied afterwarde by the people of God.
(i) For the lifsing promised to Sem, rested but in the familie of Heber.
1. Chro. 1. c.
(k) The seuentie interpreters adde here Cainam.
(l) Heber a preacher gaue his sonne his name of the diuision of tongs.
(a) This vnitie continued a hundred yeres.
" or, wordes.
(b) Nimrod and his posteritie, inuading other mes possessions.
" Hebrue, man sayde to his neighbors.
(c) Though they wanted necessarie stuf, yet they wold goe forwarde with great paines.
(d) Here appeareth their wilfull pride, ambition, and contempt of God.
(e) They leauing heauen, seeke immortalitie vpon earth.
(f) God seemed slowe in taking vengeance vpon the wicked.
(g) The deuises of the wicked, seeme very harde to be ouerthrowne.
(h) An argument of the three persons in one Godhed
(i) God most easily ouerthroweth the practizes of the wicked.
(k) The diuersitie of language brought in also diuersitie of myndes, and manners, & many other mischieses.
(l) They loke ambitiously for glorie, but they get perpetuall shame.
1. Chro. 1. c.
(m) Though me were punished for their pride, yet God delt mercifully with his Church.

(n) Manye of the posteritie of godly Sem fell from the true religion.

11 And Sem lyued after he begat Arphaxad an hundred yeares, and begat (n) sonnes and daughters.
12 Arphaxad lyued fyue and thirtie yeeres, and begat Selah.
13 And Arphaxad lyued after he begate Selah, foure hundred and three yeeres, and begate sonnes and daughters.
14 Selah lyued thirtie yeeres, and begate Heber.
℄ 15 And Selah lyued after he begate Heber, foure hundred and three yeeres, and begate sonnes and daughters.
16 And Heber lyued thirtie and four yeeres, and begat Peleg.

(o) This Heber kept in his familie the auncient tong of the Iewes.

17 And (o) Heber liued after he begat Peleg, foure hundred and thirtie yeeres, and begat sonnes and daughters.
18 And Peleg liued thirtie yeeres, and begate Reu.

1. Chro. 1. d.

19 And Peleg liued after he begate Reu, two hundred and nine yeeres, and begate sonnes and daughters.
20 And Reu liued two and thirtie yeeres, and begate Serug.
D 21 And Reu liued after he begate Serug, two hundred and seuen yeeres, and begate sonnes and daughters.
22 And Serug liued thirtie yeeres, and begate Nachor.
23 And Serug liued after he begate Nachor, two hundred yeeres, and begat sonnes and daughters.
24 And Nachor lyued nyne and twentie yeeres, and begate Tarah.

1. Chron. 1. d. Iosua. 24. a.

25 And Nachor liued after he begate Tarah, an hundreth and nineteene yeeres, and begate sonnes and daughters.
26 Tarah liued seuentie yeeres, and begate (p) Abram, Nachor, and Haran.

(p) Abraham was not the first born though he be first placed.

27 These are the generations of Tarah: Tarah begate (q) Abram, Nachor, and Haran: Haran begate Lot.

(q) Abraham was born when his father was 130. yeares old.

28 And Haran dyed in the presence of his father Tarah, in the lande of his natiuitie, euen in Ur of the Chaldees.
29 Abram & Nachor (r) toke them wiues: the name of Abrams wyfe (was) Sarai, and the name of Nachors wife (was) Milcha, the daughter of Haran, the father of Milcha, and the father of Iischa.

(r) The godlie shunned the mariages of strangers.

30 But Sarai was (f) barren, and had no childe.

(f) It was a temptation to Abram to see the wicked blessed with children, and his wife barre.

31 And (t) Tarah toke Abram his sonne, and Lot the sonne of Haran his sonnes sonne, and Sarai his daughter in lawe his sonne Abrams wyfe, and they departed togither from Ur of the Chaldees, that they myght go into the lande of Chanaan: and they came vnto "Haran, (v) and dwelt there.

(t) God was the authour of this departure, and Tarah is named the chiefe instrument for his authorities sake.

32 And the dayes of Tarah were two hundred and fyue yeeres, and Tarah dyed in Haran.

The. xij. Chapter.

1. Abram is blessed of God, and goeth with Lot to the lande of Chanaan, whiche God promised to gyue to him and to his seede. 10. Abram goeth into Egypt. 13. His wyfe calleth hir selfe his sister, for whom Pharao is plagued.

1 NOW (a) the Lorde had sayde vnto Abram, Get thee out of thy country, and out of thy nation, and from thy fathers house, vnto a lande that * I wyll shewe thee.

(a) Abram not his o... cuntrie h... Gods cō... dement, ... he dwelt... Charran, * Act. 7.

2 And I wyll make of thee a great people, and wyll blesse thee, and make thy name great, that thou shalt be (euen) a blessing.

(b) The... mies of... Church, ... wil ouer...

3 I will also blesse them that blesse thee, and (b) curse them that curse thee: (c) and in thee shall all kinreds of the earth be blessed.

(c) Christ... seede of... ham, ble... the curse... reds of the... worlde.

4 And so Abram (d) departed, euen as the Lord had spoken vnto him, and Lot went with him: and Abram was seuentie & fyue yeeres old, when he departed out of Haran.

(d) After... father wa... deade, an... chief of th... milie.

5 And Abram (e) toke Sarai his wyfe, and Lot his brothers sonne, and all their substance that they had in possession, and the (f) soules that they had begotten in Haran, & they departed, that they might come into the lande of Chanaan: and into the lande of Chanaan they came.

(e) The... full obed... of Abrah...

(f) He me... bought se... uauntes, ... such other... Abrams h...

6 Abram (g) passed through the lande, vnto the place of "Sichem, vnto the playne of Moreh, and the "Chanaanite (was) then in the lande.

(g) Abram... faith is m... by hauyng... restyng p... & wander... among the... wicked.
"Heb. Sichem.
"Heb. Ca... nite.

7 And the Lorde appearing vnto Abram, sayd, Vnto thy seede wil I giue this land: And there (h) builded he an aulter vnto the Lorde, which appeared vnto him.

(h) Abram... thankfull... God for h... comfort... profession... wardly his... ligion.

8 And remouing thence vnto a mountaine that was Eastwarde from Bethel, he pytched his tent, hauing (i) Bethel on the weste side, and Hai on the east: and there he building an aulter vnto the Lorde, did (k) call vpon the name of the Lorde.

(i) Moses meth pla... as they wr... called wh... he wrote.
(k) There... bram pro... the true w... ship of G... thoughe t... countrie w... Idolaters.

9 And Abram toke his iourney, going and iourneying toward the South.

10 (And) then there was (l) a famine in that land, and therfore went Abram downe into Egypt, that he myght soiourne there, for there was a grieuous famine in the lande.

(l) Another trial of Ab... hams faith.

11 And when hee was come neere to enter into Egypt, he sayde vnto Sarai his wyfe, Beholde, I know that thou art a (m) fayre woman to looke vpon.

(m) It is... gerous ke... that whic... keth the...

12 Therfore

12 Therefore shall it come to passe, that whe the Egyptians see thee, they shall say, She is his wife, and they will kill me, but they will saue thee alyue:

13 (n) Say, I pray thee, that thou art my syster, that I may fare well for thy sake, & that my soule may liue through thy occasion.

14 And so when Abram was come into Egypt, the Egyptians beheld the woman, for she was very faire.

15 The (o) Princes also of Pharao sawe hir, and commended hir before Pharao, and the woman was taken into Pharaos house.

16 And (p) he entreated Abram well for hir sake: and he had sheepe and oxen, and bee Asses, men seruants, and mayde seruantes, she Asses, and Camels.

17 But the (q) Lorde plagued Pharao and his house with great plagues, because of Sarai Abrams wife.

18 And Pharao calling Abram, sayde, Why hast thou done this vnto me?

19 Why diddest thou not tell me that she was thy wife? Why saydest thou, She is my syster? and so (r) I might haue taken hir to be my wife? Now therfore behold, there is thy wife, take hir, and go thy way.

20 And Pharao gaue (s) his men commaundement concerning hym: and they conueyed him forth, and his wife, and all that he had.

The.xiij. Chapter.

1. Abram and Lot depart out of Egypt. 8. Abram diuideth the lande and cattel with Lot his brothers sonne. 14. The promyse made to Abram, is renued.

1 AND so Abram gate (a) him vp out of Egypt, he and his wife, & all that he had, & Lot with him, toward the south.

2 And Abram was verie ryche, in cattel, in siluer, and in golde.

3 And he wente forth on his iourney, from the south towarde Bethel, vnto the place where his tent had bene at the beginning, betweene Bethell and Hai:

4 Euen (b) vnto the place of the aulter, which he had made there at the first, and there Abram (c) called on the name of the Lorde.

5 Lot also which wente with Abram, had sheepe, cattel, and tentes.

6 And (d) the lande was not able to beare them, that they might dwell together: for their substance was great, so that they could not (e) dwell together.

7 And there fel a strife betweene (f) the heardmen of Abrams cattel, and the heardemen of Lottes cattel: Moreouer, the Chanaanites, and Pherezites, dwelled at that time in the lande.

8 Then sayd (g) Abram vnto Lot, Let there be no strife I praye thee, betweene thee and me, and betweene my heardmen and thyne, for we (h) be brethren.

9 Is not the whole lande before thee? Separate thy selfe, I praye thee, from me: if thou wilt take the lefte hande, (i) I will go to the right: or if thou departe to the right hande, I will goe to the left.

10 And so Lot lyfting vp his eyes, beheld all " the countrey of Iordane, whiche was well watered euerie where, before the Lord destroyed Sodome and Gomorrhe, euen as the Garden of the Lorde, lyke the lande of Egypt, as thou commest vnto Soar.

11 Then Lot (k) chose all the playne of Iordane, and toke his iourney from the east, & so departed the one (brother) from the other.

12 Abram dwelled in the land of Chanaan, and Lot abode in the cities of the playne, and pytched his tent vntill Sodome,

13 But the (l) men of Sodome (were) wicked, and exceeding sinners against the Lord.

14 And the Lorde sayd (m) vnto Abram, after that Lot was departed from him, Lifte vp thyne eyes nowe, and loke from the place where thou arte, northwarde, southward, eastward, and westward.

15 For all the lande, which thou seest, wyll I gyue vnto thee, and to thy seede for euer.

16 And I will make thy seede as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seede also be numbred.

17 Aryse, and (n) walke about in the land, after the length of it, and after the breadth of it: for I will giue it vnto thee.

18 Then Abram taking downe his tente, came and dwelled in the plaine " of Mamre, which is in Hebron, and builded there an aulter vnto the Lorde.

The.xiiij. Chapter.

11. Lot after the spoyle of Sodome is taken prisoner. 16. Abram deliuereth him. 20. Abram giueth tithes to Melchisedech.

1 AND it came to passe in the dayes of Amraphael king of Sinar, Arioch king of Elasar, Chodorlaomer kyng of " Elam, and Thidal kyng of (a) nations:

2 (These) (b) made warre with Bera kyng of Sodome, and with Birsa kyng of Gomorrhe, and with Sinab kyng of Adma, and wyth Semeber kyng of Seboym, and with the (c) kyng of Bela, the same is Soar.

3 All

g. Though they dwelt among their enimes, yet the strife was not abated.

h. An example howe to pacify them that are falne out.

i. To yeld part of mans right, it is a remedie against stryfe.

" or, playne.

k. Lot dealeth very inconsiderately.

l. Lots choyse was not verie luckie, who had nowe such neyghbours.

m. God comforteth Abram in his grief, for the departure of Lot.

Gen. 12. b. Deut. 34. a.

n. Though Abraham had no quietnesse in this lande, yet he satisfied him selfe with Gods word.

" Hebrue. Oke with trees.

By this war God calleth the Sodomites to repentance, correcteth Lots couetous desire, and aduaunceth his seruant Abraham.

" or, Babylon.

" or, Persia.

(a) His armie was of souldiers which were runnagates out of diuers nations.

(b) Ambitiō & pride, causes of the first warre.

(c) This king is not named for the smalnes of his towne.

3 All theſe were ioyned together in the vale of Siddim, where (nowe) the ſalt ſea is.

(d) Though Chodorlaomer tirannicaly ſubdued them, yet they could not iuſtly rebell.

4 For twelue yeeres (d) were they ſubiect to king Chodorlaomer, and in the thirteenth yeere rebelled.

5 And in the fourteenth yeere came Chodorlaomer, and the kings that were with him, and ſmote the "Giauntes in Aſtaroth-carnaim, and the Suſimes in Ham, and the Emims in the playne of Ciriathaim,

6 And the Horites in their mount Seir, vnto the playne of Paran, which bordereth vpon the wildernesſe.

B 7 And they returning, came to En-miſpat, which is Cades, and ſmote all the countrey of the Amalekites, and alſo the Amorites that dwelt in Haſezon-thamer.

8 And there went out the king of Sodome, and the king of Gomorrhe, and the kyng of Adma, & the kyng of Seboiim, and the kyng of Bela, which is Soar.

(e) They might haue ſought meanes of reconciliation, by the ouerthrowe of their neighbours.

9 And (e) they ioyned battell with them in the vale of Siddim: that is to ſaye, wyth Chodorlaomer the king of Elam, and with Thidal king of nations, and with Amraphel king of Sinar, and with Arioch king of Elaſar, foure kyngs againſt (f) fiue.

(f) The Sodomites might knowe that for their puniſhmēt, God gaue victorie to the ſmaller number, and in a ſtrange countrey.

10 And the vale of Siddim was ful of ſlime pittes: and (g) the kinges of Sodome and Gomorrhe fled and fell there, and they that remayned, fled to the mountaine.

(g) The terrible deſtructiō of rebelles.

11 And they, taking all the goodes of Sodome and Gomorrhe, and al their victuals, went their way.

12 And they caryed awaye (h) Lot alſo Abrams brothers ſonne, and his goodes, (for he dwelled in Sodome) and departed.

(h) The godly are partakers of the harmes which come to the wicked among whome they dwell.

13 And there came one that had eſcaped, and told Abram the Hebrue, which dwelled in the playne of Mamre the Amorite, brother of Eſchol, and brother of Aner, which were (i) confederate with Abram.

(i) Abraham might make a temporall league with them that ſought it vpon him.

14 When Abram hearde that his brother was taken, (k) he armed his exerciſed (ſeruants) which were borne in his own houſe, three hundred and eyghteene, and followed on them vntill Dan.

(k) Abraham tooke not this warre in hande as a priuate man: but by ſpecial vocatiō.

15 And he and his ſeruauntes were parted (in companies) againſt them by night, and ſmote them, and purſued them vnto Hoba, whiche lyeth on the lefte hande of Damaſcus.

16 And (i) recouered all the goodes, and alſo brought againe his brother Lot, and hys goods, the women alſo, and the people.

(l) One godly mā is the cauſe of many benefites of others.

17 After that he returned againe from the ſlaughter of Chodorlaomer: and of the kings that were with him, came the kyng of Sodome forth to meete him in the valley Saueh, which is the kings dale.

18 And Melchiſedech king of Salem (m) brought forth bread and wyne, and he (was) the prieſt of the moſt highest God,

19 And bleſſed him, ſaying, Bleſſed be Abram vnto the high God, poſſeſſour of heauen and earth,

20 And bleſſed (be) the high God, which hath deliuered thine enimies vnto thy hand: and Abram (n) gaue him tythes of all.

21 And the kyng of Sodome ſayde vnto Abram, (o) Giue me the ſoules, and take the goodes to thy ſelfe.

22 And Abram aunſwered the king of Sodome, I haue (p) lyft vp my hande vnto the Lord the higheſt God, poſſeſſour of heauen and earth,

23 That I wil not take of al that is thine, ſo muche as a threde or ſhoe latchet, leſt thou ſhouldeſt ſay, I haue made Abram ryche:

24 (q) Saue onely that which the yong men haue eaten, & the portions of the men which went with me, Aner, Eſchol, and Mamre, which ſhall take their portions.

The.xv. Chapter.

1. God is protectour and heyre of Abram. 4. A ſonne is promiſed Abram, Iſahac. 6. Abram iuſt by faith. 7. The lande of Chanaan is promiſed Abram the thirde tyme. 13. The bondage aud deliueraunce of the chyldren of Iſraell is foretolde.

AFter theſe "things, the worde of the Lord came vnto Abram in a viſion, ſaying, (a) Feare not Abram, I am thy ſhielde (and) thy exceeding great (b) reward.

2 And Abram ſayd, Lord, what wilt thou giue me when I go childleſſe? the childe of the "ſtewardſhip of my houſe, is this Eleazar of Damaſco.

3 And Abram ſayd, See, (c) to me thou haſt giuen no ſeede: loe, (borne) in my houſe is myne heyre.

4 And beholde, the word of the Lorde came vnto him, ſaying, He ſhall not be thyne heire: but one that ſhall come out of thyne owne bowels ſhall be thine heyre.

5 And he brought him out, and ſayde, (d) Looke vp vnto heauen, and tell the ſtarres, if thou be able to number them. And he ſaid vnto him, Euen ſo ſhall thy ſeede be.

6 And (Abram) beleeued the Lorde, and that counted he to him for righteouſneſſe.

7 And agayne he ſayde vnto him, I am the Lorde that (i) brought thee out of Ur of the Chaldees, to giue thee this lande, and that thou mighteſt inherite it.

8 And he ſayd, Lorde God (g) whereby ſhal I

I know that I shall inherite it.

9 He answered vnto him, Take an Heyfer of three yeeres old, and a shé Goate of three yeeres olde, and a three yeere olde Ramme, a turtle Doue also, and a yong Pigeon.

10 He toke therefore all these vnto him, and (h) diuided them in the middes, and layde euerie peece one ouer against another: but the byrdes diuided he not.

11 And when the foules fell on the carkases, Abram droue them away.

12 And when the sunne was down, there fell a deepe sleepe vpon Abram: and loe, an horrour of great darkenesse fell vpon him.

13 And he sayde vnto Abram, (i) Know this of a suretie, that thy seede shal be a stranger in a lande that is not theirs, and shall serue them, and they shall entreate them euill (k) foure hundred yeeres.

14 But the nation whome they shall serue wil I iudge: and afterward shal they come with great substance.

15 And thou shalt go to thy fathers in peace, and shalt be buried in a good olde age.

16 But in the fourth generation they shall come hither agayne: for the (l) wickednesse of the Amorites is not yet full.

17 And so it was, that when the sunne went downe, and it was twylight, behold a smoking furnesse and a (m) fyrebrande goyng betweene the sayde peeces.

18 In that same daye the Lorde made a (n) couenant with Abram, saying, Unto thy seede haue I giuen this lande, from the (o) ryuer of Egypt, euen vnto the great ryuer, the ryuer of "Euphrates.

19 The Kenites and the Kenezites, and the Cadmonites,

20 And the "Hethites, and the Perezites, and the "Giaūtes,

21 The Amorites also, and the Chanaanites, and Girgasites, and the Iebusites.

The. xvi. Chapter.

2. Sarai giueth Abram leaue to take Hagar hir mayde to wyfe. 4. Hagar despiseth hir maistresse, 6. and being euill entreated, runneth away from Sarai. 7. An Angell comforteth hir, 9. willing hir to turne againe, and nameth hir first childe Ismaell.

SArai Abrams wyfe bare him (a) no children: but she had an "handmayde an Egyptian, Hagar by name.

2 And Sarai sayde vnto Abram, Beholde nowe the Lorde hath restrayned me, that I can not beare. I praye thee goe in to my mayd, it may be that I may "be buylded by hir: ‡ Abram obeyed (b) the voice of Sarai.

3 And Sarai Abrams wife toke Hagar hir mayde the Egyptian, after Abram had dwelled tenne yeeres in the lande of Chanaan, and gaue hir to hir husbande Abram to be his wife.

4 And he went in vnto Hagar, and she conceyued: And when she sawe that she had conceyued, (c) hir maistresse was despised in hir eyes.

5 And Sarai sayde vnto Abram, There is wrong done vnto me by thee: I haue giuen my mayde into thy bosome, which seeing that she hath conceyued, I am despised in hir eyes, (d) the Lorde be iudge betweene thee and me.

6 But Abram sayde to Sarai, Beholde (e) thy mayde is in thy hande, doe with hir as it pleaseth thee. And when Sarai dealt hardly with hir, she fled frō the face of hir.

7 And the angell of the Lorde found hir beside a fountaine in the wildernesse, (euen) by the well that is in the way to Sur.

8 And he sayde, Hagar (f) Sarais mayde, whence camest thou? and whither wylte thou goe? She sayde, I flee from the face of my maistresse Sarai.

9 And the Angell of the Lorde sayde vnto hir, (g) Returne to thy maistresse agayne, and submit thy selfe vnder hir handes.

10 And agayne, (h) the angell of the Lorde sayd vnto hir, I will multiply thy seede in such sorte, that it shall not be numbred for multitude.

11 And the Lordes angel sayd vnto hir, See, thou art with child, and shalt beare a sonne, and shalt call his name "Ismaell: bycause the Lord hath heard thy tribulation.

12 He also will be a wylde man, ‡ his hande will be against euerye man, and (i) euerye mans hande against him: and he shall dwell in the presence of all his (k) brethren.

13 And she called the name of the Lord that spake vnto hir, Thou God lookest on me: for she sayde, (l) haue I not also here looked after him that seeth me?

14 Wherefore the well was called, The wel of him that liueth and seeth me: and it is (m) betweene Cades and Bared.

15 And Hagar bare Abram a sonne, and (n) Abram called his sonnes name, which Hagar bare vnto him, Ismaell.

16 And Abram was fourescore and sixe yeeres olde, when (o) Hagar bare Ismael to him.

The

This diuising of beastes was an old maner in making leagues among many people.

f. 4. b. The manner whereby Abrahams seede should possesse the lande: and the meaning of the sacrifice afore spoken of.

Recken not these yeres frō Iacobs going down to Egipt: for from gods promis to the promulgating of the lawe.

e. is the wickednesse of the people, that driuen natiōs out of countreys.

The state of the churche in Egipt, was like vnto a firebrād in the middest of smoke.

m. 12. b.

Exod. 4. a. God addeth his word to the former sacrates.

"or, Nilus: ‡ Rhinocorura which diuideth Egipt frō Palestina.

"or, Chittites.

"or, Gergesites.

"or, receiue a childe.

b. He obeyeth the prepostereous cōsell of his wife.

c. Thus was Sarais extraordinarie doings punished by God,

d. The force of womēs anger.

e. Abram beareth with the anger of his wife.

f. She was but a seruāt before God: though she thought otherwayes of hir selfe.

g. The superiours authority ought not to make the inferiour to rebel.

h. The ministers that God sendeth, speake in Gods persō. "That is, the Lord shall hear.

i. That is, gods benefite to be able to withstand his enimies.

Gene. 25. f.

k. The people that came of Ismael should be one whole body.

l. She accuseth hir owne vnthankfulnesse, which did not acknowledge his goodnesse shewed to hir before time. & nowe in the wildernesse.

m. She gathereth that it was god, which had seen hir, by his manner of departure, as Exod. 33.

n. For he had some hope of this childe: yet he was not the promised seed

o. Which was the eleuenth yeere after his cōming from Charran.

The.xvij. Chapter.

5. Abram is called Abraham. 8. The lande of Chanaan is promyſed vnto Abraham the fifte tyme. 12. Circumciſion is ordeyned. 15. Sarai is named Sara. 16. Iſahac is promiſed againe vnto Abraham. 23. Abraham circumciſeth himſelfe, Iſmael, and his houſeholde ſeruauntes.

A 1 When Abram was ninetie yeeres olde and nine, the Lorde appeared to him, and ſayde vnto him, I am the almyghtie God, walke before me, and be thou perfect.

2 And I wyll make my couenaunte betweene mee and thee, and will multiplie thee exceedingly.

3 And Abram fell on his face, and God talked with him, ſaying,

4 It is I, beholde my couenaunt (is) with thee, and thou ſhalt be a father of many (a) nations.

5 Neyther ſhall thy name any more be called (b) Abram, but thy name ſhalbe called Abraham: for a father of many natiõs haue I made thee.

6 (c) I wyll make thee exceeding frutefull, and wyll make nations of thee, yea and kings ſhall ſpring out of thee.

7 Moreouer "I will make my couenaunte betweene mee and thee, and thy ſeede after thee, in their generations, by an euerlaſting couenaunt, that I maye be God vnto thee, and to thy ſeede after thee.

8 And I will gyue vnto thee, & to thy ſeede after thee, the lande wherein thou arte a ſtranger (euen) all the lande of Chanaan, for an euerlaſting poſſeſſion, and wyll bee their (d) God.

9 And God ſayde agayne vnto Abraham, Thou ſhalt keepe my couenaunt therefore, both thou, and thy ſeede after thee, in their generations.

10 This is my couenaunt, whiche yee ſhall keepe betweene mee and you, and thy ſeede after thee: euery man chylde among you ſhalbe (e) circumciſed.

11 Ye ſhall circumciſe (f) the fleſhe of your foreſkinne, and it ſhalbe a token of the couenaunt betwixt mee and you.

12 And euery manchild of eyght dayes olde, ſhall be circumciſed amongſt you, in your generations: both hee that is borne in thy houſe, and hee that is bought with money of any ſtranger, which is not of thy ſeede.

13 He that is borne in thy houſe, and he alſo that is bought with money, muſt needes bee circumciſed: and my couenaunt ſhall be in your fleſh for an euerlaſting couenãt.

14 And the vncircũciſed manchild, in whoſe fleſhe the foreſkinne is not circumciſed, (g) that ſoule ſhalbe cut of from his people, bicauſe he hath broken my couenaunt.

15 And God ſayde vnto Abraham, Sarai thy wyfe ſhalt thou not call Sarai, but Sara (ſhall) hir name be.

16 And I wyll bleſſe hir, and gyue thee a ſonne of hir: yea, I will bleſſe hir, and ſhe ſhalbe (a mother) of nations, yea and kings of people ſhall ſpring of hir.

17 But Abraham fell vpon his face, (h) and laughed, and ſayde in his heart, Shall (a childe) be borne vnto him that is an hundred yeeres olde? and ſhall Sara that is ninetie yeeres olde beare?

18 And Abraham ſayde vnto God, O that Iſmael myght lyue in thy ſight.

19 Vnto whom God ſayde, Sara thy wife ſhall beare thee a ſonne in deede, and thou ſhalt cal his name Iſahac: and I wil eſtabliſhe my couenaunt with him for an (i) euerlaſting couenant, (and) with his ſeede after him.

20 And as concerning Iſmael alſo I haue hearde thee: for I haue bleſſed him, and will make him frutefull, and wyll multiplie him exceedingly: Twelue Princes ſhall he begette, and I will make a greate nation of him.

21 But my couenaunt wil I make with Iſahac, whiche Sara ſhall beare vnto thee, (euen) this time twelue moneth.

22 And he left of talking with him, & God departed vp from Abraham.

23 Abraham toke Iſmaell his ſonne, and ſuche as were borne in his houſe, & all that was bought with mony, as many as were men childzen, whiche were amongſt the men of Abrahams houſe, and (k) circumciſed the fleſhe of their foreſkinne in the ſelfe ſame day, as God had ſayde vnto him.

24 Abraham alſo him ſelfe was nynetie yeeres olde and nine, when the fleſhe of his foreſkinne was circumciſed.

25 Iſmael his ſonne was thirteene yeeres olde, when he was circumciſed in the fleſhe of his foreſkinne.

26 The ſelfe ſame daye was Abraham circumciſed, and Iſmael his ſonne.

27 And all the men of his houſe, borne in his houſe, or bought with money of ſtrangers, were circumciſed with him.

a. Not of them only that were of his children but alſo of the beleuing Gentiles. Rom. 4. d.

b. The chaunging of his name, is a ſeale of Gods promiſſe.

c. It was a hard thing, for an old man to be perſuaded here in, therefore God repeateth his ſaying.

"Heb. I will make to riſe.

d. The promiſes made too Abram, were not of benefits only of this life.

Act. 7. a.

e. Circumciſiõ is called the couenant, bycauſe it hath included in it the promiſe of Gods grace.

f. That priuie part is circumciſed, to ſhewe that all that is begotte of mã is corrupt, and muſt bee mortified.

The.xviij. Chapter.

18. Chriſt is promiſed to all nations. 21. The deſtruction of Sodome is declared to Abraham. 23. Abraham prayeth for them.

1 AND the Lorde appeared vnto him in the playne of Mamre: and he ſate in his tent dore in the heate of the day.

Heb.13.b.

2 And he lifte vp his eyes and loked, and loe, (a)three men ſtode by him: and when he ſawe them, he ranne to meete them from the tent dore, and bowed him ſelfe toward the grounde,

(a) Though they were Angels, yet in outward ſhewe they were but men.

3 And ſayd, (b)Lorde, if I haue now found fauour in thy ſight, paſſe not away, I praye thee, from thy ſeruant.

(b) He ſawe three, but directed his ſpeach to one, whereby the miſterie of the Trinitie is declared.

4 Let a litle water, I praye you, be fet, and waſhe your feete, and refreſhe your ſelues vnder the tree.

5 And I will fet a morſell of breade to cõfort your hearts withall, and then ſhall you goe your wayes: for therefore are you come to your ſeruant. And they ſayde, Do as thou haſt ſayde.

5 And Abraham went apace into the tente, vnto Sara, and ſayde, Make ready at once three "meaſures of fine meale, kneade (it) and make cakes vpon the hearth.

Heb. Seim.

7 And Abraham running vnto his beaſtes, fette a Calfe tender and good, and gaue it vnto a yong man: and he haſted to make it readie at once.

8 And he toke butter, and milke, and the Calfe which he had prepared, and ſet it before them, and ſtode him ſelfe by them vnder the tree: (c) and they did eate.

(c) For as God gaue them bodies for a time gaue he thẽ vſe thereof, that is, to eate, drinke, and ſuch like. That is, I- ſhoulde leade life, and ſuſteine as o- ther children.

9 And they ſayde vnto him, Where is Sara thy wyfe? He anſwered. Behold in the tent.

10 And he ſayde, I will certaynely returne vnto thee (d) according to the terme of life: and loe, Sara thy wife ſhall haue a ſonne. That heard Sara in the tent dore, which was behinde him.

11 Abraham and Sara were both olde, and well ſtricken in age: and it ceaſſed to be with Sara, after the manner as it is with women.

12 Therefore Sara laughed within hir ſelf, ſaying, Nowe I am waxed olde ſhall I giue my ſelf to luſt, and my lord old alſo?

Pet.3.b.

13 And God ſayde vnto Abraham, Wherefore did Sara laugh, ſaying, Shall I of a ſuretie beare a chylde, which am olde?

Or.hidden.

14 Is any thing "vnpoſſible to God? According to the time appoynted will I returne vnto thee, (euen) according to the time of lyfe: and Sara (ſhall) haue a ſonne.

15 Then Sara denyed it, ſaying, I laughed not: for ſhe was afrayde. And he ſayde, It is not ſo, but thou laugheddſt.

16 And the men, ryſing vp from thence, loked toward Sodome: and Abraham went with them to bring them on the way.

17 And the Lord ſayd, ſhall I (e)hyde from Abraham that thing which I doe?

(e) A token of loue, to open his ſecrets to his freende. Amos.3. Ioel.13. 1.Cor.2. Gen.12.c.

18 Seeing that Abraham ſhall ſurely be a great and mightie nation, and all the nations of the earth ſhall be bleſſed in him.

19 I know this alſo, that he will commaũd (f) his children and his houſhold after him, that they keepe the waye of the Lorde, and to do iuſtice and iudgement, that the Lord may bring vpon Abraham that he hath ſpoken vnto him.

(f) Fathers ought to teach their children the iudgemẽts of God.

20 And the Lorde ſayd, (g)Becauſe the cry of Sodome and Gomorrhe is great, and becauſe their ſinne is exceeding grieuous:

(g) God had before by warre and deſtructiõ of their enimies, called them to repentance, but they contemned Gods calling.

21 I will go downe nowe, and ſee whether they (h) haue done altogether according to that crye, whiche is come vnto me: and if not, I will knowe.

(h) God forbeareth puniſhment, vntil the ripenes of our ſinnes compell him to vengeance.

22 And the men departed thence, and went to Sodome warde: but Abraham ſtode yet before the Lorde.

23 And Abraham drue neare, and ſaid, Wilt thou alſo deſtroye the righteous with the wicked?

24 "If there be (i) fyftie ryghteous within the citie, wilte thou deſtroye and not ſpare the place for the ſake of fiftie righteous that are therein?

"or, peraduenture.

(i) Abraham wiſheth not the wicked to be vnpuniſhed but the godly to be deliuered out of this vter deſtructiõ.

25 That be farre from thee, that thou ſhouldeſt do after this maner, and ſlay the righteous with the wicked, and that the ryghteous ſhould be as the wicked, that be farre from thee: Shall not the iudge of all the world do according to right?

26 And the Lord ſayde, If I finde in Sodome fiftie righteous within the citie, I wil (k) ſpare all the place for their ſakes.

(k) God bindeth not him ſelfe here, alwayes to ſpare the wicked for the godly mẽs ſake: as, Ezechiel.18.

27 And Abraham anſwering, ſayd, (l) Behold, I haue taken vpon me to ſpeake vnto the Lord, which am but duſt and aſhes.

(l) What care and regard the godly haue of their neybors.

28 If there ſhal lacke fiue of fiftie righteous, wilt thou deſtroye all the citie for (lacke) of fiue? And he ſayde, If I finde there fourtie and fiue, I will not deſtroy them.

29 And he proceeded to ſpeake vnto him agayne, and ſayde, What and if there ſhall be foртie founde there? He anſwered, I will not do it for foртie ſake.

30 He ſayde vnto him againe, O let not my Lorde be angrie, that I ſpeake: What if there ſhall thirtie be founde there? And he ſayde, I will do nothing if I fynde thirtie there?

31 He

31 He sayde againe, O see, I haue taken vpō me to speake nowe also vnto my Lorde: What if there shalbe twentie found there? He answered, I will not destroy (them) for twenties sake.

32 And he sayde, O let not my Lord be angry, and I will speake yet but this once: What if (m) tenne shalbe found there? He answered, I will not destroy (them) for tennes sake.

(m) The godly man would not contemne all the citie, though he knewe it to be very corrupt.

33 And the Lorde went his way assoone as he had left communing with Abraham, & Abraham (also) turned vnto his place.

The.xix. Chapter.

1. The hospitalitie of Lot, receyuing Angels. 4. The lust of the Sodomites. 14. God deliuereth Lot from the Sodomites. 15. Lot is laughed to scorne of his sonnes in lawe. 16. God compelleth Lot him selfe to go out. 18. The towne Segor is saued by the praiers of Lot. 20. Lot cōfesseth the mercy of God. 24. The destruction of Sodome and Gomorrhe. 26. The wyfe of Lot is turned into a stone of salt. 29. For Abrahams sake, Lot is deliuered. 30. Lot goeth out of Segor. 31. The incest of Lot with his daughters. 37. Moab. 38. Ammon.

1 AND there came two angels to Sodome at euen, and Lot (a) sate at the gate of Sodome: and Lot seing (them) rose vp to meete them, and he bowed himselfe with his face towarde the grounde.

(a) The godly seeke occasion to bring forth the fruytes of faith.

2 And he saide, Oh my Lordes, turne (b) in I pray you, into your seruaunts house, and tarrie all night, and washe your feete, and ye shall ryse vp early to go in your wayes. Whiche sayde, Nay: but we will byde in the streetes all night.

(b) Hospitalitie cōmended. Gen. 18. a.

3 And he prested vpon them exceedingly: and they returning in vnto him, entred into his house, and he made them a feast, & did bake vnleauened bread, and they did eate.

4 And before they went to rest, the men of the citie (euen) the men of Sodome, compassed the house rounde about, (c) both olde and young, all people from (all) quarters.

(c) Ezechiel sheweth by what euill meanes they came to this extreme mischiefe.

5 And they callyng vnto Lot, sayde vnto him, (d) Where are the men which came in to thee this night? bring them out vnto vs, that we may know them.

(d) This one facte declareth the manifolde wickednesse of al the citie.

6 And Lot went out at the doore vnto thē, and shut the doores after him,

7 And sayde, Nay, for Gods sake brethren, do not (so) wickedly.

8 Beholde, I haue two daughters, whiche haue knowen no man, them will I bring out now vnto you, and (e) do with them as it (seemeth) good in your eyes: onely vnto these mē do nothing, for therfore came they vnder the shadow of my rofe.

(e) As the defence of the strangers was godly: so this means them, good.

6 (f) And they sayde, Stande backe: And they sayde agayne, He came in as one to soiourne, and will he be now a iudge? we wil surely deale worse with thee, than with them. And they prested sore vpon the man (euen) Lot, & came to breake vp the doore.

(f) The ked can bide to of their

10 But the men put forth their hande, and pulled Lot into the house to them, and shut to the doore.

11 And the men that were at the doore of the house (g) they smote with blindnesse bothe small and great, so that they were wery ed in seekyng the doore.

(g) The nate bl of the S mites, méded this sc God.

12 And the men sayde vnto Lot, Haste thou here any besides? (h) sonne in lawe, and thy sonnes, and thy daughters, and whatsoeuer thou hast in the citie, bryng them out of this place:

(h) Go leth me ly with pertein godly, contem his go

13 For we wil destroy this place, bicause the cry of them is great before the face of God: for the Lord hath sent (i) vs to destroy it.

(i) Ang be mi bothe grace

14 And Lot went out, and spake vnto his (k) Sonnes in lawe, whiche married his daughters, saying, Stand vp, geat ye out of this place, for the Lorde will ouerthowe this Citie. But he seemed as though he had mocked, vnto his sonnes in lawe.

(k) A ly of honest mong ked.

15 And when the morning arose, the angels caused Lot to (l) speede him, saying, Stand vp, take thy wife, and thy two daughters, whiche be at hand, least thou perishe in the " sinne of the citie.

(l) Ma though cares him s wher geller hym.

16 And as he prolonged the tyme, the men caught bothe him, his wife, and his two daughters by the hāds, (m) the Lord being merifull vnto him: and they brought him forth, and set him without the citie.

(m) It Gods that L delyu

17 And when he had brought them out, he (n) sayde, " Saue thy selfe, and looke not behinde thee, neither tarry thou in all this playne (countrey:) " Saue thy selfe in the mountayne, least thou perishe.

(n) Go not o gin, b finish salua ferua

18 And Lot sayde vnto them, Oh not so, my Lordes.

19 Behold, thy seruaunt hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me, in saueing my lyfe: (o) Behold, I can not be saued in the mountayne, least some harme fal vpon me, and I die.

(o) T mitie fayth tenti selfe mean God poyn

20 Beholde, here is a citie by, to flee vnto, euen yonder litle one: Oh lette me escape thyther: Is it not a litle one, and my soule shall lyue?

21 And he sayde to him, See, I haue receyued thy " request as concerning this thyng, that

" Heb

that I will not ouerthrowe this citie for the which thou haſt ſpoken.

22 Haſte thee, and be "ſaued there: for (p) I can do nothing till thou be come thyther: and therefore the name of the citie is Soar.

23 And the Sunne was now riſen vpon the earth, and Lot was entred vnto Soar.

24 Then the Lord rayned vppon Sodome and Gomorrhe (q) brimſtone and fire, from the Lord out of heauen:

25 And ouerthrewe thoſe cities, and all that playne region, and all that dwelled in the cities, and that grewe vpon the earth.

26 But Lots wife, folowing him, loked behinde hir, and (r) was turned into a piller of ſalte.

27 Abraham ryſyng vp early, gote him to the place where he ſtoode before the preſence of GOD, and loked toward Sodome and Gomorrhe, and towarde all the lande of that playne countrey,

28 And behelde, and loe, the ſmoke of the countrey aroſe, as the ſmoke of a furneſſe.

29 And it came to paſſe, that when God deſtroyed the cities of that region, (s) hee thought vpon Abraham, and ſente Lot out from the middeſt of the ouerthrowe, when he ouerthrew the cities, in one of the which Lot dwelled.

30 And Lot departed out of Soar, and dwelled in the mountayne with his two daughters: (t) for he feared to tarie in Soar, but dwelled in a caue, he and his two daughters.

'31 And the "elder ſayde vnto the yonger, '(v) Our father is old, and ther is not a mã 'in the earthe to come in vnto vs after the 'maner of all the worlde.

'32 Come lette vs giue our father wine to 'drinke, and lye with hym, that we maye "ſaue ſeede of our father.

'33 And ſo they gaue their father wine to 'drinke that nighte: and the elder daughter 'wente and lay with hir father, and (x) he 'perceyued it not, neyther when ſhee laye 'downe, nor when ſhe roſe vp.

'34 And on the morowe the elder ſayd vnto 'the younger, Beholde, yeſternight laye I 'with my father: let vs make hym drinke 'wine this night alſo, and go thou and lye 'with him, that thou mayeſt raiſe vp ſeede 'of our father. And they made their father '(y) drinke wine that night alſo.

'35 And the younger aroſe, and laye with 'him: and he perceyued it not, neyther 'when ſhee lay downe, nor when ſhee roſe 'vp.

'36 Thus were both the daughters of Lot 'with childe by their father.

37 And the elder bare a ſon, and called hys 'name Moab: the ſame is the father of the 'Moabites vnto this day.

38 And the younger bare a ſonne alſo, and 'called his name Benammi: the ſame is 'the father of the children of Amon vnto 'this day.

The. xx. Chapter.

1. Abraham is a ſoiourner in Gerar, where hys wife is taken by force. 3. Abimelech is chidden. 4. His prayer. 7. God ſaueth Abimelech from doing amiſſe. Abraham a Prophete. 9. Abimelech chideth Abraham him ſelfe. 12. Sara the niece of Thara by hys ſonne, and the niece of Abraham by his brother. 14. Abimelech rendereth the wife with giftes. 17. Abraham prayeth for Abimelech.

1 AND Abraham (a) departed thence toward the ſouth countrey, and dwelled betweene Cades and Sur, and ſoiourned in Gerar.

2 And Abraham ſayde of Sara his wife, (b) She is my ſyſter: And Abimelech king of Gerar ſent, and fet Sara away.

3 But God came to Abimelech by nighte in a dreame, and ſayd to him, See, (c) thou art but a dead man for the womãs ſake which thou haſt take away: for ſhe is a mãs wife.

4 But Abimelech had not yet touched hir: and he ſayd, Lord wilt thou ſlay righteous people?

5 Sayde not he vnto me, She is my ſiſter? yea and ſhee hir ſelfe ſayde, He is my brother: with (d) a ſingle harte, and innocente hands haue I done this.

6 And God ſayd vnto him in a dreame, I wote wel that thou diddeſt it in the ſingleneſs of thy hart: I kept thee alſo that thou ſhouldeſt not ſinne (e) againſte me, and therefore ſuffered I thee not to touche hir.

7 Now therefore deliuer the man his wife againe, for he is a Prophete, and he ſhall pray for thee, that thou mayeſt liue: (f) But if thou deliuer hir not agayne, be ſure that thou ſhalt die the death, (both thou) and al that thou haſt.

8 Therefore, Abimelech riſing vp betimes in the morning, called all his ſeruantes, and tolde all theſe ſayings in their eares; and (g) the men were ſore afrayde.

9 Then Abimelech called Abraham, & ſayde vnto him, What haſt thou done vnto vs? and what haue I offended thee, that thou haſt brought on me and on my kingdome (ſo) (h) great a ſinne? thou haſt done deedes vnto me, that ought not to be done.

a. God dyd thus teach him that he was but a ſtranger here.

b. Abraham once againe gyueth more to his owne counſel, than to the prouidence of God.

c. We may learne howe greatly adulterie diſpleaſeth God.

d. He did neyther purpoſely nor tyrannically take another mans wife.

e. The ſinne againſt our neighbour, is ſinne alſo againſt God.

f. In Gods threatnings, is included the doctrine of repentaunce.

g. A good king findeth many good courtiers.

h. The king doth not excuſe himſelfe altogether of a fault, as the hipocrites wold.

10 And Abimelech said vnto Abrahã, What sawest thou, that thou hast done this thing?

" or, sayde.

11 Abraham answered, for I" thought (thus) surely, (i) the feare of God is not in thys place, and they shall slay me for my wiues sake.

i. Men are ready to all mischief wher the feare of God is not.

12 Yet in very deede she is my sister, for she is the daughter of my father, though she be not the daughter of my mother, and she became my wife.

13 And after God caused me to wander out of my fathers house, I sayd vnto hir, Thys kindnesse shalt thou shewe vnto me, in all places where we come, that thou say of me, He is my brother.

Gen. 12. c.

14 Then (k) toke Abimelech sheepe and oxen, men seruauntes and women seruauntes, and gaue (them) vnto Abraham, and deliuered him Sara his wife againe.

k. The princely modestie of Abimelech, and his liberalitie.

15 And Abimelech sayde, beholde, my lande lyeth before thee, dwell where it pleaseth thee best.

16 But vnto Sara he sayde, See, I haue giuen thy brother a thousande peeces of siluer, beholde, (l) it is as a couering of thyne eyes, vnto all that are with thee, and to all (other:) and thus she was reproued.

l. The gifte was not only for ornaments for Sara and hir companie: but an argument to other of hir honestie, and his innocencie.

17 And so Abraham prayed vnto God, and God (m) healed Abimelech, and his wife, and his maydens, and they bare children.

m. The sinne of a prince is punished in many.

18 For the lord had closed vp al the wombes of the house of Abimelech, because of Abrahams wife.

The. xxi. Chapter.

Isahac is borne, 6. The thankfulnesse of the mynde of Sara. 12. The true children of Abraham by Isahac. 14. Hagar is cast out with Ismaell. 17. An angell comforteth Hagar. 18. Of Ismael a great people. 20. Ismael an archer. 22. The couenant of Abimelech with Abraham. 25. Abraham reproueth Abimelech for a well taken away. 27. They assure a couenaunt betweene them with handefast. 31. Beersheba. 33. Abraham planteth a groue, and doth call vpon God.

1 The Lord (a) visited Sara as he hadde promised, and did vnto hir according as he had spoken.

a. For Isahac was borne besides the order of nature.

2 For Sara conceyued, and bare Abraham a sonne in his old age, euen the same season which the Lord had appointed.

b. All thinges are done here according to gods word and promise, to teeth that gods worde shoulde be our rule.

3 And Abraham (b) called his sonnes name that was borne vnto him, which Sara bare him, "Isahac.

" He. Jitschac " Hebrue. The sonne of eight dayes.

4 And Abraham circumcised his sonne Isahac, when he was "eyght dayes old, as God commaunded him.

5 And Abraham was an hundred yeeres olde, when his sonne Isahac was borne vnto him.

6 But (c) Sara sayde, God hath made "me to reioyce, so that all that heare, will ioye with me.

c. Sara ... gyueth ... thanks ... she was ... come ... " Heb. ... a laughter ... d. It ... duetie ... mother ... may, to ... hir child ... appeare ... 1. Tim ... e. In the ... sone of ... he did ... at God's ... mise, ... fathers ... whiche ... Paule ... persecu ... Galath ... f. Sara ... not abo ... ouerrule ... husband ... this hus ... was dete ... the mo ... the hol ... g. The ... dren of ... shall ob ... accomp ... posteri ... Abraha ... C ... h. Abra ... truely ... eth him ... submit ... naturall ... ction no ... will of ... " Shet ... i. They ... iustly ... who abo ... Gods g ... contem ... grace. ... K. Byca ... his pro ... sake, ... pearcd ... that sin ... praied ... or repe ... 1. The ... ging v ... uerne ... Ismael ... ue to ... ther. ... m. W ... withdra ... his sel ... not th ... nes wh ... hard ... n. Exte ... nefite ... from G ... Abrah ... Ab ... were a ... man, ... beyed ... ther in ... fing h ... Goo ... eth fo ... quiem ... his ser ... Heb ... Ly. w ... Tho ... are th ... ry pa ... e hau ... fion, ... deth ... imsel ... God ... ay se ... eir se ... God ... accomp ... posteri ... Abraha ... C ... truely ... eth him ... submit ... naturall ... ction no ... will of ... " Shet ... i. They ... iustly ... who abo ... Gods g ... contem ... grace. ... K. Byca ... his pro ... sake, ... pearcd ... that sin ... praied ... or repe ... 1. The ... ging v ... uerne ... Ismael ... ue to ... ther. ... m. W ... withdra ... his sel ... not th ... nes wh ... hard ... n. Exte ... nefite ... from G ... Tho ... This ... e ten ... wher ... th his ... pron ... b. Goo ... oft sto ...

7 She sayde also, Who woulde haue sayde vnto Abraham, that Sara should (d) haue gyuen children sucke? for I haue borne (him) a sonne in his old age.

8 The childe grewe, and was weaned, and Abraham made a great feast the same day that Isahac was weaned.

9 Sara sawe also the sonne of Hagar the Egyptian, which she had borne vnto Abraham, (to be) a (e) mocker.

10 Wherefore she sayde vnto Abraham, (f) Cast out this bondewoman, and hir sonne: for the sonne of this bonde woman, shall not be heire with my sonne Isahac.

11 And this saying was very greeuous in Abrahams sight, because of his sonne.

12 And God sayd vnto Abraham, Let it not be greeuous in thy sight, because of the lad, and of thy bonde woman: In all that Sara hath sayde vnto thee, heare hir voyce: for (g) in Isahac shall thy seede be called.

13 Moreouer, of the sonne of the bondwoman will I make a nation, because he is thy seede.

14 And so (h) Abraham rose vp early in the morning, and toke bread, and a bottell of water, and gaue it vnto Hagar, putting it on hir shoulder, and the lad also, and sente hir away: who departing, wandered vp & downe in the wildernesse of " Beer-seba.

15 And the water was spente in the bottell, (i) and she cast the ladde vnder some one of the trees:

16 And wente and sate on the other side a great way, as it were a bowe shote off: for she sayde, I will not see the deathe of the childe. And she sitting downe on the other side, lift vp hir voyce and wepte.

17 And God (k) heard the voyce of the lad, and the Angel of God called to Hagar out of heauen, and sayde vnto hir, What ayleth thee Hagar? feare not: for God hath hearde the voyce of the ladde where he lyeth.

18 Arise, and lifte vp the ladde, (l) and take hym in thyne hande, for I will make of him a great people.

19 And (m) God opened hir eyes, & she sawe a well of water, and she wente and filled the bottell with water, & gaue the lad drinke.

20 And (n) God was with the ladde, and he grewe and dwelt in the wildernesse, and became a principall archer.

21 And he dwelt in the wildernesse of Paran,

ran, (o) and his mother gote him a wife, out of the land of Egypt.

22 And at the same season, Abimelech and Phicol his chiefe captayne, (p) spake vnto Abraham, saying, God (is) with thee in all that thou doest:

23 And now therefore, sweare vnto me euen here by God, that thou wilte not "hurt me, nor my children, nor my childrens children: but that thou shalte deale with me, and the countrey where thou hast bene a straunger, according vnto the kindnesse that I haue shewed thee.

24 And Abraham sayde, I will sweare.

25 And Abraham (q) rebuked Abimelech for a well of water, whiche Abimelechs seruantes had violently taken away.

26 And Abimelech sayde, I wote not who hath done this thing: also thou toldest me not, neyther heard I (of it,) but this day.

27 And Abraham toke Sheepe and Oxen, and gaue them vnto Abimelech: and they made both of them a league together.

28 And Abraham set seauen ewe lambes by themselues.

29 And Abimelech sayde vnto Abraham, what meane these seuē ewe lambes which thou hast set by themselues?

30 He answered, For these seuen ewe lambes shalt thou take of my hād, (r) that they may be a witnesse vnto me, that I haue digged this well.

31 Wherefore the place is called Beer-seba, because that there they sware both of them.

32 Thus made they a league together at Beer-seba: and Abimelech and Phicol his chiefe captayne rose vp, and turned againe into the land of the Philistines.

33 And Abraham planted a wood in Beer-seba, and (s) called there on the name of the Lord the euerlasting God.

34 And Abraham sojourned in the Philistines lande a long season.

The.xxij. Chapter.

2. Abraham is commaunded to sacrifice hys sonne. 3. The obedience of Abraham too Gods worde. 6. Isahac a figure of Christe. 12. Abraham standeth in awe of God. 15. Abraham is blessed. 18. Christe. 20. The children of Nachor by Melcha. 22. Bathuel. 23. Rebecca. 24. Reumah.

1 AFter these "sayings, God did (a) tempt Abraham, and sayde vnto him, Abraham? Which answered, Here I am.

2 And he sayd, (b) Take thy sonne, thine only sonne Isahac, whome thou louest, and get thee vnto the land (c) Moriah, and offer him there for a burnt offering, vppon one of the mountaynes whiche I will shewe thee.

3 Then Abraham rose vp early in the morning, and sadled his Asse, and toke two of his yong menne with him, and Isahac hys sonne, and cloue wood for the burnt offering, and rose vp, and got him to the place, which God had appointed him.

4 The (d) third day Abrahā lift vp his eyes, and sawe the place a farre of:

5 And sayd vnto his yong men, Bide heere with the Asse, I and the ladde will goe yonder and worship, and come agayne to you.

6 And Abraham toke the wood of the burnt offering, and layde it vppon Isahac hys sonne: but he himselfe toke fire in his hand, and "a knife, and they wente both of them togyther.

7 Then spake Isahac vnto Abraham hys father, and sayde, (d) My father. And he answered, Here am I, my sonne. He sayde, See, here is fire and wood: but where is the beast for burnt sacrifice?

8 Abraham answered, My (e) God wil prouide a beast for burnt sacrifice: and so they went both togyther.

9 And when they came to the place whyche God had shewed him, Abraham builte an altare ther, and dressed the wood, and bound Isahac his sonne, and layde him on the altare aboue vpon the wood.

10 And Abraham stretching forthe hys hande, toke the knife to haue killed hys sonne.

11 And the Angell of the Lorde called vnto him from heauen, saying, Abraham, Abraham. And he sayd, Here (am) I.

12 And he sayde, Lay not thy hand vpon the childe, neyther doe any thing vnto hym, for now I (f) know that thou feareſt God, and hast for my sake not spared (yea) thyne only sonne.

13 And Abraham lifting vp his eyes, loked: and beholde, behinde (hym) there was a Ramme caught by the hornes in a thicket: and Abraham wēt and toke the Ramme, and offered him vp for a burnt offering in the steede of his sonne.

14 And Abraham (g) called the name of the place, The Lord wil see. As it is sayde thys daye, In the Mount will the Lorde be seene.

15 And the Angell of the Lorde cried vnto Abraham from heauen the second tyme,

16 And sayde, By my selfe haue I swoorne,

c. Moriah, a hill, where the temple was afterward builded.

d. True obedience hath continuance, and wisely ordereth all things.

" or, sword.

B

d. The sweete words of the child, pearced the fathers hart.

e. The best stay in troublesome matters is, to rest vpon the prouidēce of god.

f. That which God had tryed by experience, he is sayde to know.

C

g. He dothe not only gyue God thanks, but also learneth a monument of Gods prouidence to the posteritie.

o. Though he were a wilde man, yet he obeyed his mother in choosing his wife.

p. God prouideth for the quietnesse of his seruaunt.

q. Hebrue. by: vnto me.

r. Though he beare this iniury patiently, yet hauing occasion, he prouideth for himselfe.

s. Godly men may seeke for their securitie.

t. Abraham did not alter the true worshipping of God: though he made a league with the king.

a. thynges. This was a verie temptation when he

b. God will trie oure fayth in those thinges that wee set most store by.

h. God giueth his frée benefites the name of rewarde, to prouoke men to godlineſſe: not for the merite of the worke.

i. God rewardeth vs for the giftes that he hath giuen vs.

D

" Aram.

" Kibki. k. She was the ſeconde wife, whiche had no parte of all the goodes as the firſt wife had, nor rule ouer the houſe.

A

" Heb. An hũdred yeeres, & twenty yeres, & ſeuen yeres. Joſua. 16. a.

a. He myghte lament the common curſe vpon all mankinde.

b. The buying of a burying place, was a witneſſe to his poſteritie that Gods promiſe was certayne.

c. Godlineſſe and vertue are to be ſet by, in whom ſoeuer they be.

layth the Lorde, (h) becauſe thou haſt done this thing, and haſt not ſpared (yea) thine only ſonne.

17 That in bleſſing I will bleſſe thee, and in multiplying I will multiplye thy ſeede as the ſtarres of heauen, and as the ſande whiche is vppon the ſea ſide, and thy ſeede ſhall poſſeſſe the gates of his enimies.

18 And in thy ſeede ſhall all the nations of the earth be bleſſed, (i) becauſe thou haſte heard my voyce.

19 So tourned Abraham againe vnto hys young men: and they roſe vp, and went together to Beer-ſeba, and Abraham dwelt at Beer-ſeba.

20 And after theſe thinges, one tolde Abraham, ſaying, Beholde Milcha, ſhe hathe alſo borne children vnto thy brother Nachor,

21 Hus his eldeſt ſonne, & Buz his brother, and Camuel the father of the " Syrians,

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begate " Rebecca. Theſe eyght dyd Milcha beare to Nachor Abrahams brother.

24 And (k) his concubine called Reumah, ſhe bare alſo Tebah, and Gaham, Thahas, and Maacha.

The. xxiij. Chapter.

1 Abraham bewayleth Sarahs death. 6. He byeth the field of hir buriall of the children of Heth. 19. Sara is layde in graue. Mambre, or otherwiſe, Hebron.

1 SARA was " an hundred and ſeuen and twentie yeeres olde (ſo long lyued ſhe.)

2 And Sara dyed in Ciriath-arba, the ſame is Hebron, in the land of Canaan: and Abraham came (a) to mourne for Sara, and to weepe for hir.

3 And Abraham ſtode vp from the ſight of his corſe, and talked with the ſonnes of Heth, ſaying.

4 I am a ſtranger and a ſoiourner amõgſt you: (b) giue me a poſſeſſion to burie in with you, that I may burie my corſe out of my ſight.

5 And the children of Heth anſwered Abraham, ſaying vnto him,

6 Heare vs my Lord, (c) Thou art a prince of God amongſt vs, in the chiefe of our ſepulchres burie thy dead: none of vs ſhall forbid thee his ſepulchre, but thou mayſt burie thy dead (therein.)

7 Abraham ſtode vp, and bowed him ſelfe before the people of the lande, that is, the children of Heth.

8 And he communed with them, ſaying, If it be " youre mynde that I ſhall burie my dead out of my ſyghte, heare me, and ſpeake for me to Ephron the ſonne of Sohar,

9 That he may giue me ỹ caue " of Machpelah, which he hath in the ende of his field: but for as muche money (d) as it is worthe ſhall he giue it me, for a poſſeſſion to burie in amongſt you.

10 (For Ephron " dwelleth amongeſt the children of Heth,) And Ephron the Hethite anſwered Abraham in the audience of the children of Heth, and of all that went in at the gates of his citie, ſaying,

11 (e) Not ſo my Lorde, heare me: the fielde giue I thee, and the caue that therin is giue I thee alſo, in the preſence of the ſonnes of my people giue I it thee, burie thy dead.

12 And Abraham bowed hym ſelfe before the people of the lande,

13 And ſpake vnto Ephron in the audience of the people of the countrey, ſaying, If thou wilte (giue it) then I pray thee heare me, I will giue ſiluer for the fielde, take it of me, and I will burie my dead therein.

14 Ephron anſwered Abraham, ſaying vnto him,

15 My Lord, Hearken vnto me, the lande is worth foure hundred (f) ſicles of ſiluer, what is that betwixt thee and me? burie therefore thy dead.

16 And Abraham hearkened vnto Ephron, and wayed him the ſiluer which he had ſaid in the audience of the ſonnes of Heth, euen foure hundred ſyluer ſickles of current money amongſt marchauntes.

17 And the fielde of Ephron in Machpelah, which was before Mamre, euen the fielde, and the caue that was therein, and all the trees that were in the fielde, and that were in all the borders round about, was made ſure

18 Vnto Abraham for a poſſeſſion, in ỹ ſight of the children of Heth, before all that went in at the gates of the citie.

19 After this did Abraham burie Sara hys wife in the double caue of the fielde that lyeth before Mamre, the ſame is Hebron in the lande of Chanaan.

20 And ſo both the field and the caue that is therein, was made vnto Abraham a ſure poſſeſſion to burie in, by the ſonnes of Heth.

The.xxiiij. Chapter.

2. Abraham sendeth his man to seeke a wife for Isahac, the which God prouideth for him. The maner of the Hebrewes othe. 7. The faith of Abrahã to the promise of God. 12. A faithful prayer of Abrahams seruãt to God. 15. Rebecca a faire virgin is offered vnto the seruaunt, not witing it. 18. Rebecca moderate and colde in wordes. 27. The seruaunt giueth thankes vnto God. 28. The maruelous diligence of Rebecca and Laban to the strangers warde. 33. The seruaunt declareth the causes of his iourney, and what thinges happened him therin. 35. VVhat Gods blessing is. 47. Rebecca the niece of Nachor by his sonne. 50. They commit all things vnto God. 53. The seruant offereth giftes vnto Rebecca and hir parents. 59. Rebecca is conducted vnto Isahac. 60. The parentes do blesse Rebecca. 67. Isahac taketh Rebecca to wife.

A. Age admonished him to take order with his familie.

1 AND Abraham [a] was olde and stricken in dayes, and the Lorde had blessed Abraham in all things.

2 And Abraham sayde vnto his eldest seruaunt of his house, whiche had the rule ouer all that he had, Put [b] thy hande vnder my ~~thy~~ thygh:

b. An old maner of taking an othe: wherby the inferiour did testifie his subiection.

3 And I wil make thee sweare by the Lord God of heauen, and God of the earth, that thou shalte not take a wyfe vnto my sonne of the daughters of the Chanaanites, amongst which I dwell:

4 But thou shalt go vnto my countrey, and to my kynred, and [c] take a wife vnto my sonne Isahac.

c. Abraham taketh it to be his duetie to prouide his sonne a wife.

5 But the seruant sayde vnto him, Peraduenture the woman wil not agree to come with me vnto this lande, shall I bring thy sonne agayne vnto the lande whiche thou camest out of?

6 To whome Abraham answered, Beware that thou bring not my sonne thither again.

B. 7 The Lorde God of heauen [d] which toke me from my fathers house, and from the lande of my kynred, and which spake vnto me, and that sware vnto me, saying, Vnto thy seede will I giue this Lande, he shall sende his angell before thee, and thou shalt take a wyfe vnto my sonne from thence.

d. He is perswaded by Gods former benefites, that God will prosper his iourney

8 Neuertheles, if the woman will not folowe thee, then shalte thou be cleare from this my othe: [e] onely bring not my sonne thyther agayne.

e. For that seemed to be against Gods promise made vnto him.

9 And the seruaunt put his hande vnder the thygh of Abraham his maister, and sware to him as concerning that matter.

10 And the seruant toke tenne Cammels, of the Cammels of his maister, and departed (and had of all maner of goods of his maister with him) and so he arose and went to "Mesopotamia, vnto the citie of Nachor,

" Aram-naharaim, That is, Syria of the two fluds.

11 And made his Cammelles to lye downe without the citie, by a welles syde of water, at euen, about the tyme that women come out to drawe water.

12 And he sayde, Lorde [f] God of my master Abraham, I praye thee "sende me good speede this day, and shewe mercy vnto my maister Abraham.

f. Bycause the thing he asked pertayned to the promise made to Abraham.

" Make to meete before me to day.

13 Loe, I stande here by the well of water, and the daughters of the men of this citie come out to drawe water:

14 Nowe let the damsell to whome I saye, Stoupe downe thy pitcher, I praye thee, that I may drinke: If she say also, Drinke, and I wil giue thy Cammels drinke also: let the same be she that [g] thou hast ordeyned for thy seruaunt Isahac, and thereby shall I knowe, that thou hast shewed mercy on my maister.

g. A wise wife is properly the gifte of God. Prou. 19.

15 And it came to passe, yer he had left speaking, behold, Rebecca came out, the daughter of Bethuel, sonne of Milcha, the wyfe of Nachor Abrahams brother, and hir pitcher vpon hir shoulder:

16 The [h] damsell was verie fayre to looke vpon, and yet a mayde, and vnknowne of man: and she went downe to the well, and filled hir pitcher, and came vp.

h. Gods giftes commended in Rebecca, which may be looked for in a wife.

17 And the seruaunt running to meete hir, sayde, Let me, I pray thee, drynke a little water of thy pitcher.

18 And she sayd, Drynke my Lord. And she hasted & let downe hir pitcher vpon hir arme, and gaue him drinke.

19 And when she had giuen him drinke, she sayd, I will draw water for thy Cammels also, vntill they "haue dronke ynough.

"or, ceast to drinke.

20 And she powred out hir pitcher into the trough hastily, and ranne agayne vnto the well to drawe (water) and drewe for all his Cammels.

21 And the man wondered at hir, but held his peace, to wite whether the Lorde had made his iourney prosperous, or not.

22 And as the Cammels had left drinking, the man toke a golden [i] carering of halfe a syckle waight, and two braceletes for hir hands of tenne sickles waight of golde,

i. A iewell which is vsed about the face aboue the nosethrilles.

23 And sayde, Whose daughter art thou? tel me, I pray thee, Is there rome in thy fathers house for vs to lodge in?

24 She answered him, I am the daughter of Bethuel the sonne of Milcha, which she bare vnto Nachor:

25 And sayd moreouer vnto him, We haue

litter and prouender ynough, and alſo rome to lodge in.

26 And the man bowed him ſelfe, and worſhipped the Lorde,

27 And ſayde, Bleſſed be the Lorde God of my maiſter Abraham, which hath not lefte deſtitute my maiſter of his mercy and truth: for when I was (k) on my iourney, the Lorde broughte me to my maiſters brothers houſe.

k. Such things as happen in mẽs iourneys, are gouerned by the prouidence of God.

28 And the damſell ranne, and tolde them of hir mothers houſe theſe things.

29 And Rebecca had a brother called Laban: and he ran out vnto the man (euen) to the well.

Ꞓ 30 For aſſone as he had ſeene the eareringes, and the bracelets in his ſiſters hande, and heard the wordes of Rebecca his ſiſter, ſaying, Thus ſayde the man vnto me, he went out vnto the man, and loe, he ſtode with the Cammels by the well ſide.

l. Whome the Lord fauoured, and by whoſe good will he had come thyther.

31 And he ſayde, Come thou (l) bleſſed of the Lord, wherefore ſtandeſt thou without? I haue dreſſed the houſe, and rome for thy Cammelles.

32 And then the man came into the houſe, and he vnharnelled the Cammelles, and brought litter and prouender for the Cammelles, and water to waſhe his feete, and the mens feete that were with him.

m. In Abrahams ſeruaunt are here ſet foorth the cõditiõs of faithfull ſeruantes.

33 And there was ſet meate before him to eate: (m) but he ſayd, I will not eate, vntill I haue ſayde mine errande: and he ſayde, Say on.

34 And he ſayd, I am Abrahams ſeruaunte,

35 And (n) God bleſſed my maiſter marueylouſly, that he is become greate, and hathe giuen him ſheepe and oxen, ſiluer and gold, men ſeruauntes, and mayde ſeruauntes, Cammelles and Aſſes.

n. Welth had by Gods gifte, is ſure mariage goodes.

36 And Sara my maiſters wife, bare hym a ſonne (o) when ſhe was old, and vnto him hath he giuen all that he hath.

o. They might thinke that he was borne for ſome notable matter.

37 And my maiſter made me ſweare, ſaying, Thou ſhalte not take a wife to my ſonne amongſt the daughters of the Chananites, in whoſe land I dwell:

38 But thou ſhalte goe vnto my fathers houſe, and to my kinred, & take a wife vnto my ſonne.

39 And I ſayd vnto my maſter, Peraduenture the woman will not folow me.

F 40 And he aunſwered me, The Lord, before whome I walke, will ſend his angell with thee, and proſper thy iourney, and thou ſhalt take a wife for my ſonne of my kinred, and of my fathers houſe.

41 Then ſhalt thou be free from thys othe (made) to me, when thou commeſt to my kinred: and if they giue not thee (one) thou ſhalt be free from this othe (made) to me.

42 And ſo I came this daye vnto the well, and ſayd, (p) O Lorde the God of my maſter Abraham, if it be ſo nowe that thou makeſt my iourney whiche I goe proſperous,

43 Beholde, I ſtand by the well of water: and when a virgin commeth forth to draw water, and I ſay to hir, Giue me (I praye thee) a little water of thy pitcher to drinke:

44 And ſhe ſaye to me, Drinke thou, and I will alſo draw for thy Cammelles: let the ſame be the woman, whome the Lord hath prepared for my maſters ſonne.

45 And before I had made an end of ſpeaking in mine hart, Behold, Rebecca came forth, and hir pitcher on hir ſhoulder, and ſhe went downe vnto the well, and drewe water, and I ſayde vnto hir, Giue me drinke, I praye thee.

46 And ſhee made haſte, and toke downe hir pitcher from hir (ſhoulder) and ſayde, Drinke, and I will giue thy Cammelles drinke alſo. So I dranke, and ſhe gaue the Cammelles drinke alſo.

47 And I aſked hir, ſaying, Whoſe daughter art thou? She anſwered, the daughter of Bethuel Nachors ſonne, whome Milcha bare vnto hym: and I put the earering "vpon hir face, and the bracelets vppon hir handes.

48 And I bowed my ſelfe, and worſhipped the Lord, and bleſſed the Lord God of my maſter Abraham, which had brought me the righte waye, to take my maiſters brothers daughter vnto his ſonne.

49 Now alſo if (he) will conſent to deale mercifully and truely with my maſter, tell me: (q) and if not, tell me alſo, that I maye turne me to the right hand, or to the left.

50 Then aunſwered Laban and Bethuel, ſaying, This ſaying is proceeded euen (r) of the Lorde, we can not therefore ſay vnto thee eyther good or bad.

51 Beholde, Rebecca (is) before thee, (s) take hir, and go, that ſhe maye bee thy maiſters ſonnes wife, euen as God hath ſayde.

52 And when Abrahams ſeruaunte hearde theyr wordes, he worſhipped the Lorde, bowing himſelfe toward the earth.

53 And the ſeruaunt toke forth "iewels of ſiluer, & iewels of golde, and rayment, and gaue them to Rebecca: and to hir brother, and to hir mother he gaue "coſtly gyftes.

54 And they did eate and drinke, both he and the menne that were with hym, and tarryed all nyghte: and when they roſe vp in the morning, he ſayde, Let me departe vnto

p. Thoug... were per... ded that a... Angell of... was a gua... him in h... iourney, ... pray eth ... him.

q. Marke... wold be ... faithfully ... of good ... alſo open...

r. We ſpe... ſimply ob... Gods will ... wen.

s. The af... of Rebec... parentes ... mariage.

"Weſſels

"Pretious fruites.

vnto my maſter.

55 Hir brother and hir mother aunſwered, Let the damoſell abyde with vs, and it bee but euen ten dayes, and then ſhall ſhe goe.

56 He ſayd vnto them, Hynder me not: Beholde, the Lorde hathe proſpered my iourney, ſende me away therefore, that I maye go to my maiſter.

57 And they ſaide, (r) We will call the damſell, and enquire "at hir mouth.

58 And they called forth Rebecca, and ſayd vnto hir, Wilte thou goe with this man? And ſhe aunſwered, I will goe.

59 So they let Rebecca their ſyſter goe, and hir nurſe, and Abrahams ſeruaunt and hys men,

60 And they bleſſed Rebecca, and ſayd vnto hir, Thou art our ſyſter, growe into thouſand thouſandes, and thy ſeede poſſeſſe the (v) gate of his enimies.

61 And Rebecca aroſe, and hir damſels, and gate them vp vpon the Cammelles, and followed the man: and the ſeruant toke Rebecca, and went his way.

62 And Iſahac was comming from the way of the well of the liuing and ſeeyng me: for he dwelt in the ſouth countrey.

63 And Iſahac (x) was gone out to pray in the field at the euentide, and he lift vp hys eyes, and ſawe the Cammelles comming.

64 And Rebecca lift vp hir eyes, and when ſhe ſaw Iſahac, ſhe lighted of ỹ Cammell.

65 (For ſhe ſayde vnto the ſeruant, What man is this that commeth walking againſt vs in the fielde? And the ſeruant ſayde, It is my maiſter:) therfore ſhe toke hir vayle, and couered hir.

66 And the ſeruant tolde Iſahac all thinges that he had done.

67 And Iſahac brought hir into his mother Saraes tent, and toke Rebecca, and ſhee became his wife, and (y) he loued hir: and ſo Iſahac receyued comfort after his mother.

r. The fathers authoritie ought not to take away the conſent of the child in mariage.

"or, hir conſent.

v. To poſſeſſe the gate, ſignifieth, to beare rule and ouercome.

x. He ſought ſome ſolitarieſſe, that he might more freely lift vp his mind to God in praier.

y. The chiefeſt part of the husbands dueſe conſiſteth therein. Ephe. 5.

The.xxv.Chapter.

1. Abraham maryeth Cetura. 2. The ſonnes of Cetura. 8. Abraham dyeth. 11. Iſahac is bleſſed of God. 13. The petigrewe of Iſmael. 17. Iſmael dyeth. 19. The generations of Iſahac. 20. Iſahac prayeth to haue iſſue, Rebecca conceyueth. 22. Rebecca asketh counſell of God. 25. Eſau. 26. Iacob. 27. Eſau an hunter. Iacob a playne and ſimple man. 29. Eſau ſelleth his birthright. 30. Edom.

1 ABraham proceeded further, and toke him another wife, called Cetura,

2 Whiche bare him Zimran, and Iocſan, and Medan, and Midian, and Iesbac, and Suah.

3 Iocſan begate Seba and Dedan, and the ſonnes of Dedan were (a) Aſſurim, and Letuſim, and Leummim.

4 And the ſonnes of Midian, Ephah, and Epher, and Hanoch, and Abida, and Eldaah: all theſe were the children of Cetura.

5 And Abraham gaue all hys gooddes vnto Iſahac:

6 But vnto the ſonnes of the concubines whiche Abraham had, he gaue giftes, and (b) ſent them away from Iſahac his ſonne (while he yet liued) eaſtward vnto the Eaſt countrey.

7 And theſe are the dayes of the yeres of Abrahams life whiche he liued, an hundred, threeſcore and fifteene yeres.

8 And then Abraham waxing away, died in a luſtie age, being an olde man, when he had liued ynough, and (c) was gathered to his people.

9 And his ſonnes, Iſahac and Iſmael, buried him in the double caue in the fielde of Ephron, ſonne of Soar the Hethite, before Mamre,

10 Whiche fielde Abraham bought of the ſonnes of Heth: there was Abraham buried, and Sara his wife.

11 And it came to paſſe after the death of Abraham, that God bleſſed his ſonne Iſahac, and Iſahac dwelled by the well of liuing and ſeeing me.

12 Theſe are the generations of Iſmael Abrahams ſonne: whiche Hagar the Egyptian Saraes handmaide bare vnto Abraham.

13 And theſe are the names of the ſonnes of Iſmael, according to the names of their kinred: the eldeſt ſonne of Iſmael, Nabaioth, and Cedar, and Adbeel, and Mibſam,

14 And Miſma, and Duma, and Maſſa, Hadar, and Thema, C

15 Ietur, Naphis, and Cedma.

16 Theſe are the ſonnes of Iſmael, and theſe are their names by their townes and caſtelles, (d) twelue princes of their houſeholdes.

17 And theſe are the yeeres of the life of Iſmael, (e) an hundred and thirtie and ſeuen yeeres: and he waxing away, dyed, and was layed vnto his people.

18 And they dwelled from Hauilah vnto Sur, that is by the border of Egypt as thou goeſt towarde Aſſur, and "he dyed in the preſence of all his brethren.

19 And theſe are the generations of Iſahac Abrahams ſonne: Abraham begate Iſahac.

a. Names of people that came of the children of Dedan.

b. They could not be partakers of that lande, or the ſpirituall couenaunt with Iſahac. B

c. Another ſtate of life to remayne after this, is ſignified hereby.

d. God is true in his promiſe who bleſſed the baniſhed boy ſo marueilouſly.

e. He liued about. 48. after his father.

"or, he dwelt, or, fel.

20 And Iſahac was foꝛtie yeeres olde, when he toke Rebecca to wife, the daughter of Bethuel the Syrian of "Meſopotamia, and ſiſter to Laban the Syrian.

21 And Iſahac made intercellion vnto the Lozde "foꝛ his wife, f bicauſe ſhe was barren: and the Lozde was entreated of him, and Rebecca his wife conceiued.

22 And the chyldren ſtroue together within hir wombe: therefoꝛe ſhe ſayde, If (it be) ſo, Why am I "thus? wherefoꝛe ſhe went to g aſke the Lozde.

23 And the Lozde ſayde vnto hir, There are two manner of people in thy wombe, and two nations ſhall be diuided out of thy bowels, and the one nation ſhall be mightier than the other, and the elder ſhal be ſeruant vnto the yonger.

24 Therefoꝛe when hir time was come to be deliuered, behold, there were two twinnes in hir wombe.

25 And he that came out firſt, was red, and h he was all ouer as it were a hairie garment, and they called his name Eſau.

26 And after him came his bꝛother out, and his hande holdyng Eſau by the hecle, and his name was called Jacob: and Iſahac was i threeſcoꝛe yeres olde when they were boꝛne.

27 And the boyes grewe, and Eſau became a cunning hunter, and a "wylde man: but Jacob was a "perfect man, and dwelled in tentes.

28 Iſahac loued Eſau, bicauſe "he did eate of his venilon, but Rebecca loued Jacob.

29 Jacob ſod pottage, and Eſau came from the fielde, and was faintie:

30 And Eſau ſayde to Jacob, Feede me, I pꝛaye thee, with that ſame red pottage, foꝛ I am faintie: and therefoꝛe was his name called Edom.

31 And Jacob ſayde, Sell me this day thy k byrthryght.

32 Eſau ſayde, Lot, I am at the poynt to dye, and what pꝛofite ſhall this byrthryght do me?

33 Jacob anſwered, Sweare to me then this day. And he ſware to him, and ſolde his l byrthryght vnto Jacob.

34 Then Jacob gaue Eſau bꝛeade and pottage of Ryſe, and he did eate and dꝛinke, and roſe vp, and went his way: and Eſau little regarded his birthright.

"Padan Aram.

"In the preſence of his wife.

f. If god would teach, that the increaſe of the godly ſeede & the church, cõmeth only frõ him.

" Hyue, or, with chylde.

g. She went to ſome ſecrete place to praye, that ſhe might haue ſome reuelation from heauen.

h. The crueltie of his mynde, aunſwered to the roughneſſe of his body.

i. So Iſahac was tempted twentie yeeres with the want of chyldren.

" A man of the fyelde, or ſimple.

" Venilon in his mouth.

k. The byrthright was the ſucceſsion into the dignitie & authoritie of the father, ouer his other bꝛethren.

l. Eſaus earthy mynde careth but for to ſatiſfye his carnall deſire.

The.xxvi. Chapter.

1. God in the myddes of famine, bleſſeth and feedeth Iſahac. 3. Chanaan is promiſed to Iſahac. 4. Chriſte. 7. Iſahac ſayth that his wife is his ſiſter. 11. The verie great care of God for Iſahac and his wife. 15. The Philiſtines do ſtoppe Iſahacs pits, and driue him out. 17. God bleſsing Iſahac, giueth him rycheſſe. 19. He diggeth other pittes. 22. A thankeſgiuing. 24. God comforteth Iſahac. 25. Iſahac doth call vpon God. 28. Abimelech entreth into a league with Iſahac. 33. Beer-ſeba the citie. 34. Eſau maketh a ſecond maryage.

1 AND there fell a famine in the lande, beſides the firſt that was in the dayes of Abꝛaham: And Iſahac went vnto a Abimelech, kyng of the Philiſtines vnto Gerar.

2 And the Lozde appeared vnto him, and ſayde, Goe not downe into Egypt, (but) abyde in the land which I ſhall ſhewe vnto thee.

3 Soiourne in this land, and I wil be with thee, and will bleſſe thee, foꝛ vnto thee, and vnto thy ſeede, I will giue all theſe countreys, and I will perfoꝛme the othe whiche I ſware vnto Abꝛaham thy father:

4 And will make thy ſeede to multiply as the ſtarres of heauen, and wil giue vnto thy ſeed all theſe countreys: and in thy ſeede b ſhall al the nations of the earth be bleſſed:

5 Bicauſe c that Abꝛaham hearkened vnto my voyce, and kept my oꝛdinance, my commaundements, my ſtatutes and my lawes.

6 And Iſahac dwelled in Gerar.

7 And the men of the place aſked (him) of his wife. And he ſayde, d She is my ſyſter: foꝛ he feared to ſay, She is my wife, leaſt the men of the place ſhould haue killed him, bycauſe of Rebecca, which was beautifull to the eye.

8 And after he had bene there a long tyme, Abimelech king of the Philiſtines loked out at a windowe, and e ſawe Iſahac ſpoꝛting with Rebecca his wife.

9 And Abimelech called Iſahac, and ſayde, Beholde, ſhe is of ſuretie thy wife, and why ſaydeſt thou, She is my ſyſter? To whome Iſahac aunſwered, Bicauſe I thought that I might peraduenture haue dyed foꝛ hir ſake.

10 Abimelech f ſayde, Why haſt thou done this vnto vs? one of the people might lightly haue layne by thy wife, and ſo ſhouldeſt thou haue bꝛought g ſinne vpon vs.

11 And ſo Abimelech charged all his people, ſaying, He that toucheth this man, oꝛ his wife, ſhall dye the death.

12 Then Iſahac ſowed in that land, and receiued in the ſame yeere "an hundꝛeth fold: and the Lozde bleſſed him.

13 And the man waxed mighty, & went foꝛth, and grewe, till he was exceeding great,

14 Foꝛ

14 For he had possession of sheepe, of oxen, and a mightie housholde: and therefore the h Philistines had enuie at him.

15 For the Philistines i stopped and filled vp with earth all the welles whiche his seruaunts had digged in his father Abrahams time.

16 And Abimelech sayd vnto Isahac, Get thee from vs, for thou art mightier than we a great deale.

17 Therefore Isahac departed thence, and " abode in the valley of Gerar, and dwelt there.

18 And Isahac returning, digged againe the welles of water whiche they digged in the dayes of Abrahã his father, which the Philistines had stopped after the death of Abraham, & named them after the same names by the which his father had named them.

19 Isahacs seruaunts digged in the valley, & k founde a well of " springyng water.

20 And the heardmen of Gerar dyd stryue with Isahacs heardmen, saying, the water is ours. Then called he the well "Contention, bycause they stroue with him.

21 And they digged another wel, and stroue for that also: and he called the name of it "Enmitie.

22 And then he departed thence, and digged another wel, for the which they stroue not. Therefore called he it " Roomthe, saying, The Lord hath made vs now rome, that we may increase vpon the earth.

23 And he went vp thence to Beer-seba.

24 And the Lorde appeared vnto hym the same night, and l sayde, I am the God of Abrahã thy father, feare not, for I am with thee, and will blesse thee, and multiplie thy seede, for my seruaunt Abrahams sake.

25 And he buylded an m aulter there, and called vpon the name of the Lord, and pitched his tente: and there Isahacs seruants digged a well.

26 Then n came Abimelech to him from Gerar, and Ahuzah his friende, and Phicol the captayne of his armie.

27 And Isahac sayde vnto them: Wherefore come ye to me, seyng ye hate me, and haue put me away from you?

28 Which answered, "We sawe moste certaynely that the Lorde was with thee, and we sayd, Let there be now an othe betwirt vs, euen betwirt vs and thee, and lette vs make a league with thee:

29 That thou shouldest do vs no hurte, as we haue not touched thee, and as we haue done vnto thee nothing but good, and sente thee away in peace: for thou art nowe the blessed of the Lorde.

30 And o he made them a feast, and they did eate and drinke.

31 And they rose vp betymes in the morning, & sware one to another: and Isahac sent them away, and they departed from him in peace.

32 And the same day Isahacs seruauntes came, and tolde him of a well whiche they had digged, and sayde vnto him, We haue founde water.

33 And he called it Sebah: and the name of ỳ citie is called p Beer-seba, vnto this day.

34 Esau was fourtie yeeres old, and he toke a wyfe (called) Judith, the daughter of Beeri an Hethite, & Basemath the daughter of Elon, an Hethite (also,)

35 q Which were "disobedient vnto Isahac and Rebecca.

The.xxvij. Chapter.

1. Isahac biddeth Esau of his huntyng to prepare him a dishe. 5. Iacob by the subtiltie of his mother, foretaketh away his blessing. 26. Isahac kysseth his sonne. 28. Isahac blesseth Iacob. 30. Esau beyng returned from huntyng, bringeth meates to his Father. 34. Esau after greate outcryes, at the laste is blessed. 39. Isahac blesseth Esau. 41. Esau hateth Iacob, and threatneth his death. 43. Rebecca prouideth for Iacob a departyng into Mesopotamia.

1 AND it came to passe, that when Isahac ware olde, and his eyes were dimme, so that he coulde not see, he called Esau his eldest sonne, and saide vnto him, My sonne? And he sayde vnto him, Here am I.

2 And he sayde, Beholde, I am now olde, and know not a the day of my death.

3 Now therefore, take, I pray thee, thy weapons, thy quiuer, and thy bowe, and get thee to the fielde, that thou mayest take me some venison,

4 And make me well tastyng meate, suche as I loue, and bryng it to me, that I may eate, b that my soule may blesse thee before that I die.

5 But Rebecca hearde when Isahac spake to Esau his sonne: and Esau went into the fielde to hunt venison, and to bryng it.

6 And c Rebecca spake vnto Jacob hyr sonne, saying, Beholde, I haue heard thy father talkyng with Esau thy brother, and saying,

7 Bryng me venison, and make me daintie meate, that I may eate, and blesse thee before the Lorde, afore my death.

8 Nowe therefore my Sonne d heare my voyce, in that which I commaunde thee.

o. The godly declare them selues not to beare reuengyng mindes.

p. He restoreth the name whiche his father gaue the place before, Ge. 21.

q. The affinitie of the vngodly is dangerous and troublesome.

"A bitternesse of the spirite.

The blessyng spoke of here, was not a cõmõ prayer, but lawful authoritie, whereby the grace of Gods electiõ was testified, and Isahac put in possession of Gods promise.

a. The knowledge of our mortalitie shoulde cause vs to see all things in order.

b. Though Isahac dyd something of affection, yet he faythfully thought to resigne ouer to his sonne, the ryght of the promised inheritaunce.

c. Such peculiar examples are not to be folowed of vs.

d. She setled hir selfe vpon Gods promise, & not weighed the dangers that might follow.

9 Get thee to the flocke, & bryng me thence two good kiddes from the Goates, and I will make of them pleasant meates for thy father, such as he loueth.

10 And thou shalt bring it to thy father, that he may eate, and that he may blesse thee before his death.

11 Then sayde Jacob to Rebecca his mother, Beholde, Esau my brother is a heary man, and I am smothe:

12 My father shall peraduenture feele me, and I shall seeme vnto him, as though I went about to beguyle him, and so shall I bring a curse vpon me, and not a blessing.

13 And his mother said vnto him, Vpon me be the curse my Sonne: onely heare my voyce, and goe and fetche me them.

C

14 And (Iacob) (e) went, and fet them, and brought them to his mother: and his mother made pleasaunt meate, suche as shee knewe his father loued.

e. Iacob was not without faulte, who might haue tarried vntill God had changed his fathers mynde.

15 And Rebecca fet " goodly rayment of hir eldest sonne Esau, whiche were in the house with hyr, and put them vpon Jacob hyr younger sonne:

" or, costely.

16 And she put the skinnes of the kiddes vpon his handes, and vpon the smoothe of his necke.

17 And she put that pleasaunt meate & bread, whiche she had prepared, in the hande of hyr sonne Jacob.

18 When he came to his father, he sayd, My father? And he answered, Here am I: who art thou, my sonne?

19 And Jacob sayde vnto his father, I am Esau thy eldest sonne, I haue done according as thou badest me, aryse, I pray thee, sit, and eate of my venison, that thy soule may blesse me.

20 And Isahac sayde vnto his sonne, Howe cōmeth it that thou hast founde it so quickly my sonne? He answered, (f) The Lord thy God brought it to my handes.

f. One fault bringeth another, when Gods worde is once forsaken.

21 Then sayde Isahac vnto Jacob, Come neare, and I will feele thee my sonne, whether thou be my very sonne Esau, or not.

D

22 Then went Jacob to Isahac his father, and he felt hym, and sayde, The voyce is Jacobs voyce, but the handes are the handes of Esau.

g. His ignorance hindred not Gods decree.

23 And (g) he knewe him not, bycause his handes were heary as his brother Esaus handes, and so (h) he blessed him.

h. That is, he cōcluded with himselfe, that the blessyng was sure to Iacob.

24 And he asked him, Arte thou my sonne Esau? And he sayde, That I am.

25 Then sayde he, Bryng me, & let me eate of my sonnes venison, that my soule may blesse thee. And he brought him, and he ate: & he brought him wine also, and he dranke.

26 And his father Isahac sayde vnto him, (i) Come neare and kisse me, my sonne.

i. We not so behold warde here, a prouid God, would weake haue h ction d k. Ifal ioyced hath m succes Gods p ses. l. Vo world sings, ly fath braced heauen mises,

27 And he went vnto him, and kissed him, and he smelled the sauour of his rayment, and blessed hym, and sayde, (k) See, the smel of my sonne, is as the smell of a fielde, whiche the Lorde hath blessed.

k. Ifal

28 God giue thee (l) of the deawe of heauen, and of the fatnesse of the earth, and plentie of corne and wine.

29 People be thy seruauntes, and Nations bowe to thee: be Lorde ouer thy brethren, and thy mothers children stoupe with reuerence vnto thee: Cursed be he that curseth thee, and blessed be he that blesseth thee.

30 Assone as Isahac had made an ende of blessyng Jacob, & Jacob was scarse gone out from the presence of Isahac his father, then came Esau his brother from his hunting.

31 And (m) he also had made a pleasaunt meate, and brought it vnto his father, and sayde vnto his father, Let my father aryse, & eate of his sonnes venison, that thy soule may blesse me.

32 Then his father Isahac sayde vnto him, Who art thou? He answered, I am thy sonne, thy first borne Esau.

33 And Isahac was greatly astonied out of measure, and sayd, Which (is he) and where (is he) then, that hath hunted venison, and brought it me, and I haue eaten of all before thou camest, and haue blessed him, yea (n) & he shalbe blessed.

34 When Esau heard the wordes of his father, he cryed aloude and bitterly, aboue measure, and sayde vnto his father, Blesse me, I also am (thy sonne) O my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 And he sayde agayne, Is not he rightly named Jacob? (o) for he hath vndermined me nowe two times. (First) he toke away my birthright: and see, nowe hath he taken away my blessyng also. And he sayde, Hast thou kept neuer a blessing for me?

37 Isahac answered, and sayde vnto Esau, Beholde, I haue made him thy lorde, and al his brethren haue I made his seruaunts: Moreouer, with corne and wine haue I stablished him, what shall I do vnto thee now my sonne?

38 And Esau sayd vnto his father, Hast thou but that one blessing, my father? blesse me, I am also (thy sonne) O my father, So lifted vp Esau his voyce, (p) and wept.

39 Then Isahac his father answered, and sayde vnto him, Behold, (q) thy dwelling place shalbe the fatnesse of the earth, and of the

the deawe of heauen from aboue.

40 And through thy swoorde shalt thou liue, and shalt be thy brothers seruaunt: and it shall come to passe, that thou shalt gette the maisterie, and thou shalt lowse his yoke frō off thy necke.

G 41 And Esau hated Iacob, bycause of the blessyng that his father blessed him withal. And Esau sayde in his hart, The dayes of sorowyng for my father are at hand, then will I (r) slay my brother Iacob.

42 And these woords of Esau hyr elder sonne were tolde to Rebecca: and she sent, and called Iacob hyr younger sonne, and sayde vnto him, Beholde, thy brother Esau as touchyng thee doth comfort him selfe (full purposing) to kill thee.

43 Nowe therefore, my sonne, beare my voyce: make thee ready, and (s) flee to Laban my brother at Haran:

44 And tarry with him a while, vntill thy brothers fiercenesse be swaged:

45 And vntill thy brothers wrath turne away frō thee, & he forget the things whiche thou hast done to him: then will I sende & fet thee away from thence, (t) why shoulde I be desolate of you both in one day?

46 And Rebecca spake to Isahac, I am weerie of my lyfe (v) for the daughters of Heth. If Iacob take a wife of the daughters of Heth, suche as these (whiche are) of the daughters of the land, what good shall my life do me?

The.xxviij. Chapter.

1. Isahac forbiddeth Iacob to take a wife of the maydens of Chanaan, wherevnto Iacob obeyeth. 9. Esau agaynst his fathers wyl taketh a wife of the daughters of Ismael. 11. Iacob goyng into Haran, seeth a ladder in a dreame. 13. Chanaan is promised to Iacob. 16. God comforteth Iacob. 17. The house of God. 19. Bethel. Luza. 20. The vowe of Iacob. He asketh foode and clothing.

A 1 AND so Isahac called Iacob, and (a) blessed him, and charged him, and sayd vnto him, See thou take not a wife of the daughters of Chanaan:

2 Arise, and get thee to "Mesopotamia, to the house of Bethuel thy mothers father, and there take thee a wife of the daughters of Laban thy mothers brother.

3 And God almightie blesse thee, and make thee to increase, & multiplie thee, that thou mayest be a (b) number of people:

4 And giue the blessing of Abraham vnto thee, and to thy seede with thee, that thou mayest receiue to inherite the lande wherin thou art a straunger, which God gaue vnto Abraham.

5 Thus Isahac sent forth Iacob: and he went towarde Mesopotamia vnto Laban, sonne of Bethuel the Syrian, and brother to Rebecca, Iacob and Esaus mother.

6 (c) When Esau saw that Isahac had blessed Iacob, and sent him to Mesopotamia to fet him a wyfe from thence, and that as he blessed him, he gaue him a charge, saying, Thou shalte not take a wyfe of the daughters of Chanaan:

7 And that Iacob had obeyed his father & mother, and was gone to Mesopotamia,

8 And Esau seing also, that the daughters of Chanaan pleased not Isahac his father:

9 Then (d) went Esau vnto Ismael, and toke vnto the wiues (which he had) Mahalah, the daughter of Ismael Abrahās sonne, the sister of Nebaioth, to be his wife.

10 Iacob departed from Beer-seba, & went towarde Haran.

11 And he came vnto a certayne place, and taryed there al night, bicause the sunne was downe, and toke of the stones of the place, and put vnder his head, & layde him downe in the same place to sleepe.

12 And he dreamed, and behold there stoode (e) a ladder vpon the earth, and the toppe of it reached vp to heauen, & see, the Angels of God went vp and downe vpon it.

13 Yea, and God from aboue leaned vpon it, and sayde, I am the Lord God of Abraham thy father, and the God of Isahac, (f) the lande whiche thou sleepest vpon, wil I giue thee and thy seede.

14 And thy seede shalbe as the dusse of the earth, and thou shalt spreade abrode to the West, to the East, to the North, and to the South: and in thee, and in (g) thy seede shal al the kinredes of the earth be blessed.

15 And see, I am with thee, and will be thy keeper in all (places) whyther thou goest, & wil bring thee agayne into this lande: For I wil not (h) leaue thee, vntil I haue made good that which I haue promised thee.

16 When Iacob was awaked out of his sleepe, he sayde, Surely the Lord is in this place, and I knew it not.

17 And he was afrayde, and sayde, Howe dreadfull is this place? it is none other but euen the (i) house of God, and it is the gate of heauen.

18 And Iacob rose vp early in the morning, and toke the stone that he had layde vnder his head, and (k) pitched it on an ende, and powred oyle in the toppe of it.

19 And he called the name of the place Bethel: but the name of the (l) citie was called Luz,

c. An exāple of hypocrites is here set forth, who seeke no true meanes of repentance, or amendment.

B

d. He careth more to please his father than God: he thinketh of no fault but one, but yet he doth not correct that throughly.

e. It may signifie Christ, by whose mediation al graces come down to vs, and all helpe.

f. Isahacs ministerie in blessing his sonne is confirmed by god, who giueth him this lande for a pledge of the spirituall inheritaunce.

g. Christe promised.

C

h. God taketh al the charge of his elect, and neuer forsaketh them.

i. Where God appeareth by the ministerie of angels or me, according to his worde, there he is said to dwell.

k. For a testimonie of the heauenly vision, and of his thākesgiuing.

l. Which was here builded afterward, was first called Luz. then by the Israelites Bethel.

Luz, before time.

m. Iacob doth not condition with God, but vpon occasiō of Gods promises which he looked for: wherfore with admiration he brusteth out to the promise of his thankesgeuing.

20 And Jacob vowed a vowe, saying, [m] If God will be with me, and wil keepe me in this iourney in which I goe, and wil giue me bread to eate, and clothes to put on:

21 So that I come againe vnto my fathers house in safetie: then shall the Lord be my God.

22 And this stone whiche I haue set vp on an ende, shalbe Gods house: and of al that thou shalt giue me, I will surely giue the tenth vnto thee.

The.xxix.Chapter.

1. Iacob commeth to Laban. 4. The vnknowen he calleth his brethren. 9. Rachel feedeth sheepe. 11. Iacob kisseth Rachel in the Lord. 13. Laban imbraceth Iacob, and kisseth him. 17. Lea is bleare eyed. 18. Iacob becommeth bonde for Rachel seuen yeeres. 22. Laban keepeth the mariage. 23. Lea is gyuen for Rachel. 32. Lea conceyueth Ruben. 33. Simeon. 34. Leui, 35. Iuda.

a. Iacob was 77. yeres olde when he tooke this iourney vpon him.
« Lift vp his feete.
« Children.

1 THen [a] Jacob « went on his iourney, and came into the lande of the « people of the east.

2 And (as) he loked aboute, beholde, there was a well in the fielde, & loe, three flockes of sheepe lay thereby, for at that well were the flockes watered: and there was a great stone vpon the welles mouth.

3 And thither were all the flockes brought, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone agayne vpon the welles mouth vnto his place.

4 And Jacob sayde vnto them, My brethren, whence be ye? And they sayde, Of Haran are we.

b. The grādfiers were called father to al the posteritie, for that they kept their childrē maried in their houses.
« Peace to him.
« Great day.

5 And he sayde vnto them, Know ye Laban the [b] sonne of Nachor? They sayde, We know him.

6 And he sayde vnto them, Is « he in good health? And they sayde, He is in good health, and behold, his daughter Rachel cōmeth with the sheepe.

7 And he sayde, Loe (it is) yet a greate « while to night, neyther is it time that the cattell should be gathered together: water ye the sheepe, [c] and goe and feede (them.)

c. A godly man regardeth the harmes of other menne, though not knowen.

8 And they sayd, We may not, vntil al the flockes be brought together, and till they roll the stone from the welles mouth, and so we water our sheepe.

d. The frugal bringing vp of children, in auncient time.

9 While he yet talked with them, [d] Rachel came with hyr fathers sheepe: for she kepte them.

10 Assone as Jacob saw Rachel, the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, Jacob went & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Jacob kyssed Rachel, and lift vp his voyce and wept.

e. The bruel kynsm three

12 And Jacob tolde Rachel that he was hir fathers [e] brother, and that he was Rebeccaes sonne: Therefore ranne she, and tolde hyr father.

13 And when Laban heard certainely tell of Jacob his sisters sonne, he ranne to meete him, and imbraced him, and kissed him, and brought him to his house: And they tolde Laban [f] al these things.

f. Th what came so ban his co

14 To whom Laban sayde, Well, thou art my bone and my flesche. And he abode with him the space of a moneth.

15 And Laban sayde vnto Jacob, Though thou be my brother, shouldest thou therefore [g] serue me for nought? Tell me what shal thy wages be?

g. Ia would throug nesse his w

16 Laban had two daughters, the elder called Lea, and the younger Rachel.

17 Lea was tender eyed, but Rachel was beautiful and well fauoured.

18 And Jacob loued Rachel, and sayde, I will serue thee seuen yeeres for Rachel thy younger daughter.

19 Laban answered, [h] It is better that I gyue hyr (vnto) thee, than that I shoulde giue hir to another man: abide with me.

h. Ar crite respe owne the m this his d

20 And Jacob serued seuen yeeres for Rachel, and they seemed vnto him but a fewe dayes, for the loue he had to hyr.

21 And Jacob said vnto [i] Laban, Giue (me) my wyfe, that I may « lye with hyr, for my dayes are fulfilled.

i. Th anoth mari child « M vnto

22 Then Laban gathered together all the men of that place, and made a feast.

23 And when euen was come, he toke Lea his daughter, [k] and brought hyr to him, and he went in vnto hir.

k. T was b to hi coue ban was espu

24 And Laban gaue vnto his daughter Lea Zilpha his mayde (to be) hir seruaunt.

25 And when the morning was come, beholde it was Lea. Then sayde he to Laban, Wherfore hast thou played thus with me? did not I serue thee for Rachel? wherfore then hast thou beguiled me?

26 Laban answered, [l] It is not the manner of this place, to marry the younger before the first borne.

27 Passe out this weeke, and then we will giue thee this also, [m] for the seruice whiche thou shalt serue me yet seuen yeeres more.

28 And Jacob did euē so, and passed out the weeke: and then he gaue him Rachel his daughter

daughter to wife also.

29 And Laban gaue to Rachel his daughter Bilha his handmayde, to be hyr seruaunt.

30 So (n) lay he by Rachel also, and loued Rachel moze than Lea, and serued him yet seuen yeeres moze.

31 When the Lozde sawe that Lea was" despised, he made hir "fruitefull, and Rachel remayned barren.

32 And Lea conceyued, and bare a Sonne, and she called his name "Ruben: foz she sayde, (o) The Lozde hath loked vpon my tribulation: nowe therefoze my husbande will loue me.

33 And she conceyued agayne, and bare a sonne, and sayd, The Lozde hath heard that I am despised, and hath therefoze gyuen me this (sonne) also: & she called his name "Simeon.

34 And she conceiued yet, and bare a sonne, and sayde, Nowe this once will my husbande keepe me company, bycause I haue bozne him thzee sonnes: and therefoze was his name called Leui.

35 And she conceyued yet agayne, and bare hym a sonne, saying, Now will I (p) pzaise the Lozde. Therefoze she called his name "Juda, and left bearyng.

The.xxx. Chapter.

1. Rachel complayneth to hyr husbande of barennesse, 4. Rachel giueth Bilha for a wife vnto Iacob. 6. Dan. 13. Aser. 15. Lea buyeth with Mandragoras of Rachel, that hir husbande might lye with hir, and conceyueth. 18. Isachar. 20. Zabulon. 21. Dina. 22. God giueth conceyuing vnto Rachel. 24. Ioseph. 25. Iacob asketh licence to departe, and his wages. 29. God enriched Laban for Iacobs sake. 32. Iacob asketh wages for sheepe of diuers colours, which be yeaned of sheepe of one colour. 43. Iacob very riche.

1 RAchel, when she sawe that she bare Jacob no chyldzen, she enuied hir sister, and sayde vnto Jacob, Giue me childzen, oz els I am but dead.

2 And Jacobs (a) anger was kindled against Rachel, & said, Am I in Gods steede, which keepeth from thee the fruite of thy wombe?

3 Then she sayd, Here is my mayde Bilha, goe in vnto hir, and she shal beare vpon my knees, þ I also may "haue childzen by hyr.

4 And (b) she gaue him Bilha hyr handmayde to wife: & Jacob went in vnto hir.

5 And Bilha conceyued, and bare Jacob a sonne.

6 Then sayd Rachel, God hath giuen sentence on my side, and hath also hearde my voyce, and hath giuen me a sonne: therefoze called she him "Dan.

7 And Bilha Rachels seruaunt conceiued agayne, and bare Jacob another sonne.

8 And Rachel sayd, With "godly wzastlings haue I wzastled with my sister, (c) & haue gotten the vpper hand: and she called his name "Nephthali.

9 When Lea sawe that she had left bearing childzen, (d) she toke Zilpha hyr mayde, and gaue hir Jacob to wife.

10 And Zilpha Leas mayde bare Jacob a sonne.

11 Then sayde Lea, "God lucke: and called his name "Gad.

12 And Zilpha Leas seruaunt bare Jacob another sonne.

13 Then sayde Lea, Happie am I, foz the "daughters will call me blessed: and called his name "Aser.

14 And Ruben went out in the dayes of ẏ wheate haruest, and founde (e) Mandzagozas in the fielde, and bzought them vnto his mother Lea. Then sayde Rachel to Lea, Gyue me, I pzay thee, of thy sonnes Mandzagozas.

15 To whom Lea answered, Is it not ynough that thou hast taken away my husband, (f) but wouldest thou take away my sonnes Mandzagozas also? Then said Rachel, Wel, let him sleepe with thee this night foz thy sonnes Mandzagozas.

16 And Jacob came from the field at euen, and Lea went out to meete him, & sayde, Thou shalte come in to me, foz I haue bought thee in deede with my Sonnes Mandzagozas. And he slept with hyr that same night.

17 And God heard Lea, that she cõceyued and bare Jacob the fifth sonne.

18 Then sayd Lea, (g) God hath giuen me a reward, bicause I gaue my mayden to my husband: & she called him "Jsachar.

19 And Lea cõceiued yet againe, and bare Jacob the sixth sonne.

20 And Lea sayde, God hath endowed me with a good dowzie, nowe will my husband dwel with me, bicause I haue bozne him sixe sonnes: & called his name "Zabulon.

21 After that, she bare a daughter, and called hir name Dina.

22 And God remembzed Rachel, and God (h) heard hir, and "made hir fruitefull.

23 So that she conceiued and bare a sonne: & sayd, God hath taken away my rebuke.

24 And she called his name "Joseph, saying, The Lozd giue me yet another sonne.

25 (i) As-

" That is, iudgement.
" or, earnest.
c. She vaunteth hir self in gods benefites, to the contẽpt of hir sister.
" Nephtali, That is, my wzastling.
d. She had tasted of Gods blessing before: therefore she should not haue vsed this euil shifte.
" or, a companie commeth, meanyng of childzen.
" That is, a cõpanie.
" or, women.
" That is, happie.
e. What kind of fruyte this was, it is not certayne, it is commended for his sweete smel. Can. 7.
f. Old malice now in a smal matter, breaketh out to the disturbance of al the housholde.
g. She boasteth of hyr faulte, and maketh that a cause whiche was none in deede.
" Jthachar, That is, a reward.
" Zebulon. That is, abydyng.
h. Faythfull prayer obtayneth at the length hyr requeste.
" Opened hir wombe.
" That is, addyng.

i. Nowe his 14. yeeres ſeruice was expired.

25 (i) Aſſone as Rachel had borne Joſeph, Jacob ſayde to Laban, Sende me away, that I may goe vnto my owne place, and to my countrey.

26 Giue me my wiues and my children, for whom I haue ſerued thee, and let me goe: for (k) thou knoweſt what ſeruice I haue done thee.

k. He had done his ſeruice vpon, and of a good conſcience.

27 To whome Laban aunſwered, I pray thee, if I haue founde fauour in thy ſight, (tarrie:) for I haue proued that (l) the Lord bleſſed me for thy ſake.

l. This hypocrite ſpeaketh of God, and yet he worſhippeth falſe gods, and cõtinueth in his wickedneſſe.

28 Alſo he ſayd, Appoynt what thy rewarde ſhalbe, and I will giue (it thee.)

29 But he ſayde vnto him, Thou knoweſt what ſeruice I haue done thee, and in what takyng thy cattel haue bene vnder me:

30 For that litle whiche thou haddeſt before "I came, is nowe increaſed into a multitude, (m) and the Lorde hath bleſſed thee through "my trauayle: but nowe when ſhall I make prouiſion for mine owne houſe alſo?

"my face.
m. Al the increaſe of our labour, is to be looked for at Gods hande.

31 And he ſayde, What ſhall I then (n) giue thee? And Jacob aunſwered, Thou ſhalte giue me nothing at al: if thou wilt do this thing for me, then will I turne agayne, feede thy ſheepe, and keepe them.

"My foote.
n. The couetous hath no reſpect of the hinderaunce of his ſeruaunt, but of his own gayne.

32 I will goe about al thy flockes this day, and ſeparate them from all the cattell that are ſpotted, and of diuers colours: and all the blacke among the ſheepe, and the partie and ſpotted amongſt the kiddes (the ſame) (o) ſhalbe my rewarde.

o. That is, whatſoeuer cattell afterwarde ſhalbe ſpotted, ſhalbe my rewarde.

33 So ſhall my righteouſneſſe aunſwere for me "in time to come: for it ſhall come for my rewarde before thy face. And euery one that is not ſpecked and partie amongſt the goates, and blacke amongſt the ſheepe, let it be counted theft in me.

"To morow.

34 And Laban ſayde, Goe to, would God it might be accoyding to thy ſaying.

F

35 Therefore he toke out the ſame day the hee goates that were ringſtraked, and of diuers colours, and all the ſhee goates that were ſpotted and coloured, and all that had whyte in them, and all the blacke amongſt the ſheepe, and put them in the keepyng of his ſonnes.

36 And ſet three dayes iourney betwixt him ſelfe and Jacob: and ſo Jacob kept the reſt of Labans cheepe.

p. It is not lawful by fraude to ſeeke recompence of iniury: therefore Moſes ſheweth afterward that God thus inſtructed Iacob. Gen. 31. b.

37 (p) Jacob toke roddes of greene Populer, Haſel, and Cheſſenut trees, & pilled whyte ſtrakes in them, and made the white appeare in the roddes,

38 And put the roddes which he had pilled, (euen) before the ſheepe, in the gutters and watring troughes when the ſheepe came to drynke, that they ſhould conceyue when they came to drinke.

39 And the ſheepe conceyued before the roddes, and brought forth lambes ringſtraked, ſpotted, and partie.

40 And Jacob did ſeparate theſe lambes, and (q) turned the faces of the ſheepe which were in the flocke of Laban, towarde theſe ringſtraked, and all maner of blacke: and ſo put his owne flockes by them ſelues, and put them not with Labans cattell.

q. He driue his lambes Labans ſo that wayes fore the as were uers co

41 And in euery conceyuing tyme of the ſtronger cattell, Jacob layde the roddes before the eyes of the cattell in the gutters, namely that they might conceyue before the roddes.

42 But when the cattell were feeble, he put them not in: and ſo the feebler were Labans, and the ſtronger Jacobs.

43 And the man (r) increaſed exceedingly, and had much cattell, and mayde ſeruants, and men ſeruaunts, and Cammelles, and Aſſes.

r. By ſingula uition, cording promiſe

The. xxxi. Chapter.

1. The children of Laban do grudge at Iacobs richeſſe. 3. God commaundeth Iacob to returne into his countrey. 5. Iacob declareth Gods benefites to hymward. 7. God ſaueth Iacob that Laban do him no harme. 16. Iacob returneth into his countrey, Laban not witting thereof. 19. Rachel hath ſtollen hir fathers idolles. 23. Laban purſueth Iacob. 24. The care of God for Iacob, that Laban do hym no harme. 30. He complayneth that his idolles be ſtollen. 38. Iacob declareth to Laban his trueth, his diligence, and his trauayle.

1 AND he hearde the wordes of (a) Labans ſonnes, ſaying, Jacob hath taken away all that was our fathers, and of our fathers (goodes) hath he gotte all his glory.

a. The ous chil couetou ban, thi wealth ther the vndoyng

2 And Jacob beheld the countenaunce of Laban, and beholde, it was not towardes him "as it was wont to be.

"As y day, & fter day.

3 And (b) the Lord ſaid vnto Jacob, Turne agayne into the lande of thy fathers, and to thy kinred, and I wil be with thee.

b. Thoſ were in feare & yet he not retu without commau ment.

4 Therefore Jacob ſent, and called Rachel and Lea to the fielde vnto his flocke,

5 And ſayde vnto them, I ſee your fathers countenaunce, that it is not towarde me, as it was wont to be: but the God of my father hath bene with me.

6 And ye knowe howe I haue ſerued your father to the beſt of my power.

7 But your father hath deceyued me, and chaunged my wages (c) tenne tymes: but

c. A cer number for an w tayne, o times.

God

God suffered him not to hurt me.

8 (d) When he sayd, The spotted shalbe thy wages: then all the sheepe bare spotted. And when he sayd, The ryngstraked shalbe thy rewarde: then bare all the sheepe ringstraked.

9 Thus hath God taken away the increase of your fathers flocke, and giuen it to me.

10 But in ramming time, I lifted vp mine eyes, and sawe in a dreame, and behold, the "Rammes leaped vppon the sheepe that were ringstraked, spotted, and partie.

11 And the angel of God spake vnto me in a dreame, saying, Jacob? and I aunswered, Here am I.

12 And he sayde, Lift vp nowe thyne eyes, and see all the Rammes leapyng vpon the sheepe that are ryngstraked, spotted, and partie: for I haue (e) seene all that Laban doth vnto thee.

13 I am the God of Bethel, where thou annoyntedst the stone, set vp on an ende, and where thou vowedst a vowe vnto me: now therefore aryse, and get thee out of this countrey, and returne into the lande where thou wast borne.

14 Then answered Rachel, and Lea, & sayd vnto him, Haue we had as yet any portion or inheritaunce in our fathers house?

15 Dothe not he counte vs euen as straungers? for he hath solde vs, and hath quite deuoured also (f) our money:

16 Therfore all the richesse which God hath taken from our father, that is ours, and our childrens: nowe then (g) whatsoeuer God hath sayde vnto thee, that do thou.

17 Then Jacob rose vp, and set his sonnes and wiues vp vpon Cammelles:

18 And caried away all his flockes, & all his substance whiche he had procured, the increase of his cattell which he had gotten in "Mesopotamia, for to goe to Isahac his father, vnto the lande of Chanaan.

19 But Laban (h) was gone to sheare his sheepe: and Rachel had stollen hir fathers (i) images.

20 And Jacob stole away the hart of Laban the Syrian, in that he tolde hym not that he fledde.

21 So fled he, and all that he had, and made him selfe ready, and passed ouer the riuer, and set his face strayght toward the mount Gilead.

22 Upon the thirde day after, was it tolde Laban that Jacob fledde.

23 Then he toke (k) his brethren with him & folowed after him seuen dayes iourney, and ouertoke him at the mount Gilead.

24 And (l) God came to Laban the Syrian in a dreame by night, and sayde vnto him, Take heede that thou speake not to Jacob ought "saue good.

25 And Laban ouertoke Jacob, and Jacob had pitched his tente in the mount: And Laban, with his brethren, pitched also vpon the mount Gilead.

26 And Laban sayde to Jacob, What hast thou done? for thou hast stollen away my hart, and caried away my daughters, as though they had bene taken captiue with the sworde.

27 Wherefore wentest thou away secretely "vnknowen to me, (m) and diddest not tell me, that I might haue let thee goe thy way with myrth and songs, with tymbrell and harpe?

28 And hast not suffered me to kisse my children and my daughters? thou wast a fole now in so doyng.

29 For it is (n) in my hande "through God to do you hurte: But the God of your father spake vnto me yesternight, saying, Take heede that thou speake not to Jacob ought saue good.

30 And now though thou wouldest needes be gone away, bicause thou sore longest after thy fathers house, yet wherefore hast thou stollen my (o) goddes?

31 Jacob aunswered and sayde to Laban, Bicause I was afrayde, and thought that peraduenture thou wouldest take away thy daughters from me.

32 But with whomsoeuer thou findest thy goddes, (p) let him die. Here before our brethren, seeke that thyne is by me, and take it to thee: But Jacob wist not that Rachel (q) had stollen them.

33 Then went Laban into Jacobs tent, and into Leas tent, & into the two mayde seruauntes tentes: but founde them not. Then went he out of Leas tent, and entred into Rachels tent:

34 And Rachel had taken the images, and put them in the Cammelles strawe, and sate downe vpon them: And Laban (r) tossed vp al the tent, but founde them not.

35 Then sayde she to hyr father, My Lorde, be not angry, that I can not rise vp before thee, for the custome of women is come vpon me. So searched he, but (s) founde not those images.

36 And Jacob was wroth, and chode with Laban. Jacob also answered and sayde to him, What haue I trespassed? or what haue I offended thee, that thou doest sore pursue after me?

37 Thou hast tossed vp all my stuffe, & what hast thou founde of all thy houshold stuffe?

put

"From good to badde.

E

"And haste stollen me.

m. A dissembling hypocrite when he can do no harme: yet he wil burden the godly in wordes.

n. The wicked bragge of their power, as Pilate did.

"By mahood

o. He worshipped these images in the honour of his goddes, or had them before him where he did worship.

p. Iacob could not wel abide the desirous of images.

q. It was not godlinesse, but superstition, that moued Rachel to this theft.

F

r. The blinde furie that is in the worshippers of images

s. So this superstition remayned in Iacobs house, till after the destruction of Sichem.

put it here before thy brethren & my brethrē, that they may iudge betwixt vs both.

38 Behold, this twentie yeeres haue I bene with thee, thy sheepe and thy goates (t) haue not bene barren, and the Rammes of thy flocke haue I not eaten.

t. This was Gods benefite, yet bestowed vpon Laban for Iacobs sake: so Iacob counteth it his owne.

39 Whatsoeuer was torne (of beastes) I brought it not vnto thee, but made it good my selfe: of my hand diddest thou require it, that was stollen by day or night.

40 I was in such case, that by day the heate consumed me, and the frost by night, and my sleepe departed from mine eyes.

G 41 Thus haue I bene twentie yeeres in thy house, and serued thee fourtene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast chaunged my reward tenne times.

v. God would not haue the seruāt defrauded of his iust rewarde.

42 And except the God of my father, (v) the God of Abraham, and the feare of Isahac, had bene with me, surely thou haddest sent me away now all emptie: but God beheld my tribulation, & the labour of my handes, and rebuked (thee) yesternight.

43 And Laban aunswered and sayde vnto Jacob, These daughters are my daughters, and these children are my children, and these sheepe are my sheepe, and all that thou seest is mine: and what can I do this day vnto these my daughters, or vnto their children whiche they haue borne?

x. Beyng giltie in his conscience of his euil intreating of Iacob, he wil subtilly prouide for him selfe.

44 Nowe therefore come on, and (x) let vs make a league I and thou, which may be a witnesse betweene me and thee.

45 Then toke Jacob a stone, and set it vp on ende.

46 And Jacob sayde vnto his brethren, Gather stones. And they toke stones, & made an heape: and they did eate there vpon the heape.

y. These be Syriake wordes, & signifie the heape of witnes, whiche thing also this worde Galeed meaneth.
«Galed.
«Mitspah, that is, a looking glasse.

47 And Laban called it (y) Jegar Sahadutha: but Jacob called it Galeed.

48 Then sayde Laban, This heape is witnesse betweene thee and me this day, therefore it is called "Galeed.

49 And "Mitspah: for he sayde, The Lorde loke betweene thee and me, when we are departed one from another.

z. He now cōdemneth the sinne of Poligamie, wherof he was afore the auctour.

50 If thou shalt vexe my daughters, or shalt take (z) other wiues beside my daughters: here is no man with vs, beholde, God (is) witnesse betwixt me and thee.

51 And Labā sayd moreouer to Jacob, Behold this heape, & this stone set vp on end, which I haue layde betwixt me and thee.

52 This heape be witnesse, & also this stone set vp on ende, that I will not come ouer this heape to thee, and thou shalt not come ouer this heape, and this stone set vp on end, vnto me, to do any harme.

53 The God of Abraham, and the (aa) God of Nachor, and the God of their father, be iudge betwixt vs. And Jacob (bb) sware by the feare of his father Isahac.

54 Then Jacob did sacrifice vpon ỳ mount, and called his brethren to eate bread: and they did eate bread, and taried all night in the hill.

55 And early in the morning Laban rose vp, and kissed his sonnes and his daughters, and (cc) blessed them: and Laban departing, went into his place agayne.

The.xxxij. Chapter.

1. God comforteth Iacob with a vision of angels. 4. Iacobs messengers beyng sent, require the fauoure of his brother Esau. 7. Iacob diuideth the people and al his substance into two parcelles. 9. Iacob prayeth in his distresses, taking hold on Gods promise, and confessing his vnworthinesse. 13. Iacob sendeth giftes vnto Esau his brother. 24. Iacob wrastleth with an Angell, that he may not feare his brother in time to come. 28. Iacob is named Israel.

1 BVt Jacob went forth on his iourney, and (a) the Angels of God came and met him.

2 And whē Jacob saw them, he sayd, This is Gods hoste, and called the name of the same place, (b) Mahanaim.

3 And Jacob sent messengers before him to Esau his brother, vnto the land of Seir, into the "fielde of Edom.

4 And he cōmaunded them, saying, Thus shall ye speake to my (c) Lorde Esau, Thy seruaunt Jacob sayeth thus, I haue bene a straunger with Laban, and haue stayed there vnto this time,

5 And haue Oxen, Asses, and Sheepe, men seruauntes, and women seruauntes: and haue sent to shewe (it) my Lorde, that I may finde grace in thy sight.

6 And the messengers came agayne to Jacob, saying, We came to thy brother Esau, and he commeth to meete thee, and hath foure hundred men with him.

B 7 But Jacob was greatly afraid, and wist not whiche way to turne him selfe: and diuided the people that was with him, and the Sheepe, and Oxen, and Cammelles, into two companies,

8 And sayde, If Esau come to the one part and smyte it, the other shall saue it selfe.

9 And Jacob sayde againe, (d) O God of my father Abraham, and God of my father Isahac, Lord whiche saydest vnto me, Returne

turne vnto thy countrey, and to thy kinred, and I will do well with thee:

10 I am "not worthy of the least of al the (c) mercies and truth, which thou hast shewed vnto thy seruaunt: for with my staffe came I ouer this Iordane, and now haue I gotten two companies.

11 Deliuer me from the hand of my brother Esau, for I feare him, least he wil come & smite me, (yea) (r) the mother wt the childre.

12 Thou saydest, I wil surely do thee good, and make thy seede as the sande of the sea, which can not be numbred for multitude.

13 And he tarved there that same night, and toke of that which came to hand, (s) a present for Esau his brother:

14 Two hundred she goates, and twentie he goates, two hundred sheepe, and twentie rammes,

15 Thirtie milche Cammelles with their colues, fourtie kine, and ten bulles, twentie she asses, and ten foales:

16 And deliuered them into the handes of his seruauntes, euery droaue by themselues, and sayde vnto his seruauntes, Go forth before me, and put a space betwixte droaue and droaue.

17 And he cõmaunded the formost, saying, If Esau my brother meete thee, and aske thee, saying, Whose art thou? and whither goest thou? and whose are these (that goe) before thee?

18 Thou shalt say, they be thy seruaunt Iacobs, and it is a present sent vnto my Lord Esau, and beholde, he him selfe commeth after vs.

19 And so commaunded he the seconde, and the thirde, & all that folowed the droaues, saying, On this maner see that you speake vnto Esau, when ye meete him.

20 And say moreouer, Behold, thy seruaunt Iacob also commeth after vs: for he sayde, I wil appease "his wrath with the (h) present that goeth before me, and afterwarde I will see him my selfe, peraduenture he will receyue "me to grace.

21 So went the present before him: and he tarved all that night in the companie.

22 And he arose vp the same night, and toke his two wyues, and his two mayde seruantes, and his eleuen sonnes, and went ouer the forde Iaboc.

23 And he toke them, and sent them ouer the riuer, and sent ouer that he had.

24 And Iacob was left hym selfe (i) alone: and there wrastled a man with him, vnto the breaking of the day.

25 And when he sawe that he coulde not preuayle agaynst hym, (k) he smote hym vpon the hucklebone of his thigh, and the hucklebone of Iacobs thygh lefte out of ioynt, as he wrastled with him.

26 And he said, Let me go, for the day breaketh. Whiche answered, I will not lette thee goe, except (l) thou blesse me.

27 And he sayde vnto him, What is thy name? He answered, Iacob.

28 He said, Thy name shalbe called no more Iacob, but "Israell: for as a Prince hast thou wrastled with God, and with men, and hast preuayled.

29 And Iacob asked him, saying, Tel (m) me thy name. And he sayde, Wherefore doest thou aske after my name? And he blessed him there.

30 And Iacob called the name of the place "Peniel: for I haue (n) seene God face to face, and my lyfe is preserued.

31 And as he went ouer Peniel, ỹ sunne rose vpon him, and he halted vpon his thigh.

32 And therefore it is that the children of Israell eate not of the sinnowe that shranke in that place of the thygh, vnto this day: bycause that he touched the hucklebone of Iacobs thygh, aboute the sinnowe that shranke.

l. We ought to desire Gods blessing: howe greeuous soeuer Gods presence hath bin to vs.

"That is, one that wrestleth with God.

m. He desireth more perfect knowledge of this wrestler, for he knewe him to be god whiche is not graunted him.

"That is, the face of God.

n. Iacob gloryeth of this knowledge of God, which he had by this vision.

The.xxxiij. Chapter.

1. Esau meeteth his brother, with whome Iacob countermeeteth. 4. Esau kysseth Iacob his brother, & is at an attonemẽt with him. 11. Esau receiueth his brothers gyft. 20. Iacob buyldeth an aulter vnto God.

1 IAcob lifting vp his eyes, loked, and behold Esau came, hauing with him foure hundred men: and he diuided the children vnto Lea, and vnto Rachel, and vnto the two handmaydens.

2 And he put the handmaydens and their children formost, and Lea and hyr children after, and Rachel and (a) Ioseph hindermost.

3 And he went before them, and bowed him selfe to the grounde seuen tymes, vntill he came to his brother.

4 (b) Esau ranne to meete him, and imbraced hym, and fell on his necke, and kyssed him: and they wept.

5 And he lift vp his eyes, and sawe the women, and the children, and sayde, Whence hast thou these? And he answered, They are the (c) children whiche God hath giuen thy seruaunt.

6 Then came the handmaydens forth, and their children, and did their obeysaunce.

7 Lea also with hir children, came and did their obeysaunce: And last of all came Ioseph

a. As yet Iacob was not certified of the prerogatiue of Iuda.

b. Thus God hath the hartes of the wycked in his hande.

c. This benefite of God, the godly doo not forget.

seph and Rachel, & did (d) theyr obeysaunce.

8 And he sayd, What is al ỹ droaue which I met? He answered, That I may finde grace in the sight of my Lorde.

9 And Esau sayd, I haue ynough, my brother, keepe that thou hast vnto thy selfe.

10 And Iacob answeared, Nay, I pray thee, but if I haue found grace in thy sight, receiue I pray thee, my present of my hand: for I haue seene thy face, as though I had seene the face of God, and so thou hast receyued me to grace.

11 Oh take my blessing that is brought thee: (e) for God hath had mercy on me, and I haue ynough. And so he compelled him, and he toke it,

12 And he sayde, Let vs take our iourney, and go, I will go before thee.

13 (f) Iacob answered him, My Lorde, thou knowest that the children are tender, and the smal and great cattell with young vnder my hãds, which if men should ouerdriue but eũ one day, al the flocke wil die.

14 Oh let my Lord go before his seruaunt: and I will driue fayre and softly, according as the cattell that go before me, & the children be able to endure, vntill I come vnto my Lorde vnto Seir.

15 And Esau sayd, I will leaue some of my folke with thee. And he answered, What needeth it? I shall finde grace in the sight of my Lorde.

16 So Esau wẽt his way againe that same day vnto Seir.

17 And Iacob toke his iourney towarde Sucoth, and built him an house, and made bowthes for his cattell: and therfore is it, that the name of the place is called (g) Sucoth.

18 And Iacob came to Sale, a citie of Sichem (h) whiche is in the lande of Chanaan, after that he was come frõ Mesopotamia, and pitched before the citie,

19 And bought a parcell of grounde, where he pitched his tent, of the children of Hemor Sichems father, for an hundred peeces of money.

20 And he (i) made there an aulter, and called it, The mightie God of Israel.

d. A figure of the Churche appeareth in Iacobs household, whiche was in no dignitie in respect of Esau.

e. Al wealth commeth frõ God.

f. He shoulde not so muche haue feared Esaus company, seyng he had experience of Gods defence.

℄

g. There is a place in Egipt, which is also so named of tents. Num. 33. h. It is called Sichar. Iohn. 4. Actes. 7. i. Now God had giuen him some restyng place: therefore he confesseth his fayth by outward seruice.

The. xxxiiij. Chapter.

Here is set foorth a very precious temptation, wherewith Iacob is proued.

1. The rauishing of Dina. 8. Hemor requireth Dina for a wyfe for his sonne. 11. The sonnes of Iacob do guylefully require the Sichemites to be circumcised. 20. The oration of Hemor to the people. 25. Simeon and Leui do murder the circumcised Sichemites. 30. They be blamed of Iacob theyr father.

1 DInathe daughter of Lea, whiche she bare vnto Iacob, went out (a) to see the daughters of the lande.

2 Whom when Sichem the sonne of Hemor the Heuite, Lord of the countrey, saw, he toke hyr, and lay with hyr, and "forced hyr.

3 And his hart lay vnto Dina the daughter of Iacob, and he loued that damsell, and spake "kindly vnto hyr.

4 And Sichem spake vnto his father Hemor, saying, Get me this mayde vnto my wyfe.

5 And Iacob heard that he had defiled Dina his daughter, (his sonnes being with their cattell in the fielde) and Iacob (b) held his peace, vntill they were come.

6 And Hemor the father of Sichem (c) wẽt out vnto Iacob, to commune with him.

7 And when the sonnes of Iacob (cõming out of the fielde) heard it, it greeued them, and they were not (d) a litle wroth, because he had wrought follie in Israel, in that he had layne with Iacobs daughter, whiche thing ought not to be done.

8 And Hemor communed with them, saying, The soule of my sonne Sichem, longeth for your daughter, I pray you (e) giue hir him to wife.

9 And make mariages with vs, and gyue your daughters vnto vs, and take our daughters vnto you.

10 And ye shall dwel with vs, and the lande shalbe before you: dwell, and do your businesse therein, and haue possessions therein.

11 And Sichem sayde vnto hyr father, and vnto hyr brethren, Let mee finde grace in your eyes, and whatsoeuer ye appoynt me, that will I giue.

12 Aske freely of me both (f) dowrie & giftes, and I will giue accordyng as ye say vnto me, so that ye giue me the damsell to wife.

13 But the sonnes of Iacob answered to Sichem and Hemor his father, talking amongst themselues deceytfully, bycause he had defiled Dina their sister.

14 And they sayde vnto them, We can not do this thing, that we shoulde giue our sister to one that is (g) vncircumcised, for that were an abomination vnto vs.

15 But in this wil we consent vnto you: if ye will be as we be, and all the "males amongst you be (h) circumcised.

16 Then will we giue our daughters vnto you, and take your daughters to vs, and wil dwell with you, and be one people.

17 But and if ye will not hearken vnto vs to be circumcised, then wyll we take our daughter, and go our wayes.

a. This curiosite this was ly punished. "Hyllie. "Colloquuntur. b. This through greese, that he dedreui c. A good father, first had his sonne reched. d. The iust cause anger passed sure. e. The consent riage, much

f. The worde eth, that was giuen maide pence virginitie.

g. Religion made a for the fie their "or, maydē. h. They lute the signe, strangers out reserue partakers of.

18 Their

18 Theyr wordes pleased Hemor, and Sichem his sonne.

19 And the young man deferred not for to do the thyng, bycause he had a lust to Jacobs daughter: he was also most set by, of al that were in his fathers house.

20 Then Hemor, and Sichem his sonne, went vnto the (i) gate of their citie, and cōmuned with the men of theyr citie, saying,

21 These men (k) lyue peaceably among vs, and dwell in the lande, and do theyr occupation therein: and beholde, the lande is large ynough for them, we will take their daughters to wyues, and giue them our daughters.

22 Onely herein will they consent vnto vs, for to dwell with vs, and to be one people: if all the males that are among vs be circumcised, as they are circumcised.

23 Shall not theyr goodes and theyr substaunce, and all theyr cattel (l) be ours? let vs onely consent vnto them, and they will dwell with vs.

24 And vnto Hemor & Sichem his sonne, (m) hearkened all that went out at the gate of the citie: and all the males were circumcised, whatsoeuer went out at the gate of the citie.

25 And the thirde day, whyles they were sore, two of the sonnes of Jacob, Simeon, and Leui, Dinaes (n) brethren, toke eyther of them his swoorde, and went into the citie boldly, and slue al that was male,

26 And slue also Hemor, and (o) Sichem his sonne, with the edge of the swoorde, and toke Dina out of Sichems house, & went their way.

27 And the sonnes of Jacob comming vpon "the dead, (p) spoyled the citie, bycause they had defiled their sister:

28 And toke theyr Sheepe, Oxen, and Asses, and whatsoeuer was in the citie, and also in the fieldes.

29 And (q) all theyr goodes, and al their children, and theyr wyues, toke they captiue, and made hauocke of all that was in the house.

30 But Jacob sayde to Simeon and Leui, Ye haue troubled me, and made me " to be abhorred of the inhabitours of the lande of the Chanaanite, and the Pherezite: and I beyng fewe in number, they shall gather themselues together agaynst me, and slay me, and so shall I and my house be destroyed.

31 And they aunswered, Should (r) he deale with our sister, as with an harlot?

The.xxxv.Chapter.

1. God commaundeth Iacob to goe vp into Bethel, and to buylde an aulter. 2. Iacob cōmaundeth the idols to be takē away. 5. God putteth Iacobs enimies in feare. 6. Iacob cōmeth into Bethel. 7. The house of God. 8. Debora dieth. 10. God nameth Iacob Israel agayne. 12. Chanaan is promised him agayne. 15. Bethel. 16. Rachel bryngyng forth Beniamin, dyeth. 19. Ephrata. 21. The graue of Rachel. 22. Ruben lyeth with his fathers concubine. 23. The sonnes of Iacob. 27. Iacob commeth to Isahac. 29. Isahac dieth.

1 AND (a) God said vnto Jacob, Arise, and get thee vp to Bethel, and dwell there, and make there an aulter vnto God that appeared vnto thee when thou fleddest frō the face of Esau thy brother.

2 Then sayde Jacob vnto his houshold, & to al that were with him, Put (b) away the straunge gods that are among you, and be cleane, and chaunge your garmentes.

3 For we will aryse, and go vp to Bethel, and I wil make an aulter there vnto God, whiche hearde me in the day of my affliction, and was with me in the way whiche I went.

4 And they gaue vnto Jacob al (c) straunge goddes whiche they had in theyr hande, and all theyr eareringes whiche were in their eares, and Jacob hyd them vnder an Oke which was by Sichem.

5 And whē they departed, the feare of God fell vpon the cities that were round about them, and they did not pursue the sonnes of Jacob.

6 So came Jacob to Luz, whiche is in the lande of Chanaan (the same is Bethel) he and all the people that was with him.

7 And he (d) builded there an aulter, & called the place, The God of Bethel, bycause that God appeared vnto him there, when he fled from the face of his brother.

8 But Debora Rebeccaes nurse, died, and was buried beneath Bethel vnder an Oke: and the name of it was called, the "Oke of lamentation,

9 And God appeared vnto Jacob againe, after he came out of Mesopotamia, and (e) blessed hym.

10 And God sayde vnto him, Thy name is Jacob, notwithstandyng thou shalt be no more called Jacob, but Israell shalbe thy name: and he called his name Israel.

11 And God sayde vnto him, I am GOD almightie, be fruiteful, and multiply: a na-

A
a. God will continually procure the health of his churche, as he doeth Iacobs in this miserable case.
b. He exhorteth his housholde to repētance, and outward professing of the same.
c. Thus one womans follie had polluted almost all the Churche.
B
d. After he had purged the Church of the abuses, he setteth vp the true worshyp appoynted by Gods worde.
e. He confirmed his promise made vnto him before.

C.ij. tion,

(i) Common assemblies and iudgements were then in the gates of cities.
(k) The common sorte are more perswaded with profite than honestie.
(l) Euill magistrates preferde a common welth, & all is but for their owne vse.
(m) This light beleyuyng of religion at the magistrates word, without knowledge, is sharply punished.
(n) These were brayns of the bande.
(o) The magistrates sinne punished on all the people.
(p) The vnkyndnesse. God would haue all men considerstād how much he hateth all vnhonestie.
(q) To this crueltie in punishyng they added that folowe of their owne affections.
" To stincke.
" They foolishly defende the barbarous crueltie, done without authoritie vppon so many, vnder godly pretence, to the indangering of the godly.

tion, and a (f) multitude of nations shall spryng of thee, yea and kinges shall come out of thy loynes.

12 And the lande whiche I (g) gaue Abraham & Isahac, will I giue vnto thee, and vnto thy seede after thee will I gyue that lande also.

13 And so God departed from hym, in the place where he had talked with him.

14 And Iacob set vp on ende, in the place where he talked with hym (euen) a stone set he vp on ende, and powred drinke offering thereon, and powred also oyle thereon.

15 And Iacob called the name of the place where God spake with him, (h) Bethel.

16 And they departed from Bethel: & when he was but a field breadth from "Ephrath, Rachel began to trauayle, and in trauaylyng, she was in peril.

17 And as she was in paynes of hyr labour, the midwyfe sayde vnto hir, Feare not, for this sonne is thyne also.

18 Then as hyr soule was in departyng (i) (for she died) she called his name "Benoni, but his father called him "Beniamin.

19 And thus died Rachel, and was buryed in the way to Ephrath, whiche is Beth-lehem.

20 And Iacob (k) set vp a stone on end vpon hyr graue: which is called Rachels grauestone vnto this day.

21 And Israel went thence, and pitched his tent beyonde the towre of Eder.

22 And as Israel dwelt in that lande, Ruben went and (l) lay with Bilha his fathers concubine: And it came to Israels eare. The sonnes of Iacob were twelue in number.

23 The sonnes of Lea: Ruben, Iacobs first borne sonne, and Simeon, and Leui, and Iuda, and Isachar, and Zabulon.

24 The sonnes of Rachel: Ioseph, & Beniamin.

25 And the sonnes of Bilha, Rachels handmayde: Dan and Nephthali.

26 And the sonnes of Zilpha, Leas handmayde: Gad & Aser. These are the sonnes of Iacob, whiche were borne him in Mesopotamia.

27 And so Iacob came (m) vnto Isahac his father, to Mamre, vnto Ciriath-arba, (n) whiche is Hebron, where Abraham and Isahac dwelt.

28 And the dayes of Isahac were an (o) hundred and fourescore yeeres.

29 And Isahac decayed away and died, and was layde vnto his people, beyng olde and full of dayes: and his sonnes, Esau and Iacob buryed him.

The.xxxvi. Chapter.

1. The wyues of Esau. 6. Esau dwelleth on mount Seir. 7. Esau and Iacob ryche men. 9. The generations of Esau, the father of the Idumeans. 12. Amelec.

1 These are the generations of Esau, the same is Edom.

2 Esau toke his wiues of the daughters of Chanaan: (a) Ada the daughter of Elon, an Hittite, & Aholibama the daughter of Ana, the daughter of Sibeon, an Heuite.

3 And Basemath Ismaels daughter, and sister of Nebaioth.

4 And Ada bore vnto Esau, (b) Eliphas: & Basemath bare Rehuel.

5 And Aholibama bare Iehus, & Ialam, and Corah. These are the sonnes of Esau whiche were borne hym in the lande of Chanaan.

6 And Esau toke his wiues, & his sonnes and daughters, and all the soules of his house, his gwdes, and al his cattell, and all his substaunce whiche he had got in the lande of Chanaan, and went into a countrey away (c) from the face of his brother Iacob.

7 For theyr riches was muche, and they coulde not dwell together: and the lande wherein they were straungers coulde not receyue them, bycause of theyr possessions.

8 Thus dwelt Esau (d) in mount Seir, ỹ same Esau, is Edom.

9 These are the generations of Esau, father of the Edomites in mount Seir.

10 And these are ỹ names of Esaus sonnes: Eliphas the sonne of Ada, the wyfe of Esau, and Rehuel the sonne of Basemath the wyfe of Esau.

11 And the sonnes of Eliphas, were Theman, Omer, Sepho, and Gatham, and Cenaz.

12 And Thimna was cõcubine to Eliphas Esaus sonne, and bare vnto Eliphas Amalec: and these be the sonnes of Ada Esaus wyfe.

13 And these are the sonnes of Rehuel: Nahath, and Zerah, Samma, and Mizza: these were the (e) sonnes of Basemath Esaus wyfe.

14 And these were the sonnes of Aholibama the daughter of Ana, the daughter of Sebeon Esaus wyfe: and she bare vnto Esau, Iehus, and Ialam, and Corah.

15 These were " dukes of the sonnes of Esau. (f) The children of Eliphas the firste borne of Esau, were these,

16 (g) Duke Theman, duke Omar, duke Se-

f. He meaneth the. xii. tribes of Israell: and the congregation of the gētils, who sprig of the fayth of Iacob.

g. Gods promise is as certaine as the thing that is done already.

h. For the idolatrie that was here done, it was afterwarde called Bethauen, that is, the house of vanitie.

" Ephratha.

i. God taketh away his giftes for the abuse of them.

" That is, the sonne of my sorow.

" That is, the sonne of my right hande.

k. Onely a memorial of hir sepulchre, bycause of the hope of resurrection.

l. Thus the deuil, to slaunder the whole Churche, and to vexe the godly, perswadeth some to horrible sinne.

m. He had ben from him now 43. yeeres. that is, 20. in Mesopotamia, and 23. in the lande of Chanaan.

n. It was afterwarde so called.

o. Iacob was now a hūdred and twentie yeeres old: for he was borne when Isahac was sixtie.

Sepho, duke Cenaz, & duke Cozah, duke Gatham, and duke Amalec: these are the dukes that came of Eliphas in the land of Edom, and these were the sonnes of Ada.

17 (h) These also are the childre of Rehuel Esaus sonne: duke Nahath, duke Serah, duke Samma, duke Mizza. These are the dukes that came of Rehuel, in the land of Edom: and these are the sonnes of Basemath Esaus wife.

18 These were the chyldren of Aholibama Esaus wyfe, duke Jehus, duke Jalam, duke Cozah: these dukes came of Aholibama the daughter of Ana, Esaus wyfe.

19 These are the childre of Esau, and these are the dukes of them, whiche Esau, is Edom.

20 These are the children of Seir the Horite, the inhabitantes of the lande: Lotan, and Sobal, and Sebeon, and Ana,

21 And Dison, and Eser, and Disan: these are the dukes of the Hozites the children of Seir in the lande of Edom.

22 And the children of Lotan, were Hozi, and Hemam: and Lotans sister (was called) Thimna.

23 The children of Sobal were these: Aluan, and Manahath, and Ebal, Sepho, and Onam.

24 These are the chyldren of Sebeon, both Aia, and Ana: this was that Ana that founde (i) mules in the wildernesse, as he fedde hir father Sebeons asses.

25 The children of Ana were these: Dison, and Aholibama the daughter of Ana.

26 These are the children of Dison: Hemdan, and Eshan, and Jethran, & Cheran.

27 The children of Eser are these: Bilhan, and Saauan, and Acan.

28 The children of Disan also are these: Uz, and Aran.

29 These are the dukes that came of ỳ Horites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

30 Duke Dison, duke Eser, duke Disan: these be the dukes that came of Hozi, after theyr dukedomes in the lande of Seir.

31 These are the kinges that raigned in the land of Edom, (k) before there raygned any king vpon the children of Israel.

32 Bela the sonne of Beor raygned in Edom: and the name of his citie was Dinhabah.

33 And when Bela dyed, Jobab the sonne of Serah, out of Bosra, raygned in his steede.

34 When Jobab also was dead, Husam, of the lande of "Temani, raygned in his steede.

35 And after ỳ death of Husam, (l) Hadad ỳ sonne of Bedad, which slue ỳ Madianites in the field of the Moabites, raigned in his steede: & the name of his citie was Auith.

36 When Hadad was dead, Samlah of Masrecah raigned in his steede.

37 When Samlah was dead, Saul" of the ryuer of Rehoboth raigned in his steede.

38 When Saul was dead, Baal-hanan the sonne of Achbor, raigned in his steede.

39 And after the death of Baal-hanan the sonne Achbor, Hadar raigned in his steed: and the name of his citie was Pau, and his wiues name (m) Mehetabel the daughter of Matred the daughter of Mezahab.

40 These are the names (n) of ỳ dukes that came of Esau, accordyng to their kinreds, places, and names: duke Timna, duke Aluah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Cenaz, duke Themã, duke Mibsar,

43 Duke Magdiel, duke Iram. These be ỳ dukes of Edõ, accordyng to their habitations in the land of their possessions. This Esau is the father of the Edomites.

The.xxxvij. Chapter.

1. Iacob inhabiteth the lande of Chanaan. 2. Ioseph accuseth his brethren. 6. The first dreame of Ioseph. 9. The other dreame of Ioseph. 18. The brethren of Ioseph do consult aboute his death. 22. Ruben deliuereth hym. 23. Ioseph is cast into a pit. 36. By the counsel of Iudas he is sold to the Ismaelites. 32. The apparell of Ioseph imbrewed with the bloud of a kidde, is caryed to his father. 34. Iacob lamenteth his sonne Ioseph. 36. Ioseph is solde to Putiphar.

1 IAcob dwelt in the lande wherein his father was long a straunger, euen in the lande of Chanaan.

2 These are the (a) generations of Jacob, when Joseph was seuentene yeeres olde, he kept sheepe with his brethren, and the lad was with the sonnes of Bilha, and with the sonnes of Zilpha, his fathers wyues. And Joseph brought vnto his father (b) their euill repoꝛt.

3 But Israell loued Joseph moꝛe than all his children, bycause he begate him in his (c) old age: and he made him a coate of many "colours.

4 And when his brethren sawe that theyr father loued hym moꝛe than all his brethren, (d) they hated him, and coulde not speake peaceably vnto him.

b. These are rehearsed for the affinitie of Esau with the: and that it was God that gaue Esaus posteritie victorie ouer so stout people.

D

Mans vanitie cã not be content with gods distinctiõ of beastes, but inuenteth prodigious generations.

E

The wicked soone come to great dignitie, but sodenly it falleth away, as here in Esaus sonnes.

C

Esai.34.

Or, of the south country.

F

l. In this countrey, the children did not succeede their fathers in the kingdome

"or, of Rehoboth builded vpõ the riuer.

m. These two men as appeareth by theyr names, were of great fauour among the Edomites.

n. Some think that these dukes succeeded after the kinges.

a. The actes that were done in the familie of Iacob.

b. Eyther of other mẽ touching them: or of the against theyr father and Ioseph.

c. He was the 91. yeeres olde when Ioseph was borne.

"Peeces.

d. Malicious men gather of euery thyng, matter of hate and mischiefe.

e. The dreams that came frō God, had singular notes whereby they were discerned from other.

5 Moreouer, when Ioseph (e) had dreamed a dreame, he tolde it his brethren, which hated him yet the more.

6 And he sayd vnto thē, Heare, I pray you, this (f) dreame which I haue dreamed.

f. Moses would shewe how none of these things came by chaunce.

7 Beholde, we were bindyng sheaues in the field: and loe, my sheafe arose and stood vpright, and beholde, your sheaues stoode rounde about, and made obeysaunce to my sheafe.

8 To whom his brethren sayd, Shalt thou be a king in deede ouer vs? or shalt thou in deede haue dominion ouer vs? (g) And they hated him yet the more, bycause of his dreames, and of his wordes.

g. Gods graces to the godly, are an occasion that the wicked hate them.

9 And he dreamed yet another dreame, and tolde it his brethren, saying, Beholde, I haue had one dreame more, and behold, the sonne and the moone, and .xj. starres made obeysaunce to me.

10 And when he had tolde it to his father and his brethren, his father rebuked hym, and sayde vnto him, What is this dreame that thou hast dreamed? Shall (h) I, and thy mother, & thy brethren in deede come to bowe to thee?

h. By the chief of the familie, the whole is meant. Not that euery one should do thus: for his mother was dead.

11 And his brethren enuied him: but his father noted the saying.

12 His brethren also went to keepe his fathers cattell in Sichem.

i. The godly care of a householder for his men & beasts.

13 And (i) Israel sayde vnto Ioseph, Do not thy brethren keepe in Sichem, Come, and I will sende thee to them.

¶ 14 He aunsweared, Here am I. And he sayd vnto him, Goe (I praye thee) see whether it be well with thy brethren and the cattell, and bryng me worde agayne. And so he sent him out of the vale of Hebron, and he came to Sichem.

15 And a certayne man found hym, and behold he was wandring out of his way in the fielde, and the man asked him, What seekest thou?

k. Many seke brethren, and finde enimies.

16 He aunswered, I seeke my (k) brethren, tell me I pray thee, where they keepe (cattell.)

17 And the man sayde, They are departed hence: for I haue heard thē say, Let vs goe vnto Dothan. Thus went Ioseph after his brethren, and found them in Dothan.

18 And when they sawe him a farre of, before he came at them, they toke counsel agaynst him (l) for to slay him.

l. Enuie and malice hauing occasion, will end in slaughter.

19 For one sayde to another, Beholde, this "notable dreamer commeth.

"Maister of dreames.

20 Come now therfore, and let vs slay him, and (m) cast him into some pit, and we will say some noughtie beaste hath deuoured hym: and we shall see what will come of his dreames.

m. Sinne may be hid frō the eyes of mā: but not of God.

21 When (n) Ruben heard that, he rid hym out of theyr handes, and sayde, Let vs not "kill him.

22 And Ruben sayde moreouer vnto them, Shed no bloud, (but) cast him into this pit that is in the wildernesse, and lay no hande vpon hym, (this he sayde) namely, that he might rid him out of their handes, and deliuer him to his father agayne.

23 And when Ioseph was come vnto his brethren, they stript him out of his coate, his partie coloured coate that was vpon him.

24 And they toke him, and (o) cast him into an emptie pyt, wherein was no water.

25 And they sate (p) thē downe to eate bread, and as they lifte vp theyr eyes, and loked aboute, behold there came a cōpanie of Ismaelites frō Gilead, & their Cāmelles laden with spicerie, Bawme, and Myrrhe, & were goyng downe to carie it to Egipt.

26 And Iuda sayd vnto his brethren, What (q) auayleth it, if we slay our brother, and keepe his bloud secrete?

27 Come on, and let vs sell him to the Ismaelites, and lette not our handes be vpon him: for he is our brother, and our flesh. And his brethren were content.

28 Then as the (r) Midianites marchaunt men passed by, they drewe and lift Ioseph out of the pit, and solde hym vnto the Ismaelites for twentie pieces of siluer. And they brought Ioseph into Egypt.

29 Then Ruben came agayne vnto the pit, and beholde, Ioseph (was) not in the pit: then he rent his clothes,

30 And went againe vnto his brethren, saying, The ladde is not (yonder) wo is me, whyther shall I goe?

31 And they toke Iosephes coate, and killed a kyd, and dipped the coate in the bloud.

32 And they sent that partie coloured coate, and caused it to be brought vnto their father, and sayde, (s) This haue we found, see whether it be thy sonnes coate, or no.

33 And he knewe it, saying, It is my sonnes coate, a naughtie beast hath deuoured him, Ioseph is without doubt rent in pieces.

34 And Iacob (t) rent his clothes, and put sackcloth aboute his loynes, and mourned for his sonne a long season.

35 But all (v) his sonnes, and all his daughters, rose vp to comforte him: neuertheless (x) he woulde not be comforted, but sayd, I wyll goe downe into the graue vnto my sonne, mourning: and thus his father wept for him.

36 And the Midianites sold hym in Egypt vnto Putipher, chiefe officer of Pharao, and his "chiefe steward.

1. The

The.xxxviij. Chapter.

1. The mariage of Iudas. 3. Er. 4. Onan. 5. Selah. Er taketh Thamar to wyfe. 7. Er dyeth. 10. Onan the enuious is smitten of God. 11. Thamar the widowe abideth with hir father. 12. Iudas, his wyfe beyng dead, goeth out to sheare sheepe. 15. The incest of Iudas with Thamar his daughter in lawe. 24. Iudas cõmaunded his daughter in lawe, beyng accused of whoredome, to be brent, and afterwards acknowledgeth the faulte. 27. Thamar bryngeth foorth two twinnes. 29. Phares. 36. Zarah.

1 ABout that time "Judas went down from his brethren, and gate him to a man called Hirah, of Adulam.

2 And there he sawe (a) the daughter of a man called Suah, a Chanaanite: and he toke hyr and went in vnto hir.

3 And she cõceiued, and bare a sonne, and called his name Er.

4 And she conceyued agayne, and bare a sonne, and called hym Onan.

5 And she conceyued againe, and bare yet a sonne, whom she called Selah: and he was at (b) Chezib when she bare him.

6 And Judas (c) gaue Er his firste borne sonne a wife, whose name was Thamar.

7 And Er Judas firste borne sonne, was wicked in the sight of the Lorde, and the Lorde slue him.

8 And Judas said vnto Onan, Go in vnto thy brothers wife, & "marrie hir, ẏ thou mayest stirre vp seede vnto thy brother.

9 And when Onan perceiued that the seed should not be his, therefore when he went in to his brothers wife, he spilled it on the ground, ⁊ gaue not seede vnto his brother.

10 And the thyng whiche he did, displeased the Lorde: wherefore he slue him also.

11 Then sayde Judas vnto Thamar his daughter in law, (d) Remayne a widowe at thy fathers house, till Selah my sonne be growen. (For he sayd, (e) Least peraduenture he die also as his brethren dyd.) And Thamar went and dwelt in hyr fathers house.

12 And in processe of time, the daughter of Suah, Judas wyfe, dyed. Then Judas when he had left mournyng, went vnto his sheepe shearers to Thimnath, he and his friende Hirah of Adulam.

13 And one told Thamar, saying, Behold, thy father in lawe goeth vp to Thimnath to sheare his sheepe.

14 And she put hir widowes garments off from hyr, and couered hyr with a vayle, and disguised hir selfe, and sate hyr downe in "an open place, whiche is by the way side to Thimnath, for (f) because that she sawe Selah was growen, and she was not giuen vnto him to wife.

15 When Judas saw hir, he thought it had bene an harlot, bicause she had couered hir face.

16 And he turned to hir vnto the way, and sayde, Come, I pray thee, let me lye with thee. (For he (g) knewe not that it was his daughter in lawe.) And she aunsweared, What wilt thou gyue me for to lie with thee?

17 Then sayde he, I will sende thee a kidde from the flocke. She sayde, Then giue me a pledge till thou sende it.

18 He said, What pledge shal I giue thee? She sayd, Thy signet, thy (h) bracelet, and thy staffe that is in thine hande. And (i) he gaue it hyr, and lay by hyr: and she was with childe by him.

19 And she gate hyr vp, and went and put hyr vayle from hyr, and put on hyr widowes rayment.

20 And Judas sent the kid by his (k) friend Adulam, for to receiue his pledge agayne from the womans hande: but he founde hir not.

21 Then asked he the mẽ of the same place saying, Where is the (l) harlot that sate openly by the wayes side? They aunswered, There is no harlot here.

22 He came therfore to Judas agayne, and sayde vnto hym, I can not finde hyr: and also the men of the place sayde that there was no harlot there.

23 And Judas sayde, Let hir take it to hir, (m) least we be shamed: beholde, I sent the kyd, and thou hast not founde hyr.

24 And it came to passe, after three monethes one told Judas, saying, Thamar thy daughter in lawe hath played the harlot, and with playing the harlot is become great with child. And Judas sayd, Bring hyr forth, that she may be (n) brent.

25 And when they brought hyr forth, she sent to hyr father in lawe, saying, By the man vnto whome these things (perteyne) I am with childe: And said also, Loke, I pray thee, whose are these, this seale, ⁊ this bracelet, and this staffe.

26 And Judas acknowledged thẽ, ⁊ sayd, (o) She hath bene more righteous than I, bycause I gaue hyr not Selah my sonne. And he lay with hyr no more.

27 But when the time was come that she should be deliuered, behold there was two twinnes in hir wombe.

28 And

a. The cursed ende sheweth that this mariage pleased not God.

b. A towne in Palestina.

c. The fathers authoritie in the mariage of his sonne.

d. The worde signifieth to marrie the wife of his brother dead without children.

e. Dissimulation to keepe his credite and honestie amõg men is not allowed.

f. The father weyeth the fault where it was not.

g. His widdowhead cannot excuse this horrible crime

h. Some thinke the word to signifie a coueryng of the head.

i. Thus the adulterers blindly spoyle themselues of that they haue.

k. This is not true friendship, to be a minister of mischiefe.

l. The Hebrue worde signifieth, sanctified, or prepared (For that such a one is nothing lesse thã holy) or ready for all men.

m. He careth more for his outward fame, than that he displeased god: or lost his goodes.

n. This was the punishmẽt for adulterie in that countrey then.

o. He is remisse in the punishment towarde him selfe: though he acknowledge his fault and no man now calleth for punishment.

28 And when she trauayled, (p) the (one) put out his hand, and the midwyfe toke and bounde a redde (threede) about it, saying, This is come out first.

29 And he plucked his hand backe againe, and behold, his brother came out. And she sayd, Wherfore hast thou rent a rent vpon thee? and called his name Phares.

30 Afterwarde came out his brother, that had the red threede aboute his hande: and his name was called Zarah.

p. Of incestuous abuse commeth monstruous birthes

The.xxxix. Chapter.

1. Ioseph is solde to Putiphar. 2. God is with Ioseph. 5. God blesseth Putiphar for Iosephes sake. 8. Ioseph denieth whoredome vnto his Lady his mistresse. 14. Ioseph accused of whoredome of his Lady, is imprisoned. 21. God taketh cōpasion vpon Ioseph.

1 IOseph was brought vnto Egipt, and Putiphar, a Lorde of Pharaos, and his chiefe stewarde, an Egyptian, bought him of the Ismaelites, whiche had brought him thither.

2 And God was with Ioseph, and he became a (a) luckie man, continuyng in the house of his mayster the Egyptian.

3 And his maister sawe that (b) God was with him, and that God made all that he did to prosper in his hande.

4 And Ioseph found grace in his maisters sight, and serued him: And he made him ouerseer of his house, and put all that he had in his hande.

5 And it came to passe, from the tyme that he had made him ouerseer of his house, and ouer all that he had, the (c) Lorde blessed the Egyptians house for Iosephes sake: and the blessyng of the Lord was vpon all that he had in the house, and in the fielde.

6 And therfore he left al that he had in Iosephes hande: and (d) he knewe nothing with him, saue onely the bread whiche he did eate. And Ioseph was a (e) goodly person, and a well fauoured.

7 And after this, his maysters wife cast hir eyes vpon Ioseph, and sayde, (Come) lye with me.

8 But he refused, & sayd vnto his maysters wife, (f) Beholde, my maister woteth not what he hath in the house with me, and hath committed al that he hath to my hande.

9 There is no man greater in ỹ house than I, neither hath he kept any thing from me but onely thee, bycause thou arte his wyfe: howe then can I do euen this so (g) great a wickednesse, and sinne agaynst (h) God?

10 And after this maner spake she to Ioseph day by day: but he hearkened not vnto hir, to sleepe (i) neare hir, or to be in hyr companie.

11 And on a certayne conuenient day, Ioseph entred into the house to do his businesse, and there was none of the housholde by, in the house.

12 Then she caught him by the garment, saying, Lie with me. And he (k) left his garment in hir hande, and fledde, and gote him out.

13 And when she sawe that he had left his garment in hyr hande, and was fledde out:

14 (l) She called vnto the men of hyr house, and told them, saying, See, he hath brought in an Hebrue vnto vs, to do vs shame, for he came in to me to haue lien with me, and I began to crie with a loude voyce:

15 And when he hearde that I lifte vp my voyce and cried, he left his garment with me, and fledde away, and gote him out.

16 And she layde vp his garment by hyr, vntill hyr Lorde came home.

17 And she told him with these wordes, saying, This Hebrue seruaunt whiche thou haste brought vnto vs, came vnto me to do me shame.

18 But as sone as I lift vp my voyce and cried, he left his garment with me, and fled out.

19 When his maister (m) hearde the wordes of his wyfe, whiche she tolde him, saying, After this maner did thy seruaunt to me: he waxed wroth.

20 And Iosephs maister (n) toke him, and put hym in prysone, euen into the place where the kynges prysoners lay bounde: & there continued he in (o) prysone.

21 But the Lorde was with Ioseph, and shewed him (p) mercy, and gote him fauour in the sight of the Lord of the prysone.

22 And the (q) keeper of the prysone committed to Iosephs hande all the prysoners that were in the prysone house, and whatsoeuer was done there, that did he.

23 And the keeper of the prysone loked vnto nothing that was vnder his hande, seeing that the Lorde was with hym: For what so euer he did, the Lorde made it to prosper.

a. Men are neuer lucky in deede, but whē God is with them. For the felicitie of the wicked is cursed.
b. Yet he woulde not yeelde himself to serue that God.
c. So happy a thing it is to receyue the elect of God.
d. That is, he tooke no accompt of him, but made merry.
e. The deuill of Gods giftes wil make snares, eyther to ouercome men or to vexe thē.
f. The more benefite the godly receiue, the lesse will they vse deceit
g. Adulterie and vnthankfulnesse, two great sinnes before God.
h. The feare of God is of great force to ouercome this temptation.

The.xl. Chapter.

1. Ioseph ministreth vnto the Butler & Baker of Pharao. 5. They see dreames. 9. The Butlers dreame, the whiche Ioseph interpreteth. 16. He expoundeth also the dreame of the Baker. 20. The feast of Pharao on his byrth day. 22. The Butler vnthankful.

1 And

1 AND it came to passe after these "things, that (a) the Butler of the king of Egypt, and his Baker, had offended theyr Lord the king of Egypt.

2 And Pharao was angry against hys two officers, against the chiefe Butler, and the chiefe Baker,

3 And put them in ward in his chiefe Stewards house, euen in the prison and place where Ioseph was bounde.

4 And the (b) chiefe Steward gaue Ioseph a charge with them, and he serued them, and they continued a season in warde.

5 And they dreamed eyther of them in one nyghte, both the Butler and the Baker of the king of Egypt, which were bounde in the prison house, eyther of them his dreame, and eache mans dreame of a sundry interpretation.

6 When Ioseph came in vnto them in the morning, and (c) lowked vpon them, behold, they were sadde.

7 And he asked Pharaos chiefe officers that were with him in his maisters ward, saying, Wherefore looke ye so sadly to day?

8 They aunswered him, We haue dreamed a dreame, and haue no man to declare it. And Ioseph sayde vnto them, Do not (d) interpretings belong to God? Tell me, I pray you.

9 And the chiefe Butler tolde his dreame to Ioseph, and sayd vnto him, In my dreame, me thought there stode a vine before me.

10 And in the vine (were) three braunches, and it was as though it budded, and hir blossoms shotte forthe, and the clusters thereof brought forth rype grapes.

11 And I had Pharaos cup in my hand, and toke of the grapes, and pressed them in Pharaos cup, and deliuered Pharaos (e) cup into his hande.

12 And Ioseph sayde vnto him, This is the interpretation of it. The three braunches, (f) are three dayes.

13 For within three dayes shall Pharao "lift (g) vp thyne head, & restore thee into thine office agayne, and thou shalt deliuer Pharaos cup into his hand after the old maner, when thou wast his Butler.

14 But (h) thinke on me when thou arte in good case, and shewe mercy (I pray thee) vnto me, and make mention of me to Pharao, and bring me out of this house:

15 For I was priuily by stelth taken away out of the land of the Hebrues, and here also haue I done nothing at all wherefore they should haue put me into this dungeon.

16 When the chiefe Baker sawe that the interpretation was (i) good, he sayd vnto Ioseph, Me thought also in my dreame, that I had three "white wycker baskets on my head.

17 And in the vppermost basket there was of all manner bake meates for Pharao, and the birdes did eate them out of the basket, that was vpon my head.

18 And (k) Ioseph aunswered and said, This is the interpretation thereof. The three baskets, are three dayes: For within three dayes shal Pharao take thy head from thee, and shall hang thee on a tree, and the birdes shall eate thy flesh from off thee.

19 And it came to passe the third day, which was Pharaos byrth day, that he made a feast vnto all his seruauntes: and he "lifted vp the head of the chiefe Butler, and of the chiefe Baker among his seruauntes:

20 And restored the chiefe Butler vnto hys Butlership againe, which also reached the cup into Pharaos hande.

21 But he hanged the chiefe Baker, euen as Ioseph (l) had interpreted vnto him.

22 Neyther did ỳ chiefe Butler (m) remember Ioseph, but (n) forgate him.

" or, full of holes.

k. Teachers must speake as God hath reuealed, both sowr & sweete thigs, and that boldly.

" or, reckoned.

l. Thus Ioseph was proued a true prophet of God, as it is. Iere. 28.

m. Vnthankfulnesse in a courtier.

n. God woulde haue his delyuerie to be knowen to be his gifte.

The. xli. Chapter.

2 The dreame of Pharao of seauen kyne. 5. Another dreame of eares of corne. 9. The Butler mentioneth Ioseph before Pharao. 14. Ioseph beeing deliuered out of Prison, declareth Pharao his dreames, foretelling abundaunce of famine. 39. Ioseph is made gouernour ouer the victualles. 45. Ioseph taketh a wife. 48. Ioseph gathereth the grain of the yeeres of plenteousnesse. 50. The sonnes of Ioseph. 51. Manasses. 52. Ephraim. 54. Famine through the whole worlde.

1 AND after (a) two yeeres Pharao dreamed, and beholde, he thought that he stode by a riuers syde,

2 And ther came out of the riuer seuen goodly kyne, and fatte fleshed, and fedde in a medowe.

3 And seuen other kine came vp after them out of the riuer, euill fauoured, and leane fleshed, and stode by the other kine vppon the brynke of the riuer.

4 And the euill fauoured and leane fleashed kyne, did eate vp the seauen well fauoured and fat kyne: and Pharao awoke.

5 And he slept againe, and (b) dreamed the second tyme: and beholde, seuen eares of corne grewe vppon one stalke, ranke and goodly.

6 And agayne, seuen thinne eares, blasted with the east winde, sprang vp after them.

7 And the seuen thinne eares deuoured the

a. Ioseph hoped wel to haue bin sooner deliuered: but God will haue no time prescribed.

b. Though the spirituall doctrine of life, be the proper tresure of the Churche: yet some teaching there is common to the vngodly.

ſeuen ranke and full eares. And Pharao awaked: and ſee (it was) a dreame.

8 And when the morning came, his ſpirite was troubled, and he ſent and called for all the ſothſayers of Egypte, and all the wiſe men thereof: and Pharao tolde them hys dreame, but there was (c) none of them that could interprete it vnto Pharao.

c. He was worthy to be ignorant, who knowing hys dreame to be of God, ſought ſo vayn ſcholemaiſters.

9 Then ſpake the chiefe Butler vnto Pharao, ſaying, I doe remember my faultes this day:

10 Pharao being angry with his ſeruaunts, put in ward in the chiefe Stewards houſe, both me, and the chiefe Baker.

11 And we dreamed both of vs in one night, and eache mans dreame of a ſundry interpretation.

12 And there was with vs (d) a young man, an Hebrue borne, ſeruaunt vnto the chiefe Steward: to whome when we told them, he declared our dreames to vs, according to eyther of our dreames.

d. This had bin thankeworthy, if it had not bin for feare another ſhould haue told it.

13 And as he declared them to vs, euen ſo it came to paſſe: For he reſtored me to mine office agayne, and hanged him.

14 Pharao (e) ſent therefore, and called Joſeph: and they brought him haſtily out of the dungeon. And he ſhaued himſelfe, & chaunged his rayment, and came vnto Pharao.

e. Whom men contemne in proſperitie, him they are glad to heare in aduerſitie.

¶

15 And Pharao ſayde vnto Joſeph, I haue dreamed a dreame, and no man can interprete it: and I haue heard ſay of thee, that as ſoone as thou heareſt a dreame, thou canſt interprete it.

16 Joſeph anſwered Pharao, ſaying, " Not I, (f) but God ſhall giue Pharao an aunſwer of peace.

" or, without me.
f. He giueth all the glory to God, yet denyeth not his miniſterie.

17 And Pharao ſayde vnto Joſeph, In my dreame me thought I ſtood by a riuers ſide,

18 And there came out of the riuer ſeuen fat fleſhed and well fauoured kyne, and fed in a medowe.

19 And then ſeuen other kyne came out after them, poore, and very yl fauoured, and leane fleſhed, ſuch as I neuer ſawe in all the land of Egypt, they were ſo " yl fauoured.

" or, ſo leane.

20 And the ſeuen leane & yll fauoured kine, did eate vp the firſt ſeuen fat kyne:

21 And when they had " eaten them vp, a man coulde not perceyue that they had eaten them, but they were ſtill yl fauoured as they were at the beginning: and I awoke.

D

" Come into the inwarde part of them.

22 And I ſawe agayne in my dreame, and behold, ſeuen eares ſprang out of one ſtalke, full and fayre.

23 And beholde, ſeuen eares againe " withered, thinne, and blaſted with the eaſt wind, ſprang vp after them.

" or, ſmall.

24 And the thinne eares deuoured the ſeuen good eares: and I haue told the ſothſayers, but there was no man that could tell what it meaneth.

25 And Joſeph aunſwered Pharao, (both) Pharaos dreames are (g) one. God hathe ſhewed Pharao, what (h) he is about to do.

g. In ſubſtaunce. h. God ſo ſeeth things to come, that he doth not ſee them otherwiſe then they are.

26 The ſeuen good kyne, are ſeuen yeeres, and the ſeuen good eares, are ſeuen yeeres alſo: and it is but one dreame.

27 Likewiſe the ſeuen thinne and euill fauoured kine that came vp after them, are ſeuen yeeres, and the ſeuen emptie and blaſted eares with the eaſt winde, ſhall be ſeauen yeres of famine.

28 This worde whiche I haue ſayde vnto Pharao, is it that (i) God is about to doe, and ſheweth it vnto Pharao.

i. Leſt the Pharaos ſhould thinke as if he were true as thing: or by idols: eſtie. God is That is behold ſublig the wo nie. not a k. God ciſull uen in niſhme

29 Behold, there come ſeuen yeeres of great plenteouſneſſe throughout all the lande of Egypt.

30 And agayne there ſhall ariſe after them ſeuen yeeres (k) of famine, and all the plenteouſneſſe ſhall be forgotten in the lande of Egypt: and the famine ſhall conſume the lande.

31 Neyther ſhall the plenteouſneſſe be knowen in the lande, by reaſon of that famine that (ſhall come) after, for it ſhall be exceeding great.

32 And as concerning that the dreame was doubled vnto Pharao the ſeconde time: beholde, the thing is certaynely prepared of God, & God wil (l) ſhortly bring it to paſſe.

33 Now therefore (m) let Pharao prouide for a man of vnderſtanding, and wiſedom, and ſet him ouer the land of Egypt.

34 And lette Pharao doe this alſo, that he make " officers ouer the lande, and take vp the fifth part of the inheritance in the lande of Egypt in the ſeuen plenteous yeres.

35 And (n) let them gather all the foode of theſe good yeeres that come: and laye vppe corne vnder the hande of Pharao, and lette them keepe foode in the cities.

36 And ſo ſhall that foode be for ſtore in the lande againſt the ſeuen yeeres of famine, which ſhal come in the land of Egypt, that the land ſhal not periſh through famine.

37 And the ſaying ſeemed good in the eyes of Pharao, & in the eyes of all his ſeruaunts.

38 Then ſaid Pharao vnto his ſeruauntes, May there be founde a man ſuch as this is, (o) in whome the ſpirite of God is?

39 And Pharao ſayde vnto Joſeph, Foraſmuch as (p) God hath ſhewed thee all thys, there is no man of vnderſtanding or of wiſedome like vnto thee.

40 Thou therefore ſhalt be ouer my houſe, and according to thy worde ſhal all my peo-

pie

ple be "ruled: only in the (kings) seate wil I be aboue thee.

41 And Pharao said again vnto Ioseph, Behold, I haue set thee ouer ỹ land of Egypt.

42 And Pharao toke off his (q) ring from his hand, and put it vppon Iosephs hande: and arayed him in cloth of raynes, and put a golden chayne about his necke,

43 And set him vppon the best "charret he had saue one: and they cryed before him, (r) Tender father: and made him ruler ouer all the land of Egypt.

44 And moreouer Pharao sayd vnto Ioseph, (s) I am Pharao, and without thee shall no man (t) lift vp his hande or foote in all the land of Egypt.

45 And Pharao called Iosephes name "Zaphnath Paaneath, and he gaue him to (v) wife Asnath the daughter of Potiperah "priest of On. Then went Ioseph ouer the land of Egypt.

46 (And he was (x) thirtie yeeres olde when he stode before Pharao king of Egypte) And Ioseph departing from the presence of Pharao, (y) went throughout all the lande of Egypt.

47 And in the seuen plenteous yeres, ỹ earth brought forth great store for to lay vp.

48 And he gathered vp all the fode of the seuen plenteous yeeres whiche were in the lande of Egypt, and layd vp the fode in the cities: the fode of the fields that grew roũd about euery citie, laide he vp in the same.

49 And Ioseph (z) layde vp corne in store like vnto the sande of the sea, in multitude out of measure, vntill he left numbring: for it was without number.

50 And vnto Ioseph wer borne two sonnes before the yeeres of famine came: which (aa) Asnath the daughter of Potiperah priest of On, bare vnto him.

51 And Ioseph called the name of the fyrste sonne "Manasse: for God (sayde he) hath made me forget all my labor, & all my fathers house old.

52 The name of the seconde called he "Ephraim, for (bb) God (sayd he) hath caused me to be fruitefull in the land of my trouble.

53 And when the seuen yeeres of plenteousnesse that was in the lande of Egypte, were ended.

54 Then came the seuen yeres of dearth, according as Ioseph had sayde, and the dearth was in all lands: but in all the lande of Egypt, was there yet fode.

55 And when the lande of Egypt also began to hunger, the people cryed to (cc) Pharao for bread. And Pharao sayd vnto al the Egyptians, Goe vnto Ioseph: and what he sayth to you, that doe.

56 And the dearth was throughout all the lande: and Ioseph opened all the Barnes wherein was corne, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreyes came into Egypt to Ioseph, to buye (corne,) bycause that the famine was so sore in all landes.

The.xlij. Chapter.

1 Iacob sendeth his sonnes into Egypt to buy foode. 7. Ioseph knew his brethren. 9. They are tempted of hym. 17. They be thrust into prison. 24. Ioseph weepeth. Simeon is committed to warde. 29. They returne to theyr father, to fetche Beniamin. 35. They fynde money in the mouth of their sackes. 38. Iacob will not deliuer Beniamin.

1 AND Iacob seing that ther was "corne in Egypt, sayd vnto his sonnes, Why gape ye one vpon an other?

2 And he sayd, Behold, I haue hearde that there is corne in Egypt, get you downe thither, and buye vs corne from thence, that we may liue, and not dye.

3 So went Iosephes ten brethren downe to buye corne in Egypt.

4 But Beniamin Iosephs brother, woulde not Iacob send with his other brethren: for he sayd, Lest peraduenture destructiõ come vpon him.

5 And the sonnes of Israel came to buye corne among other that came: for there was dearth in the land of Chanaan,

6 And Ioseph was (a) gouernour in ỹ land, & sold to al ỹ people of ỹ lãd. And Iosephs brethren came & (b) bowed themselues with their faces down to the ground before him.

7 When Ioseph saw his brethren, he knewe thẽ, and made him (c) selfe strange vnto thẽ, and spake (d) roughly vnto them, saying, Whence come ye? They aunswered, Out of the land of Chanaan to buye victual.

8 And Ioseph knewe his brethren, but they knew not him.

9 And Ioseph remẽbred his dreames which he dreamed of them, and sayde vnto them. Ye are (e) spyes, and to see "where the land is weake, is your comming.

10 And they sayd vnto him, Nay my Lord, but to buye victual thy seruaunts are come.

11 We are al one mans sonnes, and "meane truely, and thy seruaunts are no spyes.

12 And he sayd vnto them againe, Nay, but (f) euen to see where the lande is weake, is your comming.

13 And they sayde, We thy seruauntes are twelue brethren, the sonnes of one man in the

A
"Breaking.

B
a. Moses ioyneth together Iosephs honour, and his fidelitie in doing his duetie.
b. Men not knowing, fulfill the prophecies of God Gene. 37.
c. This dissimulation we must not take for an example
d. Not of anger, nor of mind to reuenge: but for their trial and repentance.
e. The Egyptians commõly called the Philistines: theeues: for they lyued much by spoyle and war
"The secrets of the lande.
"Are true.
f. Great men thinke it sufficiẽt for them to affirme a thing without adding any reason.

The prince shoulde be as a common nurse of his people.

the land of Chanaan, and behold, the yongest is this daye with our father, and one, no man woteth where he is.

14 And Joseph sayd vnto them, (g) That is it that I speake vnto you, when I sayde, Ye are spies.

15 Hereby yee shall be proued: (by) the lyfe (h) of Pharao ye shall not goe hence, except your youngest brother come hyther.

16 Sende out one of you, whiche maye fet your brother, and ye shall be kept in prison, that your wordes maye be proued whether there be any truthe in you: or else (by) the (i) lyfe of Pharao, ye are but spyes.

17 And he putte them altogether in warde three dayes.

18 And Joseph sayde vnto them the thirde day, This do, and liue, (for) I (k) feare god.

19 If ye be true men, let one of your brethrē be bound in the house of your prison: and goe ye, cary corne, to put away the famine from your housholde.

20 But bring youre youngest brother vnto me, and so shall your wordes be tryed true, and ye shall not dye: and they did so.

21 And one sayd to another, We haue verely (l) sinned against our brother, in that we sawe the anguishe of hys soule, when he besought vs, and wee woulde not heare hym: and therefore is this (m) trouble come vpon vs.

22 And Ruben aunswered them, saying, Sayde I not vnto you, that you shoulde not sinne against the lad, and ye would not heare? and see, now his bloud is required.

23 They were not aware that Joseph vnderstode them: for he spake vnto them by an interpreter.

24 And he turned from them, and wepte: and turned to them agayne, and communed with them, and toke out Simeon from amongst them, and (n) bound him before their eyes.

25 And Joseph commaunded to fyll theyr sackes with corne, and to put euery mans money in his sacke, and to gyue them victual to spende by the way: and thus did he vnto them.

26 And they laded theyr Asses with the corne, and departed thence.

27 And as one of them opened his sacke, for to gyue his Asse prouender in the (o) Inne, he espied his money, for it was in his sacks mouth.

28 And he sayde vnto his brethren, My money is restored me againe, for loe, it is euen in my sacke, and their harte "fayled them, and they were astonyed, and sayde one to another, Why hath (p) God dealte thus with vs?

29 And they came vnto Jacob their father, vnto the land of Chanaan, and told him all that befell vnto them, saying,

30 The man, euen the Lorde of the lande, spake roughly vnto vs, & toke vs for spyes of the countrey.

31 And (q) we sayde vnto him, We meane truely, we neuer were spyes.

32 We be twelue brethren, sonnes of our father: one is away, and the youngest is thys day with our father in the lande of Chanaan.

33 And the Lorde of the countrey sayde agayne vnto vs, Hereby shall I know, that ye meane truely: leaue one of your brethrē here with me, and take (foode) to put away the famine from youre housholds, and get you away,

34 And bring youre youngest brother vnto me, that I maye knowe that you are no spyes, but meane truely: so will I deliuer you your brother, and yee shall occupie in the lande.

35 And as they emptied their sackes, behold, euery mans bundell of money was in hys sacke: And when bothe they and their (r) father sawe the bundels of money, they were afrayde.

36 And Jacob their father sayde vnto them, (s) Ye haue robbed me of my children, Joseph is away, and Simeon is away, and yee will take Beniamin away: all these things are against me.

37 Ruben sayd vnto his father, (t) Slay my two sonnes, if I bring him not to thee againe: deliuer him to my hand, and I wil bring him to thee agayne.

38 And he sayde, My sonne shall (v) not goe downe with you, for his brother is dead, and hee is left alone: if destruction come vpon him by the way, which ye goe, ye shal bring my gray head with sorowe vnto the graue.

The.xliij. Chapter.

1. The brethren of Ioseph are sent backe with Beniamin, and giftes. 6. The troubles of Iacob. 16. Ioseph commaundeth a banket to be made ready for his brethren in his house. 23. Simeon is brought out of prison. 24. The feete of Iosephs brethren be washed. 30. Ioseph weepeth. 32. His brethren do eate with him. It is vnlawfull for the Egyptians to eate with the Hebrues.

1 AND the dearth was great in the lande.

2 And it came to passe (a) when they had eaten vp the corne whiche they had brought out

C g. Bycause of the absence of two of the brethren, it was suspitious.

h. It was harde in so corrupt a court & countrey, to be altogether vndefiled.

i. Custome maketh small faultes not to be thoughte vpon.

k. The feare of God is the beginning of a faythfull and sincere dealing

D i. Affliction brought them to the conscience of their sinne, done. 13. yeres before.

m. Synne is the cause of affliction.

n. This was not of malice, but bycause he would be surely certified of the state of hys fathers house, & of Beniamin

o. The Hebrue word signifieth a place where one abideth all night.

E "went forth.

p. He that hath conscience of sinne, seeth that affliction commeth from God.

out of the land of Egipt, their father sayde vnto them, Goe againe (and) buye vs a litle fode.

3 Juda aunswered him, and sayde, The man did solemnly protest vnto vs, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilte sende our brother with vs, we will goe downe and buye thee fode.

5 But if thou wilte not sende him, we will not goe downe: for the man sayde vnto vs, (b) Ye shall not see my face, excepte youre brother be with you.

6 And Israell sayde, Wherefore dealt ye so cruelly with (c) me, as to tell the man that ye had yet a brother?

7 They aunswered, The manne asked vs straytely "of our (state) and of oure kinred, saying, Is youre father yet aliue? haue yee (not another) brother? And we tolde hym accoyding to the "tenour of these wordes: Coulde we by anye meane knowe, that he woulde saye, Bring youre brother downe with you?

8 Then sayde Juda vnto Israel his father, Send the lad with me, that we maye aryse and goe, and that wee may lyue & not dye, yea both we and thou, & also our "meiny.

9 (d) I will be suretie for him, of my handes shalt thou require him: if I bring him not to thee againe, and set him before thyne eyes, then let me beare the blame for euer.

10 Truely except we had made this tarrying, by this we had returned the seconde time.

11 And their father Israel said vnto them, Yf it must needes be so, nowe then do thus: Take of the "best fruites of the lande in your vesselles, and bring the man (e) a present, a curtsie of baulme, and a curtsie of hony, spices, and myrre, nuttes, and almonds.

12 And take double (f) money in your handes, and the money that was brought againe in your sackes, take it againe with you, peraduenture it was some ouersight.

13 Take also your brother with you, and arise and goe againe vnto the man.

14 And (g) God almighty giue you mercy in the sight of the man, that he may deliuer you your other brother, and (this) Beniamin: and thus I am as one that is quite robbed of his children.

15 Thus toke they the present, and twice so muche more money in their hande, with Beniamin, and rose vp, and went downe to Egypt, and stode before Joseph.

16 When Joseph saw Beniamin with the, hee sayde to the Ruler of his house, Bring these men home, and slay, and make ready: for these men shall "dyne with me at nowne.

17 And the man dyd as Joseph bade, and brought them into Josephs house.

18 When the men were brought into Josephs house, (h) they were afrayde, and sayd: Because of the money that came in oure sackes mouthes at the firste tyme, are we brought in, that he maye "seeke occasion against vs, and violently lay hands vpon vs, to bring vs in bondage, and our Asses also.

19 Therefore came they to ỹ man that was the Ruler ouer Josephs house, and communed with him at the dore of his house,

20 And sayde, Oh syr, (i) we came downe hither at the first time to buye fode:

21 And as we came to an Inne, we opened our sackes, and beholde, euery mans money was in the mouth of his sacke, (euen) oure money in ful weight, and we haue brought it agayne in our handes.

22 And other money haue we broughte also in our hands to buye fode: but we can not tell who put our money in our sackes.

23 And he sayde, Peace be vnto you, feare not: your (k) God, and the God of your father, hathe gyuen you that treasure in youre sackes: I had your money. And he brought Simeon out to them.

24 And the man ledde them into Josephes house, and gaue them water to wash theyr feete, and gaue their asses prouender.

25 And they made redy their present, against Joseph came at nowne: for they heard (say) that they should eate bread there.

26 When Joseph came home, they brought the presente into the house to him, whiche was in their hands, and bowed themselues to the ground before him.

27 And he asked them of their "welfare, and sayde, Is your father, that olde man whiche ye told me of, in good healthe? and is he yet aliue?

28 They aunswered, Thy seruaunt our father is in good health, and is yet aliue. And they (l) bowing them selues, made their obeysaunce.

29 And he lifting vp his eyes, beheld hys brother Beniamin his mothers sonne, and sayd, Is this your yonger brother of whom ye spake vnto me? And he sayde, God be (m) mercifull vnto thee my sonne.

30 And Joseph made haste (for his "hart dyd melt vpon his brother) and sought (where) to weepe, and entred into his chamber, and wept there.

31 And he washed his face, and came out, and refrayned him selfe, and said, Set bread on the table.

32 And

" Eate.

h. An euill cõscience taketh al things suspitiously.

" Tomble or roll himselfe vpon vs.

i. They would shew themselues innocent before they be accused.

k. Ioseph instructed his owne family in the knowledge of God: though he could not reforme the whole Realm.

" Peace.

l. Thus they fulfill Josephs dreame which they mokt before.

m. He considering the troubles of his father, the sorowes of his mother, and his owne seruitude, about the time of Beniamins birth, spake thus.

" Bowelles.

n. Superstitiō, hath pride and outward clenlynesse folowing hir, with contempt of the truth.
o. The cause Moses sheweth in the. 46. Chapter.
" Man to his felowe.
p. The order of their sitting caused them to marueyle.
" Dronke.

32 And they prepared for him by him selfe, and for them by themselues, and for the Egyptians whiche did eate with him, by them selues, bycause the (n) Egyptians may not eate breade with the Hebrues, for that is an (o) abhomination to the Egyptians.
33 And they sate before him, the fyrst borne, according to his age, and the youngest, according to his youth: and "the men (p) marueyled among themselues.
34 And he sente rewardes vnto them from before hym selfe: but Beniamins parte was fyue tymes so muche as any of theirs: and they dronke, and were made "merrie with hym.

The. xliiij. Chapter.

1. Ioseph commaundeth his cup to be put in the sacke of Beniamin. 4. The cup is attached in the sacke of Beniamin. 13. Ioseph accuseth his brethren of theft. 18. The oration of Iudas vnto Ioseph.

A 1 AND he cōmanded ỳ ruler of his house, saying, Fil the mens sacks with fode, as much as they can carrie, and put euery mans money in his sackes mouth:
a. Simplicitie in dealing is commaunded to euery man: here such examples are not to be folowed, which were done vpon some singular motion of God.
2 And put (a) my cup, my siluer cuppe in the sackes mouth of the yongest, and his corne money also. And hee did according to the worde that Ioseph had sayd.
3 And in the morning, as sone as it was light, the men were let goe, they and theyr Asses.
4 And when they were out of the citie, and not yet farre away, Ioseph sayde vnto the ruler of his house: Up, and folow after the men, and when thou doest ouertake them, thou shalt say vnto them, Wherfore haue ye rewarded euill for good?
"In the whiche he prophecieth.
b. He went not to the coniurers for anye matter: but this is layd by dissimulation to increase the enuie.
B 5 Is not that the cup in the which my Lord drinketh? and "for the which he (b) consulteth with the Prophesiers? Ye haue euyll done, that ye haue done.
c. A good conscience maketh them bolde to excuse themselues.
6 And when he ouertoke them, he sayde the same wordes vnto them.
7 And they answered him, (c) Wherfore sayeth my Lorde suche wordes? God forbid that thy seruantes should doe so.
8 Beholde, the money which we founde in our sackes mouthes we brought again vnto thee out of the lande of Chanaan: how then shoulde wee steale out of thy Lordes house eyther siluer or golde?
d. Men should be discrete and wyse in defending their innocencie.
9 With whomsoeuer of thy seruantes it be founde, (d) let him die, and we also wyl be my lordes bondmen.
10 And he sayd, Now also let it be according vnto your wordes: he with whome it is founde, shall be my seruant, and ye shal be blameles.
11 And at once euery man toke downe his sacke to the grounde, and euery man opened his sacke.
12 And he (e) searched, and began at the eldest, and least at the youngest: and the cup was founde in Beniamins sacke.
13 Then they rent theyr cloathes, and laded euery man his Asse, and went agayn vnto the citie.
14 And Juda and his brethren came to Josephs house (for he (was) yet there) and they fell before him on the grounde.
15 And Joseph sayd vnto them, What deede is this, that ye haue done? Wote yee not that such a man as I, "doe consulte with (f) prophesiers?
16 Then sayde Juda, What shall we saye vnto my Lorde? What shall we speake? or howe shall we "cleare our selues? (g) God hathe found out the wickednesse of thy seruauntes: beholde, we are my Lords seruauntes, both we, yea, and he also with whome the cup is founde.
17 And he aunswered, God forbidde that I should do so: but the man, with whome the cup is found, he shalbe my seruaunt, and get ye hence vp in peace vnto your father.
18 Then Juda wente vnto him, and sayde, (h) Oh my Lorde, let thy seruaunt, (I pray thee) speake a word in my Lords eares, and be not inflamed with wrath againste thy seruaunt: for (i) thou art euen as Pharao.
19 My Lorde asked his seruauntes, saying, Haue ye a father, or a brother?
20 And we aunswered my Lorde, We haue a father that is old, and a yong lad, whiche he begat in his age: and the brother of the sayd lad is dead, and he is all that is left of his mother: and his father loueth him.
21 And thou saydest vnto thy seruauntes, Bring hym vnto me, that I maye set my eyes vpon him.
22 And we aunswered my Lorde, that the lad could not goe from his father, for if he shoulde leaue his father, he were but dead.
23 Then saydest (k) thou vnto thy seruaunts, Excepte your youngest brother come with you, loke that ye see my face no more.
24 And when we came vnto thy seruaunte our father, we shewed him the wordes of my Lorde.
25 And our father sayd vnto vs, Goe again, and buye vs a litle fode.
26 And we answered againe, We can not go downe: neuertheles, if oure youngest brother be with vs, then will we go downe, for we maye not see the mans face, excepte

our yongest brother be with vs.

27 And thy seruaunt oure father sayde vnto vs, Ye knowe that my wyfe bare me two sonnes.

28 And the one went from me, and I sayde, (l) Of a suretie he is torne in pieces, and I sawe him not since.

29 And if ye take this also away from me, & destruction come vnto him, ye shall bring my gray head with sorowe vnto the graue.

30 Now therefore when I come to thy seruaunte my father, and the lad be not with vs (seeing that his (m) lyfe "hangeth by the ladds life,)

31 Then shall it come to passe, that as soone as he seeth that the lad is not come, he wyll dye: So shall we thy seruauntes bring the gray head of thy seruaunte our father with sorowe vnto the graue.

32 For I thy seruaunt became suretie for the lad before my father, and sayde, If I bring him not vnto thee agayne, "I shall beare the blame vnto my father all my life long.

33 Now therefore, I pray thee, lette me thy seruaunt byde here for the ladde, and be my Lords (n) bondman, and lette the lad goe vp with his brethren.

34 For how can I goe vp to my father, if the lad be not with me? Unlesse I woulde see (o) the wretchednesse that shall come on my father.

The.xlv. Chapter.

1. Ioseph yeeldeth himselfe to be knowen of his brothers. 8. Ioseph by the will of God being sente into Egipt, is made gouernour ouer Egypt, and sendeth for his father. 16. Pharao commaundeth Iacob to be brought into Egypt. 21. Ioseph gyueth giftes vnto his brethren. 24. He exhorteth them vnto loue. 26. It is tolde Iacob that his sonne Ioseph lyueth.

1 IOseph could no longer refrayne before all thē that stoode by him, wherfore he cryed, (a) Cause euery man to auoyde. And there remayned no man with him, whyle Ioseph vttered himselfe vnto his brethren.

2 And he (b) wept aloude, and the Egyptians, and the house of Pharao hearde.

3 And Ioseph sayde vnto his brethren, I am Ioseph, doth my father yet liue? And his brethren (c) could not aunswere him, they were so abashed at his presence.

4 And Ioseph sayd vnto his brethren, Come neare to me, I praye you. And they came neare. And he sayd, I am Ioseph your brother, whome ye solde into Egypt.

5 Now therefore be not greeued herewith, neither (d) let it seeme a cruell thing in your eyes, that ye solde me hither: for God dyd sende me before you, to preserue life.

6 For this is the seconde yeere of dearthe in the lande, and fyue more are behinde, in the whiche there shall neyther be earing nor harueste.

7 Wherfore God sent me before you, to preserue you a "posteritie in the earthe, and to saue your liues by a great deliuerance.

8 So nowe, it was not ye that sente me hyther, (e) but God, which hath made me a father to Pharao, and Lord of all his house and ruler throughout al the land of Egypt.

9 Haste you, and goe vp to my father, and tel him, Thus sayth thy sonne Ioseph, God hath made me Lord of (f) all Egypt, come downe therefore vnto me, tary not.

10 And thou shalte dwell in the lande of (g) Gosen, "and be a neyghboure vnto me, thou, and thy chyldren, and thy childrens children, thy sheepe, and thy beast, and all that thou hast.

11 And there will I prouide thee sustenance, (for there remaine yet fyue yeeres of dearth) lest thou and thy housholde, and all that thou hast, come (h) to pouertie.

12 And behold, your eyes do see, and the eyes also of my brother Beniamin, that (i) myne owne mouth speaketh vnto you.

13 Therefore tell my father of all my glory in Egypt, and of all that you haue seene, and make haste, and bring my father hither.

14 And he fell on his brother Beniamins necke, and wept: (k) and Beniamin wepte on his necke.

15 Moreouer, he (l) kyssed all his brethren, and wept vppon them: and after that, hys brethren talked with him.

16 And the fame (therof) was heard in Pharaos house, so that they sayde, Josephs brethren are come. And it pleased Pharao wel, and all his seruaunts.

17 And (m) Pharao spake vnto Ioseph, Say vnto thy brethren, This doe yee, lade youre beastes, and goe (and) retourne vnto the land of Chanaan:

18 Take your father, and youre housholdes, and come vnto me, and I wyll gyue you the good of the land of Egypt, and ye shall eate the fat of the lande.

19 And thou also shalte commaunde (them) Thus do yee, take (n) charrets with you out of the land of Egypt, for your children, and for your wiues, and bring your father, and come.

20 Also "regard not your stuffe, for the good of the land of Egypt is yours.

21 And the childrē of Israel did euen so: and Ioseph

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l. Ioseph misvnderstand that lye they made be- e of his ting. So kednesse ll bewray it e. That is, ome he lo- as his life. ied vnto.

"or, shal sinne e guiltie me.

token of ineſſe, not are the e of brea- promiſe idelitie. ildren ld procure ong life eyr pa-

a woulde haue the me of theyr dneſſe abroad. is is not epreh- or the haue not harres. a good ience in daine ca- aketh mē

d. He doth not only forgiue their sinne, but also couereth their shame.

"or, remnaunt

e. Though god vse the wicked, and turne their doings to his purpose: yet they are not excusable for their mischieuous intent.

f. He doth not bragge of his glorie, but would comfort his father by this worke of God.

g. It was called afterwarde Thebaida. "Gossien.

h. The godlie may auoyde pouertie by honest meanes

i. He spake vnto them in the Hebrue tongue.

k. The loue of brethren.

l. It was a toke of full reconciliation betwixt them.

m. This was Gods singular worke, for the Egyptiās cold not abide the Hebrues.

n. The kings charrets serue the Church of God.

"Let not your eyes spare your vessels.

Ioseph gaue them charrets according to the "commaundement of Pharao, and gaue them victual also to spende by the way.

22 (o) And he gaue vnto each of the chaunge of rayment: but vnto Beniamin he gaue three hundred peeces of siluer, and fyue chaunge of rayment.

23 And vnto his father he sent after the same manner, ten Asses laden with good out of Egypt, and ten she Asses laden with corne, and bread, and meate for his father by the way.

24 So sente he his brethren away, and they departed: and he sayde vnto them, See that (p) ye fall to no strife on the way.

25 They departed therfore from Egipt, and came into the land of Chanaan, vnto Iacob their father,

26 And tolde him, saying, Ioseph is yet aliue, and is gouernour ouer all the land of Egypt. And Iacobs hart "wauered, for he (q) beleeued them not.

27 And they tolde him all the wordes of Ioseph, whiche he had sayde vnto them: And when he sawe the charrettes which Ioseph had sente to carrie him, the spirite of Iacob their father reuiued.

28 And Israel said, (I haue) (r) ynough that Ioseph my sonne is yet aliue: I will goe, and see him yer that I dye.

o. These were manifest tokēs of his good wil, and arguments to perswade that their reporte and message was true.

p. In common faults whē euery man would excuse himself there ariseth contention.

"Or, loosed.

q. The auctors of lyes are scarse beleued when they tell truth.

r. His loue was not decried by space of time.

The.xlvi. Chapter.

1. The going of Iacob into Egipt. 3. God comforteth Iacob, and renueth his promises. 7. The sonnes of Iacob. 27. Seuentie persons that entred into Egypt with Iacob.

1 ISrael toke his iourney with all that he had, and came to Beer-seba, and (a) offred offerings vnto the God of his father Isahac.

2 And God spake vnto Israel in a vision by night, saying, Iacob, Iacob? And he aunswered, Here am I.

3 And he said, I am God, the God of thy father, (b) feare not to goe downe into Egipt, for I will ther make of thee a great people.

4 (c) I will goe downe with thee into Egypt: and I will surely make thee come vp againe, and Ioseph shall put his hand vpon thine eyes.

5 And Iacob rose vp from Beer-seba: and the sonnes of Israel caried Iacob their father, and their children, and their wyues, in the charrets which Pharao had sent to carrie hym.

6 And they (d) toke their cattel, and ỹ goodes which they had gotten in the land of Chanaan, and came into Egypte, both Iacob and all his seede with him,

7 His sonnes, and hys sonnes sonnes with him, his daughters, and his sonnes daughters, and all his seede, brought he with hym into Egypt.

8 These are the names of the children of Israel which came into Egipt, (both) Iacob & al his sonnes: Rubē, Iacobs first borne.

9 The children of Ruben: Hanoch, and Phallu, Hesron, and Charmi.

10 The children of Simeon: Iemuel, and Iamin, and (e) Ohad, and Iachin, and Sohar, and Saul the sonne of a Chanaanitish woman.

11 The children of Leui: Gerson, Cahath, and Merari.

12 The children of Iuda: Er, and Onan, Selah, and Phares, and Zarah: but Er and Onan dyed in the land of Chanaan. The children of Phares also were "Hesron, and Hamul.

13 And the children of Isachar: Thola, Puuah, and Iob, and Simron.

14 The children of Zabulon: Sered, and Elon, and Iahelel.

15 These be the children of Lea, which she bare vnto Iacob in Mesopotamia, with his daughter Dina. All the soules of hys sonnes and daughters (make) (f) thirtie and three.

16 The children of Gad: Siphion, & Haggi, Suni, & Esbon, Eri, & Arodi, & Areli.

17 The children of Aser: (g) Imnath, and (h) Isuah, and Isui, and Beriah, and Serah their sister. And the children of Beriah: Heber, and Malchiel.

18 These are the sonnes of Zilpha, whome Laban gaue to Lea his daughter: & these she bare vnto Iacob (euen) sixtiene soules.

19 The chyldren of Rachel Iacobs (i) wife: Ioseph, and Beniamin.

20 And vnto Ioseph in the land of Egypt, were borne "Manasses and Ephraim, whiche Asenath the daughter of Potipera priest of On, bare vnto him.

21 The children of Beniamin: Bela, and Becher, & Asbel, Gera, & Naaman, Ehi, and Ros, Muppim, & Huppim, & Arde.

22 These are ỹ children of Rachel which she bare vnto Iacob, xiiij. soules altogether.

23 And the chyldren of Dan: Husim.

24 The children of Nephthali: Iahseel, and Guni, Iezer, and Sillem.

25 These are the sonnes of Bilha, whiche Laban gaue vnto Rachel his daughter, and shee bare these vnto Iacob, altogether seuen soules.

26 And so ỹ soules that came with Iacob into Egipt, which came out of his loynes,

besides

a. In the beginning of his iorney, he calleth vpon god: and protesteth not to leaue this farme, though he left his countrey.

b. For the land of Chanaan was as a pledge of Gods spiritual benediction, therfore he was loath to leaue it.

c. God woulde not haue hym trust to the prouision of Ioseph, or any other.

d. The godly forsake not their owne goodes rashly, to lye vppon other mens idelly.

besides Iacobs sonnes wiues, wer altogether threescore and sire soules.

27 And the sonnes of Ioseph, whiche were borne him in Egipt, were two soules: so ỹ all the soules of the house of Iacob, which came into Egipt, (were) (k) threescore & ten.

28 And he sente Iuda before him vnto Ioseph, to direct his face vnto Gosen, and they came into the land of Gosen.

29 And Ioseph made ready his charet, and went vp (l) to meete Israell his father, vnto Gosen, and presented him selfe vnto hym, and he fell on his necke, and wepte on hys necke a good whyle.

30 And Israell sayd vnto Ioseph, Now am I content to die, insomuche as I haue seene thy face, and bycause thou art yet alyue.

31 And Ioseph sayde vnto his brethren, and vnto his fathers house, (m) I will goe vp, & shewe Pharao, and tell him, My brethren, and my fathers house, whiche were in the land of Chanaan, are come vnto me.

32 And they are shepheardes, for their trade hathe bene to feede cattell: and they haue brought their sheepe and their cattell, and al that they haue.

33 And if that Pharao cal you, and aske you, What is your occupation?

34 Ye shall aunsweare, (n) Thy seruauntes haue bin occupied about cattell from oure childhode vnto this tyme, we and our fathers: that ye may dwell in the land of Gosen. For euery one that keepeth cattell, is an (o) abhomination vnto the Egyptians.

The.xlvij. Chapter.

1. Ioseph telleth vnto Pharao the comming of his father. 8. Iacob being brought in, is questioned with of Pharao. 11. The lande of Gosen is giuen vnto Iacob. 13. Ioseph gyueth grayne for money, and cattell, and landes. 23. Men for meate and drinke gyue themselues to be bondmen.

1 Ioseph came therefore and tolde Pharao, and sayde, My father and my brethren, their sheepe, and their cattell, and all that they haue, are come out of the lande of Chanaan: and beholde, they are in the land of "Gosen.

2 And Ioseph toke of the company of hys brethren (euen) fiue men, and presented them vnto Pharao.

3 And Pharao sayde vnto his brethren, (a) What is your occupation? And they aunswered Pharao, Thy seruaunts are (b) keepers of cattell, both we, & also our fathers.

4 They said moreouer vnto Pharao, For to soiorne in the lande are wee come, for thy seruauntes haue no pasture for theyr cattell, so sore is the famishemente in the lande of Chanaan: Nowe therefore let thy seruãts dwel in the lande of (c) Gosen.

5 And Pharao sayde vnto Ioseph, Thy father and thy brethren are come vnto thee.

6 The lande of Egypt is before thee: in the best place of the land make bothe thy father and thy brethren dwell, euen in the lande of Gosen let them dwel. Moreouer, if thou knowe any man of actiuitie amongst them, make them rulers ouer my (cattell.)

7 And Ioseph brought in Iacob his father, and set him before Pharao: and Iacob (d) blessed Pharao.

8 And Pharao sayd vnto Iacob, How "old art thou?

9 Iacob sayde vnto Pharao, The dayes of my pilgrimage, are an hundred and thirty yeeres: Few and euill haue the dayes of my life bin, and (e) haue not attayned vnto the yeeres of the life of my fathers, in the dayes of their pilgrimage.

10 And Iacob blessed Pharao, and wẽt out of his presence.

11 And Ioseph prepared dwellings for hys father, and his brethren, and gaue them possessions in the land of Egipte, in the best of the lande, euen the lande of (f) Rameses, as Pharao had commaunded.

12 And Ioseph made prouision for his father and his brethren, and all his fathers household, with bread: (g) euen to the mouthes of the young children.

13 There was no bread in all the lande, for the dearth was exceeding sore, so that the land of (h) Egypt, & the lande of Chanaan were famished by reason of the dearth.

14 And Ioseph brought together al the money that was found in the land of Egypte, and of Chanaan, for the corne whiche they bought: and he layde vp (i) the money in Pharaos house.

15 When money sayled in ỹ land of Egipt, and of Chanaan, all the Egyptians came vnto Ioseph, & sayd, Giue vs bread, wherefore sufferest thou vs to dye before thee, whẽ our money is spent?

16 Then said Ioseph, (k) Bring your cattel: and I will giue you for your cattel, if money sayle.

17 And they brought their cattell vnto Ioseph: and Ioseph gaue them bread for horses and sheepe, and Oxen, and asses, and fed them with bread for al their cattel that yere.

18 But when that yeere was ended, they came vnto him the nexte yeere, and sayde vnto him, We will not hide it from my Lorde, how that our money is spent: my Lord also had our heardes of cattel, neither

c. It was in the confines of the lãd of Chanaan, & Arabia, and in the extreme parts of Egypt.

d. That is, wished him helth from god, with thankes for his benefites.

" The dayes of the yeeres of thy life.

e. He doth not complayne of his dayes, but prayseth God for his goodnesse towardes his fathers.

f. Which was a city of Gosen

g. That is, he prouided for them all, from the least to the most.

h. God prouideth for his, when moste fruiteful lands wante.

i. The kings money and treasure is sincerely hãdled.

k. Ioseph is not to be condẽned of cruelty, for he was but another mans officer herein, & they had to pay.

is there ought left in the sight of my Lord, but euen our bodies, and our landes.

19 Wherfore lette ſt thou vs dye before thine eyes, both vs and our land? (k) Buy vs and our lande for bread, and both we and oure lande will be bounde vnto Pharao: onely gyue vs ſeede, that we maye lyue, and not dye, and that the land go not to waſte.

20 And ſo Joſeph bought all the land of Egypt for Pharao: For the Egyptians ſolde euery man his poſſeſſions, becauſe the dearth was ſo ſore vpon them: and ſo the lande became Pharaos.

B

21 And he cauſed the people (l) to moue from citie to citie, from one ſyde of Egypt into the other.

22 Onely the lande of the prieſtes bought he not: (m) for the prieſtes had a portion aſſigned them of Pharao, and dyd eate their portion which Pharao gaue them: Wherefore they ſolde not their lands.

23 Then Joſeph ſayde vnto the folke, Behold, I haue bought you this day, and your land for Pharao: Loe, here is ſeede for you, and ye ſhall ſowe the lande.

24 And of the increaſe you ſhall gyue the (n) fifth parte vnto Pharao, and foure partes ſhal be your owne for ſeede of the field, and for you and them of youre houſholdes, and for your children to eate.

25 And they aunſwered, Thou haſte ſaued our lyues, let vs fynde grace in the ſight of my Lorde, and we will be Pharaos ſeruauntes.

26 And Joſeph made it a law ouer the land of Egypt vnto this day, that Pharao ſhoulde haue the fifth part, (o) except the lande of the Prieſts only, whiche was not Pharaos.

27 And Iſraell dwelt in Egypt, euen in the countrey of Goſen, and they had their poſſeſſions therein, and grewe and multiplyed exceedingly,

28 Moreouer, Jacob liued in the land of Egypt ſeuentene yeeres, ſo that the whole age of Jacob, was an (p) hundred and fortie and ſeuen yeeres.

29 When the tyme drewe nygh that Iſraell muſt dye, he ſente for his ſonne Joſeph, and ſayd vnto him, If I haue founde grace in thy ſyght, oh put thy hand vnder my thighe, and deale mercifully and truely with me, that (q) thou burie me not in Egypt.

30 But I ſhall ſleepe with my fathers, and thou ſhalt carrie me out of Egypt, and burie me in their burial. And he aunſwered, I will do as thou haſt ſayde.

31 And he ſayde, Sweare vnto me, And hee ſware vnto him. And (r) Iſrael "worſhipped toward the beddes head.

k. God puniſhed the delicate pride of this people by this extreme hunger.

l. This was a token that they had no proprietie more in the lande.

m. The king for the ſingular care of his religion, prouided publikly for his prieſtes.

n. Neyther doth he oppreſſe tyrannically the people: but doth his good ſeruice to his prince.

o. The Prieſts priuiledge in Egypt.

p. Iacob liued in the lande of Chanaan. 77. yeares, then in Meſopotamia 20. afterwarde in the lande of Chanaan. 33. and in Egypte 17.

q. He woulde hereby ſurely confirme his poſteritie in the promyſe of God.

r. Thus he thanked God for Iſaches conſent: and commended to God his poſteritie

" Bowed himſelfe.

The.xlviij. Chapter.

1. Ioſeph with his children viſiteth his ſicke father. 5. Iacob adopteth Ephraim and Manaſſes vnto him. 8. Iacob bleſſeth Ioſephes children. 21. Iacob foretelleth the deliuerance of his children.

1 After theſe deedes, one told Joſeph, Behold, thy father is ſicke. And he toke with him his two ſonnes, Manaſſes and Ephraim.

2 Then this meſſage was declared vnto Jacob, Behold, thy ſonne Joſeph commeth vnto thee. And Iſraell toke his ſtrength vnto him and ſate vpon the bedde.

3 And (a) Jacob ſaide vnto Joſeph, God almightie appered vnto me at Luz, in the land of Chanaan, & bleſſed me, & ſayde vnto me.

4 Behold, I will make thee fruiteful, and cauſe thee to multiplie, and will make a greate number of people of thee, and wyll gyue thys land vnto thy ſeede after thee, vnto an euerlaſting poſſeſſion.

5 And now thy two ſonnes, Manaſſes and Ephraim, whiche were borne vnto thee in the land of Egypt, before I came vnto thee into Egypt, are mine, euen as Ruben and Simeon are mine.

6 And the children whiche thou haſt gotten after them, ſhal be thine owne, and (b) ſhalbe called after the names of their brethren in their inheritance.

7 And when I came from Meſopotamia, (c) Rachel dyed vpon my hand in the lande of Chanaan, by the way, when there was but a fieldes breadth to come vnto Ephratha: and I buried hir there in the way to Ephratha, the ſame is Beth-lehem.

8 And Iſrael behelde Joſephs ſonnes, and ſayd, What are theſe?

9 Joſeph ſayde vnto his father, They are my ſonnes, whyche God hathe gyuen me here. And he ſayd, O bryng them to me, and let me bleſſe them.

10 (And the eyes of Iſrael were dymme for age, ſo that he could not (well) ſee.) And he broughte them to him, and he kiſſed them, and imbraced them.

11 And Iſrael ſayd vnto Joſeph, I had not thought to haue ſeene thy face: and yet loe, (d) God hath ſhewed me alſo thy ſeede.

12 And Joſeph toke them away from hys lap, and he (e) bowed him ſelfe with his face toward the earth.

13 Then toke Joſeph them both, Ephraim with his right hande towarde Iſraels left hande, and Manaſſes with his left hande toward Iſraels right hande, and broughte them vnto him.

14 And

a. He perſ... deth Ioſe... ſoyne him... to the holy people, from... the which h... had bin diſ... ded, and in... the which... great glory... might alie... him.
Gene. 15.

b. Whē the... of Chanaa... be diuided... they ſhall h... no ſeuerall... heritance, ... ſhall be ca... their bret... names.

c. If his m... ther left hi... owne cou... trey, he alſ... ought to... Gods wor...

d. The g... in all thi... conſider t... goodneſs... God, who... ueth mor... is looked...

e. For the... things th... were now... deing, t... greater m... ſtie than... lugh dign...

a. Sinne... the cauſe... Ruben l... this grea... dignitie.

b. The b... right was... to Ioſeph... prieſthoo... Leui, and... kingdom... Iudi.

f. The holy ghoſt directed all theſe doo-ings.
g. This bleſ-ſing commeth of Gods mer-cy, and depen-deth of the co-uenaunt made with the fa-ther.
h. He meaneth Chriſt, as, 1. Cor. 10.
i. That is, cou-ted as one of my children vnder my name.
" The worde ſignifyeth, to multiplye as fyſhe.
k. Yet Gods free gyftes are not to be e-ſteemed by the order of nature.
l. As gods mi-niſter he pro-noūceth what God hath de-creed.
m. Gods grace ſhould ſo ap-peare in theſe two, that the people ſhould take thence a paterne of bleſ-ſing theyr children.
" A ſhoulder.
n. The lande about Sichem was his, for that his chil-dren did get it vnder his name, whome God ſpared for his ſake. Ioh. 4.

14 And Iſraell ſtretched out his right hand, and layed it vpon Ephraims head, whyche was the yonger: and his left hande vppon Manaſſes head, (i) guyding his hande wit-tingly, for Manaſſes was the firſt borne.
15 And he bleſſed Ioſeph, and ſayde, (g) God in whoſe ſight my fathers Abraham, and Iſahac did walke, God which hath fedde me, al my life long vnto this day,
16 And (h) the angell whiche hathe deliuered me from all euill, bleſſe theſe laddes, and (i) let my name bee named in them, and the name of my fathers Abraham, and Iſahac, and that they maye " growe into a multi-tude in the middes of the earth.
17 When Ioſeph ſawe that his father layed his right hand vppon the head of Ephraim, it diſpleaſed him: and he lift vp his fathers hand, to haue remoued it from Ephraims head vnto Manaſſes head.
18 And Ioſeph ſayd vnto his father, Not ſo my father, for this is the firſte borne: (k) put thy right hand vpon his head.
19 And his father would not, but ſayde, (l) I knowe it wel my ſonne, I know it well: he ſhalbe alſo a people, and ſhalbe great: But his younger brother ſhall be greater than he, & his ſeede ſhall become a greate people.
20 And he bleſſed them that daye, and ſayde, (m) In thee let Iſrael bleſſe and ſaye, God make thee as Ephraim, and as Manaſſes. And he ſet Ephraim before Manaſſes.
21 And Iſrael ſayd vnto Ioſeph, Beholde I dye, and God ſhall be with you, and bring you agayne vnto the land of your fathers.
22 Moreouer, I haue gyuen vnto thee a " portion of lande aboue thy brethren, whiche (n) I gate out of the hande of the Amorites in my ſworde, and in my bowe.

The. xlix. Chapter.

1. Iacob foretelleth what ſhal behap his ſonnes, 3. Ruben. 5. Simeon and Leui. 10. Chriſt to be borne of Iudas. 13. Zabulon. 14. Iſachar. 16. Dan. 18. Chriſt. 19. Gad. 21. Nephthali. 22. Ioſeph. 27. Beniamin. 33. Iacob dyeth.

1 AND Iacob called for his ſonnes, and ſayde, come together, that I maye tell you, what ſhall come on you in the laſt dayes.
2 Gather ye together, and heare ye ſonnes of Iacob, hearken vnto Iſrael your father.
3 Ruben my firſt borne, thou art my might, and the beginning of my ſtrength, (a) the noblenesſe of dignitie, and the noblenesſe of power.
4 Unſtable as water, thou ſhalt not be the (b) chiefeſt, bycauſe thou wenteſt vp to thy fathers bedde: for then defyledſt thou my couch " with going vp.
5 Simeon and Leui brethren, are cruell inſtruments in their habitations.
6 (c) O my ſoule, come not thou into theyr ſecretes, neyther into their congregations: let mine honour be vnited: for in their wrath they ſlue a man, and in their ſelfe will, they digged downe a wall.
7 Curſed be their wrath, for it was ſhame-leſſe, and their fiercenesſe, for it was cruell: I will diuide them in Iacob, and ſcatter them in Iſrael.
8 Iuda, thou art he, whome thy brethren ſhall prayſe: Thy hande ſhalbe in the necke of thyne enimies, thy fathers children ſhall ſtoupe before thee.
9 Iuda is a lions whelpe: from thy ſpoyle my ſonne thou art come on hye. (d) He laied hym downe, & couched him ſelfe as a lion, and as a lioneſſe: who will ſtirre hym vp?
10 The ſcepter ſhall not depart from Iuda, and a law giuer from betweene his feete, (e) vntill " Silo come: And vnto him ſhal the gathering of the people be.
11 He ſhall binde his foale (f) vnto the vine, and his aſſes colte vnto the braunche: He waſſhed hys garmente in wine, and hys clothes in the bloud of grapes.
12 His eyes (ſhalbe) red with wine, and hys teeth white with milke.
13 Zabulon ſhall dwell (g) beſyde the hauen of the ſea, and nygh the hauen of ſhippes, his border ſhalbe vnto " Sidon.
14 Iſachar (is) (h) a " ſtrong Aſſe, couchyng him downe betweene two burdens:
15 And ſaw that reſt was good, and the land that it was pleaſant, and bowed his ſhoul-der to beare, and became a ſeruant vnto tri-bute.
16 Dan ſhal iudge his people, and one of the tribes of Iſrael.
17 Dan ſhalbe (i) a ſerpente in the way, an adder in the path, byting the horſe heeles, and his rider fell backwarde.
18 I haue wayted (k) for thy ſaluation, O Lorde.
19 Gad, an hoſt of men ſhall ouercome him: but he ſhall ouercome (him) at the laſt.
20 Out of the fat (lande) of Aſer ſhall be hys bread, & (l) he ſhal gyue pleaſures for a king.
21 Nephthalim is a hinde ſent for a preſente, gyuing goodly wordes.
22 Ioſeph is like a floriſhing bough, a bough floriſhing by a well ſyde (whoſe) " ſmall boughes ran vpon the wall.
23 The archers haue greeuouſly prouoked (m) him, and ſhot him through with dartes, they haue hated him vnto his hinderaunce.

a. Sinne was the cauſe that Ruben loſt all this greate dignitie.
b. The birth-right was giuē to Ioſeph, the prieſthood to Leui, and the kingdome to Iudi.

" Or, thy dig-nitie is gone.
c. Crueltie with falſhood he condem-neth in them, for their po-ſterities cauſe
d. The king-dome of Iuda was dimini-ſhed at the de-parture of the ten tribes: yet none went a-bout to ouer-throwe it, but he was puni-ſhed.
e. Meſsias is here promiſed
" Shiloh.
f. The fertili-tie of the tribe of Iuda is ſig-nified by theſe ſpeaches.
g. There were many com-modious ha-uens about this tribe.
" Tsidon.
" Of great bon-es.
h. His poſte-ritie was ſtrōg but idle and ready to pay tribute, ſo they might enioy their lande.
i. The tribe of Dan ſhould ouercome his enimies ra-ther by crafte than māhood.
k. He ſeeyng the great cala-mitie that ſhould fal vp-pon his poſte-ritie, reſteth thus vpō Gods promiſe.
l. There was ſo pleaſaunt fruite in thys tribe, that kin-ges mighte be content ther-with.
" Daughters
m. The afflic-tions of Io-ſeph and his poſteritie ſhal be ſore.

24 But his bowe abode fast, and the armes of his handes were made strong (n) by the handes of the mightie God of Jacob: Out of hym shall come an heardman, a stone in Israel.

25 (o) From thy fathers God whiche hathe helped thee, and from the almightie whiche hathe blessed thee with blessings from heauen aboue, with blessings of the deepe that lyeth vnder, & with blessings of the breastes and of the wombe.

26 The (p) blessings of thy fathers shall be stronger than the blessings of my elders, vnto the vtmost of the hylles of the worlde, they shalbe on the head of Joseph, and on the toppe of the head of him that was separate from his brethren.

27 Beniamin (q) shall rauish as a wolfe: In the morning he shall deuoure the pray, and at night he shall diuide the spoyle.

28 All these are the twelue tribes of Israel: and this their father spake vnto them, and blessed them, euery one of them blessed hee with a seuerall blessing.

29 And he charged them, and sayd vnto thē, When I shall be gathered vnto my people, (r) burie me with my fathers, in the caue that is in the field of Ephron the Hethite,

30 In the caue that is in the fielde of Machpelah, which is before Mamre in the lande of Chanaan, which Abraham bought with the fielde of Ephron the Hethite for a possession to burie in.

31 Wher as were buried Abraham and Sara his wife, and where as were buried Isahac and (s) Rebecca his wife: and there I buried Lea.

32 The fielde and the caue that is therein, was bought of the childzen of Heth.

33 And when Jacob had made an ende of commaunding all that he woulde vnto hys sonnes, he (t) plucked vp his feete vnto the bed, and died: and was put vnto his people.

n. The deliuerance of Ioseph was by God, to the ende also that his people should be fed.

o. That is, all these thinges come.

p. The tyme nowe was nygher when Gods blessinges shoulde take effecte.

q. This tribe liued much on pray & spoile.

r. This was not for the holines of the place, but here by to renue the memorie of Gods promise to his posteritie.

Gen. 23.

Gene. 25.

s. Moses speaketh nothing of hir death: neither of Leas death.

t. That is, the frute of a good conscience to die peaceably and quietly.

The. l. Chapter.

1. Iacobs body is annoynted. 7. Ioseph burieth his father in Chanaan. 15. The brethren of Ioseph doo pray for pardon. 18. Ioseph remitteth all iniuries vnto his brethren, and speaketh gently vnto them. 20. Ioseph forespeaketh the deliueraunce of his brethren. 26. Ioseph dyeth.

1 AND Joseph fell vppon his fathers face, and wept (a) vpon him, and kissed him.

2 And Joseph commaunded his seruauntes the Phisitians (b) to imbaulme his father. And the Phisitians imbaulmed Israel.

3 And fortie dayes were continued (for so long doth the imbaulming last) and the Egyptians (c) mourned for him threescore and ten dayes.

4 And when the dayes of mourning were ended, Joseph spake vnto the house of Pharao, saying, If I haue founde fauour in your eyes, speake, I pray you, in the eares of Pharao, saying,

5 My father made me sweare, and sayde, Loe I dye, burie me in the graue whiche I haue made me in the lande of Chanaan. Now therefore let me goe vp, I pray thee, and burie my father, and then will I come agayne.

6 And Pharao sayde, Go vp, & burie thy father, (d) according as he made thee sweare.

7 And Joseph went vp to burie his father, and with him wente all the seruauntes of Pharao that were the elders of his house, and all the elders of the land of Egypt.

8 And all the house of Joseph and his brethren, and his fathers house: only their childzen, and their shepe, and their cattell, lefte they behind in the land of Gosen.

9 And there went also with him charrettes and (e) horsemen: and it was an exceeding great company.

10 And they came to the corne flowre of Atad, whiche is beyonde Jordane, and there they made a great & exceeding sore lamentatiō: and he mourned for his father seuen dayes.

11 And when the inhabiters of the lande (euen) the Chanaanites, sawe the mourning in the corne flowre of Atad, they sayde, This is a great mourning vnto the Egyptians. Wherefore the name of the place is called, The mourning of the Egyptians, and it is beyond Jordane.

12 And his sonnes did vnto him according as he had commaunded them.

13 For his sonnes caried him into the lande of Chanaan, and buried him in the caue of the fielde of Machpelah, whiche field Abraham bought to be a place to burie in, of Ephron the Hethite before Mamre.

14 And Joseph returned into Egypt again, he and his brethren, and all that went vp with him to burie his father, assone as he had buried him.

15 And when Josephs brethren sawe that their father was dead, they sayd, (f) Joseph may peraduenture hate vs, and reward vs agayne all the euill whiche we dyd vnto him.

16 And they did sende a message vnto Joseph, saying, Thy father dio commaund before he died, saying,

17 This wise shall ye say vnto Joseph: Forgiue (I pray thee) the trespasse of thy brethren,

a. Natural sorow, if it be in measure, is not to be reprehended.

b. This was to the godlie the an outwarde token of incorruption, but to the ignorant a vain ceremonie.

c. This was a ceremonie of mourning.

d. Among vnbeleeuers reuetence had vanished the.

e. These were for their defence against theeues and others.

f. An euill conscience is a torment to the selfe.

thyen, and their sinne: for they rewarded thee euil. And now, we pray thee, forgyue the treſpaſſe of the ſeruaunts (g) of the God of thy father: And Joſeph wept when they ſpake vnto him.

18 And his brethren came vnto him, and fell flat before his face, ſaying, Beholde, we be thy ſeruaunts.

19 To whome Joſeph ſayde, Feare not "am I God?

20 Ye thought euill againſt me: but (h) God turned it vnto good, to bring to paſſe as it is this day, and to ſaue much people aliue.

21 Feare not therefore, (i) now I will nouriſh you and your children. And he comforted them, and ſpake "kindly vnto them.

22 Joſeph dwelt in Egypt, he and his fathers houſe: and Joſeph liued (k) an hundred and ten yeeres.

23 And Joſeph ſawe Ephraims children, euen vnto the thirde generation: and vnto Machir the ſonne of Manaſſes, were children borne on Joſephs knees.

24 And Joſeph ſayde vnto his brethren, I (l) dye, and God will ſurely viſite you, and bring you out of this lande, vnto the lande which he ſware vnto Abraham, Iſahac, and Jacob.

25 And Joſeph toke an othe of the chyldren of Iſrael, ſaying, God will not fayle but viſite you, and ye ſhall carrie my (m) bones hence.

26 And ſo Joſeph dyed when hee was an hundred and ten yeeres olde: And they imbaulmed him with ſpices, putting hym in a cheſt in Egypt.

Here endeth the booke of Geneſis.

The ſeconde booke of Moſes,

in Latin with a Greeke worde called Exodus, and in Hebrue Velleſchemoth.

¶ *The firſt Chapter.*

1. The ſonnes of Iacob gone into Egypt. 8. The newe Pharao oppreſſeth the people of Iſrael. 15. The midwiues fearing God, doe ſaue the male chyldren of the Hebrues. 20. God prouideth for the midwiues which feare the Lorde.

1 THeſe are the names of the children of Iſraell, whyche came into Egypt with Jacob: euery man came wyth hys houſholde:

2 Ruben, Simeon, Leui, and Juda:

3 Iſachar, Zabulon, and Beniamin,

4 Dan, and Nephthali, Gad, and Aſer.

5 All the ſoules that came out of the line of Jacob, were ſeuentie.

B 6 But Joſeph was in Egypt already, and Joſeph dyed, and all hys brethren, and all that generation.

7 And the children of Iſrael were fruitefull, "encreaſed, multiplied, & (a) waxed exceding mightie, and the land was full of them.

8 But there aroſe vp a new king of Egypt, which (b) knew not Joſeph:

9 And he ſayde vnto his folke, Beholde, the people of the children of Iſrael are (c) greater, and mightier than we.

10 Come on, let vs deale wittily with them, leſt they multiply, and leſt it come to paſſe, that if there be any warre, they ioyne themſelues vnto our enimies, and fyght agaynſte vs, and ſo get them vp out of the lande.

11 Therefore did they ſet taſke maiſters ouer them, to keepe them vnder with burdens: And they buylt vnto Pharao treaſure cities, Pithom, and Raamſes.

12 But the more they vexed them, the more they (d) multiplied & grewe: ſo that they abhorred at the ſighte of the children of Iſrael.

13 And the Egyptians helde the children of Iſrael in bondage, without mercy.

14 And they made their lyues bytter vnto them in that cruell bondage, in clay and bricke, and al maner of worke in the fielde: for all their bondage wherein they ſerued them, was ful of tyrannie.

15 And the king of Egypt (e) ſpake vnto the midwiues of the Hebrues women: (of whiche the one was named Siphrath, and the other Puah) and ſayde,

16 When ye do the office of a midwife to the women of the Hebrues, and ſee in the "birth time that it is a boye, ye ſhall kyll it: but if it be a daughter, it ſhall lyue.

17 Notwithſtanding, the midwiues feared

g. The faultes of the faythful ought eaſily to be remitted "or, in the place of God.

h. That is, he would not turne that to their ſhame, which god had diſpoſed to their wealthe.

i. A ſure token of reconciliation, to ouercome euill with good.

"To their hartes.

k. He was in office 79. yeeres and lyued after his father 54. yeeres, to the great reliefe of the Churche.

This booke is in Hebrue called ſpecially Schemoth, of the ſeconde woorde of it, whiche is name: and in Greke Exodus, which be tokeneth an iſſue, or going out, becauſe it principally intreateth of the going out and the deliuerance of the children of Iſrael.

"As ſythe, or wormes.

a. God maketh his ſeruauntes mightie to beare the affliction that folowed.

b. The Egyptians were vnthankful people.

c. The wicked enuie the proſperitie of the godly.

"or, brought vp, or nourished.

l. The truth of Gods promiſe is immortall, whiche men muſte looke for patiently, and not preſcribe God a tyme.

d. God wonderfully increaſeth hys Church in perſecutions.

e. Tyrauntes trie diuers wayes to oppreſſe the Churche.

"Beates.

God, (f) and did not as the king of Egypt commaunded them, but saued the menne childzen.

f. It was better to obey God, than mã.

18 And the King of Egypt called for the midwiues, and sayde vnto them, Why haue ye dealt on this manner, and haue saued the men childzen?

19 And the mydwyues aunswered Pharao, that the Hebzues women are not as ẏ women of Egypt: for they are moze liuely womẽ, and are deliuered ẏer the midwiues come at them.

g. He rewarded their constancie, & not their lying.

20 And (g) God dealte well therefore wyth the midwiues: and the people multiplyed, and waxed very mightie.

h. God increaseth their families and houshoIdes.

21 And it came to passe, that bycause ẏ midwiues feared god, (h) he made them houses.

22 And Pharao charged all his people, saying, All the men childzen that are bozne, cast into the ryuer, and saue the mayde childzen aliue.

The. ij. Chapter.

God for hys names sake, will deliuer his Churche from the affliction of tyrants.

2. Moses is borne. 3. He is hidden in a basket, and cast into a place where sedge groweth. 10. Moses is adopted of the daughter of Pharao. 11. Moses murdereth an Egyptian, which smote an Hebrue. 13. Betweene them that are at strife, he woulde set an attonement. 15. Moses fleeth from Pharao. 16. He defendeth maidens from the iniurie of shepheardes. 21. He marieth Sephora to wyfe. 23. The children of Israel do crye vnto God in trouble, and he regardeth them.

A 1 AND there went a man out of the house of Leui, and toke to wife a daughter of Leui.

a. The fayth of Moses parents. Heb. 11.

2 And the wife conceyued, and bare a sonne: and when (a) she sawe that it was a proper childe, she hyd him three monethes.

3 And when she could no longer hyde hym, she toke a basket (made) of bull rushes, and dawbed it with slyme and pitche, and layde the childe therein, and put it in the flagges, by the riuers brinke.

4 And his syster stoode a farre off, to wite what would come of it.

5 And the daughter of Pharao came downe to washe hir selfe in the riuer, and hir maidens walked along by the riuer syde: And when she sawe the basket amõg the flagges, she sent hir mayde to fetch it.

b. God sueth hi, by the hãds o their enimies.

6 And when shee had opened it, she sawe it was a childe: and beholde, the babe wepte. And (b) she had compassion on it, and sayde, It is one of the Hebzues childzen.

B 7 Then sayde his syster to Pharaos daughter, Shall I goe, and cal to thee a nurse of ẏ Hebzues women, to nurse thee the childe?

8 Pharaos daughter aunswered hir, Goe. And the mayde ranne, and called ẏ (c) childes mother.

9 To whome Pharaos daughter said, Take this childe away, and nurse it for me, and I will reward thee. And the woman toke the child, and nursed it vp.

10 And the childe grewe, and she brought it vnto Pharaos daughter, and it was made hir sonne. And she called the name of it "Moses: bycause (sayd she) I toke him out of the water.

11 And in those dayes, when Moses was waxed great, (d) he wente out vnto his brethren, & loked on their burdens, and spyed an Egyptian smiting an Hebrue, whiche was one of his brethren.

12 And he loked round about, and when he he sawe no man by, (e) he slue the Egyptian, and hid him in the sande.

13 And when he was gone out another day, beholde, two men of the Hebzues stroue together: And he sayde vnto hym that did the wrong, Wherefore smytest thou thy felow?

14 He aunswered, (f) Who made thee a man of authoritie, & a iudge ouer vs? "intendest thou to kyll me, as thou killedst the Egyptian? And Moses feared, and sayde, Of a suretie this thing is knowen.

15 And Pharao heard of it, (g) & went about to slay Moses. And Moses fleeing from the face of Pharao, dwelte in the lande of Madian: and he sate downe by the wels syde.

16 The "priest of Madian had seuen daughters, which came and drue (water) and filled ẏ troughes, for to water their fathers sheep.

17 And the shepheardes came and droue them away: but Moses stoode vp and helped thẽ, and watered their sheepe.

18 And when they came to Raguel their father, he sayd, How came it to passe that ye are come so sone to day?

19 And they aunswered, A man of Egypte deliuered vs from the handes of the shepeheards, and so drue vs water, and watered the sheepe.

20 He sayd vnto his daughters, And where is he? Why haue yee so left the man? Call him, that he may eate bread.

21 And Moses was contente to dwell with the man: and he gaue Moses Sephora hys daughter,

22 Whiche bare him a sonne, and he called his name Gersliom: For he sayd, (h) I haue bin a straunger in a straunge land.

23 And in processe of time the king of Egypt dyed, and the chyldzen of Israel sighed by the reason of (i) bondage, and cryed.

c. God reth reth to the faythful dantly tha which ther loose for h sake.

" Moses.

d. The gods preferre the Churche of g before the court of the wicked.

e. Suche he roicall deed of the godly men are no be folowed.

f. Vnthankfulnesse ward a god magistrate.

" Speaket

g. Worldly troubles fo ofte the go executig th vocation.

" Princes head.

h. Thus he st tinued the m membrance the redem promised.

i. Their bo dage waxi farer, com led them

24 And

24 And their complaynt came vp vnto God from the bondage, and God hearde theyr mone, and God remembred (k) his couenaunte with Abraham Iſahac, and Iacob.

k. Gods free promiſe was the cauſe, he hearde the Iſraelites.

25 And God loked vpon the childzen of Iſrael, and God had reſpect vnto them.

The. iij. Chapter.

1. Moſes feedeth the Sheepe of his father in lawe. 2. God in the middeſt of a buſh ſpeaketh to Moſes of deliuering Iſrael. 5. The earth is holy. 12. God is with Moſes. 13. The name of God. 14. God teacheth Moſes, how and in what ſorte he would that he ſhoulde deliuer his people.

I 1 MOſes kept the ſheepe of Iethro hys father in lawe, Prieſt of Madian: and he droue the flocke to the backe ſyde of the deſert, and came to the mountayne of God (a) "Horeb.

a. This hil was called alſo Sinai, vpon an other part of it. "Or, Chorbah.

2 And the angell of the Lord appeared vnto him in a flame of fyre out of the middes of a buſhe: And he loked, and beholde (b) the buſh burned with fyre, and the buſhe was not conſumed.

b. Though the Churche be greeuously afflicted, yet the preſence of god kepeth it from deſtruction.

3 Therefore Moſes ſayde, I will goe nowe, and ſee this greate ſight, howe it commeth that the buſh burneth not.

4 And when the Lorde ſawe, that he came for to ſee, God called vnto him out of the middes of the buſhe, and ſayde, Moſes, Moſes: And he aunſwered, Here am I.

5 (c) And he ſayde, Drawe not nigh hyther, put thy ſhoes of thy feete, for ẏ place whereon thou ſtandeſt, is holy grounde.

c. By this externall ceremonie, he was put in mind humbly and reuerently to heare God.

6 And he ſayd, I am the God of thy fathers, the God of Abraham, the God of Iſahac, & the God of Iacob. And Moſes hid his face, for he was afrayd to loke vpon God.

B 7 And the Lord ſayd, I (d) haue ſurely ſeene the trouble of my people whiche are in Egypt, and haue heard their crye from the face of their taskemaiſters: for I know their ſorowes.

d. God ſeeth the afflictions of his church, when by deferring puniſhment he ſeemeth to neglect it.

8 And am come downe (e) to deliuer them out of the hand of the Egyptians, and to bring them out of that lande, vnto a good land and a large, vnto a land that floweth with milke and honye, euen vnto the place of the Chanaanites, and Hethites, and Amozites, and Pherezites, and Heuites, and of the Iebuſites.

e. This certaine promiſe of ſucceſſe, ſhuld prouoke good magiſtrates to obey Gods calling.

9 Now therefore beholde, the complaynte of the childzen of Iſrael is come vnto me: and I haue alſo ſeene the oppreſſion wherewith the Egyptians oppreſſed them.

10 Come thou therefore, and I will ſend thee vnto Pharao, that thou mayeſt bring my people the childzen of Iſrael out of Egypt.

11 And Moſes ſayd vnto God, (f) What am I to goe vnto Pharao, and to bryng the childzen of Iſrael out of Egypt?

f. This refuſall was of humilitie, and not of diſobediēce.

12 And he aunſwered, For I will be wyth thee: and this ſhalbe a token vnto thee that I haue ſente thee, (g) After that thou haſte brought the people out of Egypt, yee ſhall ſerue God vpon this mountayne.

g. By a ſigne that ſhoulde come, Moſes is confirmed in his vocatiō, as were Dauid and Iohn Baptiſt.

13 And Moſes ſayde vnto God, Beholde (when) I come vnto the childzen of Iſrael, and ſhal ſay vnto them, The god of your fathers hath ſent me vnto you. And if they ſay vnto me, What is his name? what aunſwer ſhall I giue them.

14 And God aunſwered Moſes, (h) I am that I am. And he ſayde, Thys ſhalte thou ſay vnto the childzen of Iſrael, (i) (He that is called) I am, hath ſent me vnto you.

C

h. This is red in the future tenſe in Hebrue.

i. All thinges haue their being and power of God.

15 And GOD ſhake further vnto Moſes, Thus ſhalte thou ſaye vnto the chyldzen of Iſrael, (k) The Lorde God of your fathers, the God of Abraham, the God of Iſahac, and the God of Iacob, hathe ſent me vnto you: This is my name for euer, and thys is my memoriall into Generation and generation.

k. God would haue them reſt vpon his free promis, which they had almoſt forgotte.

16 Goe, and gather the elders of Iſraell together, and thou ſhalt ſay vnto them, The Lorde God of your fathers, the God of Abraham, the God of Iſahac, and the God of Iacob, appeared vnto me, and ſayde, In viſiting, haue I viſited you, and know that which is done to you in Egypt.

17 And I haue ſayd, (l) I will bring you out of the tribulation of Egypt, vnto the lande of the Chanaanites, and Hethites, and Amozites, and Pherezites, and Heuites, and Iebuſites, euen vnto a land which floweth with milke and hony.

l. The afflicted ought to hang vpon the promiſe of god.

18 And they ſhall heare thy voyce: then both thou, and the elders of Iſrael, ſhall go vnto the king of Egypt, and ſay vnto hym, The Lord God of ẏ Hebrues hath (m) met with vs, & nowe let vs go (we beſeech thee) three dayes iourney into the wilderneſſe, and (n) make ſacrifice vnto the Lorde our God.

m. For god otherways than they hoped, profeſſed him ſelf to be their deliuerer.

n. This was truth, though God declared not to the tyrant further of his counſell.

19 And I am ſure ẏ the king of Egypt will not let you go, "no not in a mightie hand.

"Or, But by a ſtrong hande.

20 And I will ſtretche out my hande, and ſmite Egypt with all my wonders, whiche I will do in the middes thereof, and after that, he will let you goe.

o. GOD can turne the hartes of the moſt cruel enimies.

21 And (o) I will get this people fauour in the ſight of the Egyptians, ſo that when ye goe, ye ſhall not goe emptie:

22 But a wyfe ſhall borowe of hir neyghbour, and of hir that ſoiourneth in hir houſe, "iewels of Siluer, & iewels of Golde, and

"Veſſels.

rayment: and yee ſhall put them on youre ſonnes and daughters, and ſhall (p) rob the Egyptians.

p. This was no ſinne in them whiche had a ſpeciall commaundement thereof by God, who hath the ordering of al mēs goodes.

The. iiij. Chapter.

God giueth three ſignes vnto Moſes, wherwith he may teſtifye vnto Pharao, that he is ſent a deliuerer frō God. 3. A rod turned into a Serpent, & the ſerpent into the rod agayn. 6. The hande of Moſes leprous. 10. Moſes layeth for his excuſe ſlowneſſe of tongue. 14. God angred with Moſes, gyueth hym Aaron for an Oratour. 19. Moſes goeth forward into Egypt. 24. God wil deſtroy Moſes. 25. Sephora circumciſeth hir ſonne. 27. By the commaundement of God Aaron goeth againſt Moſes to meete hym.

1 MOſes aunſwered, and ſayde, (a) See, they will not beleeue me, nor hearken vnto my voyce: but will ſaye, The Lorde hath not appeared vnto thee.

2 And the Lorde ſayde vnto him, What is that (which is) in thyne hande? He aunſwered, A " rodde.

3 And he ſayde, Caſt it on the ground. And he caſt it on the ground, (b) and it became a ſerpent: and Moſes fled from the ſight of it.

4 And the Lorde ſayde vnto Moſes, Put forth thy hande, and take it by the tayle. And therefore he put forthe his hande, and caught it: and it became a rod in his hande.

5 (c) By this thing ſhall they beleeue, that the Lord God of theyr fathers, the God of Abraham, the God of Iſahac, and the God of Jacob, hath appeared vnto thee.

6 And the Lord ſayd furthermore vnto him, Thruſt thyne hand into my boſome. And he thruſt his hand into his boſome: and whē he toke it out agayne, behold his hand was leprous, euen as ſnowe.

B 7 And he ſayde, Put thyne hande into thy boſome agayne. And he put his hand into his boſome agayne: and he plucked it out of his boſome, and beholde, it (d) was turned agayne as his (other) fleſhe.

8 Therefore, if they will not beleeue thee, neyther heare the voyce of the firſte ſignes, yet will they beleeue thee for the voyce of the ſeconde ſignes.

9 But if they will not beleeue theſe two ſignes, neyther hearken vnto thy voyce: thou ſhalt take of the water of the riuer, and powre it vpon the drye land, and the water, whiche thou takeſt out of the riuer, ſhall be (turned) (e) into bloud vpon the drie lande.

10 Moſes ſayd vnto the Lord, Oh my Lord, I am neyther yeſterday, nor yer yeſterday a man (f) eloquent, neyther ſince thou haſt ſpoken vnto thy ſeruant: but I am ſlow mouthed, and ſlowe tongued.

11 And the Lorde ſayd vnto him, Who hath made mans mouthe? or who maketh the dumbe, or deafe, the ſeeing, or the blinde? Haue not I that am the Lorde?

12 And nowe goe, and (g) I will be with thy mouth, and teach thee what thou ſhalte ſay.

13 He ſayde, Oh my Lord, ſend, I pray thee, by the hand of him, whome thou wilt ſend.

14 And the Lord was (h) angry with Moſes, and ſaide, Do not I know Aaron thy brother "the Leuite, that he can ſpeake? For loe, he commeth forth to meete thee: and when he ſeeth thee, he will be glad in his hart.

15 Therfore thou ſhalt ſpeake vnto him, and put theſe wordes in his mouthe, and I wyll be with thy mouth, and with his mouth, and will teach you what ye ought to do.

16 And he ſhall be thy ſpokeſman vnto the people, and he ſhalbe, (euen) he ſhall be to thee in ſtead of " a mouth, and (i) thou ſhalt be to him, in ſtead of God.

17 And thou ſhalt take this rod in thy hand, wherewith thou ſhalt do miracles.

18 Therefore Moſes went, and returned to Jethro his father in law agayne, and ſayde vnto him, Let me goe, I pray thee, nowe, and turne agayne vnto my brethren, whiche are in Egypt, and ſee, whether they be yet alyue. And Jethro ſayde to Moſes, Goe in peace.

19 And the Lord ſayde vnto Moſes in Madian, Go, and returne agayne into Egypt: for all the men are dead, whiche wente about to " kill thee.

20 And Moſes toke his wife, & his ſonnes, and put them on an aſſe, and went agayne to Egypt: And Moſes toke the (k) rodde of God in his hand.

21 And the Lord ſayde vnto Moſes, When thou art entred and come into Egypt agayne, ſee that thou do (l) all the wonders before Pharao, whiche I haue put in thyne hande: but I will holde hys hart, and he ſhall not let the people goe.

22 And thou ſhalte ſay vnto Pharao, Thus ſayth the Lorde, Iſrael is my ſonne (euen) my firſt borne.

23 And I ſayde vnto thee, that thou let my ſonne goe, that he maye ſerue me. And yf thou refuſe to let hym goe, beholde, I doe ſlay thy ſonne (euen) thy firſt borne.

24 And it came to paſſe by the way in the Inne, that the Lorde met hym, and would haue (m) kylled hym.

25 And Sephora toke a ſtone, and cut away the foreſkin of hir ſonne, and caſt it at hys feete, and ſayde, A bloudy huſbande art thou

a. Though Moſes contemned not Gods calling: yet difficulties thereof troubled him muche.

" or, Shepeherds ſtaffe.

b. Hereby he was aſſured, that he ſhould be fearefull to others, though he were but contemptible in the worlde.

c. Authoritie giuen to Moſes to worke the like ſignes

d. God ſheweth howe he will reſtore Moſes and the people to their olde dignitie.

e. They might learne that it was in Gods hand to turne all the commodities of the Egyptians to their owne deſtruction.

f. God chooſeth inſtruments of hys glory otherwiſe than man thinketh.

g. God wil graunt ſuffi- ent meanes the end wil he commā- deth.

h. God wo haue his wo obeyed.

" Of Le

" or, He ſh be the inte preter, and thou ſhalt his guide.

i. Two vert in a gouer wiſdome a eloquence

" worſhip God ſolē

This ſ perſtitiou raunt will be accomp to worſhy falſe godd

" Seeke ſoule.

k. Which caried, n rule his but to oth vſes now poynted b God.

l. Moſes not giue though P rao yelde not at the ginning

m. God co beare to b priued of worſhip mans fai Moſes did not circu ſing his

thou vnto me.

26 Thē (n) he let him go, & ſhe ſaid, A blouddy huſband, bicauſe of hir circumciſion.

27 Then ſayde the Lorde vnto Aaron, Goe meete Moſes in the wildernesſe. And he went, and met him in the mount of God, and kiſſed him.

28 And (o) Moſes told Aaron al the wordes of the Lorde whiche had ſent him, and all the ſignes which he had charged him withall.

29 So went Moſes and Aaron, and gathered all the elders of the children of Iſraell.

30 And Aaron tolde all the wordes whiche the Lorde had ſpoken vnto Moſes: and did the myracles in the ſight of the people.

31 And the people beleeued. (p) And when they hearde, that the Lorde had viſited the chyldren of Iſraell, and had looked vpon their tribulation, they bowed themſelues, and worſhipped.

n. That is, the Lorde that would haue killed hym.

o. God hereby cōmendeth the miniſterie of man.

p. It was ſuch a beleefe as tribulation afterwarde conſumed away.

The.v. Chapter.

1. Moſes and Aaron goe vnto Pharao. 15. The gouernours of Iſraell crie out vnto Pharao. 20. Moſes and Aaron accuſed of the people. 22. Moſes complayneth to God.

1 MOſes and Aaron went in afterward, and told Pharao, thus ſayth the Lord God of Iſraell, Let my people goe, that they may "holde a feaſt vnto me in the wildernesſe.

2 And Pharao ſayd, (a) Who is the Lord, that I ſhoulde heare his voyce, and let Iſrael goe? I knowe not the Lorde, neyther will I let Iſrael goe.

3 And they ſayd, The God of the Hebrues is "called ouer vs: let vs goe, we pray thee, three dayes iourney into the deſerte, & make ſacrifice vnto the Lorde our God: (b) leaſt he ſmyte vs with peſtilence, or with the ſworde.

4 Then ſaid the king of Egipt vnto them, Wherefore do ye, Moſes and Aaron, let the people from their workes? get you vnto your burdens.

5 And Pharao ſaid furthermore, Beholde, there is much people now in the lande, and you make them leaue their burdens.

6 And Pharao (c) commaunded the ſame day the taſkmaſters, whiche were amongſt the people and the officers, ſaying,

7 Ye ſhal giue the people no more ſtrawe to make bricke withall, as ye did in time paſſed: let them goe and gather them ſtrawe themſelues.

8 And the number of bricke whiche they were wont to make in tyme paſſed, lay vnto their charges alſo, and miniſhe nothing thereof: for they be idle, and therefore crye, ſaying, We will goe, and make ſacrifice vnto our God.

9 They muſt haue more worke layde vpon them, that they may labour therein, and not regarde (d) vayne wordes.

10 Then went the taſkmaiſters of the people, and the officers out, and tolde the people, ſaying, Thus ſayth Pharao, I wil giue you no more ſtrawe,

11 Goe your ſelues, and gather you ſtrawe, where ye can finde it: yet ſhall none of your labour be miniſhed.

12 And ſo were (e) the people ſcattered abrode throughout all the lande of Egypt, for to gather ſtubble in ſteede of ſtrawe.

13 And the taſkmaiſters haſted them forwarde, ſaying, Fulfill your worke, your dayly taſkes in their due time, as if you had ſtrawe.

14 And the officers of the children of Iſrael, whiche Pharaos taſkmaiſters had ſet ouer them, were beaten. And they ſayde vnto them, Wherefore haue ye not fulfilled your taſke in making of bricke bothe yeſterday and to day, as wel as in times paſt?

15 The officers alſo of the children of Iſrael came, and (f) complayned vnto Pharao, ſaying, Wherefore dealeſt thou thus with thy ſeruaunts?

16 There is no ſtrawe giuen vnto thy ſeruaunts, and they ſay vnto vs, Make bricke: and thy ſeruaunts are beaten, "and there is wrong done to thine owne people.

17 He ſayde, You are (g) idle, idle you are: and therefore you ſay, We wil goe, & make ſacrifice vnto the Lorde.

18 Goe therefore now, and worke, and there ſhall no ſtrawe be giuen you, and yet ſhall ye deliuer the whole tale of bricke.

19 And the officers of the chyldren of Iſrael did ſee, that they were in worſe caſe after it was ſayd, Ye ſhal miniſhe nothing of your bricke, of your dayly taſke in due time:

20 And they met Moſes and Aaron, whiche ſtode in their way, as they came out from Pharao,

21 And ſayde vnto them, (h) The Lord looke vpon you, and iudge you, whiche haue made the ſauour of vs "to be abhorred in the eyes of Pharao, and in the eyes of his ſeruauntes, and haue put a ſworde in their hande to ſlay vs.

22 (i) Moſes returned vnto the Lorde, and ſayde, Lorde, wherefore haſte thou ſo euill intreated this people? And wherefore haſte thou ſent me?

23 For ſince I came to Pharao to ſpeake in

d. The true worſhip of God is called, of the wicked, vanitie.

e. This intollerable labour was layde on the people, that they might driue away Moſes & Aaron.

f. In this tyraunt there is neither mercy or humanitie.

g. Idleneſſe is laide to their charge, that are oppreſſed with labour.

h. They miſiudgyng gods grace by the preſent ſucceſſe, become vnthankfull to me, and iniurious to God.

i. Moſes imbecillitie appeareth, in that he is weary of his vocatiō, & cōplayneth of gods ſlowneſſe in deliueryng his people.

a. worſhip God ſolēnly.

b. This ſuperſtitious tyraunt will not be accompted to worſhyp falſe goddes.

"or, we worſhip the God of the Hebrues.

b. He that did let them from the true worſhip of God, ſhoulde much more be puniſhed.

c. The godly ought not to be offended, if afflictions encreaſe, when God beginneth to deliuer the.

thy name, he hath fared foule with this folke, and yet thou haſte not deliuered thy people at all.

The.vi. Chapter.

1. Godremembreth his promiſes.5.God promiſeth deliueraunce, and the lande of Chanaan. 9.The people of Iſrael be not contented with the warninges of Moſes 10.Moſes and Aaron are ſent vnto Pharao. 14. The diſcentes of Ruben.16.The diſcent of Leui. 20. Amram the father of Moſes and Aaron. 23. Aaron the father of Nadab and Abihu. 25. Eleazar father of Phinees. 29. Moſes is commaunded to ſpeake to Pharao.

1 THen the Lorde ſayde vnto Moſes, Now (a) ſhalt thou ſee what I will do vnto Pharao: for in a mightie hande ſhal he let them goe,and in a mightie hand ſhall he driue them out of his lande.

a. Moſes haſte is gently blamed.

2 And God ſpake vnto Moſes, and ſayde vnto him,I am (b) Iehouah.

b. By this name of his ſubſtance, god declareth, that he is the perfourmer of his promiſe, and ſo will be.

3 I appeared vnto Abraham, Iſahac, and Iacob,as an almightie God:(c) but in my name Iehouah I was not knowen vnto them.

c. The greater knowledge and light this people had: the more readyly ſhould they haue obeyed.

4 Moreouer,(d) I made a couenaunt with them, to giue them the land of Chanaan, the land of theyr pilgrimage, wherein they were ſtraungers.

d. As the couenaunt was of gods free grace: ſo alſo was this redemption.

5 And therfore I haue alſo heard the gronyng of the children of Iſraell, whom the Egyptians keepe in bondage,and haue remembred my couenaunt.

6 Wherfore ſay vnto the children of Iſrael,I am Iehouah,I wil bring you out frō the burdens of the Egyptians, and wil rid you out of theyr bondage,and will deliuer you in a ſtretched out arme, and in greate iudgementes.

7 And I wil take you (e) for my people,& will be to you a God: And ye ſhall knowe that I am the lord your God,which bryng you out frō the burdens of the Egyptians.

e. The end of their deliueraunce was in the cōtinuaunce of gods grace.

8 And I will bring you into the land concerning the whiche I did lift vp my hande to giue it vnto Abraham, Iſahac, and Iacob, and will giue it vnto you for a poſſeſſion: (f) (for) I am Iehouah.

f. That they might know how his power ouercommeth all lettes and ſtoppes.

9 And Moſes tolde the children of Iſraell euen ſo: but they (g) hearkened not vnto Moſes,for anguiſhe of ſpirite,and for cruel bondage.

g. It is dangerous in affliction, not to heare gods promiſes.

10 And the lord ſpake vnto Moſes, ſaying,
11 Goe in,and ſpeake vnto Pharao king of Egypt,that he let the children of Iſrael goe out of his lande.
12 And Moſes ſpake before ỹ Lord, ſaying, Behold, the children of Iſraell hearken not vnto me:how then ſhall Pharao heare me, which am of "vncircumciſed lippes.

"or, which haue an impediment in my ſpeach. am rude. h. It appereth,that redemption came alther of God mercy: ſeing that Moſes was vnwilling, and people can "or, the ſpirit of God.

13 And (h) the Lorde ſpake vnto Moſes and vnto Aaron,and gaue them charge concernyng the children of Iſraell, and concernyng Pharao kyng of Egypt, that "they ſhoulde bring the children of Iſrael out of the lande of Egypt.

i. Ruben Simeon be elder than ui, are reſed,that he might of Leui cōmodiouſk. It was ceſſarie to knowen, the miniſter this redemption was brahās ſeed.

14 These be the heads of their fathers houſes. (i) The children of Ruben, the firſte borne ſonne of Iſrael, are theſe: Hanoch, and Phallu, Heſron, and Charmi: theſe be the children of Ruben.
15 The children of Simeon: Iemuel,and Iamin, Ohad, and Iachin, Sohar, and Saul the ſonne of the Chanaanitiſh woman: theſe are the kinredes of Simeon.
16 These alſo are the names of the children (k)of Leui,in theyr generations: Gerſon, and Cehath, and Merari. Leui liued an hundred and thirtie and ſeuen yeeres.

k. It was God cōſtituted this iudgement in nun.

17 The ſonnes of Gerſon:Libni, and Simi,by their kinredes.
18 The children of Cehath: Amram, and Iſhhar,and Hebron,& Uziel.And Cehath liued an hundred & thirtie & three yeeres.
19 The children of Merari: Mahli, and Muſi: theſe are the kynredes of Leui by theyr generations.
20 Amram toke Iochebed (l) his fathers ſiſter to wife,and ſhe bare him Aaron and Moſes. And Amram liued an hundred and thirtie and ſeuen yeeres.

l. Moſes rieth not his kynrede, was borne vnlawfull riage.

21 And the children of Iſhhar: Corah, Nepheg,and Sichri.
22 The children of Uziel: Miſael, Elzaphan,and Zithri.
23 And Aaron toke (m) Eliſaba,daughter of Aminadab, and ſiſter of Nahaſſon, to wyfe, whiche bare him Nadab, and Abihu,Eleazar,and Ithamar.

m. Aaron wife was of tribe of

24 The children of Corah:Aſſir,and Elcanah, and Abiaſaph: theſe are the kinredes of the Corahites.
25 Eleazar Aarons ſonne, toke him one of the daughters of Putiel to wyfe, whiche bare him Phynees: and theſe are the principall fathers of the Leuites throughout their kinredes.
26 This is that Aaron, and that Moſes,to whom (n) the Lorde ſayde, "Leade the children of Iſraell out of the lande of Egypt:accordyng to theyr armies.

n. It was ſingular that they leade out great armie. "Or, carie. "Might goe.

27 These are that Moſes & Aaron, whiche ſpake to Pharao kyng of Egypt, that "they might bryng the children of Iſraell out of Egypt.
28 And in the day when the Lorde ſpake vnto

vnto Moses (o) in the lande of Egypt,

29 He spake vnto hym, saying, I am the Lord: speake thou vnto Pharao the kyng of Egypt, al that I say vnto thee.

30 And Moses sayde before the Lorde, Beholde, I am of vncircumcised lippes, and how shall Pharao giue me audience?

o. God not onely in the desert of Madian, but also in Egypt spake to Moses.

The. vij. Chapter.

1. Moses with Aaron is sent vnto Pharao. 3. God causeth signes, that he onely may be knowen mightie. 10. The rodde of Moses is turned into a serpent. 11. The enchaunters do the same. 19. VVater turned into bloud. 22. The enchaunters do the same.

1 AND the Lorde sayde vnto Moses, Beholde, I haue made thee Pharaos (a) God: and Aaron thy brother shalbe thy prophete.

a. God communicateth his authoritie & power with his ministers.

2 Thou shalt speake all that I commaund thee, and Aaron thy brother shal speake vnto Pharao, that he send the children of Israel out of his lande.

3 And (b) I wil harden Pharaos hart, and multiplie my myracles, and my wonders in the lande of Egypt.

b. God was no cause of Pharaos sinne, though he executed this iust iudgement vpon him.

4 But Pharao shal not hearken vnto you, that I may set my hande vpon Egypt, and bryng out mine armies, and my people, the children of Israell, out of the lande of Egypt in great iudgements.

5 And the Egyptians shall knowe that I am the Lorde, when I stretche forth my hande vpon Egypt, and bring out the children of Israel from among them.

6 (c) Moses and Aaron did as the Lorde commaunded them, (euen) so did they.

c. True obedience to do onely that which God willeth to be done.

7 Moses was (d) fourescore yeeres old, and Aaron fourescore and three, when they spake vnto Pharao.

d. The prayse was Gods, who by fearefull olde men wrought so marueilously

8 And the Lorde spake vnto Moses and Aaron, saying,

9 If Pharao speake vnto you, saying, Shewe a myracle for you: thou shalt say vnto Aaron, Take thy rodde, and cast it before Pharao, that it may be a serpent.

10 Then went Moses and Aaron in vnto Pharao, and did euen as the Lorde had cõmaunded: and Aaron cast forth his rodde before Pharao, and before his seruants, and it (turned) to a Serpent.

11 Then Pharao called for the (e) wise men, and enchaunters: and the same sorcerers of Egypt did in like maner with their sorcerie.

e. The deuyll robbe God his glory, vseth his seruants goodly tooles.

12 For they cast downe euery man his rod, and they (turned) to serpents: but Aarons rod dyd eate vp their roddes.

13 And he helde Pharaos hart, that he hearkened not vnto them, euen as the Lord had sayde.

14 The Lorde also sayde vnto Moses, Pharaos hart is "hardened, he refuseth to let the people goe.

C "Made heauy or burdened.

15 Get thee vnto Pharao in the morning, loe he will come vnto the water, and thou shalt stand vpon the ryuers brinke against he come: and the rodde whiche was turned to a Serpent, shalt thou take in thyne hande:

16 And thou shalt say vnto him, The Lorde God of ỹ Hebrues hath sent me vnto thee, saying, Let my people goe, that they may serue me in the wildernesse: and behold, hytherto thou wouldest not heare.

17 Thus sayth the Lorde, In this thou shalt know, that I am the Lord: behold, (f) with the rodde that is in my hande, I will smite the waters whiche are in the riuers, and they shalbe turned to bloud.

f. The wicked that are not moued with Gods threates, are inexcusable.

18 And the fishe that is in the riuer, shall die: and the ryuer shall "corrupte, and it shall greeue the Egyptians to drynke of the water of the riuer.

"or, stynke.

19 And the Lorde spake vnto Moses, Say vnto Aaron, Take thy rodde, and stretche out thine hande (g) ouer the waters of Egypt, ouer theyr streame, ouer theyr riuers and ponds, and all poles of water, which they haue, that they may be bloude, and that there may be bloud throughout the lande of Egypt, bothe in (vesselles) of wood, and also of stone.

g. The corruption of the most necessary meane of lyfe, shoulde haue taught them to obey God.

20 And Moses and Aaron dyd euen as the Lorde commaunded: and he lifte vp the rodde, and smote the (h) waters, that were in the ryuer, in the sight of Pharao, and in the sight of his seruauntes: and (i) all the water that was in the ryuer, turned into bloud.

h. The waters wherin the Israelites children were drowned, are nowe turned to the Egyptians sorowe.

The first plague.

i. They should haue knowen Gods hande in that thing wherein lay theyr wealth and safetie.

21 And the fishe that was in the ryuer died: and the ryuer corrupted, and the Egyptians coulde not drynke of the waters of the ryuer, and there was bloud throughout all the lande of Egypt.

22 (k) And the enchaunters of Egypt did likewise with theyr sorceries, and he hardened Pharaos hart: neither did he hearken vnto them, as the Lorde had sayde.

k. The faithfull ouercame this temptatiõ through Gods worde, confirmed by a heauenly vision.

23 And Pharao turned himselfe, and went agayne into his house, and (l) set not his hart therevnto.

l. Gods workes are not lightly to be considered.

24 And the Egyptians (m) digged round about the riuer, for water to drynke: for they could not drinke of the water of the riuer.

m. These circumstaunces declare that this was no vayne illusion.

25 And it continued seuen dayes, after that the Lorde had smitten the ryuer.

The.viij. Chapter.

2. Frogges. 8. Pharao prayeth Moſes to pray for him. 12. Moſes prayeth for Pharao. 15. Pharao is hardened. 16. Liſe in mā and beaſt. 20. Flies, or al kind of wilde, fierce, and noyſome beaſtes. 25. Pharao intreateth Moſes to pray for him. 32. Pharao is hardened.

1 THe Lord ſpake vnto Moſes, Goe vnto Pharao, and tell hym, Thus ſayth the Lorde, Let my people goe, that they may ſerue me.

2 And if thou refuſe to let them goe, beholde, I wil ſmyte all thy borders (a) with frogges.

a. An ignominious puniſhment vpon the contemners of God.

3 And the riuer ſhall ſcraule with frogges, whiche ſhall goe vp, and come into thyne houſe, and into thy priuie chamber where thou ſleepeſt, and vpon thy bed, and into the houſe of thy ſeruauntes, and vpon thy people, and into thine ouens, and vpon all thy victualles in ſtore:

b. God can arme his creatures at his will agaynſt the wicked.

4 And (b) the frogges ſhall come vp vpon thee, and vpon thy people, and vpon all thy ſeruauntes.

5 And the lord ſpake vnto Moſes, Say vnto Aaron, Stretch forth thyne hand with thy rod ouer the ſtreames, ouer the riuers, and ouer the pondes: and cauſe frogges to come vpon the lande of Egypt.

The ſeconde plague.

6 And Aaron ſtretched his hande ouer the waters of Egypt, and the frogges came vp, and couered the lande of Egypt.

c. Thus God will exerciſe his ſeruauntes with aduerſaries to theyr triall.

7 And (c) the ſorcerers did lykewiſe with theyr ſorcerie, and brought frogges vpon the lande of Egypt.

d. Hypocrites feared with Gods iudgement, pretend a certayne repentaunce.

8 Then Pharao called for Moſes, and Aaron, and ſayde, Pray (d) ye vnto the Lorde, that he may take away the frogges from me, and from my people: and I wil let the people goe, that they may make ſacrifice vnto the Lorde.

e. He is wylled to forſake his arrogancie and to reioyce in the mercy of God, which he ſhould atteyne by the prayer of Gods ſeruauntes.

9 And (e) Moſes ſayde vnto Pharao, Glorie herein becauſe of me, and (appoynt) when I ſhall pray for thee, and for thy ſeruauntes, & for thy people, to driue away the frogges from thee and thy houſes: that they may remayne but in the riuer onely.

f. He meaneth not the deferring of Moſes prayer: but to haue reſpite that night, for the peoples deliuerie.

10 He ſayde, To morowe. (f) And he ſayde, Euen as thou haſt ſayde: that thou mayeſt know, that there is none like vnto the Lord our God.

g. The wicked are deliuered frō temporall puniſhment by the prayer of the faithfull.

11 And ſo the frogges ſhal depart from thee, and from thy houſes, from thy ſeruauntes, and from thy people: and ſhal remayne in the riuer only.

12 Moſes and Aaron went out from Pharao, and Moſes (g) cryed vnto the Lord, as touchyng ỳ frogges, which he had brought agaynſt Pharao.

13 And the Lorde did accordyng to the ſaying of Moſes: and the frogges died out of the houſes, out of the courtes, and fieldes.

14 And they gathered them together vpon heapes, and the lande "had an euill ſmell (through them.)

C
" Stand.

15 But when Pharao ſawe that he had reſt gyuen hym, he hardened his harte, and hearkened not vnto them, as the Lorde had ſayde.

16 And the Lorde ſayde vnto Moſes, Say vnto Aaron, Stretche out thy rodde, and ſmyte the duſte of the lande, that it may be (turned) to (h) lice throughout all the lande of Egypt.

h. God
eaſily
throweth
ſtregth

17 And they did ſo: for Aaron ſtretched out his hande with his rodde, and ſmote the duſt of the earth, whiche turned to lyce in man and beaſt: ſo that all the duſte of the lande (turned) (i) to lyce throughout all the lande of Egypt.

The
plague.
i. The
leſt beatin
ſtrength
nough to
beyng
by God.

18 And the enchaunters "allayed likewiſe with theyr enchauntmentes to bring forth lyce, (k) but they coulde not: and the lyce were both vpon men and beaſtes.

"wrought
k. Satan
niſters
confound
when
proued
fayth of
ſeruaunt
l. They
not ſeem
uercome
any man,
fore they
feſſe God
power
themſelu
m. God
haue all
matter
publiquel
"Swarm
of flies.

19 Then ſayde the enchaunters vnto Pharao, (l) This is the finger of God. And Pharaos hart remayned obſtinate, and he hearkened not vnto them, euen as the Lord had ſayde.

D

20 And the Lorde ſayde vnto Moſes, Ryſe vp early in the morning, and ſtand before Pharao, loe, he will come forth (m) vnto the water, and thou ſhalte ſay vnto hym, Thus ſayth the Lorde, Let my people goe, that they may ſerue me.

21 Elſe if thou wilt not let my people goe, behold, I will ſende "all manner of flyes, bothe vpon thee, and thy ſeruauntes, and thy people, and into thy houſes: and the houſes of the Egyptians ſhalbe ful of flies, and the grounde whereon they are.

22 And the lande of Goſen, where my people are, will I "cauſe to be wonderfull in that day, (n) ſo that there ſhall no flyes be there: whereby thou ſhalt know, that I am the Lorde in the middeſt of the earth.

23 And I will put a "diuiſion betwene my people and thine: and euen to (o) morowe ſhall this miracle be done.

24 And the Lorde did euen ſo, and (p) there came an intollerable ſwarme of flyes into the houſe of Pharao, and into his ſeruauntes houſes, and into all the land of Egypt: and the lande was corrupt with theſe flyes.

25 And Pharao called for Moſes & Aaron, and

and sayde, (q) Goe, and make sacrifice vnto your God in this lande.

26 And Moses answered, It is not meete that we so do: for we muste offer vnto the Lorde our God, that (which is) (r) an abomination vnto the Egyptians. Loe, if we sacrifice that whiche is an abomination vnto the Egyptians before theyr eyes, will they not stone vs?

27 We will goe three dayes iourney into ỹ deserte, & sacrifice vnto the Lorde our God, as he hath (s) commaunded vs.

28 And Pharao sayd, I wil let you go, that ye may sacrifice vnto the Lorde your God in the wildernesse: but goe not farre away: (t) pray for me.

29 And Moses sayde, Beholde, I will goe out from thee, and pray vnto the Lorde, that the flies may departe from Pharao, and from his seruauntes, and from his people, to morowe: but (v) let Pharao from henceforth deale deceiptfully no more, that he will not let the people goe, to sacrifice vnto the Lorde:

30 And Moses went out from Pharao, and (x) prayed vnto the Lorde.

31 And the Lord did accordyng to the saying of Moses: and the flies departed from Pharao, and from his seruaunts, and from his people: and there remayned not one.

32 And Pharao hardened his hart once more (y) at this time, and did not let the people goe.

q. This compelled obedience robbeth God of a great part of his honour, who should not in one part of the Realme, but in the whole, haue bene truly worshipped.

r. The true worshippyng of God ought not to be made a laughyng stocke to the Gentiles.

s. Gods wil in his worshippyng is onely to be folowed.

t. The wycked in their necessitie pretend great religion.

v. Moses constantly rebuketh the kyng of his lyes.

x. Moses by Gods speciall motion, promised the king the relaxation of his punishment.

y. For al Gods punishments, ye yet remayned rebellious against God.

The.ix. Chapter.

1. Death of cattell. 8. Boyles. 13. Hayle. 27. Pharao acknowledgeth his offence, and beseecheth Moses to pray for him. 33. VVhen Moses prayeth, the hayle ceasseth.

1 THe Lorde sayde vnto Moses, Goe in vnto Pharao, and thou shalt tell him, Thus sayth the Lord God of the Hebrues, Let my people goe, that they may serue me.

2 If thou refuse to let them goe, and wilt holde them still,

3 Beholde, the (a) hande of the Lorde is vpon thy flocke, whiche is in the fielde, (for) vpon Horses, vpon Asses, vpon Cammels, vpon Oxen, and vpon Sheepe, there shalbe a mightie great murrayne.

4 And the Lorde shal do wonderfully betweene the beastes of Israel, and the beasts of Egypt, so that there shall nothyng dye of all that perteyneth to the chyldren of Israell.

5 And the Lorde (b) appoynted a time, saying, To morowe the Lord shal finish this

a. The murrain of cattaile commeth of the iust iudgement of God, and not of other causes.

b. He was obstinate in his malice but no tyme ought to be ceased.

worde in the lande.

6 And the Lord did that thing on the morowe, (c) and all the cattell of Egypt died: but of the cattell of the chyldren of Israell died not one.

7 And Pharao sent, and beholde, there was not one of the cattell of the Israelites dead: And the hart of Pharao was hardened, and he did not let the people goe.

8 And the Lorde sayde vnto Moses and Aaron, Take your handes full of ashes out of the furnace, and Moses shall sprinckle it vp into the ayre in the sight of Pharao:

9 And it shalbe dusse in all the lande of Egypt, and shalbe swellyng soares with blaynes, both on man and beast throughout all the lande of Egypt.

10 And they toke asshes out of the furnace, and stode before Pharao, and Moses (d) sprinckled it vp into the ayre, & there were swellyng soares with blaynes, both in men and in beastes:

11 And the (e) sorcerers coulde not stand before Moses bycause of the blaynes: for there were botches vpon the enchaunters, and vpon all the Egyptians.

12 And the Lord hardened the hart of Pharao, and he hearkened not vnto them, as the Lorde had sayd vnto Moses.

13 And the Lorde sayde vnto Moses, Ryse vp early in the morowyng, and stande before Pharao, and thou shalt tel him, Thus sayth the Lorde God of the Hebrues, Let my people goe, that they may serue me:

14 Or els I will at this time sende all my plagues vpon thyne hart, and vpon thy seruauntes, & on thy people, that thou mayest knowe that there is none like to me in all the earth.

15 For nowe I will stretche out my hande, that I may smyte thee, and thy people, with pestilence, and thou shalte perishe from the earth.

16 And in very deede, (f) for this cause haue I "kept thee, for to shewe thee my power, & that my name may be declared throughout all the worlde.

17 Yet exaltest thou thy self against my people, that thou wilt not let them goe.

18 Behold, to morow this time I wil send downe a (g) mightie great hayle, euen such a one as was not in Egypt since the fundation therof was layde, vnto this time.

19 Sende therefore nowe, and gather thy beastes, and all that thou haste in the fielde: For vpon al the men, & beasts which are founde in the fielde, and not brought home, shall the hayle fall, and they shall die.

20 And as many as (h) feared the worde of the

c. The fifth plague.

c. This speach signifieth a very great nũber, or the most parte.

d. The sixth plague.

d. Seeyng Pharao amended not by monition. God graunteyng no tyme, executeth his iudgmentes.

e. Satans ministers overcome, yet cease not, till with shame they be dryuen away.

f. God would haue him know that he could quickly haue destroyed him, yet for other causes he reserued him.

"Made thee stande.

g. The circumstaunces shew, that this hayle was not naturall.

h. This feare came not of true repentance and obedience to God.

the Lorde amongst the seruauntes of Pharao, made their seruauntes, and their beastes flee into the houses.

21 But he that regarded not the worde of the Lorde, left his seruaunts, and his beasts in the fielde.

22 And the Lord sayd vnto Moses, Stretch forth thine hande vnto heauen, that there may be hayle in al the lande of Egypt, vpon man, and vpon beastes, and vpon all the herbes of the fielde throughout the lande of Egypt.

The seuenth plague.

i. Al elemēts are ready to obey at Gods commaundement.

23 And Moses stretched forth his rodde vnto heauen, and the Lorde (i) thundred, and hayled, and the fyre ranne along vpon the ground, and the Lord hayled in the land of Egypt.

24 So there was hayle, and fyre mingled with the hayle, so grieuous, and suche as there was none throughout all the lande of Egypt since people inhabited it.

25 And the hayle smote throughout all the lande of Egypt all that was in the fielde, both man and beast: and the hayle smote al the herbes of the fielde, and broke all the trees of the fielde.

26 Only in the land of Gosen, where ẏ children of Israel were, was there no hayle.

k. This cōfession came not of faith, but of the greatnesse of Gods plague, so it was hypocriticall.

27 And Pharao sent, and called for Moses and Aaron, and sayd vnto them, I (k) haue now sinned: the Lord is righteous, and I and my people are vngodly.

28 Pray ye vnto the Lorde, that these thundrynges of God, and hayle, may be sufficient, and I will let you goe, and ye shall tary no longer.

l. He sheweth the king, that through his incredulitie, he polluted the place where he was.

29 Moses sayde vnto him, (l) Assone as I am out of the citie, I will spreade abroade my handes vnto the Lorde, and the thunder shall ceasse, neyther shall there be any more hayle: that thou mayest knowe, how that the earth is the Lordes.

m. Moses stoutly condēneth the king, & all his court of vngodlines.

30 But I knowe, that thou & thy seruaunts yet feare not the (m) face of the Lorde God.

31 And so the Flaxe, and the Barley were smitten, for the Barley was shot vp, and the Flaxe was bolled:

n. These seedes were not so forward in ripyng as the other.

32 But the Wheate and the Rye were not smitten, (n) for they were late " sowen.

o. When gods plagues ceasse, the wicked arme themselues agayne agaynst God.

33 And Moses went out of the citie from Pharao, and spread abroade his hands vnto the Lord: and the thunder, and hayle ceassed, neyther rayned it vpon the earth.

34 And when Pharao (o) sawe, that the raine, and the hayle, and thunder were ceassed, he sinned yet more, and hardened his hart, he and his seruaunts.

35 And the harte of Pharao was hardened, neyther would he let the children of Israel goe, as the Lorde had sayde by the hande of Moses.

The.x. Chapter.

2. God hardeneth Pharao. 4. Moses threatneth Pharao to plague him with Locustes. 16. Pharao acknowledging his sinne, requireth that prayer be made for him. 19. Moses prayeth for Pharao. 21. Darkenesse so grosse that it may be felt.

1 AND the Lorde sayde vnto Moses, goe in vnto Pharao: for I haue hardened his hart, and the hart of his seruauntes, that I might shewe these my signes before him,

2 And that thou tell in the audience of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and the myracles which I haue done amōgst them: that they may know, how that I am the Lorde.

3 And so Moses and Aaron came vnto Pharao, and sayde vnto him, Thus sayth the Lorde God of the Hebrues, howe long wilt thou refuse to submit thy selfe vnto me? Let my people goe, that they may serue me.

4 Or els if thou refuse to let my people go, beholde, to morow will I bring Grashoppers into thy coastes,

5 And they shal couer the face of the earth, that it can not be seene: and they shall eate, the residue, which remayneth vnto you, and is escaped from the hayle, and they shal eate euery greene tree, that beareth you fruite in the fielde.

6 And they shall fill thy houses, and all thy seruaunts houses, and the houses of all the Egyptians, after suche a maner, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpō the earth vnto this day. And he turned himselfe about, and went out from Pharao.

7 And Pharaos seruauntes sayde vnto him, How long shall he be " hurtfull vnto vs? Let the men goe, that they may serue the Lorde theyr God: knowest thou not yet, that Egypt is destroyed?

8 And Moses and Aaron were brought agayne vnto Pharao, & he sayde vnto them, (a) Goe and serue the Lorde your God: but who are they, that shall goe?

9 And Moses aunswered, We wyll goe, with our young, and with our olde, yea, and with our sonnes, and with our daughters, and with our sheepe, and with our oxen we must goe: for we must hold a feast vnto the Lorde.

10 And he sayde vnto them, Let the Lorde be so with you, as I will let you goe, and your

your children: take heede, for ye haue some mischiefe in hande.

11 Nay not so, but goe they that are men, and serue the Lorde: for that was your desire. (b) And they were thrust out of Pharaos presence.

12 And the Lord sayd vnto Moses, Stretch out thine hande ouer the lande of Egypt for Grashoppers, that they may come vpon the lande of Egypt, and eate all the hearbes of the lande, and all that the hayle left behinde.

13 And Moses stretched forth his rod ouer the land of Egypt, and the Lorde brought an (c) East wynde vpon the lande all that day, and all that night: and in the morning the Easte winde brought the Grashoppers.

14 And the grashoppers went vp ouer al the lande of Egypt, and remayned in all quarters of Egypt very grieuously: before them were there no such grashoppers, neither after shalbe.

15 For they couered all the face of the earth, so that the lande was darke, and they did eate all the hearbes of the lande, and all the fruites of the trees, whatsoeuer the hayle had left: there was no greene thing left in the trees, and hearbes of the fielde, thorow all the lande of Egypt.

16 Therefore Pharao called for Moses and Aaron in hast, & sayd, I haue sinned against the Lorde your God, and against you:

17 And now forgiue me my sinne only this once, and pray vnto the Lorde your God, that he may take away from me this death onely.

18 And (Moses) went out from Pharao, and prayed vnto the Lorde.

19 And the Lorde turned a mightie strong West winde, and it toke away the grashoppers, and caste them into the red sea: so that there was not one grashopper in all the coastes of Egypt.

20 And the Lorde hardened Pharaos hart, so that he would not let the children of Israell goe.

21 And the Lord sayd vnto Moses, Stretch out thine hande vnto heauen, that there may be vpon the land of Egypt darknesse, which may be felt.

22 And Moses stretched forth his hande vnto heauen: and there was a "thycke darknesse vpon all the land of Egypt three dayes long.

23 No man sawe another, neyther rose vp from the place where he was by the space of three dayes: But all the children of Israel had light, where they dwelled.

24 And Pharao called for Moses, and sayd, Goe, & serue the Lord, only let your sheepe and your oxen abide, and let your children goe with you.

25 (d) And Moses said, Thou must giue vs also offerings, and burnt offerings, for to make sacrifice vnto the Lord our God.

26 Our cattell also shall goe with vs, and there shall not one hoofe be left behinde, for thereof must we take to serue the Lord our God: neither do we know, with what we must make sacrifice vnto the Lorde, vntill we come thyther.

27 But the Lorde hardened Pharaos hart, and he would not let them goe.

28 (e) And Pharao sayde vnto him, Get thee from me, and take heede vnto thy selfe, that thou see my face no more: for whensoeuer thou commest in my sight, thou shalt die.

29 And Moses sayde, Let it be as thou hast sayde, I will see thy face no more.

The. xi. Chapter.

1. The Lorde commaundeth the Hebrues to rob the Egyptians. 4. The death of the first borne of all things.

1 AND the Lorde sayde vnto Moses, Yet will I bring one plague more vpon Pharao, and vpon Egypt, and after that, he will let you goe hence: when he shall let you goe quite, he shall vtterly driue you hence.

2 (a) Speake thou therefore in the eares of the people, that euery man borrowe of his neighbour, and euery woman of hir neighbour, iewelles of siluer, and iewels of golde.

3 And the lord shall giue the people fauour in the sight of the Egyptians: Moreouer, Moses was a very great man in the lande of Egypt, in the sight of Pharaos seruants, and in the sight of the people.

4 And Moses sayd, Thus sayth the Lorde, At midnight will I goe out into the middest of Egypt,

5 And al the firste borne in all the lande of Egypt shall die, euen from the firste borne of Pharao, (b) that sitteth on his seate, vnto the firste borne of the mayde seruaunt, that is behind the mylle, and al the first gendred of the cattell.

6 And there shalbe a great crie throughout all the lande of Egypt, suche as there was neuer none lyke, nor shalbe.

7 But amongst the children of Israel, shal not a dogge moue his tongue, from a man vnto a beast: that ye may knowe, howe that

Moses is carefull to haue all cõmaundement in al things duely serued, chose rather to be hated for Gods sake, than consent to a thing vnlawfull.

The eyght plague.

Hereby we learne that dispayre and welcome weather is chiefly to be ascribed to the iuste iudgement of God, and not to any naturall cause.

The ninth plague. Palpable darknesse.

d. Moses woulde not yeelde an inch for any thing that Pharao coulde do, in such things as God commaunded.

e. The wicked the nygher they be to their destruction, the more furious commonly they be. Therefore the godly in suche cases ought to be of good hope.

a. We must not take this for an exãple, to spoyle our neighbour, this was enioyned by speciall commissiõ for the due punishment of the Egyptians. August. 39. q.

b. That succeedeth after him in the imperial crowne, as heyre apparaunt. For by sitting, is meant, bearing rule, or welding of any office, as, 1. Reg. 2.

B

that the Lorde putteth a difference betweene the Egyptians and Israell.

8 (c) And these thy seruauntes shal al come downe vnto me, and fal before me, and say, Get thee out, and all the people that are vnder thee, and then wyll I departe. And he went out from Pharao "with an angry countenaunce.

9 And the Lord sayd vnto Moses, Pharao shall not heare you, that my wonders may be multiplied in the lande of Egypt.

10 And Moses & Aaron did al these wōders before Pharao: And the Lorde hardened Pharaos hart, so that he would not let the children of Israel goe out of his lande.

c. *Tunc desscendens*, a sodayne change of speaking to diuers persons as, Psal. 15. a.

"or, in a great anger.

The. xij. Chapter.

1. The charge and māner of eating the Passeouer. 26. A charge is gyuen parentes, to teache theyr children the mysterie of the Passouer. 29. The murder of the first borne of Egypt. 31. Pharao casteth out the childrē of Israel. 35. The Iewes do robbe the Egyptians of golden and siluer vessels. 37. The chyldren of Israel do goe out. 40. They dwelt in Egypt foure hundred and thirtie yeeres. 43. The manner of celebratyng the Passeouer.

1 AND the Lorde spake vnto Moses and Aaron in the land of Egypt, saying,

2 This moneth shalbe vnto you the beginning of monethes, and the firste moneth of the yeere shal it be vnto you.

3 Speake ye vnto all the congregation of Israel, saying, In the tenth day of this moneth, let euery man take vnto hym a(a) lābe, according to the house of the fathers, a lābe throughout euery house.

a. God ordeined this sacrifice as a token and pledge of their deliuerance.

4 If the household be too litle for the lamb, let hym take his neyghbour, whiche is next vnto his house, according to the number of the soules, euery one of you according vnto his eating shal make your count for a lābe.

5 And let the lambe of yours be without blemishe, a male of a yeere olde (whiche) ye shall take out from among the sheepe, and from among the Goates.

6 And ye shal keepe him in vntill the fourteenth day of the same moneth: and euery assemblie of the congregation of Israel shall kill him about the "euen tide.

"or, twylight.

7 (b) And they shall take of the bloud, and strike it on the two (side) postes, and on the vpper doore post, euen in the houses, where they shall eate him:

b. The church is distinguished from the synagogue of the vnfaithful, by the worde of God, and by the sacraments.

8 And they shall eate the flesh the same night rosted with fyre, and with vnleauened bread: and with sowre herbes they shall eate it.

9 See that ye eate not therof raw, nor sodden with water, but rosted with fire: the head, feete, and purtenaunce therof.

10 And ye shal let nothing of it remaine vnto ỹ morning: That whiche remayneth of it vntil the morow, ye shal burne with fire.

11 Of this manner shal ye eate it: with your loynes girded, & your shoes on your feete, & your staffe in your hāde, (c) & ye shall eate it in hast: for it is the Lordes Passouer.

12 For I wil passe through the lande of Egypt this same night, and wil smite all the firste borne of Egypt, from man to beast, and vpon all the goddes of Egypt I will execute iudgement: I (am) the Lorde.

13 And the bloud shalbe vnto you a token in the houses wherein you are: and when I see the bloud, I will passe ouer you, and the plague shall not be vpon you to destroy you, when I smite the lande of Egypt.

14 And this day shalbe vnto you a remembrance: & you shal kepe it an holy feast vnto the Lord throughout your generations, ye shal kepe it holy for an ordināce for (d) euer.

15 Seuen dayes shall ye eate vnleauened bread, so that euen the first day ye shall put away leaue out of your house: For who so euer eateth leauened bread from the firste day, vntill the seuenth day, that soule shalbe rooted out of Israel.

16 The first day shalbe an holy cōuocation, & the seuenth day shalbe an holy conuocatiō vnto you: there shalbe no manner of worke done in them, saue about that onely which euery man must eate, that only may ye do.

17 And ye shall obserue the feast of vnleauened breade: for this same daye haue I brought your armies out of the lande of Egypt, therefore ye shall obserue this day, and all your children after you, by an euerlasting decree.

18 The first moneth, and the fourtenth day of the moneth, at euentide, ye shall eate vnleauened bread, vnto the twentie and one day of the same moneth at euen agayne.

19 Seuen dayes shall there be no leauened bread founde in your houses: and who so euer eateth leauened bread, that soule shall be rooted out from the congregation of Israell, whether he be straunger or borne in the lande.

20 (e) Ye shal eate nothing leauened: but in all your habitations shall ye eate vnleauened bread.

21 Moses called for the elders of Israell, and sayde vnto them, Chose out, and take you to euery houshold of you a lambe, and kill the Passeouer.

22 And

22 And take a bunch of Hyſope, and dippe it in the bloud, that is in the baſon, & ſtryke the vpper poaſt of the doꝛe, & the two ſide poaſtes, with the bloud that is in the baſon: and none of you goe out at the doꝛe of his houſe vntill the moꝛning.

23 Foꝛ the Loꝛde will paſſe ouer to ſmyte the Egyptiãs: and when he ſeeth the bloud vpon the vpper doꝛe poaſt, and the two ſide poaſtes, he will paſſe ouer the doꝛe, & wyll not ſuffer the deſtroyer to come into youre houſe to plague you.

24 Therefoꝛe ſhall ye obſerue this thing foꝛ an ordinance to thee, & thy ſonnes foꝛ euer.

25 And when ye be come to the land which the Loꝛde will giue you, accoꝛding as hee hath promiſed, ye ſhall kepe this ſeruice.

26 And when your childꝛen aſke you, What maner of ſeruice is this ye do?

27 Ye ſhal ſay, It is the ſacrifice of the loꝛds Paſſeouer, which paſſed ouer the houſes of the childꝛen of Iſrael in Egypt, & he ſmote the Egyptians, & ſaued our houſes. And the people bowed themſelues, and woꝛſhipped.

28 And the childꝛen of Iſrael went, and did as the Loꝛde had commaunded Moſes and Aaron, euen ſo did they.

The tenth plague.

29 And at midnighte the Loꝛde ſmote the firſt bozne in the lande of Egypt, from the firſte bozne of Pharao, that ſat on his ſeate, vntil the firſt bozne of the captiue, that was in pꝛiſon, and all the firſt gendꝛed of cattell.

30 And Pharao roſe in the night, he and his ſeruantes, and all the Egyptians, and there was a great cꝛye in Egypte: foꝛ there was not a houſe, where there was not one dead.

31 And he called vnto Moſes and Aaron by night, ſaying: Ryſe vp, and get you oute from amongſt my people, both you, and alſo the childꝛen of Iſrael: and go, and ſerue the Loꝛd, as ye haue ſayd.

32 And take your ſheepe, & your dꝛoaues with you, as ye haue ſaid: and depart, & bleſſe me.

33 And the Egyptians were fierce vpon the people, that they might ſende them out of the lande in haſt: foꝛ they ſayde, We be all (but) dead men.

f

34 And the people toke their doꝛwgh beꝛoꝛe it was ſoured, which they had in ſtoꝛe, being bound in clothes, vpon their ſhoulders.

35 And the childꝛen of Iſraell did accoꝛdyng to the ſaying of Moſes: and they boꝛowed of the Egyptians iewels of ſiluer, and iewels of golde, and rayment.

36 And the Loꝛde gaue the people fauour in the ſight of the Egyptiãs, ſo that they graũted ſuch things as they required: And they robbed the Egyptians.

37 (f) And the childꝛen of Iſraell toke theyꝛ iouꝛney from Rameſes to Sucoth, ſixe hundꝛed thouſande men of foote, beſide childꝛen.

38 And a great multitude of ſundꝛy other nations wente alſo with them, and ſheepe and oxen, and exceeding much cattell.

39 And they baked vnleauened cakes of the dough whiche they bꝛought out of Egypte, foꝛ it was not ſoured: foꝛ they were thꝛuſt out of Egypt, and coulde not tarrie, neyther had they pꝛepared foꝛ them ſelues any pꝛouiſion of meate.

40 The dwelling of the childꝛen of Iſraell whiche they dwelled in Egypte was foure hundꝛed and thirtie yeares.

41 And when the foure hundꝛed and thirtie yeares were expired, euen the ſelfe ſame day departed all the hoſtes of the Loꝛde oute of the lande of Egypt.

42 It is a nighte to bee obſerued vnto the Loꝛde, in the which he bꝛought them out of the lande of Egypte: This is that nighte of the Loꝛd, which all the childꝛen of Iſrael muſt kepe thꝛoughout their generations. G

43 And the Loꝛd ſayd vnto Moſes and Aaron, This is the law of Paſſouer: there ſhal no ſtraunger eate thereof.

44 But euery ſeruaunte, that is bought foꝛ money, after that thou haſt circumciſed him, ſhall eate thereof.

45 A ſtraunger and an hyꝛed ſeruaunt ſhall not eate thereof,

46 In one houſe ſhall it be eaten, thou ſhalte carrie none of the fleſhe out of the houſe, neither ſhall ye bꝛeake a bone therof.

47 Al ỹ cõgregatiõ of Iſrael ſhal obſerue it.

48 If a ſtranger alſo dwell among you, and will hold Paſſouer vnto the Loꝛd, let hym circumciſe al that be males, and then let him come and obſerue it, and he ſhall be as one that is bozne in the land: foꝛ no vncircumciſed perſon ſhall eate thereof.

49 One maner of law ſhal be vnto him that is bozne in the lande, and vnto the ſtranger that dwelleth among you.

50 And all the childꝛen of Iſraell did as the Loꝛd commaunded Moſes and Aaron, euen ſo did they.

51 And the ſelf ſame day, did the Loꝛd bꝛing the childꝛen of Iſraell oute of the lande of Egypt, with their armies.

f. If they grew ſo amongeſt their enimies, being ſo ſmall a number at their firſte cõming to Egipt let vs alſo bee of good hope, that God will encreaſe his churche nowe likewyſe, be it neuer ſo much oppreſſed.

The. xiij. Chapter.

1. The firſt borne things muſt be ſanctified vnto God. 8. Childrẽ muſt be taught that they were deliuered from the tyrannie of Pharao. 12. Al firſt borne things be Gods. 14. Children muſt be taught why things firſt borne be ſeparate vnto the vſe of God. 17. VVhy the Lord did leade about the children of Egypt by the deſert. 19. Moſes carieth the bones of Ioſeph. 21. The piller of cloude, and of fire.

A 1 AND the Lorde (a) spake vnto Moses, saying,

2 (b) Sanctifie vnto me all the first borne, whatsoeuer openeth the wombe among the thyldren of Israell, aswell of man as of beast, for it is mine.

3 (c) And Moses sayde vnto the people, Ye ought to remember this day, in whiche ye came out of Egypt, out of the house of "bondage: for through a mightie hand the Lord brought you from thence: there shall no leauened bread be eaten.

4 This day came ye out, in the moneth (d) Abib.

5 When the Lorde hath brought thee into the lande of the Chanaanites, Hethites, Amorites, Heuites, and Iebusites, whiche he sware vnto thy fathers, that he would giue thee, a land wherein milke and hony floweth: thou shalte keepe this seruice in this same moneth.

6 Seuen dayes thou shalt eate vnleauened bread, and in the seuenth day it is the feast of the Lorde.

7 Unleauened bread shalbe eaten seuen days, & there shal no leauened bread be seen, nor yet eaten with thee in all thy quarters.

8 (e) And thou shalt shew thy sonne in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 (f) And it shalbe as a signe vnto thee vpō thine hande, and as a remembraunce betweene thine eyes, that ỳ Lordes law may be in thy mouth: for in a strong hande the Lorde brought thee out of Egypt.

10 Keepe therefore this ordinaunce in his season from yeere to yeere.

11 And it wyll come to passe, that the Lorde shall bryng the lande of the Chanaanites, whiche he sware vnto thee, and to thy fathers, and shall giue it thee.

12 And then thou shalte appoynt vnto the Lorde all that openeth the matrice, & euery firstling, that cōmeth of a beast, which thou hast: if it be a male, it shalbe the Lordes.

13 And euery firstlyng of an Asse, thou shalt redeeme with a lambe: if thou redeeme him not, thou shalt breake his necke: All the first borne amongst thy children also shalte thou buye out.

C 14 And when thy sonne shall aske thee "in tyme to come, saying, What is this? Thou shalt say vnto him, With a mightie hande the Lorde brought vs out of Egypt, out of the house of bondage.

15 And when Pharao was very lothe to let vs goe, the Lorde slue all the firste borne in the land of Egypt, aswell the first borne of man, as the firstlyng of beast: Therefore I sacrifice vnto the Lorde all the males, that open the matrice: but all the firste borne of my children, I redeeme.

16 This shalbe as a token vpon thine hand, and as a remembraunce betweene thyne eyes, that the Lorde brought vs out of Egypt through a mightie hande.

17 It came to passe, that when Pharao had let the people goe, GOD caryed them not through the way of the lande of the Philistines, which was the more nigh way. But God sayde, Least peraduenture the people (g) repent, whē they see warre, and so turne agayne to Egypt.

18 But God led the people aboute through the way of the wildernesse of the red sea, & the thyldren of Israell went vp "harnessed out of the lande of Egypt.

19 And Moses toke the bones of Ioseph with him: for he made the children of Israel sweare, saying, God will surely visite you, & ye shall take my bones away hence with you.

20 And they toke theyr iourney from Sucoth, and abode in Etham, in the edge of the wildernesse.

21 And the Lord went before them by day in a piller of a cloude to leade them the way, & by night in a piller of fire to giue thē light, that they might go both by day and night.

22 (h) The piller of the cloude departed not by day, nor the piller of fire by night, out of the sight of the people.

a. A lawe for the offering of the first begotten vnto God, who were deliuered not frō death onely, but from bondage also.

b. Sanctifie, That is, offer. We also muste offer our first borne vnto God, that is, our firste and principal care, must tende to Gods honour and aduauncement of his kingdome, seing our deliueraunce farre passeth that of the Iewes.

c. If so many ceremonies were ordeyned for a memorie of their deliuerāce: God also requireth nothing more at our hāds, thā to be mindfull of his benefits.

"Seruaunts.

d. This was about Apryl, whē corne began to rype in that countrey.

e. God willeth the cause of the ceremonie to be vttered at the celebratiō therof.

f. Sacraments make to this purpose: That Gods worde might be the more deepely rooted in our hartes, so that thence might flowe a sincere confession of the mouth.

" to morow.

g. Repēt. worde dec reth the g weakenes the Israelite for al the w ders that w wrought.

"By tyme a vaunce.

h. God re fayleth his ple, whom aydeth bef the cōpasse mans reaso euen in the most despe case.

The.xiiij. Chapter.

1. God commaundeth the Israelites, to pytche theyr pauilions in a daungerous place, that he may be the more glorified. 4. God hardeneth the hart of Pharao. 5. Pharao pursueth Israel. 10. The Israelits despayring of deliueraunce, do grudge. 13. Moses promiseth them theyr safetie by God. 15. Moses crying to God, is cōmaunded to diuide the sea with his rodde. 19. The Angell folowyng the tentes of Israel, they passe through the middes of the sea. 24. God drowneth Pharao with his armie. 31. The Israelites do feare God, when they see the miracle.

1 AND ỳ Lord spake vnto Moses, saying, A

2 Speake to the children of Israel, that they turne and pitch theyr tentes before Pihahiroth, betweene Migdol and the sea, ouer agaynst Baal-zephon, and before that shal they pitche by the sea.

3 For Pharao will say of the children of Israel, They are tangled in the land, the wildernesse hath shut them in.

4 And I wil harden Pharaos hart, that he shall folowe after you, and I wyll get me honour

honour vpon Pharao, and vpon al his hoſt: The Egyptians alſo ſhal know that I am the Lorde. And they did euen ſo.

5 And it was tolde the king of Egypt, that the people fledde. And the hart of Pharao & of his ſeruaunts turned agaynſt the people, & they ſayde, Why haue we done this, that we haue let Iſrael go out of our ſeruice?

6 And he made ready his charet, and toke his people with him.

7 And toke fyre hundred choſen charets, and al the charets of Egypt, and captaynes vpon euery one of them.

8 And the Lord hardened the hart of Pharao kyng of Egypt, and he folowed after the childzen of Iſrael: but the childzē of Iſrael went out with an high hande.

9 And the Egyptians folowed after them, and all the hozſes and charets of Pharao, and his hozſemen, and his hoſte, ouertoke them pitchyng of their tent by the ſea, beſide Pi-habiroth befoze Baal-ſephon.

10 And when Pharao drew nigh, the chyldzen of Iſrael lift vp theyr eyes, and behold, the Egyptians folowed after them, and they were ſoze afrayde: and the childzen of Iſrael cryed out vnto the Lorde.

a. See the inconſtancie and vnkynd dealing of the people: They burden Moſes their guyde, not cōſidering the power of God, but the commō courſe of things natural.

11 But they ſayde vnto Moſes, (a) Bycauſe there were no graues in Egypt, haſt thou therefoze brought vs away foz to die in the wyldernelle? Wherfoze haſt thou ſerued vs thus, foz to carrie vs out of Egypt?

12 Did not we tell thee this in Egypt, ſaying, Let vs be in reſt, that we may ſerue the Egyptians? Foz it had bene better foz vs to haue ſerued the Egyptians, than foz to dye in the wildernelle.

b. Moſes nothing diſcouraged, goeth forward manfully in his calling, a worthy paterne for the godly alwayes to beholde.

13 (b) And Moſes ſaid vnto the people, Feare ye not, ſtande ſtill, & behold the ſaluation of the Lord, whiche he will ſhewe to you this day: Foz ye that haue ſeene the Egyptians this day, ſhall ſee them no moze foz euer.

14 (c) The Lorde ſhall fight foz you, and ye ſhall holde your peace.

c. When we be hardeſt beſtead, our ſtrength ſhall ſtande in hope and quiet ſcilence, God mightily fighteyng for vs.

15 And ỳ Lord ſaid vnto Moſes, Wherfoze (d) crieſt thou vnto me? ſpeake vnto the childzen of Iſrael, that they goe fozewarde.

d. This crie is to be vnderſtād not of the ſoūd of his voyce, but of the earneſt affection of his hart.

16 But lift thou vp thy rod, and ſtretch out thy hande ouer the ſea, and diuide it a ſunder, & let the childzen of Iſraell go on drie groumde through the middes of the ſea.

17 And behold I (euen) I will harden the hart of the Egyptians, and they ſhal folow after them: and I wyll get me honour vpō Pharao, and vpon all his hoſt, and vpon his charets, and vpon his hozſemen.

Gods dreadful iudgement executed a-gainſt them for his ſake.

18 (e) And the Egyptians ſhall knowe that I am the Lorde, when I haue gotten me honour vpon Pharao, vpon his charets, and vpon his hozſemen.

19 (f) And the angel of God, which went befoze the hoſt of Iſrael, remoued & went behynd thē: & the piller of the cloude went frō befoze theyr face, and ſtode behinde them,

20 And came betweene the tentes of the Egyptians, and the tentes of Iſraell, and it was a cloude and darkneſſe, and gaue light by night: & all the night long the one came not at the other.

21 And Moſes ſtretched out his hande ouer the ſea, and the Lorde cauſed the ſea to go backe by a very ſtrong eaſt winde all that night, and made the ſea drie (lande) and the waters were diuided.

22 (g) And the childzen of Iſraell went into the midſt of the ſea vpon the dry (ground,) and the waters were a wall vnto them on the right hande, and on theyr left hande.

23 And the Egyptians folowed, and went in after them (h) to the myddeſt of the ſea, euen all Pharaos hozſes, his charets, and his hozſemen.

24 (i) And in the morning watche, the Lord loked vnto the hoſt of the Egyptians out of the piller of the fire, and of the cloude, and troubled the hoſt of the Egyptians,

25 (k) And toke off his charet wheeles, and caryed them away violently: So that the Egyptians ſayde, (l) Let vs flee from the face of Iſraell, foz the Lorde fighteth foz thē agaynſt the Egyptians.

26 And the Lord ſaid vnto Moſes, Stretch out thy hande ouer the ſea, that the waters may come agayne vpon the Egyptians, vpon theyr charets, and vpon theyr hozſemen.

27 And Moſes ſtretched forth his hand ouer the ſea, & it came agayne to his courſe early in the morning, and the Egyptians fledde agaynſt it: and the Lorde ouerthrewe the Egyptians in the middeſt of the ſea.

28 And the water returned, and couered the charettes, and the hozſemen, and all the hoſt of Pharao that came into the ſea after thē, ſo that there remayned not one of them.

The laſte plague.

29 But the childzen of Iſraell walked vpon drye (lande) through the middeſt of the ſea, and the waters were a wal vnto them on the right hande of them, and on the left.

30 Thus the Lorde deliuered Iſrael the ſelf ſame day out of the hande of the Egyptians: and Iſraell ſawe the Egyptians dead vpon the ſea ſide.

31 (m) And Iſrael ſawe that myghtie power whiche the Lorde ſhewed vpon the Egyptians: And the people feared the Lorde, and beleeued the Lorde, and his ſeruaunt Moſes.

f. A notable example of Gods prouidence.

g. Thus to the Iſraelites there aryſeth light in darkneſſe, & in the midſt of death, they finde lyfe.

h. See the vaine cōfidēce of the vngodly, to their vtter vndoyng preſuming of their owne ſtrength.

i. This is the angel mentioned before, to wit, the ſonne of God, not otherwyſe to be called by the name Iehouah.

k. Gods prouidence ſtretcheth to the leaſt things that be: ſo that charet-wheeles can not be out of the reache.

l. Late repentance helpeth not the vngodly, whoſe harte is not chāged.

m. The benefites that we receyue of god and his iudgementes againſt the wicked, tend all to this purpoſe, that we ſhould ſtād in feare of him & be ſtrengthned in the faith of his promiſes.

The.xv. Chapter.

1. Moſes and the Iſraelites do giue thankes to God for theyr conqueſt. 26. God muſt be hearkened vnto. Sickneſſe. God the healer. 27. They come into Elim.

a. Moſes appoynted this ſong to all the people, that they might be ſtyrred vp one by anothers example. For that ſticketh better in mind that is ſong in the maner of a dittie, thā that that is pronoūced in proſe.

b. Whether we be deſtitute of worldly ayd, or els haue it at will: this muſt be alwayes our cōfort, that God himſelfe fighteth for vs, our onely ſtay and defence: who eſtſoones ſeemeth to leaue vs to the cruell rage of our foes, that feared (as it were) with a bugge, we might flee into his lappe. Chryſoſt.

c. Vnder diuers fourmes of ſpeache, the more liuely to ſet out Gods power, he declareth this miracle of the waters, that diuided by the blaſt of winds, made a way open for the Iſraelites.

d. He ſheweth how this profe of Gods mightie power, not onely for the time preſent, but alſo hereafter ſhalbe of great efficacie and force, as Deut. 2.

1 Then Moſes and the chyldren of Iſrael ſang this ſong vnto the Lorde, and ſayde (a) on this maner, I wyll ſing vnto the Lord, for he hath triumphed gloriouſly: the horſe and him that rode vpon him, hath he ouerthrowen in the ſea.

2 The Lord is my ſtrength and praiſe, and he is become my ſaluation: he is my God, and I will glorifie him, my fathers God, and I will exalt him.

3 (b) The Lord is a man of warre, the lord is his name.

4 Pharaos charets, and his hoſte hath he caſt into the ſea: his choſen captaynes alſo are drowned in the red ſea.

5 The deepe waters haue couered them: they ſunke to the bottome as a ſtone.

6 Thy right hande Lorde is become glorious in power, thy right hande Lord hath all to daſhed the enimie.

7 And in thy great glory thou haſte ouerthrowen them that roſe vp agaynſt thee: thou ſenteſt forth thy wrath, which conſumed them euen as ſtubble.

8 Through the winde of thy noſethrilles the water gathered together, the flouddes ſtode ſtill as an heape, and the deepe water congeled together in the hart of the ſea.

9 (c) The enimie ſayd, I wil folow (on thē) I wil ouertake (thē) I wil diuide ẏ ſpoyle, & my luſt ſhalbe ſatiſfied vpon them: I wil draw my ſword, mine hād ſhal deſtroy thē.

10 Thou diddeſt blow with thy winde, the ſea couered them, they ſanke as leade in the mightie waters.

11 Who is like vnto thee, O Lord, amōgſt ẏ gods? Who is like thee, ſo glorious in holineſſe, fearful in praiſes, ſhewing wōders?

12 Thou ſtretcheddſt out thy right hand, the earth ſwalowed them.

13 Thou in thy mercy haſt caried this people which thou haſt redeemed, and haſt brought thē in thy ſtrength vnto thy holy habitatiō.

14 (d) The nations ſhall heare, & be afrayde, ſorow ſhal come vpon Paleſtina.

15 Then the dukes of the Edomites ſhalbe amazed, and the mightieſt of the Moabites trembling ſhal come vpō them, al the inhabiters of Chanaan ſhal ware faint harted.

16 Feare and dread ſhall fall vpon them, in the greatneſſe of thyne arme they ſhalbe as ſtill as a ſtone, till thy people paſſe through, O Lorde, till this people paſſe through, which thou haſt gotten.

17 Thou ſhalt bryng them in, & plant them in the mountayne of thyne inheritaunce, the place Lorde whiche thou haſt made for to dwell in, the ſanctuarie, O Lord, whiche thy handes haue prepared.

18 (e) The Lord ſhal raigne for euer & euer.

19 For Pharao on horſebacke went in with his charettes and horſemen into the ſea, and the Lorde brought the waters of the ſea vpō them: But the chyldren of Iſraell went on drie (land) in the midſt of the ſea.

20 And Miriam a prophetiſſe, the ſiſter of Aaron, toke a tymbrel in hyr hande, and all the women came out after hyr, with timbrels and daunces.

21 And Miriam ſang before them: Sing ye vnto the Lord, for he hath triumphed gloriouſly: the horſe and his rider hath he ouerthrowen in the ſea.

22 And ſo Moſes brought Iſraell from the red ſea, and they went out into the wilderneſſe of Sur: and they went three daies lōg in the wilderneſſe, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter, therefore the name of the place was called Marah.

24 (f) And the people murmured agaynſt Moſes, ſaying, What ſhal we drinke?

25 And he cried vnto the Lord, & the Lorde "ſhewed him a tree, (g) which when he had caſt into the waters, the waters were made ſweete: There he made them an ordinance and a law, and there (h) he proued him,

26 And ſaide, If thou (i) wilt hearken vnto the voyce of the Lord thy God, & wilt do ẏ which is right in his ſight, & wilt giue eare vnto his cōmandemēts, & keepe al his ordinances: then will I put none of theſe diſeaſes vpō thee, which I haue brought vpon ẏ Egyptiās: For I am ẏ lord ẏ healeth thee.

27 And the chyldrē of Iſrael came to Elim, where were twelue welles of water, and threeſcore and ten palme trees: and they pitched theyr tents there, by the waters.

The.xvi. Chapter.

1. They come into the deſert of ſinne. 3. They murmure for foode. 8. He grudgeth agaynſt God, who grudgeth againſt his miniſters. 10. God ſpeaketh to Moſes in a cloude. 13. It rayneth quailes and Māna. 20. Māna being kept doth ſtinke and rotte. 22. On the Sabboth it was not lawful ſo much as to dreſſe meate. 25. In the Sabboth God rayneth not Māna. 28. god rebuketh the Iſraelites, bicauſe they kept not the Sabboth. 32. Māna is reſerued for a teſtimonie vnto their ſucceſſours. 36. Gomer, Epha.

1 And

A 1 AND they toke theyr iourney from Elim: and all the congregation of the childzen of Israel came to the wildernesse of Sin, which is betweene Elim and Sinai, the fiftenth day of the second moneth after theyr departing out of the land of Egypt.

2 And the whole congregation of the childzen of Israell murmured agaynst Moses and Aaron in the wildernesse.

3 And the chyldzen of Israell sayde vnto them, Would God we had died by the hãd of the Lozde in the lande of Egypt, when we sate by the flesshe pottes, and when we dyd eate bread our bellyes full: for ye haue brought vs out into this wildernesse, to kil this whole multitude with hunger.

a, An example of Gods especiall prouidẽce toward his people:

4 Then sayde the Lozde vnto Moses, Beholde, I (a) wyll rayne bread from heauen to you, and the people shall go out and gather a certayne rate euery day, that I may proue them, whether they will walke in my lawe, or no.

b. We neede not to feare, least we shuld eyther hunger or lacke whilst we feare God.

5 (b) The sixth day they shall prepare for themselues, that whiche they wil bryng in, and let it be twyse as much as they gather dayly.

6 And Moses and Aaron sayde vnto the childzẽ of Israel, At euentide ye shal know that it is the Lozde, which brought you out of the land of Egypt.

B 7 And in the morning ye shal see the glory of the Lozde, because he hath heard your grudgings agaynst ỹ Lozd: And what are we, that ye haue murmured agaynst vs?

8 And Moses sayde, At euentide shall the Lozde giue you flesshe to eate, and in the morning bread ynough: for the Lozd hath heard your murmurings, whiche ye murmure agaynst him: for what are we? Your murmurings are not agaynst vs, but agaynst the Lozde.

9 And Moses spake vnto Aaron, Say vnto all the congregation of the childzen of Israell, Come forth before the Lozde: for he hath heard your grudgings.

10 And as Aaron spake vnto the whole congregatiõ of the childzẽ of Israel, they loked toward the wildernesse, & behold, the glozie of the Lozd appeared in the cloude.

11 And the Lozde spake vnto Moses, saying,

12 I haue heard the murmurings of the childzen of Israel: tell them therefore, & say, At euentide ye shall eate flesh, and in the morning ye shalbe filled with bread, (c) and ye shal know that I am the Lozd your God.

c. God worketh al that he doeth for this ende, that the knowledge of him may stick more deepely in our minde.

13 And at euen the quayles came vp, and couered the tentes, and in the morning the deawe lay rounde about them.

14 And when the deawe was gone, behold, vpon the ground in the wildernesse, there lay a small rounde thyng, as small as the hoare frost on the grounde. C

15 And when the childzen of Israell saw it, they sayd euery one to his neighbour, It is "Manna: for they wist not what it was. And Moses sayd vnto thẽ, This is ỹ bread, which the Lozd hath giuen you to eate. "Man, which signifieth, gift.

16 This is the wozde whiche the Lozd hath commaunded: (d) gather of it euery man for himselfe for to eate, a gomer ful for euery man, according to the number of your soules, and take euery man for them which are in his tentes. d. Hauing receyued giftes at Gods hand, we haue neede of lawes for the due vse of the same, els should we abuse them to our destructiõ

17 And the childzen of Israell dyd euen so, and gathered some more, some lesse.

18 And when they did meate it with a gomer, vnto him that gathered much, remayned nothing ouer, & vnto him that had gathered litle, was there no lacke: euery man gathered sufficient for his eatyng.

19 And Moses sayd vnto thẽ, (e) See that no man let ought remayne to the morning. e. This doctrine also perteyneth to vs, who are bidden to aske but our dayly foode, and forbidden to be carefull for to morowe.

20 Notwithstãding, (f) they hearkened not to Moses: but some of them left of it vntill the morning, & it ware (g) ful of wormes and corrupted: & Moses was angry with them. D f. The faythlesse disobedience of the people. g. So God punisheth them that greedyly gather goods, trusting rather to their owne riches, and diligence, than to his goodnesse & prouidẽce.

21 And they gathered euery morning, euery man as much as suffised for his eating: and assone as the heate of the sunne came, it melted away.

22 And the sixth day they gathered twyse as much bread, two gomers for one man: and all the rulers of the congregation came and tolde Moses.

23 And he sayd vnto thẽ, This is that which the Lozd hath sayde, To morow is the rest of the holy Sabboth vnto the Lozde, bake that whiche ye will bake to day, and seeth that ye will seethe, and that whiche remayneth, lay vp till the morning.

24 (h) And they layde it vp till the morning, as Moses bade: and it did not corrupt, neyther bred there any wozme therein. h. That good that is gathered accordyng to gods will, is kept safe for them that vse it with a good cõsciẽce: That is gathered otherwise commeth to nought.

25 And Moses sayd, Eate that to day, for it is the Sabboth vnto the Lozde, to day ye shal not finde it in the fielde.

26 Sixe dayes ye shall gather it, and in the seuenth day, whiche is the Sabboth, in it there shal be none.

27 (i) Notwithstanding, there went out some of the people in the seuenth day for to gather, and they founde none. i. Vnlawfull couetyng is frustrate. E

28 And the Lozde sayde vnto Moses, How (k) long refuse ye to keepe my commaundements, and my lawes? k. The obstinate frowardnesse of the people reprehended.

29 See, the Lozde hath giuen you a Sabboth: therefore he gyueth you the sixth day,

bread for two dayes, abyde therefore euery man at home, and let no man goe out of his place the seuenth day.

30 And the people rested the seuenth day.

31 And the house of Israell called the name therof (l) Manna: and it was like Coriander seede, but yet whyte, and the tast of it was lyke wafers made with hony.

l. Manna was a figure of Christe, the heauēly foode of our soules.

32 And Moses sayde, This is that which the Lord cōmaundeth, fill a gomer of it, which may be kept for your childrē after you, that they may see the bread wherewith I haue fedde you in the wildernesse, when I brought you out of the lande of Egypt.

m. So God, if we solow his calling, not for a space onely, but al the time of our pylgrimage, ministreth things necessarie for the life present & to come, vntil we come to our inhetitāce, that is to say, his kingdome.

33 And Moses spake vnto Aaron, Take a pot, and put a gomer full of Manna therein, and lay it vp before the Lord, to be kept for your children after you.

34 As the Lord cōmaunded Moses, so Aarō laide it vp before the testimonie, to be kept.

35 And the childrē of Israel did eate Manna (m) fourtie yeares, vntill they came to a land inhabited, and so they did eate Manna, euen vntill they came vnto the borders of the lande of Chanaan.

36 A gomer, is the tenth part of an epha.

The.xvij.Chapter.

1. They come vnto Raphidim. 2. They grudge for want of water. 4. Moses prayeth to god. 6. VVater is giuen out of the Rocke. 7. To tempt God. 8. The Amalekites be slayne of the children of Israel. 10. Iosuah. 14. God foretelleth the destructiō of the Amalekites.

A 1 AND all the congregation of the children of Israel went on their iourneyes from the wildernesse of Sin, after the commaundement of the Lorde, and pitched in Raphidim, where was no water for the people to drinke.

2. God is not sled to: old benefites be not remēbred: only they cōsider the mā, whose authoritie they call into question.

2 (a) And the people did chyde with Moses, & sayde, Giue vs water to drinke. Moses sayde vnto them, Why chyde you with me? Wherefore do you tempt the Lorde?

3 There the people thirsted for water, and the people murmured agaynst Moses, and sayd, Wherefore hast thou thus brought vs vp out of Egypt, to kyll me, and my children, and my cattell with thirst?

4 And Moses cried vnto the Lorde, saying, What shall I do vnto this people, they be almost ready to stone me?

5 And ỳ Lord said vnto Moses, Go before the people, & take with thee of the elders of Israel, and thy rodde, wherwith thou smotest the riuer, take in thine hand and goe.

6 Beholde, I stande before thee vpon the rocke that is in Horeb, and thou shalt smite the rocke, and there shall come water out therof, that the people may drinke. And Moses did euen so, before the eyes of the elders of Israel.

7 And he called the name of the place (b) Massah, and Meribah, bicause of the chydyng of the children of Israell, and bycause they tempted the Lord, saying, Is the Lord amongst vs, or not?

b. To p… this exp… our harm… uid mēn… it. Psal. 95. ing, harde… your harm…

8 Then came Amalec, & fought with Israel in Raphidim.

9 And Moses sayde vnto "Iosuah, Chose vs out men, & goe fight with Amalec, & to morowe I will stand on the top of the hil, and the rodde of God shalbe in my hand.

" Jehoshu…

10 Iosuah did as Moses bade him, & fought with Amalec: and Moses and Aaron, and Hur, went vp to the toppe of the hill.

11 And it came to passe, that when Moses helde vp his hand, (c) Israel had the better: and when he let his hande downe, Amalec had the better.

c. The f… prayer o… godly, d… great fou… is, hereby… well know…

12 But Moses handes were heauie, and therefore they toke a stone, and put it vnder him, and he sate downe thereon: and Aaron and Hur stayed vp his handes, the one on the one side, and the other on the other side: And his hands remayned steady, vntill the goyng downe of the sunne.

13 And Iosuah discomfited Amalec and his people with the edge of the swoorde.

d. This sta… ter of the… malekites… but the b… ning of G… vengeaun… it appeare… Deut. 25. … 1. Samuel. …

14 And the Lorde sayd vnto Moses, Write (d) this for a remembraunce in a booke, and cōmit it into the eares of Iosuah, for I wil vtterly put out the remembraunce of (e) Amalec from vnder heauen.

e. An ex… to be tre… ar of the… persecuti… Churche.

15 And Moses made an aulter, and called the name of it, "The Lord is he, that worketh miracles for me.

" Jehouah… Nissi, the… the Lor… banner.

16 For he sayde, The (f) hande is on the seate of God, the Lorde will haue warre with Amalec from generation to generation.

f. This h… brue phr… meaneth … muche, a… should sa… sweareth … his throne.

The.xviij.Chapter.

1. Iethro commeth to see Moses, and the wyfe and chyldren of Moses. 8. Moses declareth the deliueraunce of the children of Israel to his father in lawe. 10. Iethro confessing the God of Israel, offereth sacrifice. 15. To seeke God. 16. Moses appoynteth other iudges with him, and what maner ones they be.

I 1 IEthro the priest of Madian, Moses father in lawe, heard of all that God had done for Moses, and for Israel his people, and that the Lorde had brought Israell out of Egypt.

2 Therefore he toke Sephora, Moses wyfe, after he had sent hyr backe,

3 And

3 And hir two sonnes, of whiche the one was called Gershom: for he sayde, I haue bene an aliaunt in a straunge lande:

4 The name of ỹ other was Eliezer: for ỹ God of my father (sayd he) was mine help, & deliuered me from the swoord of Pharao.

5 And Iethro Moses father in lawe came, with his two sonnes, and his wyfe, vnto Moses into the wildernesse, where he abode by the mount of God.

6 And he sayd vnto Moses, I, thy father in lawe Iethro, am come to thee, & thy wyfe also, and hyr two sonnes with hyr.

B 7 And Moses went out to meete his father in lawe, and dyd obeysaunce, & kyssed him: and eche asked other of his "healthy, and they came into the tent.

8 And Moses tolde his father in lawe, all that the Lorde had done vnto Pharao, & to the Egyptians for Israels sake, & al the trauayle that had "come vpon them by the way, and how the Lord deliuered them.

9 And Iethro reioyced ouer all the godnesse whiche the Lorde had done to Israel, and bycause he had deliuered them out of the handes of the Egyptians.

10 And Iethro sayde, Blessed be the Lorde, which hath deliuered you out of the hande of the Egyptians, and out of the hande of Pharao, whiche hath also deliuered his people from the captiuitie of the Egyptians.

11 Now I knowe, that the Lorde is greater than al gods: for in the thyng whereby they dealt cruelly with them, were they destroyed themselues.

12 And Iethro, Moses father in lawe, toke burnt offerings, and sacrifices, to offer to God: And Aaron and all the elders of Israel came, to eate bread with Moses father in lawe, before God.

13 And on the morowe Moses sate to iudge the people: and the people stode about Moses from morning vnto euen.

C 14 And when Moses father in lawe saw all that he did vnto the people, he said, What is this, ỹ thou doest vnto the people? Why sittest thou thy self alone, & al the people stand aboute thee from morning vnto euen?

15 And Moses sayd vnto his father in lawe, Bycause the people come vnto me, to seeke the counsell of God.

16 When they haue a matter, they come vnto me, and I iudge betweene euery man and his neyghbour, and shewe them the ordinaunces of God, and his lawes.

17 And Moses father in lawe sayde vnto hym, It is not well that thou doest.

18 Thou bothe weeriest thy selfe, and this people that is with thee: For this thing is of more weight, than thou art able to perfourme thy selfe alone.

19 Heare therfore now my voyce, and I wil giue thee counsel, & God shalbe with thee: Be thou vnto the people to Godwarde, that thou mayest bring the causes vnto God.

20 And thou shalt teach them ordinances and lawes, & shewe them the way wherein they must walke, & the worke that they must do.

21 Moreouer, thou shalt seeke out among al the people, men of actiuitie (and) suche as feare God, true men, hating couetousnesse, and place (of these) ouer the (people) rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tennes. D

22 (a) And let them iudge the people at all seasons: and euery great matter that cometh, let them bring vnto thee, but let them iudge all small causes themselues, and so shall it be easier for thy selfe, and they shall beare a (burden) with thee.

23 If thou shalt doe thys thing, and God charge thee withall, thou shalt be able to indure, and yet the people shall come to theyr place in peace.

24 (b) And so Moses obeyed the voyce of hys father in law, and did all that he had sayde.

25 And Moses chose actiue men out of all Israell, and made them as heades ouer the people, namely, rulers of thousandes, rulers of hundreds, rulers of fiftyes, and rulers of tennes.

26 And they iudged the people at al seasons: but brought the harde causes vnto Moses, and iudged all small matters themselues.

27 And Moses let his father in lawe depart: and he went into his owne lande.

" Peace.

" Had founde them.

a. Iethroes modestie of the godly is to be embraced. For true wisedome teacheth vs, not to ascribe to much to our selues, but to submit all our wisedome, forecast, & prouidéce, vnto God.

b. Though Iethro were not to be compared, yet Moses foloweth his counsel. So we also must folowe wholsome instructions, who so euer putteth them in our minde.

The.xix. Chapter.

1. They come to mount Sinai. 5. The people of Israell, the people of God. 6. A priestly kingdome, and holy nation. 7. Moses declareth the worde of God. 9. God would that credite should be giuen to Moses wordes. 10. The people is commaunded to be sanctified. 12. He that toucheth the mountaine is stoned. 14. The people is sanctified. 16. God appeareth in thunder and lightning, to be feared of the people. 22. The priestes are sanctified. 24. The people and priestes may not touch the hill.

1 IN * the third moneth, when the children of Israell were gone oute of the land of Egypt, (a) the same day came they into the wildernesse of Sinai.

2 For they were departed from Raphidim, and were come to the desert of Sinai, and had pitched their tentes in the wildernesse,

* The maner & place of the law published is set forth, that so great a benefite might be receyued with due reuerence.

a. That they departed out of Raphidim, whiche was a great way frō Sinai.

and there Israel camped before the mount.

3 But Moses went vp vnto God, and the Lord called vnto him out of ỹ mountaine, saying, Thus shalt ỹ (b) say vnto the house of Iacob, and tell the chyldren of Israell,

4 Ye haue (c) seene, what I did vnto the Egyptiãs, & toke you vpõ (d) Eagles wings, and haue brought you vnto my selfe.

5 Now therfore if ye wyll heare my voice in deede, and keepe my couenaunt, ye shall be (as) a deare "treasure vnto me aboue all nations: (e) for all the earth is myne.

6 Ye shalbe vnto me also a (f) kyngdome of priestes, & an holy people: And these are the wordes whiche thou shalt say vnto the chyldren of Israel.

7 Moses came & called for the Elders of ỹ people, and layde before theyr faces all these wordes, which the Lord commaũded him.

8 And the people aunswered altogether, and sayde, (g) All that the Lorde hath sayde, we wil do. And Moses brought the words of the people vnto the Lorde.

9 And the Lorde sayd vnto Moses, Loe, I come vnto thee in a thicke cloude, (h) that the people may heare me talking with thee, & beleeue thee for euer. Moses shewed the wordes of the people vnto the Lorde.

10 And the Lorde sayde vnto Moses, Goe vnto the people, and (i) sanctifie them to day and to morowe, and let them (k) washe theyr clothes.

11 And be ready againſt the thirde day, for the third day "the Lord wil come downe in the sight of all people, vpon mount Sinai.

12 (l) And thou shalt set boundes vnto the people rounde about, and say, Take heede to your selues, that ye goe not vp into the mount, or touche the border of it: whosoeuer toucheth the mount, shal surely die.

13 There shall not an hande touche it, els he shalbe stoned, or shot through: whether it be beast, or man, it shal not lyue: when the " trumpet bloweth long, then may they come vp into the mountayne.

14 And Moses went downe frõ the mount vnto the people, and sanctified them, and they washed their clothes.

15 And he sayde vnto the people, Be ready against the thyrde day, and come not at (your) wiues.

16 And the thirde day in the morning, there was (m) thunder and lightning, & a thicke cloude vpon the mount, and the voice of the trumpet exceeding loude, so that al the people that was in the host was afrayde.

17 And Moses brought the people out of the tentes, to meete with God, and they stode at the neather part of the hill.

18 And mount Sinai was altogether on a smoke, bycause the Lorde descended downe vpon it in fire, and the smoke thereof ascended vp as the smoke of a furnace, and al the mount quaked exceedingly.

19 And when the voyce of the trumpet blew long, and waxed louder and louder, Moses spake, and God aunswered him by a voyce.

20 And the lord (n) came down vpon mount Sinai, euen in the top of the hill: and when the Lorde called Moses vp into the top of the hyll, Moses went vp.

21 And the Lorde sayd vnto Moses, (o) Goe downe, charge the people, least they breake out from theyr boundes to see the Lorde, and so (p) many of them perishe.

22 And let the priestes also whiche come to the Lord, sanctifie themselues, least the lord destroy them.

23 And Moses sayde vnto the Lorde, The people cã not come vp into the mount Sinai, for thou chargest vs, saying, Set bounds about the hill, and sanctifie it.

24 And the Lorde sayde vnto him, Away, and get thee downe, and thou shalt come vp, thou and Aaron with thee: but let not the (q) priestes & the people presume for to come vp vnto the Lord, least he destroy thẽ.

25 And so Moses went down vnto the people, and tolde them.

The.xx. Chapter.

3. Let vs haue no strange goddes. 7. An othe. 8. The Sabboth day. 12. Parentes. 13. The murder. 14. To be a whoremaister. 15. Theft. 16. False witnesse. 17. Cõcupiscence. 19. God appeared in lyghtning, that he might be feared. 23. Let there be made no goddes of golde and syluer. 24. An aulter of earth.

1 AND God spake all these wordes, and sayde,

2 (a) I am the Lorde thy God, which haue brought thee out of the lande of Egypt, out of the house of "bondage.

3 (b) Thou shalt haue none other Goddes in my (c) sight.

4 Thou shalte make (d) thee no (e) grauen image, neyther any similitude, that is in heauen

to haue euident tokens of Gods presence, lest the world be deceyued. i. Beyng naturally vncleane: we must be first sanctified, yer gods word cã be rooted in vs. k. For an outward signe of the inward puritie required, as was the forbearing of their wiues. "The Lord wil come downe, for, I wil come downe. l. Men must be no bolder in Gods matters, than he giueth them leaue, nor farther curious, than he reuealeth in his worde. " Or, Coznet.

m. The law was giuen with terrour, that men seyng Gods glory, might submit themselues.

b. God would haue his benefites rehearsed, that the people might thereof be mindefull.

c. Seyng they haue seene by experience the exceeding loue that God beareth them, the more vnkynd they be, if they refuse to obey his will.

"A deare and precious thing, of all men greatly desyred.

d. The Eagle carieth hyr yong ones vpõ hir wings, fearing only mãs violence, which rather thã they shoulde take harme, she would receyue the harme in hir own body. In steede therof serued the cloude that kept off the Egyptians force.

e. As who saith, for though all the earth be myne, yet ye in speciall maner are myne.

f. No profane kingdome depẽding of outward sway, but a priestly and a sacred kyngdõ. 1.Pe.2. It is applied to vs, the true Israelites.

g. A fayre promise, but not performed in the end. Considering therfor our weakenesse, let vs often call to minde, what we promised God in our baptisme, and be constant.

h. For it standeth vs much vpõ, that Gods ministers be of due credite & authoritie, &

b. God therefore would be only called vpon, onely honoured, thanked for al things, and that our consciẽces should be only reted in him. c. It is a great spurre, to consider that God presenteth, and seeth all that we do. d. Or, to thy selfe, to thy vse in Gods seruice. e. To represent God,

heauen aboue, eyther in the earth beneath, or in the waters vnder the earth.

5 (i) Thou shalt not bowe downe to them, neyther serue them: For I the Lorde thy God, am a iealous God, (g) and visite the sinne of the fathers (h) vpon their children, vnto the thirde and fourth generation of them that hate me:

6 And shew mercie vnto (i) thousands in the that loue me, & kepe my commaundements.

7 (k) Thou shalt not take the name of the Lorde thy God in vaine: for the Lord wil not holde him giltlesse that taketh his name in vaine.

8 Remember the Sabboth day, that thou (l) sanctifie it.

9 (m) Sixe dayes shalt thou labour, and doe all that thou hast to doe.

10 But the seuenth day is the sabboth of the Lord thy God: in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and the straunger, that is within thy gates.

11 (n) For in sixe dayes the Lord made heauen and earth, the sea, and al that in them is, and rested the seuenth day: wherefore the Lorde blessed the seuenth day and halowed it.

12 (o) Honour (p) thy father and thy mother: that thy dayes (q) may be long in the lande which the Lorde thy God giueth thee.

13 Thou shalt not (r) kill.

14 Thou shalt not (s) commit adulterie.

15 Thou shalt not (t) steale.

16 Thou shalt not (v) beare false witnesse agaynst thy neighbour.

17 Thou shalt not (x) couet thy neighbours houle, neyther shalt thou couet thy neighbours wife, nor his man seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor whatsoeuer thy neighbour hath.

18 And (y) all the people sawe the (z) thunder and lightning, and the noise of the trumpet, and the mountaine smoking: And when the people saw it, they remoued, & stood a far off:

19 And sayd vnto Moses, (aa) talke thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 And Moses sayde vnto the people, Feare not, for God is come to proue you, and that his feare may be before your eyes, that yee (bb) sinne not.

21 And the people (cc) stoode a farre of: and Moses went into the (dd) thick cloude where God was.

22 And the Lorde sayde vnto Moses, Thus thou shalt say vnto the children of Israell, Ye haue seene that (ee) I haue talked with you from out of heauen.

23 Ye shall not make therefore (ff) with mee Goddes of siluer, neyther shall ye make ye Goddes of golde.

24 (gg) An aulter of earth thou shalt make vnto me, and thereon offer thy burnt offerings, and thy peace offerings, thy Sheepe, and thine Oxen: In all places where I shall put the remembrance of my name, thither I will come vnto thee, and blesse thee.

25 And if thou wilt make me an aulter of stone, see thou make it not of hewen stone: els if thou lift vp thy tole vpon it, thou hast polluted it.

26 Neither shalt thou go vp by steppes vnto mine aulter, that thy (hh) "shame be not shewed thereon.

a. That is, thou shalt make no grauen image, nor fal downe before nor worship god vnder any such fourme.

Least we should thinke a light fault, and grieuously greatneth the transgressors.

We be all ful by nature, and therefore the giltles child suffereth not for the wicked father.

Gods mercy far aboue his indignation.

Not onely iniurie, but wrath and light ones be condemned.

The day is allowed when they that come either on the Sabboth be holye themselues.

Sixe dayes free for vs to applie our businesse, the seuenth is referred wholy for Gods seruice.

Gods owne example is laid before vs to follow.

b. By honour, vnderstand al duty of loue, which we owe vnto the.

c. Vnder the name of parents, all magistrats & superiors be coumprehended.

d. The promise made to Iacob is extended vnto al coasts, & therfore ordinarily this also pertaineth vnto vs, which are Israel in spirit, though by gods secret disposition, somtime it falleth out otherwise. f. Here not only slaughter, but wrath and hatred is forbidden. Math. 5. 1. Iohn. 3. and therein the contrary vertues be cõmaunded, as it is also in the commaundements folowing. s. And herewith the outward act, the inwarde affection, with all that procedeth thereof, is condemned. t. We must withdrawe both our handes out of eyes, and our eyndes, from another mans good. And here all auarice and vnlawfull gaynes is disproued. v. Herein cauilles, wrong accusations, briefly, all false language to our neighbours hinderance, is excluded. x. There bee three degrees in trespasing to bee considered: the appetite or inclination to euill, the consente, and the act, or full execution of the consent. The two latter perteyne to the former precepts. The first, that is, naughtie appetite, in this place is cõdemned. y. God gaue his commaundements in open sight, that no offender might be excused. z. This terror that affraid the people, declareth the office of the law: which our weakenesse cõsidered, cã do nothing but touch vs with extreme horror, and driue vs to seeke that in Christ, which we want in our selues.

aa. Herein therefore God beareth with our frailnesse, that seeing we cannot abide to heare him our selues, he vseth the ministrie of man, for a meane to testifie vnto vs his will.

bb. For nothing so much frayeth vs from sinne, as a true and inwarde feeling of gods mercie.

cc. When we once throughly taste what God is, we can moderate our selues of our owne accorde.

dd. This thick cloude declareth the incõprehẽsible maiestie of God, which Moses entring, sawe God after a sort, yet not in his bare essence.

ee. This is sayd, that they might be attentiue to Gods worde, and not imagine of him after any earthly maner, as appeareth Deut. 4. and by that, that is inferred herevpon. ff. They then that erect Images, ioyne other Gods in felowship with the almightie. For the scripture after the phrase of the people, calleth Images Gods. gg. Whiles the Israelites were in their way, God would haue one aulter in one place, that might quickly decay, or be destroyed, least many aulters might haue caused many religions, and being left to other, it might haue brought superstition. hh. With holinesse and deuotion, the chiefest thing in Gods seruice, honestie and comlynesse muste be ioyned. "or filthinesse.

The.xxi. Chapter.

2. Of buying of bondmen. 7. A daughter sold for a bondwoman. 12. Manslaughter. 15. A striker of parents. 16. Theft. 17. A slaunderer of his father. 18. Brawlers. 20. He that smiteth his bondman. 22 He that striketh a woman with childe. 24. The punishment of like for like. 26. Hee that pulleth out an eie, or stryketh out a tooth of bondmen. 28. A pushing Oxe. 33. Hee that diggeth a pit wherinto a n Oxe falleth. 35. An Oxe killing an other.

1 (a) These are the lawes which thou shalt set before them.

2 If thou buy a seruant that is an Hebrue, sixe yeares he shall serue, and in the seuenth, he shall go out free (paying nothing.

3 If he came alone, he shall go out alone:

a. That is, the sixth partition of this booke after the Hebrues, called the iudiciall part, that is orders taken for the dissoluing of controuersies.

and if he came maryed, his wife shall go out with him.

b. Albeit God made this law for defence of libertie, yet so would he haue it kept, that the maister might not be endammaged: for we must not doe good to one, with anothers harme.

4 (b) And if his maister haue giuen him a wyfe, and shee haue borne him sonnes or daughters: then the wife & hir children shall be hir maisters, and he shall goe out alone.

5 And if the seruant say, I loue my maister, my wife and my children, I will not goe out free:

6 (c) His maister shall bring him vnto the iudges, and set him to the doore, or the doore post, and his mayster shall bore hys eare through with a naule, and he shal be his seruaunt (d) for euer.

c. This might be done for two causes: first, least the masters should reteyne the seruants at their owne pleasure, and that all men might knowe that they continued bondmen of their owne accorde. Secondly, that many taking bondage in good parte, might fear the like reproch, & the more set by their libertie.

d. The word in Hebrue doth not alwayes sounde, **perpetuitie**, sometime it is taken for a long continuance, for in this case they were neuer set free till the yeare of **Jubilee**, which was a time of generall pardon.

7 And if a mā sel his daughter to be a seruāt, she shal not go out as the men seruants do.

8 If shee please not hir maister, who hathe (nowe) promised hir maryage, then shall he let hir redeeme hir selfe: To sell hir vnto a straunge nation shall he haue no power, seeing (e) he despised hir.

e. He speaketh of the lothsom nesse which followed the satisfying of his lustes.

9 If he haue promised hir vnto his sonne to wife, he shall deale with hir as men do with their daughters.

10 And if he take him another wife: yet hir foode, hir rayment and dutie of maryage, shall he not minish.

11 And if he do not (f) these three things vnto hir, thē shal she go out free, & pay no money.

f. That is, if he neither marie hir to himself, nor to his son, nor let hir redeeme hirselfe out of bōdage.

12 (g) He that smyteth a man, that he die, shal be slaine for it.

g. Hauing spoken of bōdage, he intreateth of murder and the penaltie thereof, and of certaine other

13 If a man lay not in wayte, but God deliuer (him) into his hande, then I will appoynt thee a * place whither he shall flee.

14 If a man come presumptuously vpon his neighbour to slay him wyth guyle, thou shalt take him frō mine aulter, that he die.

15 He that smyteth his father, or his mother, let him " be slaine for it.

16 He that stealeth a man, and selleth him, if it be proued vpon him, shalbe slaine for it.

17 And he that curseth his father, or mother, shall be put to death for it.

18 * If men striue togither, and one smyte "another with a stone, or with hys fyste, and he die not, but lye in his bed,

19 And ryse againe, and walke without vpon his staffe: then shall he that smote him go quite, saue only he shall beare his charges for losing his tyme, and shall pay for hys healing.

20 If a man smite his seruant, or his mayde with a rod, and they dye vnder his hande, he shall be grieuously punished.

21 And if he continue a day or two, (h) it shal not be reuenged, for he is his money.

22 If men striue, and hurt a woman wyth childe, so that hir fruit depart from hir, and yet no destruction followe: then he shall bee fore punished, accordyng as the womans husbande will lay to his charge, and he shall pay as the dayes men will appoynt him.

23 And if any destruction follow, (i) then he shall giue life for life,

24 Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for woūd, stripe for stripe.

26 (k) And if a man smite his seruant, or his mayde in the eye, that it perishe, he shall let him go free for the eyes sake.

27 Also if he smite out his seruants, or hys maydes tooth, he shall let him go out free, for the toothes sake.

28 If an Oxe "goare a man or a woman, that they die, then the Oxe shall be stoned, and his flesh shall not bee eaten: but the owner of the Oxe shall go out quite.

29 If the Oxe were wont to stryke with his horne in time past, and it hath beene tolde his maister, and hee haue not kept him, but that he hath killed a man or a woman: (l) then the Oxe shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then he shall giue, for the redeeming of his life, whatsoeuer is layde vpon him.

31 And whether he haue goared a sonne or a daughter, according to the same iudgement shall it be done vnto him.

32 But if it be a seruant, or a mayde that the Oxe hath goared, then he shall giue vnto their maister thirtie sicles, and the Oxe shall be stoned.

33 If a man open a well, or digge a pit, and couer it not, and an Oxe or an Asse fall therein:

34 The owner of the pit shall make it good, f and giue money vnto theyr mayster, and the dead beast shall be his.

35 If one mans Oxe hurt another, that hee die: then shall they sell the liue Oxe, and diuide the money, and the deade Oxe also they shall diuide.

36 Or if it be knowne, that the Oxe hath vsed to push in time past, and his maister hath not kept him: hee shall pay Oxe for Oxe, and the deade shall be his owne.

The.xxij. Chapter.

1. The punishment of a theefe. 7. The lawe of it that is left to be kept. 10. How it that is left with one ought to be rendred.

14. That

b. Albeit God made this law for defence of libertie, yet so would he haue it kept, that the maister might not be endammaged: for we must not doe good to one, with anothers harme.

c. This might be done for two causes: first, least the masters should reteyne the seruants at their owne pleasure, and that all men might knowe that they continued bondmen of their owne accorde. Secondly, that many taking bondage in good parte, might fear the like reproch, & the more set by their libertie.

d. The word in Hebrue doth not alwayes sounde, **perpetuitie**, sometime it is taken for a long continuance, for in this case they were neuer set free till the yeare of **Jubilee**, which was a time of generall pardon.

e. He speaketh of the lothsom nesse which followed the satisfying of his lustes.

f. That is, if he neither marie hir to himself, nor to his son, nor let hir redeeme hirselfe out of bōdage.

g. Hauing spoken of bōdage, he intreateth of murder and the penaltie thereof, and of certaine other tresp sses punishable by death. * **Sanctuarie appointed for place of refuge.** " die the death. * **Of harme done by occasion of brawles.** "or, his neighbor. h. In these ciuile lawes, we must not seeke for absolute perfection, which God tempered according to the rudenesse of the people, amongst whome many things were to be winked at for the time.

14. That which is lent, or letten out to hire.
16. A mayden defiled. 18. VVitches. 19 Such as haue to do with beastes. 20. An idolater.
21. A straunger. 25. Money giuen to loane.
26 VVhen pledges ought to bee rendered.
28. Officers and Princes.

Punishment eyned for eues. A kinde of eues farre se than the , for they ne fraude h violence: erefore ighter of- tymes and ch incon- lence doth he: therfore hey breake by night, it awful to kil m; but in day time it otherwise.

If ought be by fire ne- gently loo- to, it must made good.

law for ngs left in odie.

That is, whe- r he haue ine it.

Before he ke of things lesse left in s keeping, w of things r beare life. ycause of hoode to tend stea- g, it woulde serue in s case, and was rather reed tou- ng liuing gs, than ngs liue- e, for that more part heir goods, ding in ell, they e compel- oftentimes ommit the to ano- rs keeping.

1 IF a (a) man steale an Oxe or a sheepe, and kil it, or sell it: he shall restore fiue Oxen for an Oxe, foure sheepe for a sheepe.
2 (b) If a theefe be founde breaking vp, and be smitten that he die: there shall no bloud be shed for him.
3 But if the sunne be vp vpō him, then there shall be bloud shedde for him, for he should make restitution. If he haue not wherewith, he shall be solde for his theft.
4 If the theft be founde in his hande aliue, whether it be Oxe, Asse, or sheepe, he shall restore double.
5 If a man do hurt feelde, or vineyard, and put in his beast to feede in another mans fielde: of the best of his owne fielde, and of the best of his owne vineyarde shall he make restitution.
6 (c) If fire breake oute and catche in the thornes, and the stackes of corne, or the standing corne, or field be consumed therewith: he that kindled the fire shal make restitutiō.
7 *If a man deliuer his neighbour money, or stuffe to keepe, and it be stolen out of his house: if the theefe bee founde, let him pay double:
8 And if the theef be not found, then the good man of the house shall be brought vnto the iudges, ẏ it may be knowne, (d) whether he haue put his hande vnto his neighbors good.
9 And in all maner of trespasse, whether it be for Oxe, Asse, or Sheepe, rayment, or any maner of lost thing, which another chalengeth to be his: the cause of both parties shal come before the iudges, and whome the iudges condemne, let him pay double vnto his neighbour.
10 (e) If a man deliuer vnto his neighbour to keepe, Asse, Oxe, Sheepe, or whatsoeuer beast it be, and it die, or be hurt, or taken away by enimies, and no man see it:
11 Then shall an othe of the Lorde bee betweene them, that he hath not put his hand vnto his neighbours good: and the owner of it shall take the othe, and the other shall not make it good.
12 And if it be (f) stolen from him, then hee shall make restitution vnto the owner therof. If it bee torne in peeces, then let him bring recorde of the tearing, and he shall not make it good.
13 And if a man borrowe ought of his neighbour, and it be hurt, or else die, and the owner thereof (g) be not by: he shall surely make it good.
14 But if the owner thereof be by, hee shall not make it good: if it be an hyred thing, it came for his hyre.
15 If a man entyse a mayde that is not betrothed, and lye with hir, (h) he shall endow hir, and take hir to his wife.
16 (i) And if hir father refuse to giue hir vnto him, he shall pay money, according to the dowrie of virgins.
17 Thou shalt not suffer a (k) witche to liue.
18 Whosoeuer lyeth with a beast, shall (l) be slayne for it.
19 He that (m) offereth vnto any goddes, saue vnto the Lorde onely, shalbe killed.
20 Vex not a straūger, neither oppresse him: for ye were straūgers in the land of Egypt.
21 Ye shal trouble no widow, nor fatherlesse childe.
22 If ye shall euill entreate them, & they crie out vnto me, I will surely heare their crie.
23 And then wil my wrath ware hote, and I will kill you with the sword, & your wiues shalbe widowes, & your children fatherlesse.
24 If thou lende money to any of my people that is powre by thee, thou shalt not be as a tyrant vnto him, * neyther shalt thou lay vpon him vsurie.
25 If thou take thy neighbours (n) rayment to pledge, thou shalt deliuer it vnto him by that the sunne go downe.
26 For ẏ is his couering only, euen the rayment for his skinne, wherein he sleepeth: and when he cryeth vnto me, I will heare him, for I am mercifull.
27 Thou shalt not (o) rayle vpon the Gods, neyther blaspheme the ruler of the people.
28 (p) Thy fruites whether they be drie, or moyst, see thou keepe them not backe: thy first borne sonne thou shalt giue me.
29 Lykewise also shalt thou doe with thine Oxen, and with thy sheepe: seuen dayes it shall be with the dam me, and the eight day thou shalt giue it me.
30 Ye shalbe an holy people vnto me, (q) neither shall ye eate any flesh, that is torne of beasts in the fielde, but shal cast it to a dog.

g. For if the owner be present, he may looke to his own good: but in his absence, he trusteth to the borower, that manye times doth abuse him.
h. This was a ciuill satisfaction for the safegard of the maydens honestie, in respect wherof. Deu. 22. he cānot leaue hir for his life time. But though for the hardnesse of their harts this punishment then suffised in so rude a state: yet this neither minisheth the fault, nor the punishment therof before God.
i. Hereby we see what auethority the parents haue in bestowing of their daughters, whom it were no reason to take him for their sonne in law agaynst their wils, that had wrought them so great a villanie.
k. The worde in Hebrue signifieth a witch, a sorcerer, or an inchaunter, or any that by diuelish meanes hurteth eyther cattell, corne, or men.
l. And here also the worde signifieth not bare killing: but cursing, & banning, for the more detestation thereof.
m. For the sacrificing to

The

false gods, is the denying of one true God. *Whyche forbidden.
n. Vnder the name of rayment, is conteyned any thing necessary for the body, which he cannot well be without. o. A priuate mā may reprehend the magistrate, so it be done with modestie: but without rebukes, rayling, and euill speaking, both for auoyding disorder, & cōsidering whose persō he represēteth. "or, Iudges.
p. By this ceremonie they were taught, that all things, the vse wherof is prophane otherwise, ought to be halowed, & offred vnto god, as the giuer of al things that we haue. Now this ceremony being take away, yet this law must be kept of our parts, in offring & giuing to Gods liuely image the poore. q. By this law which was ceremonial, and for a time, they were taught howe farre they ought to be from an heathenishe, and prophane conuersation.

The.xxiij. Chapter.

12. The Sabboth of the seuenth day. 15. The feast of the Passeouer, in Marche. 16. The feast of the fiftieth day, of tabernacles, in September. 20. The angel leading the people of Israell. 24. Straunge Goddes not to be prayed vnto.

a. For they that gladly heare naughtie tales, wil be also as readie to spreade them, whereof neyther the one nor the other is godly.
b. That is, thou shalt not conspire with the wicked. &c. or sweare with them: for the Iewes take no othe, but they lay their hand vpō the booke of the law.
«Answere.
c. Truth of the matter, & not respect of any person is to be esteemed in iudgement.
d. If so much must be done for our enimies Oxe, or Asse, much more we must do for theyr owne persons.
e. Though the wicked oppres the godly in this life, and go for good men notwithstanding: yet before God it shal not be so, who will be reuenged of the wrong.
f. Agaynst brybes.
g. Before he spake of straūgers generally: but here hee toucheth the particular case of iudgement, where, vnder pretence of

1 Thou shalt not (a) haue to doe with any false report, neyther shalt thou (b) put thine hande with the wicked, to bee an vnrighteous witnesse.

2 Thou shalt not follow a multitude to do euill, neyther shalt thou "speake in a matter of iustice according to the greater number, for to peruert iudgement.

3 Neither shalt thou (c) esteeme a poore man in his cause.

4 If thou meete thine enimies (d) Oxe or Asse going astray, thou shalt bring them to him agayne.

5 If thou see the Asse of him that hateth thee, sinke vnder his burthen, thou shalt not passe by and let him alone, but shalt helpe him to lift him vp agayne.

6 Thou shalt not hinder the right of the poore in his suite.

7 Keepe thee farre from a false matter, and the innocent and righteous see, thou slay not: (e) for I will not iustifie the wicked.

8 (f) Thou shalt take no giftes: for giftes blinde the seeyng, and peruert the wordes of the righteous.

9 (g) Thou shalt not oppresse a straūger: for ye know the (h) hart of a straunger, seeing ye were straungers in the lande of (i) Egypt.

10 Sixe yeares thou shalt sowe thy lande, and gather in the fruites thereof:

11 And the seuenth yeare thou shalt let it (k) rest, and lie still, that the poore of thy people may (l) eate: and what they leaue, the beastes of the field shall eate. In like maner thou shalt deale with thy vineyarde, and thine Oliue tree.

12 (m) Sixe dayes thou shalt do thy worke, & in the seuenth day thou shalt rest, ỹ thine Oxe and thine Asse may rest, and the sonne of thy mayd, and the straunger may be refreshed.

13 (n) In all things that I haue sayde vnto you, be circumspect: (o) and make no rehearsall of the names of straunge Gods, neyther let it be heard out of thy mouth.

14 (p) Three feasts thou shalt hold vnto me in a yeere.

15 Thou shalt keepe (q) the feast of vnleauened bread: thou shalte eate vnleauened bread seuen dayes long, as I commaunded thee, in the time appoynted of the moneth (r) Abib, for in that moneth ye came out of Egypt: (s) and see that no man appeare before me emptie.

16 And the feaste of (t) haruest, when thou reapest the firste fruytes of thy labours, whiche thou hast sowen in the field: and the feast of (v) ingatheryng, (which is) in the ende of the yeere, when thou hast gathered in thy labours out of the fielde:

17 (These) three tymes in the yeere, shall all thy men children appeare before the Lorde God.

18 Thou shalt not offer the bloud of my sacrifice (x) vpon leauened bread, neither shall the fat of (y) my feast remayne vntill the morning.

19 The fyrst of the fyrst fruites of thy land, thou shalt bryng into the house of the Lord thy God: thou shalt not (z) seethe a kydde in his mothers milke.

20 Beholde, I sende an Angel before thee, to keepe thee in the way, and to bring thee into the place whiche I haue prepared.

21 Beware of him, and heare his voyce, and resist him not: for he will not spare your misdeedes, and my name is in him.

22 But if thou shalt in deede hearken vnto his voyce, and do all that I speake, I will be an enimie vnto thyne enimies, and an aduersarie vnto thyne aduersaries.

23 For myne Angell shall goe before thee, and bryng thee in vnto the (aa) Amorites, and Hethites, and Pherezites, and Chanaanites, Heuites, and Iebusites: and I shall destroy them.

24 Thou shalte not bowe downe to theyr goddes, neyther serue them, nor do after the workes of them: but ouerthrow them, and breake downe the images of them.

25 And ye shall serue the Lorde your God, and he shall blesse thy bread and thy water: and I wyll take all sicknesses away from the middest of thee.

26 There shall no woman haue any vntymely byrthe, nor be vnfruytefull in thy lande: the number of thy dayes I (bb) wil fulfill.

27 I will sende my feare before thee, and wyll destroy all the people whyther thou shalt goe: and I will make all thine enimies (turne) their backes vnto thee.

28 And

right, God would not haue them oppressed. h. Ye know what hart sores he abideth. i. Therefore measure other men by your selues. k. For the soyle being fertile of it selfe, brought forth many things for the vse of the poore, without sowing. l. May be partakers thereof as well as thou, for the rich were not vtterly debarred, as appeareth. Leu. 25. m. This law being partly ceremonial, & partly politique, is here repeated not in vain, as farre forth as it toucheth policie: which tendeth to this ende, that neither seruant, nor cattell should be ouerwearied with labour. n. For we may not at our pleasure do one thing that God cōmaundeth, and leaue another thing vndon. o. For that nothing driueth vs more frō god, or maketh vs forget his law, thā reliks of superstitiō: therfore the lord cōmaūdeth al memory of false gods to be abolished.

28 And I will sende Hornettes before thee, which shall drive out the Hevites, the Chanaanites, and the Hethites before thee.

29 Nevertheless I will not cast them out before thee in one yeare, least the land grow to a wildernesse, and the beasts of the fielde multiplie agaynst thee.

30 By little and little I will drive them out before thee, untill thou be increased, and inherite the lande.

31 And I will make thy coastes, from the red sea, unto the sea of the Philistines, and from the (cc) desert, unto the ryver: For I will deliver the inhabitours of the lande into thine hande, and thou shalt drive them out before thee.

(cc) From the Est of Sur, the ryver Frates.

32 Thou shalt make no covenaunt wyth them, nor with their Gods.

33 Neyther let them dwell in thy land, least they make thee sinne agaynst me: for if thou serve their Gods, it will surely be thy decay.

The.xxiiij. Chapter.

1. Moses is commaunded to goe vp vnto the mount. 4. Moses wryteth the wordes of God into one volume, and readeth them vnto the people.

1 AND he sayde vnto Moses, Come vp vnto the Lorde, thou and Aaron, Nadab, and Ibihu, and the threescore and tenne elders of Israell, and yee shall worshipp a farre off.

2 And Moses himselfe alone shall go vnto the Lorde: but they shall not come nigh, neyther shall the people go vp with him.

3 And Moses came, and tolde the people all the wordes of the Lorde, and all the iudgements: and all the people answered with one voyce, and sayde, All the wordes whiche the Lorde hath sayde, will we do.

4 And Moses wrote all the wordes of the Lorde, and rose vp earely, and set him an aulter under the hill, and .xij. stones, accordyng to the .twelue tribes of Israell.

5 And sente yong men of the children of Israell, whiche brought burnte offerings, and offered peace offerings of Oxen vnto the Lorde.

6 And Moses toke halfe of the (a) bloud, and put it in Basons, and the other halfe hee sprinckled on the aulter.

(a) The reason of ceremonies declared Leui. 9. to the Hebr.

7 And he toke the booke of the covenant, and read it in the audience of the people: and they sayde, All that the Lorde hath sayde, will we doe, and be obedient.

8 And Moses toke the bloud, and sprinckled it on the people, and sayde, Beholde, this is the bloud of the covenaunt whiche the Lord hath made with you vpon al these wordes.

9 Then went Moses and Aaron, Nadab. and Ibihu, and the threescore and ten elders of Israel vp.

10 And they sawe the God of Israell: and there was vnder his feete as it were a worke of a Saphire stone, and as it were the heauen, when it is cleare.

11 And (b) he layde not his hande vppon the nobles of the children of Israell: And they sawe God, and did eate and drinke.

b. God neither destroyed the, nor shewed himself terrible as to the people. Chap. 10.

12 And the Lorde sayde vnto Moses, Come vp to me into the hill, and be there, and I wil giue thee tables of stone, and a law and commaundements, which I haue written, that thou mayst teach them.

13 And Moses rose vp, and his minister Josuah: and Moses went vp into the hyll of God,

14 And sayde vnto the elders, Tarry ye here vntill we come agayne vnto you: beholde, here is Aaron and Hur with you. "If any man haue any matters to doe, let him come to them.

C

"Heb. who is a maister of wordes.

15 And Moses went vp into the mount, and a cloude covered the hill.

16 And the glorie of the Lorde abode vpon the mount Sinai, and the cloude covered it sixe dayes: and the seuenth day he called vnto Moses out of the midst of the cloude.

17 And the sight of the glorie of the Lorde, was like consuming fire on the top of the hill, in the eyes of the children of Israell.

18 And Moses went into the middes of the cloude, and gate him vp into the mountaine: and Moses was in the mount fortie dayes and fortie nightes.

The.xxv. Chapter.

1. God requyreth voluntarie giftes of the people for the making of the tabernacle. 10. The arke. 17. The mercy seate. 23. The Table. 28. The holye vesselles. 31. The Candlesticke.

1 AND the lord spake vnto Moses, saying, I
2 Speake vnto the children of Israel, that they bring me (a) an offering: ye shall take it of euerye man, that giueth it willingly with his heart.

a. A gyft presented before God by lifting it vp, to signify the oblation of Christ vpon the crosse.

3 This is the offering whiche ye shall take of them, golde, and siluer, and brasse,
4 And blewe silke, and purple, and scarlet, and white silke, and Goates (heare,)
6 And Rammes skinnes, that are red, and skinnes of Tarus, and Sittim wood,
6. Oyle for light, spices for annointing oile, and

and for sweete sense,
7 Onyx stones, and stones to bee set in the Ephod, and in the breast plate.
8 And let them make me a sanctuarie, that I may dwell amongst them.
9 And according to all that I shewe thee, both after the fashion of the tabernacle, and after the fashion of the ornaments thereof, euen so shall ye make it.
10 And they shall make an arke of Sittim wood, two cubites and a half long, a cubit and a halfe brode, and a cubite and a halfe highe.
11 And thou shalt ouerlaye it with pure golde, within and without shalt thou ouerlay it, and shalt make on hie vpon it a "or, border. "crowne of golde rounde about.
12 And thou shalt cast foure rings of golde for it, and put them in the foure corners thereof: two rings shall be in the one corner, and two in the other.
13 And thou shalt make barres of Sittim wood, and couer them with golde,
14 And put the barres in the rings along by the sides of the arke, that the arke may be borne with them.
15 And the barres shall bee in the rings of the arke, and shall not be taken from it.
16 And thou shalt put in the arke, the (b) testimonie which I shall giue thee.
17 And thou shalt make a "mercie seate of pure golde, two cubites and a halfe long, and a cubite and a halfe brode.
18 And thou shalt make (c) two Cherubims of golde: euen "of a whole worke shalt thou make them, in the two endes of the mercie seate.
19 And the one Cherubim shalt thou make on the one ende, and the other on the other ende: euen of the same mercy seate shal ye make Cherubims in the two endes therof.
20 And the Cherubims shall streteh forth their wings abrode ouer on high, couering the mercy seate with their wings, and their faces shall looke one to the other: euen to the mercie seatwarde shall the faces of the Cherubims be.
21 And thou shalt put the mercy seate aboue vpon the arke: and in the arke thou shalt put the "witnesse that I shall giue thee.
22 And from thence I wil testifie vnto thee, and I will commune with thee, from vpō the mercie seate, frō betwene the two Cherubims, which are vpon the (d) arke of witnesse, of all things which I will giue thee in commaundement vnto the children of Israell.
23 Thou shalt also make a table of Sittim wood, of two cubites long, and one cubite brode, and a cubite and a halfe high.
24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.
25 And make vnto that an hope of foure fingers brode rounde aboute, and make a golden crowne also to the hope rounde about.
26 And make for it foure rings of golde, & put the rings in the corners that are on the foure feete thereof.
27 Euen ouer agaynst the hope shall the rings be, to put in barres to beare the table withall.
28 And thou shalt make the barres of Sittim wood, and ouerlay them with golde, that the table may be borne with them.
29 And thou shalt make his dishes and spones, couerings, and bowles to poure out withal: euen of fine golde shalt thou make them.
30 And thou shalt set vpon the table shewe breade before me alway.
31 And thou shalt make a Candlesticke of pure golde, euen of a whole worke shal the Candlesticke be made, with his shaft, his braunches, his boules, his knoppes, and hie floures proceeding thereout.
32 Sixe braunches also shall proceede out of the sydes of it: three braunches of the Candlesticke out of the one side, and three out of the other.
33 Three boules lyke vnto Almondes, with a knop and a floure in one braunche: and three boules like vnto almonds in ỹ other braunch, with a knop and a floure, according to the sixe braunches that proceede out of the Candlesticke.
34 And in the Candlestick it selfe (there shal be) foure boules like vnto almondes, with their knoppes and floures.
35 And there shalt be a knoppe vnder two branches of the same in three places according to the sixe braunches, that proceede out of the Candlestick.
36 Their knops and their braunches shalbe of it: and it shalbe one whole worke, euen of pure golde.
37 And thou shalt make the seuen lampes of it, and the seuen lampes therof shalt thou put on hie thereon, to giue light vnto the other side that is ouer agaynst it.
38 The snuffers and the vessels of the snuffe, shall be of pure golde.
39 Of a (e) talent of fine golde shall he make it, with all these vessels.
40 Looke therefore that thou make them after the fashion, that was shewed thee in the mount.

b. Testimonie he calleth here the two tables of stone, wherin were comprised the ten commaundements, bicause in them God witnessed his will.
"or, propiciatorie.
c. The Cherubims were winged Images, and as the Hebrue interpreters doe hold, they had the shapes of boyes. But as Iosephus wryteth they were fleeing beasts, whiche had such figure as of no mā hath bene seene.
"or, beaten with hāmer.
"or, testimonie
d. In the .ix. Chapter to the Hebrues, it is called the arke of the Testament.
e. T... of the... is va... some... pound... thers... pound...

The.xxvi.Chapter.

1. The faſhion of the Tabernacle. 13. The vaile. 32. The ſtanding of the arke. 34. The ſtanding of the ſeat of mercy. 35. The ſtanding of the table, and of the candleſticke. 36. The vayle or the hanging at the entrance of the tabernacle.

A 1 Thou ſhalt make the tabernacle with tenne curtaynes of white twyned ſilke, and blewe ſilke, and purple, and ſcarlet: and in them thou ſhalt make Cherubims of brodered worke.

2 The length of one curtaine (ſhalbe) eight and twentie cubites, and the breadth of one curtayne, foure cubites: and euery one of the curteynes ſhall haue one meaſure.

3 Fiue curtaynes (ſhalbe) coupled togither one to another, and (other) fiue curtaynes ſhalbe coupled one to another.

4 And thou ſhalt make loupes of blew ſilk along by the edge of the one curtain (which is) in the ſelvedge of the coupling curtain: and likewiſe ſhalt thou make in the edge of the vttermoſt curtaine, in the ſeconde coupling.

5 Fiftie loupes ſhalt thou make in the one curtaine, and fiftie loupes ſhalt thou make in the edge of the curtain, that is to be coupled therewith on the other ſide, that the loupes may take holde one of another.

6 And thou ſhalt make fiftie taches of gold, and couple the curtayns togither with the taches: and it ſhalbe one tabernacle.

B 7 And thou ſhalt make curtains of Goates heare, to be a couering vpon the tabernacle, eleuen curtaynes ſhalt thou make.

8 The length of one curtaine (ſhalbe) thirtie cubites, and the breadth of one curtaine foure cubites: and the eleuen (ſhalbe) all of one meaſure.

9 And thou ſhalt couple fiue curtaynes by themſelues, and ſixe curteynes by themſelues, and ſhalt double the ſixth curtaine in the forefront of the tabernacle.

10 And thou ſhalt make fiftie loupes in the edge of the vttermoſt curtaine on the one ſide, euen in the edge of the coupling (curtaine) and fiftie loupes in the other curtaine of the ſeconde coupling.

11 And thou ſhalt make fiftie taches of braſſe, and put them on the loupes, & couple the couering togither, that it may be one.

12 And the remnant that reſteth in the curtaynes of the couering, euen the halfe curtayne that reſteth, ſhalbe left on the backe ſide of the tabernacle.

13 That a cubite on the one ſide, and a cubite on the other ſide, which may remaine in the length of the curtaynes of the couering, may remaine on eyther ſide of the tabernacle, to couer it withall.

C 14 And vpō the tabernacle, thou ſhalt make a couering of Rammes ſkinnes, died red, and yet a couering aboue all, of Taxus ſkinnes.

15 And thou ſhalt make bordes for the tabernacle, of Sittim wood, to ſtande vpright.

16 Ten cubites long ſhall euery bord be, and a cubite and a halfe brode.

17 Two "tenons ſhal there be in one bord, ſet in order as ladder ſtaues one "from another: and thus ſhalt thou make for all the bordes of the tabernacle.

" Handes. " or, againſt.

18 And thou ſhalt make bordes for the tabernacle (euen) twentie bordes on the ſouth ſide, euen full ſouth.

19 And thou ſhalt make fortie ſockettes of ſiluer vnder the twentie bordes: two ſockets vnder one bord for his two tenons, and two ſockettes vnder another borde for his two tenons.

20 In like maner, in the ſeconde ſide of the tabernacle towarde the north, (there ſhalbe) twentie bordes.

D 21 And forty ſockettes of ſiluer: two ſockettes vnder one borde, and two ſockettes vnder another borde.

22 And in the weſt ende of the tabernacle, thou ſhalt make ſixe bordes.

23 And two bordes ſhalt thou make in the corners of the tabernacle, in the meeting togither of the two ſides:

24 And they ſhall bee coupled togither beneath, and likewyſe ſhalbe coupled aboue to a ring: and thus ſhall it be for the two bordes that are in the corners.

25 And they ſhall bee eight bordes, hauing ſockettes of ſiluer, euen ſixteene ſockettes: (that there may be) two ſockettes vnder one borde, and two vnder another borde.

26 And thou ſhalt make barres of Sittim wood, fiue for the bordes of the tabernacle, in one ſide,

27 And fiue barres for the bordes of the tabernacle on the other ſide, and fiue barres for the bordes of the tabernacle in the weſt ende.

E 28 And the middle barre ſhall goe along through the myddeſt of the bordes, from the one ende to the other.

29 And thou ſhalt couer the bordes with golde, and make the rings of golde, to put the barres through, and thou ſhalt couer the barres with golde alſo.

30 And thou ſhalt reare vp the tabernacle, according

according to the fashion thereof, as it was shewed thee in the mount.

31 And thou shalt make a vayle of "blewe silke, of purple, scarlet, and white twyned silke: of brodered worke, with Cherubims shall ye make it.

"or, violet.

32 And hang it vpon foure pyllers of Sittim wood, couered with golde (whose head shalbe of golde) standing vpon foure sockettes of syluer.

33 And thou shalt hang vp the vayle on the taches, that thou mayest bring in within the vayle the arke of witnesse, and the vaile shall diuide vnto you the holy (place) from the most holy (place.)

34 And thou shalt put the mercy seate vpon the arke of witnesse, in the holyest place.

35 And thou shalt put the table without the vayle, and the candlesticke ouer againste the table, on the southside of the tabernacle, and put the table on the north syde.

36 And thou shalt make an hanging for the dore of the tabernacle, of blewe silke, purple, scarlet, & white twined silke, wrought with needle worke.

37 And thou shalte make for the hangyng fyue pillers of Sittim wood, & couer them with golde, and their knoppes shall be of gold, and thou shalt cast fyue sockettes of brasse for them.

The.xxvij. Chapter.

1. The fourme of the aulter of the burnt sacrifice. 9. The fashion of the entraunce of the tabernacle. 20. The oyle of the lampe.

1 AND thou shalt make an aulter of Sittim wood, fyue cubites long, and fyue cubites brode, it shall be foure square, and three cubites hye.

2 And thou shalte make vnto it hornes in his foure corners: his hornes shalbe of (a) the same that it is of, and thou shalte couer it with brasse.

a. Of the same pece of wod, & not ioyned or glued vnto it.

3 And make his ashpannes for his ashes, his beesomes, his basons, his fleshhokes, hys fyrepannes: and all the vessels thereof thou shalt make of brasse.

4 And thou shalt make vnto it a grediron also like a net, of brasse, and vpon that net, shalt thou make foure brasen rings in the foure corners thereof.

5 And thou shalt put it vnder the compasse of the aulter beneath, that the net maye bee in the middest of the aulter.

6 And thou shalt make two barres for the aulter of Sittim wood, and couer them with brasse.

7 And let them be put in the rings along by the sides of ẏ aulter, to beare it withal.

8 And make the aulter holow with bords: euen as it was shewed thee in the mount, so shalt thou make it.

9 And thou shalt make the court of the tabernacle on the south syde, euen full south: the curtaines for the court shal be of white twined silke, of an hundred cubites long for one syde.

10 And twentie pillers thereof, with theyr twentie sockets of brasse: but the knoppes of ẏ pyllers & theyr hoopes shal be of siluer.

11 In likewise on the north side there shall be curtaines of an hundred cubites log, and twentie pillers, with their twentie sockets of brasse, and the knoppes and the hoopes of siluer.

12 And the breadth of the courte, whiche is westward, shal haue curtaines of fiftie cubites, and the pillers of them shal be ten, & the sockets of them ten.

13 Fiftie cubites shall be in the court eastward, euen ful east.

14 The curtaynes of one side shalbe of fiftiene cubites, the pillers of them three, and the sockets three.

15 And likewise on the other side shall bee curtaines of fiftene cubites, with their three pillers and three sockettes.

16 And in the gate of the courte shall bee a vayle of twentie cubites, of blewe silke, purple, and scarlet, and white twined silke, wrought with needle worke, and four pillers with their foure sockettes.

17 All the pillers roũd about the court, shal be hoped with siluer, and their knoppes shal be of siluer, and their sockets of brasse.

18 The length of the court shall be an hundred cubites, and the breadth fiftie "on euery side, and the heigth of the curtaynes, shalbe fiue cubites of white twyned silke, and their sockets of brasse.

19 All the vessels of the tabernacle in al maner of seruice, and the pinnes thereof, yea and all the pinnes also of the court, shalbe of brasse.

20 And thou shalt commaund the children of Israel, that they gyue thee pure oyle Oliue beaten, for the lighte, that they maye make the lamps to burne alwayes.

21 In the tabernacle of the (b) congregation without the vayle, which is before the witnesse, shall Aaron and his sonnes dresse the lampes both euening & morning before the Lord: and it shal be a statute for euer vnto the generations of the children of Israell.

The

c. And I wil assemble with thee thither, and speake w
Num.xvii.a. before the witnesse, where I will assemble
do translate, In the tabernacle of couenaunt: but the
ter, In the tabernacle of witnesse.

The.xxviij. Chapter.

1. The decking of Aaron the Prieſt. 6. The Ephod or the ornament that ſhoulde be vpon the ſhoulders. 15. The pectorall, or ſtomacher of iudgement.

1 AND take thou vnto thee Aaron thy brother, and hys ſonnes with hym, from among the children of Iſraell, that Aaron may miniſter vnto me in the prieſtes office, Nadab and Abihu, Eleazar, and Ithamar, Aarons ſonnes.

2 And thou ſhalt make holye rayment for Aaron thy brother, glorious and beautifull.

3 And thou ſhalt ſpeake vnto all that are wiſe hearted, whom I haue filled with the ſpirite of wiſedome, that they make Aarons rayment to conſecrate him, that he may miniſter vnto me in the prieſts office.

4 Theſe are the garmentes whiche they ſhal make, a Brelſtlap, and an Ephod, a Tunicle, a brodered Coate, a Miter, and a Gyrdell: theſe holy garmentes ſhall they make for Aaron thy brother, and his ſonnes, that they may miniſter vnto me in the Prieſtes office.

5 And let them take golde, blewe ſilke, purple, ſcarlet, and white twyned ſilke.

6 They ſhall make the Ephod of gold, blew ſilke, purple, ſcarlet, and white twined ſilke, with brodered worke.

B 7 The two ſides ſhall come togither, and be cloſed vp in the two edges thereof.

8 And the Gyrdle of the Ephod ſhall be of the ſame workemanſhippe, and of the ſame ſtuffe, euen of golde, blew ſilke, purple, ſcarlet, and whyte twyned ſilke.

9 And thou ſhalt take two Onyx ſtones, and graue in them the names of the children of Iſraell.

10 Sixe names of them in the one ſtone, and the other ſixe in the other ſtone, according to theyr byrth.

11 After the worke of a ſtone grauer, and of him that graueth ſignettes, ſhalt thou graue the two ſtones, with the names of the children of Iſraell, and ſhalt make them to be ſet in ouches of golde.

12 And thou ſhalt put the two ſtones vpon the two ſhoulders of the Ephod (that they may be) ſtones of remembraunce vnto the children of Iſraell: and Aaron ſhall beare their names before the Lorde vpon his two ſhoulders for a remembrance:

13 And thou ſhalt make ouches of golde:

C 14 And two chaynes of fine gold of a certain length, lynke worke, and wreathed, and faſten the wreathed chaynes to the ouches.

15 And thou ſhalt make the breſtlap of iudgement with brodered worke: euen after the worke of the Ephod thou ſhalt make it, (namely) of golde, blew ſilke, purple, ſcarlet, and white twined ſilke.

16 Foure ſquare it ſhalbe, and double, an hand breadth long, and an hand breadth brode.

17 And thou ſhalt fill it with foure rowes of ſtones. In the firſt row ſhall be a Sardius, a Topas, and a Smaragdus.

18 In the ſecond row, a Rubi, a Saphir, and a Diamonde.

19 In the thirde, a Lyncurius, an Achat, and an Amethyſt.

20 In the fourth, a Turcas, an Onyx, and a Jaſpis: and they ſhall be ſet in gold in their incloſers.

21 And the ſtones ſhalbe grauen as ſignets be D graue, with the names of the children of Iſrael, euen with .xij. names, euery one with his name, according to the twelue tribes.

22 And thou ſhalt make vpon the breſtlap two faſtning chaynes of pure golde, and wreathen worke.

23 And thou ſhalt make lykewiſe vpon the breſtlap, two rings of golde, and put them on the edges of the breſtlap.

24 And put the two wreathen chaynes of golde in the two rings, which are in the edges of the breaſtlap.

25 And the other two endes of the chaynes, thou ſhalt faſten in two cloſe ouches, and put them vpon the ſhoulders of the Ephod on the forefide of it.

26 And thou ſhalt yet make two rings of gold, which thou ſhalt put in the two edges of the breſtlap (euen) in ẏ borders therof, toward the inſide of ẏ Ephod ouer againſt it.

27 And yet two (other) rings of golde thou ſhalt make, and put them on the two ſides of the Ephod beneath, ouer againſt the breſtlap, where the lydes are ioyned togither vpō the brodered gyrdle of the Ephod.

28 And they ſhall binde the breſtlap by hys E rings, vnto the rings of the Ephod, with a laſe of blew ſilke, that it may lie cloſe aboue the brodered gyrdle of the Ephod, and that the breſtlap be not loſed from the Ephod.

29 And Aaron ſhall beare the names of the children of Iſrael in the breaſtlap of iudgement vpon his heart, when he goeth into the holy place, for a remembraunce before the Lorde alway.

30 And thou ſhalt put in the breſtlap of iudgement (a) the Urim and the Thummim, and they ſhall be (euen) vpon Aarons heart,

(a) Or, Turim. a. Vrim and Thūmim ſignifie light and perfectnes, out of the which it

F. when

pleaſed God to giue anſwers, oracles, and iudgement: but what they were, it doth not well appeare vnto any wryter. They were placed in the Prieſts breſt, to admoniſh him that hee ought to ſhine with doctrine, and to be perfect in conuerſation of life.

when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israell vpon his heart before the Lorde alway.

31 And thou shalt make the tunicle vnto the Ephod, altogither of blew silke.

32 And there shall bee an hole for the heade in the middest of it, hauing a bonde of wouen worke rounde about the coller of it, as it were the coller of a partlet, that it rent not.

33 And beneath vpon the hemme, thou shalt make Pomegranates of blewe silke, and of purple, and of scarlet, rounde aboute the hemme, and (b) belles of golde betweene them rounde about.

b. These belles stirred vp the peoples minds to consider the mysteries, and to withdraw their mindes from cogitation of al other things.

34 And let there be euer a golden bell and a pomegranate: a golden bell and a pomegranate rounde aboute vpon the hemme of the tunicle.

35 And Aaron shall haue it vpon him when he ministreth, and the sounde shall be hearde when hee goeth into the holye place before the Lorde, and when he commeth out: and he shall not (c) die.

c. As who should say, he should die, if he ministred not so apparelled as god hath here apointed.

36 And thou shalt make a plate of pure gold, and graue thereon as signettes are grauen, The holinesse of the Lorde.

37 And put it on a blew silke lase, to be vpon the mytre, euen vpon the forefront of it.

38 And it shal be vpon Aarons forehead, that Aaron may (d) beare the sinne of the holye things, which the children of Israell halow in al their holy gifts: and it shalbe alwayes vpon his forehead, for the reconciling of them before the Lorde.

d. Al the sinnes that might be committed in their offerings shalbe pardoned through the chief priest, which represented Iesus Christ.

39 And thou shalt make a coate of white silke, embrodered with knottes, and thou shalt make a mytre of whyte sylke, and a gyrdle of needle worke.

40 And thou shalt make for Aarons sonnes also coates, and thou shalt make for them gyrdles, and bonettes shalt thou make for them, glorious and beautifull.

e. That is, consecrate them. For the ceremony of cõsecrating priests, was to put part of the sacrifices into the hands of them that should be made priests, for to sacrifice and to offer.

41 And thou shalt put them vpõ Aaron thy brother, and on his sonnes with him, and shalt annoynt them, (e) and fill their handes, and sanctifie them, that they may minister vnto me in the Priestes office.

f. Least if they be otherwayes apparelled, they sinne, and therefore be punished with death.

42 And thou shalt make them lynnen slops to couer their priuities: from the loynes vnto the thighes they shall reache.

43 And they shall be vpon Aaron and hys sonnes, when they come into the tabernacle of the congregation, or when they come vnto the aulter to minister in holynesse: (f) that they beare no sinne, and so die. And it shall be a lawe for euer vnto Aaron and his seede after him.

The.xxix. Chapter.

1. The maner to consecrate Priests vnto God, and the rite to offer for them. 38 The continuall dayly sacrifice.

1 THis thing also shalt thou doe vnto them, when thou halowest them to be my Priestes. Thou shalt take one young Calfe, and two rammes that are without blemish,

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened annoynted with oyle: of wheaten flower shalt thou make them.

3 And thou shalt put them in a maund, and bring them in the maunde with the Calfe and the two Rammes.

4 And bring Aaron and his sonnes vnto the dore of the tabernacle of the congregation, and washe them with water.

5 And take the garments, and put vppon Aaron the coate, the tunicle of the Ephod, and the Ephod it selfe, and the brestlap, and gyrd them to him with the broidered gyrdle which is in the Ephod.

6 And put the mytre vpon his head: and put the holy crowne vpon the mytre.

7 Then shalt thou take the annointing oyle, and poure it vpon his heade, and annoynt him,

8 And bring his sonnes, and put coates vpon them:

9 And gird them with girdles, aswel Aaron, as his sonnes, and put the bonettes on them, and the priests office shalbe theirs for a perpetuall law, and thou shalt fil the handes of Aaron, and the handes of his sonnes.

10 And thou shalt cause a calfe to be brought before the tabernacle of witnesse: and Aaron and his sonnes shall put their handes vpon the heade of the calfe.

11 And thou shalt kill him before the Lord, by the dore of the tabernacle of witnesse.

12 And take of the bloud of the Calfe, and put it vpon the hornes of the aulter with thy finger: and poure all (the rest) of the bloud beside the bottome of the aulter.

13 And take all the fat that coureth the inwardes, and the kall (that is) on the lyuer, and the two kidneyes, and the fat that is vpon them, and burne them vpon the aultar.

14 But the flesh of the calfe, and his skinne, and his doung, shalt thou burne with fire without the host: it is a sinne offering.

15 Thou shalt also take one Ramme, and Aaron and his sonnes shall put their handes vpon the head of the Ramme.

16 And when thou hast slaine the Ramme, thou

thou shalt take his bloud, and sprinckle it
rounde aboute vpon the aulter.
17 And cut the ramme in peeces, and washe
the inwards of him, and his legges, and put
them vnto the peeces, and vnto his head.
18 And then burne the whole ramme vpon
the aulter: (for) it is a burnt offering vnto
the Lorde for a sweete sauour, a sacrifice
made by fire vnto the Lorde.
19 And take the other ramme, & Aaron & his
sonnes shal put their handes vpon his head.
20 Then shalt thou kill him, and take of his
bloud, and put it vpon the tip of the rycht
eare of Aaron, and vpon the tip of the right
eare of his sonnes, and vpon the thombe of
their right handes, and vpon the great toe
of their right foote, and sprinckle the bloud
vpon the aulter round about.
D 21 And thou shalt take of the bloud that is
vpon the aulter, and of the annointing oyle,
and sprinckle it vpon Aaron and his vesti-
ments, and vpon his sonnes, and vpon their
garments with him, and he shal be halowed
and his clothes, and his sonnes and theyr
clothes, with him.
22 And thou shalt take the fat of the ramme,
and his rumpe, and the fat that coureth the
inwardes, and the kall of the liuer, and the
two kidneyes, and the fat that is vpon them,
and the right shoulder, for that ramme is a
(a) full offering,
23 And a cimnell of bread, and a cake of oy-
led bread, and a wafer out of the basket of
vnleauened bread, that is before the Lorde.
24 And put all vpon the hands of Aaron, and
on the hands of his sonnes, and "waue them
for a (b) waue offering before the Lorde.
25 And againe thou shalt take it from off
their handes, and burne it vpon the aulter
for a burnt offering, to be a sauour of sweet-
nesse before the Lorde: for it is a sacrifice by
fire vnto the Lorde.
26 And thou shalt take the breast of the ram
of Aarons consecration, and waue it for a
waue offering before the Lorde, and it shall
be thy part.
27 And thou shalt sanctifie the breast of the
waue offering, and the shoulder of (c) the
heaue offering, which is waued and heaued
vppe of the ramme of the consecration for
Aaron and for his sonnes.
28 And it shall be Aarons and his sonnes by
a statute for(d) euer from the children of Is-
rael, for it is an heaue offering: and it shall
bee an heaue offering from the children of
Israell of the sacrifice of theyr peace offe-
rings, euen their heaue offering (shall it be)
vnto the Lorde:
29 And the holy garments of Aaron shal be
his sonnes after him, to be annoynted ther-
in, and to "fill their handes therein.
30 And that sonne, that is priest in his stead
after him, shall put them on seuen dayes,
when hee commeth into the tabernacle of
witnesse to minister in the holy place.
31 And thou shalt take the ramme of the con-
secration, & seeth his flesh in the holy place.
32 And Aaron and his sonnes shall eate the
flesh of the ramme, and the breade that is in
the basket, euen by the doore of the taberna-
cle of witnesse.
33 And they shal eate them, bicause the attone-
ment was made therwith to fil their hands,
and to consecrate them: but a straũger shal
not eate thereof, bycause they are holy.
34 And if ought of the flesh of the consecra-
tion, or of the bread, remaine vnto the mor-
ning, thou shalt burne it with fire: and it
shall not be eaten, bycause it is holy.
35 Therefore shalt thou do vnto Aaron and F
his sonnes, euen so, according to all things
which I haue commaunded thee: seuẽ dayes
shalt thou fill their handes.
36 And thou shalt offer euery day a calfe for
a sinne offering, for to reconcile withal: and
thou shalt clense the aulter when thou re-
conciles vpon it, and thou shalt annoynt it,
to sanctifie it.
37 Seuen dayes thou shalt reconcile vppon
the aulter, and sanctifie it, and it shall be an
aulter most holy: and whatsoeuer toucheth
the aulter shall be holy.
38 This is that, which thou shalt "offer vpon "or present.
the aulter, euen two lambes of one yeare
olde, day by day continually:
39 The one thou shalt offer in the morning,
and the other at euen.
40 And with the one lambe, a tenth deale of
flower mingled with the fourth part of an
(e) hyn of beaten oyle: and the fourth part of
an hyn of wine for a drinke offering.
41 And the other lambe thou shalt offer at
euen, and shalt doe thereto according to the
meate offering and drinke offering in the
morning, to be an odour of a sweete sauour,
and a sacrifice by fire vnto the Lorde.
42 And let this be a continuall burnt offe-
ring amongst your children after you, be-
fore the doore of the tabernacle of witnesse
before the Lorde, where I will meete you,
to speake there vnto thee.
43 There I will meete with the children of G
Israell, and (the place) shall be sanctified in
my glorie.
44 And I wil sanctifie the tabernacle of wit-
nesse, and the aulter: and I wil sanctifie also
both Aaron and his sonnes, to be my priests.
45 And I will dwell amongst the children

a. It is the ramme that was offered at the filling of the handes, and consecration of the high priest or, moue.
b. This sort of offering after the priest had lifted it vp, was moued into euerie side of al quarts, to signifie that God was Lord of al the earth. It was much like to the maner of blessings vsed in Papists Churches ouer the Chalice.
c. The heaue offering was lifted vpwarde and downeward, but not sideward.
d. Euer vntill Christes comming.
e. A hyn was a measure of liquide things conteining. xii logins, & one login was so much as fiue egge shelles would cõteyn.

of Israel, and will be their God:
46 And they shall know, that I am the lord their god, that brought them out of the land of Egypt, for to dwel amongst them (euen) I the Lorde their God.

The. xxx. Chapter.

1. The fourme of the aulter of incense. 6. The standing therof. 12. The money to the vse of the tabernacle. 13. A sicle. 18. The brasen lauer. 23. The making of holy oyle. 35. The making of incense.

A 1 AND thou shalt make an aulter for sweete incense: of Sittim wood shalt thou make it.
2 A cubite long, and a cubite broade, euen foure square shal it be, and two cubits high, the hornes thereof shall proceede out (a) of it.
a. Of the same wood, and of the same piece.
3 And thou shalt ouerlay it with fine golde, both the "rowfe and the walles round about, and his hornes also, and shalt make vnto it a crowne of golde rounde about.
" or, vpper part & sydes.
4 And two golde rings shalt thou make to it on eyther syde, euen vnder the crowne, that they may be as places for the barres to beare it withall.
5 And thou shalt make the barres of Sittim wood, and couer them with golde.
6 And thou shalt put it before the vayle that is by the arke of "testimonie before the mercie seate, that is vpon the testimonie, where I will meete with thee.
" or, witnesse.
B 7 And Aaron shall burne thereon sweet incense euery morning, when hee dresseth the lampes, euen then shall he burne it.
8 And likewise at euen, when he setteth vp the lampes, he shall burne incense, and this incensing shall bee perpetually before the Lorde throughout your generations.
b. After any other sort than is here prescribed by Gods worde.
9 Ye shall offer no (b) straunge incense thereon, nor burnt sacrifice, nor meat offring, neither poure any drinke offering thereon.
c. After they be come to twentie yeares of age: for vnder that age they were not to be numbred.
10 And Aaron shal reconcile vpon the hornes of it once a yeare, with the bloud of ỹ sinne offring of reconciling, euen once in the yeare shall he reconcile vpon it throughout your generations: it is most holy vnto the Lorde.
" or, redemption. For by that oblation they redemed their liues, whom else God would kill as he did in Dauids dayes. 2. Reg. 24.
11 And the Lorde spake vnto Moses, saying,
12 If thou take the summe of the children of Israell (c) after theyr number, they shall giue euerie man "a reconciling of his soule vnto the Lorde when thou numbrest them, that there be no plague amongst them, when thou numbrest them.
d. For this word sicle and talent, see Nū. 3. ver. 47.
" Gerah.
13 And thus muche shall euery man gyue, that goeth into the number: halfe a (d) sicle after the sicle of the sanctuarie. A sicle is twentie "halfe pence: an halfe sicle shal be the heaue offering of the Lorde.
14 All that are numbred from twentie yeres olde and aboue, shall giue an heaue offering vnto the Lorde. C
15 The rich shall not passe, and the powre shal not go vnder halfe a sicle, but ye shall giue an heaue offering vnto the Lorde, that hee may haue mercy on your soules.
16 And thou shalt take the reconciling money of the children of Israel, and shalt put it vnto the vse of the tabernacle of the congregation, that it may be a memoriall vnto the children of Israel before the Lorde, that he may haue mercy vpon your soules.
17 And the Lord spake vnto Moses, saying,
18 Thou shalt make a lauer of brasse, and his foote also of brasse, to washe withall, & shalt put it betweene the tabernacle of the congregation, and the aulter, & put water therein.
19 For Aaron and his sonnes shall washe their handes, and their feete therein.
20 Euen when they goe into the tabernacle of the congregation, or when they goe in to the aulter to minister, and to burne the lords offering, they shall washe themselues with water, least they die.
21 Likewise they shall wash their hands and their feete, least they die: and it shalbe an ordinance vnto them for euer, both vnto him and his seed, throughout their generations. D
22 And the Lord spake vnto Moses, saying,
23 Take vnto thee principall spyces of the most pure Myrrhe, fiue hundred (e) sicles, of sweete Synamome halfe so muche, euen two hundred and fiftie sicles, of sweete Calamus, two hundred and fiftie sicles.
e. Not in of more in weight.
24 Of Cassia, fiue C. sicles, after the weight of the sanctuarie, and of oyle Oliue, an hyn:
25 And thou shalt make of the oyle, an holy oyntment, euen an oyntment compounded after the craft of the Apoticarie:
26 It shalbe the oyle of holy oyntment, and thou shalt annoynt the tabernacle of the congregation therewyth, and the arke of the testimonie.
27 And the table, and all his apparell, and the candlesticke, and all his vessels, and the aulter of incense,
28 And the aulter of burnt sacrifice, with all his vessels, and the lauer, and his foote. E
29 And thou shalt sanctifie them, that they may bee most holy: whatsoeuer toucheth them shall be sanctified.
30 And thou shalt annoynt Aaron, and hys sonnes, and consecrate them, that they may minister vnto me in the priests office.
31 And thou shalt speake vnto the children of Israel, saying, This shalbe an holy ointing oyle vnto me, throughout your generatiõs.

32 Upon mans flesh shall it not be poured,
neyther shall ye make any other after the
making of it: for it is holy, and shalbe holy
vnto you.
33 Whosoeuer maketh like that, or whosoe-
uer putteth any of it vpon a straunger, shal
perish from amongst his people.
34 And the Lorde sayde vnto Moses, Take
vnto thee sweete spyces, Starte, Onycha,
sweete Galbanum: these spices with pure
Frankincense, of eche a like weight.
F 35 And make of them sweete smelling in-
cense, after the craft of the apoticarie, min-
gled togither, pure and holy.
36 And beate it to pouder, and put it before
(the arke) of the testimonie in the taberna-
cle of the congregation, where I wil mete
with thee: it shalbe vnto you most holy.
37 And you shal not make to your selues af-
ter the making of ỹ incense which ỹ̄ shalt
make, it shalbe vnto you holy for the lord.
38 Whosoeuer shall make like vnto that to
smell thereto, shall perishe from amongst
his people.

The.xxxi.Chapter.

1. God giueth his spirit to Besaleel and Ooliab the workmen, to inuent all things which appertaine to the trimme making of the tabernacle. 13. VVhat signe the Sabboth is. 18. Tables of stone written with the finger of God.

I 1 AND the lord spake vnto Moses, saying.
2 Beholde, I haue called by name Be-
saleell the sonne of Uri, the sonne of Hur, of
the trybe of Juda.
By this ye may gather, what handie crafties be the gifts of God. 3 And I haue filled him with the (a) spirite
of God, in wisedome, and vnderstanding,
in knowledge, and in all maner worke,
4 To finde out wittie deuises, and to worke
in golde, siluer, and in brasse,
5 And in the craft to set stones, and to carue
in timber, and to worke in al maner worke-
manshyp.
6 And beholde, I haue giuen him to be his
companion, Ooliab the son of Achisemec,
of the tribe of Dan: and in the hartes of all
that are wise harted I haue put wisedome,
to make all that I haue commaunded thee:
B 7 The tabernacle of the congregation, the
arke of the testimonie, and the mercy seate
that is therevpon, and all the " furniture of
the tabernacle:
8 And the table and his furniture, and the
pure Candelstick with all his furniture, and
the aulter of incense,
9 And the aulter of burnt offering and all
his furniture, and the lauer with his foote,
10 The vestimentes to minister in, and the
holy garments for Aaron the priest, and the
garments of his sonnes to minister in:
11 And the annoynting oyle, and sweete in-
cense for the sanctuarie: according to al that
I haue commaunded thee, shall they do.
12 And the Lord spake vnto Moses, saying,
13 Speake vnto the children of Israell, and
say, In any wise, see that ye kepe (my) Sab-
bothes: for it is a signe betweene me & you
in your generations, for to know, that I the
Lorde am he, that doth sanctifie you.
14 Keepe my Sabboth therefore, for it is ho- C
ly vnto you. He that defileth it shall be put
to death, for whosoeuer worketh therein, the
same soule shal be rooted out from amongst
hys people.
15 Sixe dayes shall men worke, and in the
seuenth day is the Sabboth of the holy rest
of the Lord, whosoeuer doth any worke in
the Sabboth day, shall die the death.
16 Wherfore let the children of Israel keepe
the Sabboth, that they obserue the Sab-
both throughout their generations: it is a
perpetuall couenant.
17 For it is a signe betweene me and the
children of Israel for euer: for in sixe dayes
the Lord made heauen and earth, and in the
seuenth day he rested, and (b) was refreshed.
18 And when the Lorde had made an ende of
communing with Moses vpon the mount
Sinai, he gaue him two tables of witnesse,
euen tables of stone, written (c) with the
finger of God.

b. As man refresheth himselfe after labour: euen so doth the scripture speake of God, that he should doe.
c. Without all mans labour or helpe.

The.xxxij.Chapter.

1. The Israelites do pray vnto the golde calfe. 7. God warneth Moses of the sinne of the people. 9. The people of Israel of a stiffe necke. 11. Moses intreateth God for Israel, putting him in mind of his promises. 15. Moses descendeth from the hill. The tables written of God. 19. Moses beeing angrie breaketh the tables, and the calfe. 21. He chideth his brother Aaron. 27. The idolaters be murdered of the Leuites at Moses commaundemēt. 30. Moses rebuketh the offence of the people. 31. He will be put out of the booke of life, and haue the peoples offence pardoned. 33. They that be written in the booke of God.

1 AND when the people sawe that (a) it A
was long yer Moses came downe out
of the mountaine, they gathered themselues
togither " vnto Aaron, and sayde vnto
him, Up, make vs Goddes to goe before
vs: for we wote not, what is become of
this Moses, the man that brought vs out of

a. Heb He made a confusion. For it is a confusion vnto the people, whē they be destitute of a gouernour.
" or, agaynst.

the land of Egypt.

2 And Aaron sayd vnto them, plucke off the golden eare-rynges which are in the eares of your wyues, of your sonnes and of your daughters, and bring them vnto me.

3 And all the people plucked off the golden eare-rings which they had in their eares, and brought them vnto Aaron.

4 And he receyued them of their hands, and "fashioned it with a grauer, and made of it a calfe of molten mettall: and they sayde, These bee thy goddes, O Israell, whiche brought thee out of the lande of Egypt.

"or, he cast it into a mould.

5 And when Aaron sawe that, he made an aulter before it, and Aaron made proclamation, saying, To morow is the holy day of the Lorde.

6 And they rose vp in the morning, & offered burnt offerings, and brought peace offrings also: and the people sate them downe to eate and drinke, and rose vp againe to play.

B 7 And the Lorde sayde vnto Moses, Goe, get thee downe: thy people, whiche thou broughtest out of the lande of Egypt, hath committed sinne.

8 They are turned quickly out of the way, which I commaunded them: for they haue made them a calfe of molten mettall, and haue worshipped it, and haue offered therevnto, saying, These be thy goddes, O Israell, whiche haue brought thee out of the lande of Egypt.

9 And the Lorde sayde vnto Moses, I haue seene this people: and beholde, it is a stiffnecked people.

10 And nowe suffer me that my wrath may warre hote agaynst them, and consume thē: and I will make of thee a mightie people.

11 And Moses besought the Lorde his God, and said, O Lord, why doth thy wrath warre hote agaynst thy people, which thou hast brought out of the lande of Egypt wyth great power, and with a mightie hande?

12 Wherfore should the Egyptians speake & say, For a mischiefe did he bring them out, euen for to slay them in the mountaynes, and to consume them from the face of the earth? Turne from thy fierce wrath, and repent of this euil (deuise) against thy people.

13 Remember Abraham, Isahac, and Israel, thy seruauntes, to whome thou swarest by thine owne selfe, and saydest vnto them, I will multiplie your seede as the starres of heauen, and all this land that I haue spoken of, will I giue vnto your seede, and they shall inherite it for euer.

C 14 And the Lorde refrayned himselfe from the euill which he sayde he would doe vnto his people.

15 And Moses turned his backe, and went downe from the hill, and the two tables of the testimonie were in his hande.

16 And the same tables were written in both the leaues, (euen) on the one side, and on the other were they written: And these tables were the worke of God, and the writing was the writing of God, grauen in the tables.

17 And when (a) Iosuah heard the noise of the people as they showted, he said vnto Moses, (There is) a noyse of warre in the host.

a. Iosua compa Moses moūt there like re made as to

18 And hee answered, It is not the crie of them that haue the maisterie, nor of them that haue the worse: (but) I doe heare the noyse of them that sing.

19 And assone as he came nigh vnto the host, he sawe the Calfe and the daunsing: and Moses wrath warred hote, and hee cast the tables out of his handes, and brake them beneath the hill.

20 And he toke the Calfe, which they had made, and burned it in the fire, and stampt it into powder, and threw it in the water, and made the children of Israell drinke of it.

21 And Moses sayde vnto Aaron, What did D this people vnto thee, that thou hast brought so great a sinne vpon them?

22 And Aaron answered, Let not the wrath of my Lorde warre fierce: thou knowest the people, that they are (euen) set on mischiefe.

23 For they sayde vnto me, Make vs goddes to goe before vs, for we wote not what is become of Moses, the man that brought vs out of the lande of Egypt.

24 And I sayde vnto them, Let them that haue golde, plucke it off. And they brought it vnto me, and I did cast it into the fire, and thereof came out this Calfe.

25 Moses therefore saw, that the people were *naked (and that Aaron had made thē naked vnto their shame, amōgst their enimies.

*Defini gods g die to all kin Idolatri

26 And Moses stoode in the gate of the host, and sayde, Who so (perteyneth) to the Lord (let him come) vnto me. And all the sonnes of Leui gathered themselues togither vnto him.

27 And he sayth vnto them, Thus sayth the Lorde God of Israell, Put euery man his sworde by his side, and go in and out from gate to gate throughout the host, and slay euery man his brother, and euery man hys companion, and euery man his neighbour.

28 And the children of Leui did as Moses E had sayde: And there fell of the people the same day about three thousande men.

29 And Moses sayde, "Fyll your handes "or, ab vnto the Lorde this day, euery man vpon his sonne, and vpon his brother, that there

may

may be giuen you a blessing this day.

30 And on the morrow Moses sayd vnto the people, Ye haue sinned a great sinne: And nowe I will go vp vnto the Lorde, peraduenture I may purchase an attonement for your sinne.

31 Moses therefore went againe vnto the Lorde, and sayde, (b) Oh, this people haue sinned a great sinne, and haue made them Gods of golde.

32 And nowe forgiue them their sinne: or if thou wilt not, wype me, I pray thee, out of thy (c) booke, which thou hast written.

33 And the Lord sayd vnto Moses, (d) I will put him out of my booke, that hath sinned agaynst me.

34 And now go thou, bring the people vnto the place which I sayd vnto thee, Beholde, mine Angell shall goe before thee: Neuerthelater, in that day when I visite, I will (e) visite their sinne vpon them.

35 And the lord plagued (f) the people, because they made the Calfe, which Aaron made.

b. Moses prostrate made his prayer fortie dayes and nightes. Deut. 9.

c. Out of the number of the that be elect and predestinated to life euerlasting.

d. I will make it knowne, that he was neuer any of the elect.

e. I wil puoish.

f. In making him to wander fortie yeares in the wildernes, and neuer to enter the land of promise.

The.xxxiij. Chapter.

1. God giueth the people an Angell to guide them. 3. God refuseth to go vp with his people. 4. The people mourneth. 7. The tabernacle of the congregation, or of the couenaunt. 9. Moses talketh with God familiarly. 12. He requireth God to be with him in leading the people, and the way to be shewed him. To finde grace before God. 17. Moses is mercifully heard. 18. He desireth to see the glorie of God. 22. He is bidden to stande in a rocke.

1 AND the Lorde sayde vnto Moses, Depart, and goe vp hence, thou and the people, which thou hast brought out of the lande of Egypte, vnto the land which I sware vnto Abraham, Isahac, and Jacob, saying, Vnto thy seede will I giue it.

2 And I will sende an Angell before thee, and I will cast out the Chanaanites, the Amorites, and the Hethites, the Pherezites, the Heuites, and the Jebusites.

3 Vnto a lande that floweth with (a) milke and honie. For I will not go amongst you my selfe, for ye are a stiffnecked people, least I consume thee in the way.

a. By milk vnderstand al necessary things: by hony, al delicate & pleasant things.

4 And when the people hearde this heauie tydings, they sorowed: and no man did put on his best rayment.

5 And the Lord spake vnto Moses, Say vnto the children of Israell: Ye are a stiffnecked people: I must come once sodenly vpon you, and make an ende of you: therefore now put thy goodly rayment from thee, that I may wite what to do vnto thee.

6 And the children of Israell layde their goodly rayment from them, euen by the mount Horeb.

7 And Moses toke the tabernacle, and pitched it without the host, a farre off from the host, and called it the tabernacle of the congregation: And so it came to passe, that euery one, which would pray vnto the Lord, went out vnto the tabernacle of the congregation, which was about the host.

8 And whē Moses went out vnto the tabernacle, all the people rose vp, and stood euerie man at his tent dore, and loked after Moses, vntill he was gone into the tabernacle.

9 And assone as Moses was entred into the tabernacle, the cloudie piller descended, and stode at the dore of the tabernacle, and hee talked with Moses.

10 And all the people sawe the cloudie piller stande at the tabernacle dore, and they rose vp, & worshipped euery mā in his tent dore.

11 And the Lord spake vnto Moses (b) face to face, as a man speaketh vnto his friend. And he turned againe into the host: but the yong man Josuah his seruant, the sonne of Nun, departed not out of the tabernacle.

b. Graciously, fauourably, & louingly, for no man can see god in this life

12 And Moses sayd vnto the Lord, See thou sayest vnto me, Lead this people forth: and thou hast not shewed me, whom thou wilt sende with me. And thou hast sayde moreouer, I knowe thee by name, and thou hast also found grace in my sight.

13 Nowe therefore, if I haue founde fauour in thy sight, then I pray thee shewe me thy (c) way, that I may knowe thee, and that I may finde grace in thy sight, and consider also, that this nation is thy people.

c. The meanes whereby thou wilt keepe and saue thy people out of so many perils, seeing thou wilt not go with them. ℭ

14 And he sayde, My presence shall go with thee, and I will giue thee rest.

15 He sayde vnto him, If thy presence go not with me, carie vs not hence.

16 For howe shall it be knowne here, that I and thy people haue founde fauour in thy sight, but in that thou goest with vs? If thou go with vs, shal not I and thy people haue preeminence before all the people, that are vpon the face of the earth.

17 And the Lorde sayde vnto Moses, I will do this also, that thou hast sayde: for thou hast found grace in my sight, and I knowe thee by name.

18 And he sayde, I beseech thee, shewe me thy glorie.

d. Hart and affection to this my people.

19 Who answered, I will make all my (d) good go before thee: and I will (e) cal in the name of Iehouah before thee: and will shewe mercie, to whome I will shew mercie: and will haue compassion, on whome

e. Passing by, I will sounde with a loude voice my name Iehouah, whō thou canst not see.

I will haue compaſſion.

20 And he ſayde furthermore, Thou mayeſt not ſee my face: for there ſhall no man ſee me, and liue.

ℵ 21 And the Lord ſaid, Behold, there is a place by me, and thou ſhalt ſtand vpon a rocke.

22 And while my glory goeth forth, I will put thee in a clift of the rocke, and will put my hande vpon thee, while I paſſe by.

23 And I will take away mine hande, and thou ſhalt ſee my backe partes: but my face ſhall not be ſeene.

The.xxxiiij. Chapter.

1. God biddeth Moſes to prepare new tables. 6. The names of God. 8. Moſes entreateth God to go with the people, cõmending Gods mercie. 11. God promiſeth the lande of Chanaan. 12. Companie keeping with the Gentiles, and Idolatrie is forbydden. 17. Gods made of mettall. 18. The ſolemnitie of ſweete bread. 19. Of the firſt borne. 21. The Sabboth. 22. The feaſt of Pentecoſt, and of tabernacles. 26. The firſt fruites. 28. The faſt of Moſes. The ten wordes. 29. The face of Moſes ſhined, as beſet with beames. 33. A vayle ouer the face of Moſes.

ℶ 1 AND the Lorde ſayde vnto Moſes, Hew thee two tables of ſtone lyke vnto the firſt, and I will write vpon the ſame tables, the wordes that were in the firſt tables which thou brakeſt.

2 And be ready in the morning, & come vp early vnto the mount of Sinai, & thou ſhalt "ſtand there for me in the top of the mount.

"or, waite.

3 There ſhall no man come vp with thee: neyther let any man be ſeene throughout all the mount, nor let theepe, nor oxen feed before the hill.

4 And Moſes hewed two tables of ſtone like vnto the firſt, and roſe vp early in the morning, & went vp into the mount Sinai, as the Lorde had commaunded him, and toke in his hande the two tables of ſtone.

5 And the Lord diſcended in the cloude, and ſtode with him there: and he (a) called vpon the name of the Lorde.

a. God called in the name of Iehouah: and the words, that follow, be gods wordes, and not Moſes.

6 And the Lorde paſſed by before him, and cryed, Lorde, Lorde, God, ſtrong, merciful, and gracious, long ſuffering, and abounDant in goodneſſe and truth.

ℷ 7 And keeping mercy in ſtore for thouſands, forgiuing wickednelſe, vngodlyneſſe, and ſinne, & not leauing one innocent, viſiting the wickednelſe of the fathers vpon the children, and vpon the childrens children (euen) vnto the thirde and fourth generation.

8 And Moſes made haſt, and bowed hymſelfe to the earth, and worſhipped,

9 And ſayde, If I haue founde grace in thy ſight, O Lorde, then let my Lorde I pray thee, go in the middeſt of vs, for it is a ſtiffe necked people: and thou ſhalt haue mercie vpon our wickednelſe and our ſinne, and ſhalt take vs for thine inheritance.

10 And he ſayd, Behold, I make a couenant before all thy people, and I will doe marueyles, ſuch as haue not bene done in all the worlde, neyther in all nations: and all the people amongſt which thou art, ſhall ſee the worke of the Lord: for it is a terrible thing, that I will do with thee.

11 Kepe diligently thoſe things, that I commaunde thee this day: Behold, I caſt out before thee, the Amorites, Chanaanites, Hethites, Pherezites, Heuites, and Iebuſites.

12 Take heede to thy ſelfe, leaſt thou make any compact with the inhabiters of the land whither thou goeſt, leaſt they be cauſe" of ruine amongſt you:

"or, offence

13 But ouerthrowe their aulters, and breake their Images, & cut downe their groues.

14 Thou ſhalt worſhip no ſtraunge God: for the Lorde is called (b) ielous, becauſe he is a ielous God.

b. God is ielous: he will not mit, that other God ſhall be ſhipped him: he alone will loued, worſhipped for God.

15 Leaſt if thou make any agreement wyth the inhabiters of the lande, and they goe a whoring after their gods, and doe ſacrifice vnto their gods, they call thee, and thou eate of their ſacrifice:

16 And leaſt thou take of their daughters vnto thy ſonnes, & their daughters go a whoring after their gods, and make thy ſonnes go a whoring after their gods alſo.

17 Thou ſhalt make thee no gods of metal.

18 The feaſt of vnleauened bread ſhalt thou keepe: Seuen dayes thou ſhalt eate vnleauened bread, as I cõmaunded thee, in the time of the moneth Abib: for in the moneth Abib thou cameſt out of Egypt.

19 All that openeth the matrice, is mine, and al that breaketh ỹ matrice amongſt thy cattel, if it be male whether it be oxe or theepe.

20 But the firſtling of the Aſſe thou ſhalt buy out with a lambe: and if thou redeeme him not, thou ſhalt breake his necke. All the firſt borne of thy ſonnes thou ſhalt redeeme: and ſee that no man appeare before me emptie.

21 Sixe dayes thou ſhalt worke, and in the ℸ ſeuenth day thou ſhalt reſt, both from earing and reaping.

22 Thou ſhalt obſerue the feaſt of weekes, with thy firſt fruites of wheate harueſt: and the feaſt of ingreathering at the yeares ende.

23 Thryſe in a yeare ſhall all your men children appeare before the Lorde Iehouah,

God

God of Israell.

24 For I wil cast out the nations before thee, & enlarge thy coastes: neither shal any man desire thy land, when thou shalt go vp to appeare before ỹ lord thy God thrice in a yere.

25 Thou shalt not offer the bloud of my sacrifice vpon leauen, neyther shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

26 The firste ripe fruytes of thy lande, thou shalt bring vnto the house of the Lorde thy God. Thou shalt not seeth a kydde in his mothers milke.

27 And the Lord sayde vnto Moses, Write these wordes: for after the tenour of these wordes, I haue made a couenaunt with thee, and with Israel.

E 28 And he was there with the Lorde fourtie dayes and fourtie nights, and did neither eate bread, nor drinke water: and he wrote vpon the tables the wordes of the couenant, (euen) tenne commaundementes.

r, wordes.

29 And when Moses came downe from mount Sinai, the two tables of testimonie were in Moses hand: whē he came downe from the mount, Moses wiste not, that the skinne of his face shyned, whyle he talked with (c) hym.

That is, h God: Or, ile God talk with him.

30 And Aaron and al the children of Israel loked vpon Moses: and behold, the skinne of his face shined, and they were afrayde to come nigh him.

31 And when Moses had called them, Aaron and all the chiefe of the congregation came vnto him: and Moses talked with them.

32 And afterwarde all the chyldren of Israel came nigh: and he commaunded them all, that the Lord had sayd vnto him in mount Sinai.

This couering signifieth infirmitie our nature, ereby when heare or de the law, heare it t, nor vnderd it.

33 And when Moses had made an ende of communyng with them, he put a (d) couerynge vpon his face.

34 And agayne whē Moses went in before the Lorde to speake with him, he toke the couerynge of, vntill he came out: And he came out, and spake vnto the chyldren of Israel, that which he was commaunded.

35 And the children of Israel sawe the face of Moses, that the skynne of Moses face shined: and Moses put the couering vpon his face agayne, vntill he went in to commune with him.

The.xxxv. Chapter.

1. The Sabboth is commaunded. 4. Firste fruytes are required, and gifts. 21. The redinesse of the people in offering. 30. Besaleel and Ooliab the artificers, are commended vnto the people by Moses.

1 AND Moses gathered al the congregation of the children of Israell together, and sayd vnto them, These are the wordes, which the Lord hath commaunded, that ye should do them. A

2 Sixe dayes ye shal worke, but the seuēth day shalbe vnto you the holy Sabboth of the Lords reast: whosoeuer doth any worke therein, shal die.

3 Ye shal kindle(a) no fire throughout your habitation vpon the Sabboth day.

a. Therefore was he put to death that gathered stickes to make a fyre on that day.

4 And Moses spake vnto al the cōgregation of the children of Israel, saying, This is the thing, whiche the Lord commaunded, saying,

5 Take from amongst you an heaue offering vnto ỹ lord: Whosoeuer is of a willing hart, let him bring ỹ (heaue offeryng) to the Lord, namely gold, siluer, & brasse,

6 And blewe silke, purple, scarlet, whyte silke, goates heare,

7 And rammes skins redde, and Tarus skinnes, with Sittim wood. B

8 Oyle for light, & spices for annoynting oyle, and for the sweete incense.

9 And Onyx stones, and stones to be set in the Ephod, and in the brestlap.

10 And let al them, that are wise harted among you come, and make all, that the Lorde hath commaunded.

11 The tabernacle, and the tent therof, and his couering, and his rings, his bordes, his barres, his pillers, and his sockets:

12 The arke, and the staues therof, with the mercy seate, and the baile that coureth it:

13 The table, and his barres, and al his vessels, and the shewe bread:

14 The candlesticke of light, & his furniture, & his lampes with the oyle for the light:

15 The incense aulter, and his barres, the annoyntyng oyle, and the sweete incense, and the hāgyng of the dore at the entring in of the tabernacle: C

16 The aulter of burnt sacrifice, with his brasen grediron, his staues, and all his vessels, the lauer, and his foote:

17 And the hangings of the court, with his pyllers, and theyr sockets, and the hanging in the dore of the court:

18 The pinnes of the tabernacle, and the pynnes of the court, with theyr cordes:

19 The (b) ministryng garments to minister in the holy place, and the holy vestiments for Aaron the Priest, and the vestiments of his sonnes, that they may minister in the priestes office.

b. Such as apperteyne to the seruice of the tabernacle.

20 And all the congregation of the chyldren of Israel departed from the presence of Moses:

D 21 And euery one came, as many as theyr harts encouraged them, & as many as theyr spirites made them willyng, & brought an heaue offering for the Lord, to the makyng of the tabernacle of the congregation, & for al his vses, and for the holy vessimentes.

22 And they came bothe men and women, euen as many as were willyng harted, and brought bracelettes, and earings, rings, and chaynes, whiche iewels were all of golde: and al the men brought a waue offeryng of golde vnto the Lorde.

23 And euery man, with whome was found blew silke, purple, scarlet, white silke, and goates heare, and red skinnes of rammes, and Tarus skinnes, brought them.

24 Al that did heaue vp an oblatiō of gold, and brasse, brought an heaue offring vnto the Lorde: and all men with whom was found Sittim wood for any māner worke of the ministration, brought it.

25 And all the women, that were wyse harted, dyd spinne with theyr hands, & brought the spunne worke, bothe of blewe silke, purple, scarlet, and white silke.

26 And al the women, that excelled in wisdome of hart, spunne goates heare.

27 And the Lordes brought Onyx stones, and stones to be set in the Ephod, and in the brestlap,

E 28 And spice, and oyle for light, & for the annoyntyng oyle, and for the sweete incense.

29 And the childrē of Israel brought a willyng offeryng vnto the Lorde, bothe men & women, as many as had willing hartes, to bryng for all manner workes, which the Lorde had commaunded to be made (e) by the handes of Moses.

e. Vsing Moses as a minister thereof.

30 And Moses sayde vnto the chyldren of Israell, Beholde, the Lorde hath called by name Besaleel the sonne of Uri, the sonne of Hur, of the tribe of Juda,

31 And hath filled him with the spirite of God, in wisedome, and vnderstanding, and in knowledge, and in al manner worke,

32 To finde out curious workes, which are made in golde, siluer, and brasse:

33 In the craft of stones, to set them, and in caruyng of wood, to make any manner of subtile worke.

34 And he hath put in his hart, that he may (d) teache, both he, and Oliab, the sonne of Achisamech, of the tribe of Dan.

d. Not only to haue cunnyng, but to teache other, is the gyft of God.

35 Them hath he filled with wysedome of hart, to worke all manner of grauen, and brodered, and needle worke, in blewe silke, and purple, in scarlet, and white silke, and in weauyng, and to do all manner of worke, and wittie deuises.

The.xxxvi. Chapter.

1. The making of the tabernacle. 3. The peoples ready wil. 8. The makyng of the curtaynes. 19. Of the coueryng. 20. Of the tables. 31. Of the barres. 35. Of the vayle.

1 AND Besaleel wrought, & Oliab, and al wise harted men, to whom the Lord gaue wisedome, and vnderstandyng, to know how to worke all manner of worke for the seruice of the sanctuarie, and all that the Lorde had commaunded. I

2 And Moses called Besaleel, Oliab, and all the wyse harted men, and suche as the Lorde had gyuen wysedome vnto, and as many as theyr hartes encouraged to come vnto that worke, to worke it.

3 And they receiued of Moses all the heaue offeryng, whiche the chyldren of Israel had brought for the worke of the seruice of the sanctuarie, to make it withall: and beside that, they brought free offerings vnto it euery day in the morning.

4 And all the wise men that wrought all the holy worke, came euery man from his worke, whiche they made:

5 And they spake vnto Moses, saying, The people bryng to muche, and more than ynough for the seruice, and worke, which the Lorde hath commaunded to be made:

6 And then Moses gaue cōmaundement, & they caused it to be proclaymed throughout the host, saying, See, that neyther man, nor woman prepare any more worke for the heaue offeryng of the sanctuarie: and so the people were forbidden to bryng.

7 For the stuffe they had, was sufficiēt for al the worke to make it, and to muche too. B

8 All the wyse harted men therefore, and ‘ they that wrought for ỹ tabernacle, made ‘ ten curtayns of white t wyned silke, blew ‘ silke, purple, and scarlet, with Cherubims ‘ of brodered worke made they them. ‘

9 The length of one curtaine was twen- ‘ tie and eyght cubites, & the breadth foure: ‘ and the curtaynes were al of one syse. ‘

10 And he coupled fiue curtaynes by them ‘ selues, and other fiue by themselues. ‘

11 And he made loupes of blew silke along ‘ by the edge of one curtayne, euen in the ‘ selueage of the couplyng curtayne: and ‘ likewyse he made on the side of the cou- ‘ plyng curtayne, on the other side. ‘

12 Fiftie loupes made he in ỹ one curtayne ‘ and fiftie in the edge of the couplyng cur- ‘ tayne on the other side: and the loupes ‘ helde one curtayne to another. ‘

13 And he made fiftie taches of golde, and ‘ coupled the curtaynes one to another ‘ with ‘

with the taches; (and so) was it made one tabernacle.

C 14 And he made eleuen curtaynes of goates heare, to be a tent ouer the tabernacle.

15 The length of one curtayne had thirtie cubites, and was foure cubites broade, and they al eleuen of one sise.

16 And he coupled fiue curtaynes by them selues, and sixe by themselues.

17 And he made fiftie loupes along by the border of the vttermost couplyng curtaine, and fiftie in the edge of the other couplyng curtayne.

18 And he made fyftie taches of brasse, to couple ỹ tent together, that it might be one.

19 And he made a couerynge vpon the tent of rammes skynnes red, and yet another of Tarus skynnes aboue that.

20 And he made standing bordes for the tabernacle, of Sittim wood.

D 21 The length of a borde was ten cubits, the breadth one cubite and a halfe.

22 One bord had two tenons, wherby they were ioyned one to another: & thus made he for all the bordes of the tabernacle.

23 And he made twentie bords for the south side of the tabernacle.

24 And fourtie sockets of syluer vnder the twentie bordes: two sockets vnder one borde for his two tenons, and two sockets vnder another borde for his two tenons.

25 And for the other syde of the tabernacle, whiche is toward the north, he made twentie bordes.

26 And their fourtie sockets of siluer: two sockets vnder one borde, and two sockets vnder the other borde.

The sea. 27 And towarde the "west ende of the tabernacle, he made sixe bordes.

28 And two other bordes made he in the corners of the tabernacle, for either side.

29 And they were ioyned close beneath and aboue with a ryng: and thus they dyd to both the corners.

30 And there were eight bordes, and sixtene sockets of syluer: vnder euery borde two sockets.

31 And he made bordes of Sittim wood: fiue for the bordes of the tabernacle in the one side,

32 And fiue for the bordes of the tabernacle in the other side, & fiue barres for the bordes of the tabernacle in the west end.

33 And he made the middest barre to shut through the bordes, euen from the one ende to the other.

34 And ouerlaide the bordes with gold, and made rings of golde to thrust the barres through, & couered the barres with golde.

35 And he made a vayle of blewe silke, purple, scarlet, & white twined silke: euen with Cherubims made he it of brodered worke.

36 And he made therevnto foure pillers of Sittim wood, and ouerlayde them with golde: their knops were also of golde, and he cast for them foure sockets of siluer.

37 And he made an hangyng for the tabernacle dore, of blewe silke, purple, scarlet, and white twyned silke, of needle worke,

38 And ỹ fiue pillers of it, with their knops: and ouerlayde the knops of them, and the hoopes, with golde: their fiue sockets also were of brasse.

The.xxxvij. Chapter.

1. The making and framing of the arke of the testimonie. 6. Of the mercy seate. 10. Of the table. 17. Of the candelsticke. 25. Of the aulter of incense.

1 AND Bezaleel made the arke of Sittim A wood: two cubites and a halfe long, and a cubite and a halfe brode, and a cubite and a halfe high.

2 And ouerlayde it with fine golde within and without, and made a crowne of golde to it rounde about.

3 And cast for it foure rings of gold, for the foure corners of it: two rings for the one side, and two for the other.

4 And made barres of Sittim wood, and couered them with golde.

5 And put the barres in the rings, along by the side of the arke, to beare the arke withal.

6 And he made ỹ mercie seate of pure gold: two cubites & a halfe was the length therof, and one cubite and a halfe the breadth.

7 And he made two Cherubims of thicke B gold, vpō the two endes of the mercy seate.

8 One Cherub on the one ende, and another Cherub on the other ende, euen of the mercy seate made he the (a) Cherubims, namely in the endes thereof.

9 And the Cherubims spread out their wyngs aboue on hygh, & couered the mercy seate therewith: And their faces were one to another, euen to the mercy seatwarde were the faces of the Cherubims.

10 And he made the table of Sittim wood: two cubites (was) the length thereof, and a cubite the breadth, and a cubite and a halfe the heigth of it.

11 And he ouerlayde it with fine golde, and made therevnto a crowne of golde rounde about.

12 And made thereunto an hoope of an hand breadth round aboute: and made vpon the hope a crowne of golde rounde about.

13 And

a. Some thinke that the Cherubims, and mercy seate, were cast both together, and were made all of one peece.

13 And he cast for it foure rings of gold, and put the rings in the foure corners, that were in the foure feete thereof.

14 Euen hard by the hoope were the rings, into the which the barres were put, to beare the table withall.

15 And he made the barres of Sittim wood, and couered them with golde, to beare the table withal.

16 And made ỹ vessels for the table of pure golde, the dishes, the (incense) cups, ỹ coue-rings, and the bolles to powre out withall.

17 And he made the candlestick of pure gold, euen of a whole worke made he the candel-sticke, the staffe, the braunches, the bolles, the knops, and the flowres were of one peece.

18 Sire braūches proceeding out of the sides therof: three braūches of the candlestick out of the one side therof, and three braunches of the candlestick out of the other side therof.

19 And in one braūch three bolles made like vnto Almondes, with a knoppe, & a flowre: and in another braunche three bolles made like Almondes, with a knop and a flowre: and so throughout the sire braunches that proceeded out of the candlestick.

20 And vpon the candlestick it selfe, were foure bolles after the fashion of Almondes, with knoppes and flowres.

21 Under euery two braunches a knop of the same, and a knop vnder two braunches of the same, and a knop vnder two braunches of the same, according to the sire branches that proceeded out of it.

22 And the knops, and the braunches proceeded out of it: and it was all one peece of pure thycke golde.

23 And he made his seuē lāps, with the snuf-fers, and vessels for the snuffe, of pure golde.

24 Euen of a talent of pure golde made he it, with al the vessels thereof.

25 And he made the incense aulter of Sit-tim wood: the length of it was a cubite, and the breadth a cubite, for it was foure square: and two cubites high, with hornes proceedyng out of it.

26 And he couered it with pure golde, bothe the top and the sides thereof rounde about, and the hornes of it: and made vnto it a crowne of golde rounde about.

27 And he made two rynges of golde for it (euen) vnder the crowne thereof in the two corners of it, and in the two sides thereof, to put barres in, for to beare it withal.

28 And he made the barres of Sittim wood, and ouerlayde them with golde.

29 And he made the holy annoyntyng oyle, and the sweete pure incense, after the Apoticaries craft.

The.xxxviij. Chapter.

1. The framing of the aulter of burnt sacrifice. 8. Of the brasen lauer. 9. Of the courte. 24. The accompt and summe of the pryce offered of the people.

1 AND he made the burnt offering aulter of Sittim wood: fiue cubites was the length thereof, and fiue cubites the breadth, (euen) foure square, and three cubites high.

2 And he made vnto it hornes in the foure corners of it, proceedyng out of it: and he ouerlayde it with brasse.

3 And he made all the vessels of the aulter, the asshpannes, and beesomes, and basons, flesshookes, and firepannes: all the vessels thereof made he of brasse.

4 And he made a brasen grediron of net-worke vnto the aulter, rounde about be-neath, vnto the middest of the aulter.

5 And he cast foure rings of brasse, for the foure ends of the grediron, to put barres in.

6 And he made the barres of Sittim wood, and couered them with brasse.

7 And put the barres into the rings in the foure corners of ỹ aulter, to beare it with-al, and made the aulter holow within the bordes.

8 And he made the lauer of brasse, & the fote of it also of brasse, of the glasses of the wo-men (a) assemblyng, whiche came together at the dore of the tabernacle of the congre-gation.

9 And he made the court on the south side, full south: and the hangings of the court were of white twyned silke, hauing a hun-dred cubites.

10 Theyr pillers were twentie, & theyr bra-sen sockets twētie: but the knops of the pil-lers, and theyr hoopes, were of siluer.

11 And on the north side the hangings were an hūdred cubites, their pillers were twen-tie, & theyr sockets of brasse twentie, but the knoppes and the hoopes of the pyllers were of siluer.

12 On the west side were hangyngs of fiftie cubites, ten pyllers, and theyr ten sockets: but the knoppes and the hoopes of the pillers were of siluer.

13 And towarde the east side, full east, were hangyngs of fiftie cubites.

14 The hangyngs of the one side of the gate were fiftene cubits long, with three pillers, and three sockets.

15 And of the other side of the court gate, were hangyngs also of fiftene cubites long, with three pillers, and three sockets.

16 All the hangyngs of the court rounde a-bout, were of white twyned silke:

17 But

17 But the sockets of the pyllers were of
brasse, and the knops and the hoopes were of
siluer, and the couering of the heades was
of siluer: and al the pillers of the court were
hoped about with siluer.
18 And the hanging of the gate of the court,
was needle worke, of blewe silke, purple,
scarlet, and white twyned lyke: twentie
cubites long, and fiue in breadth, ouer a-
gaynst the hangings of the court.
19 And their pillers were foure, and their
foure sockets of brasse, and the knops of sil-
uer, and the heades ouerlayde with siluer,
and hoped about with siluer.
The cur- 20 And al the (b) pinnes of the tabernacle,
tes of the and of the court rounde about, were of brasse.
nacle 21 This is the (c) summe of the tabernacle,
fastened (euen) of the tabernacle of the congregatiō,
these as it was counted accordyng to the com-
es, to stay maundement of Moses, for the office of the
, that they Leuites, by the hande of Ithamar, sonne to
not dry- Aaron the priest.
with the 22 And Besaleel the sonne of Uri, the sonne
e hyther of Hur, of the tribe of Iuda, made all that
thither. the Lorde commaunded Moses:
The parti- 23 And with him was Aholiab, sonne of A-
peeces hisamach, of the tribe of Dan, a cunnyng
number workman, an embroderer, and a worker of
ered to needle worke, in blewe silke, purple, scarlet,
Leuites. and whyte twyned silke.
D 24 Al the gold, that was occupied for al the
worke of the holy place, was the gold of the
waue offeryng, twentie and nine talents,
and seuen hundred and thirtie sicles, after
the sicle of the sanctuarie.
25 And the summe of siluer of them that
were numbred in the congregation, was an
hundred talents, and a thousand, seuen hun-
dred, and threescore and fiftene sicles, after
the sicle of the sanctuarie.
26 For euery man an halfe weyght, euen
halfe a sicle, after the sicle of the sanctuary,
for all them that went to be numbred, from
twentie yeares old and aboue, euen for sixe
hundred thousand, and three thousande, and
fiue hundred, and fiftie men.
27 And of the hundred talents of siluer were
cast the sockets of the sanctuarie, and the
sockets of the vail: an hundred sockets of the
hundred talentes, a talent to euery socket.
28 And of the thousande, seuen hundred, se-
uentie, and fiue sicles, he made knoppes to
the pyllers, and ouerlayde the heades, and
hoped them.
29 And the brasse of the waue offeryng was
threescore and ten talents, and two thou-
sande, and foure hundred sicles.
30 And therewith he made the sockets to the
dore of the tabernacle of the cōgregation, &
the brasen aulter, and the brasen gredyron
for it, with all the vesselles of the aulter,
31 And the sockets of the courte rounde a-
bout, and the sockets for the courte gate, and
al the pinnes of the tabernacle, and all the
pynnes of the court rounde about.

The.xxxix. Chapter.

1. The decking of Aaron. 2. The Ephod, or co-
uering of the shoulders. 8. The Pectorale,
or furniture of the brest. 22. The coate. 30.
The holy plate. 31. The people offereth to
the Lord al that he cōmaundeth to be done.

1 OF the blewe silke, purple, and scar- A
let, they made vestiments of ministra-
tion, to do seruice in the holy place: & made
the holy garments for Aaron, as the Lorde
commaunded Moses.
2 And he made the Ephod of golde, blewe
sylke, purple, scarlet, & whyte twyned silke.
3 And they did beate the golde into thynne
plates, and cut it into wiers, to worke it in
the blew silke, purple, scarlet, and in the fine
white with brodered worke.
4 And they made two sides for it, to close
them vp by the two edges.
5 And the broderyng of ỹ gyrdle, that was
vpon it, was of the same stuffe, and after the
same worke, of golde, blewe silke, purple,
scarlet, and twined whyte silke, as the Lord
commaunded Moses.
6 And they wrought Onyx stones, closed
in ouches of golde, and graued as signets
are grauen, with the names of the chyldren
of Israell.
7 And he put them on the shoulders of the B
Ephod, that they should be stones for a re-
membraunce of the chyldren of Israell, as
the Lorde commaunded Moses.
8 And he made the brestlappe of brodered
worke, lyke the worke of the Ephod, euen
of golde, blewe silke, purple, scarlet, & twy-
ned whyte silke.
9 It was foure square, and they made the
brestlap double, an hande breadth long, and
an hand breadth broade.
10 And they filled it with foure rowes of
stones. The first rowe, a Sardius, a To-
pasius, and a Smaragdus.
11 The secōd rowe, a Rubie, a Saphire, and
a Diamonde.
12 In the thirde rowe, a Lyncurius, an A-
chates, and an Amethyst.
13 In the fourth rowe, a Turcas, an Onyx,
and a Jaspis: and they were closed in ou-
ches of golde in their inclosers.
14 And the twelue stones were grauen as C
signettes, with the names of the children
of

of Iſrael, euery ſtone with his name, accordyng to the twelue tribes.

15 And they made vpon the breſtlap twoo faſtenyng chaynes of wreathen worke, and pure golde.

16 And they made two ouches of golde, and two golde rings, and put the two rings in the two corners of the breſtlap.

17 And they put the two chaynes of golde in the two rings in the corners of the breſtlap.

18 And the two endes of the two chaynes they faſtened in the two ouches, and put them on the ſhoulders of the Ephod, vpon the forefront of it.

19 And they made two rynges of golde, and put them on the two corners of the breſtlap, vpon the edge of it (whiche was) on the inſide of the Ephod.

20 And they made two golden rings, and put them on the two ſides of the Ephod, beneath on the forefide of it, and ouer againſt his felow, aboue vpon the broderyng of the Ephod.

D 21 And they ſtrayned the breſtlap by his rings, vnto the rings of the Ephod, with a laſe of blewe ſilke, that it might be vpon the broderyng of the Ephod, & that the breſtlap ſhould not be loſed from of the Ephod, as the Lorde commaunded Moſes.

22 And he made the tunicle vnto the Ephod, of wouen worke, altogether of blewe ſilke.

23 And there was an hole in the myddeſt of the tunicle, as the coller of a partlet, with a bande round about the coller, that it ſhould not rent.

24 And in the tunicle they made hemmes with pomegranates, of blewe ſilke, purple, ſcarlet, and whyte twined ſilke.

25 And they made litle belles of pure golde, and put them amongſt the pomegranates rounde about vpon the edge of the tunicle.

26 A bel and a pomegranate, a bel, and a pomegranate rounde about the hemmes of the tunicle to miniſter in, as the Lord commaunded Moſes.

27 And they made coates of fine white ſilke of wouen worke, for Aarō and his ſonnes.

E 28 And a mitre of fine white ſilke, and goodly bonnets of fyne white ſilke, and linnen ſloppes of twyned white ſilke.

29 And a girdle of twyned white ſilke, blue, purple, and ſcarlet, euen of needle worke, as the Lorde commaunded Moſes.

30 And they made the plate of the holy crowne of fine golde, and wrote vpon it with grauen worke, as ſignettes are grauen, The holyneſſe of the Lorde.

31 And tied vnto it a laſe of blue ſilke, to faſten it on hygh vpō the mitre, as the Lord commaunded Moſes.

32 Thus was all the worke of the tabernacle, (euen) of the tabernacle of the congregation finiſhed: and the chyldren of Iſrael did accordyng to all, that the Lorde commaunded Moſes, euen ſo did they.

33 And they brought the tabernacle vnto Moſes, (euen) the tabernacle, and all the furniture thereof, the taches, the bordes, the barres, the pyllers, and the ſockets:

34 The couering of rammes ſkins, redde, and the couerynge of Taxus ſkinnes, and the hangyng vayle,

35 The arke of the teſtimonie, and the barres thereof, and the mercy ſeate. f

36 The table, and all the veſſels thereof, and the ſhewe bread,

37 The pure candelſticke with the lampes thereof, euen with the lampes to be prepared, and all the veſſels thereof, and the oyle for lyght,

38 The golden aulter, and the annoyntyng oyle, and the ſweete incenſe, and the hangyng of the tabernacle dore,

39 And the braſen aulter, with his grediron of braſſe, the barres, and all the veſſels, the lauer and his foote,

40 The curtaynes of the court with the pillers, and ſockets: the hangyng of the court gate, and the pinnes, and cordes, and all the veſſels of the ſeruice of the tabernacle, euen of the tabernacle of the congregation.

41 The miniſtryng veſtimentes to ſerue in the holy place, and the holy veſtimentes for Aaron the prieſt, and his ſonnes rayments to miniſter in, in the prieſtes office.

42 Accordyng to all, that the Lorde commaunded Moſes, euen ſo the chyldren of Iſrael made al the worke.

43 And Moſes did loke vpon al the worke: and beholde, they had done it as the Lorde had commaunded, euen ſo had they done it: and Moſes bleſſed them.

The.xl. Chapter.

2. The tabernacle is erected. 34. A cloude, the ſigne of the preſence of the Lord couereth the tabernacle.

1 AND the Lorde ſpake vnto Moſes, layeng, I

2 In the firſte day of the firſte (a) moneth, ſhalt thou ſet vp the tabernacle, euen the tabernacle of the congregation.

3 And put thereon the arke of the teſtimonie, and couer the arke with the vayle: and thou ſhalt bryng in the table, and order it accordyng to the appoyntment thereof:

4 And

4 And thou shalt bryng in the candlesticke, and light his lampes,
5 And set the incense aulter of golde before the arke of the testimonie, and put the hangyng at the doore of the tabernacle.
6 And set the burnt offeryng aulter before the doore of the tabernacle (euen) of the tabernacle of the congregation.
B 7 And set the lauer betweene the tabernacle of the congregation and the aulter, and put water therein.
8 And make the court rounde aboute, and hang vp the hangyng at the court gate.
9 And thou shalt take the annointing oyle, and annoynt the tabernacle, and all that is therein, and halowe it with all the vessels thereof: and it shalbe holy.
10 And thou shalte annoynt the aulter of burnt offeryng and all his vesselles, and sanctifie the aulter: and it shalbe an aulter most holy.
11 And thou shalt also annoynt the lauer, and his foote, and sanctifie it.
12 And thou shalte bryng Aaron and his sonnes, vnto the doore of the tabernacle of the congregation, and washe them with water.
13 And thou shalt put vpon Aaron the holy vestimentes, and annoynt hym, and sanctifie him, that he may minister vnto me in the priestes office.
C 14 And thou shalt bryng his sonnes, & clothe them with garments:
15 And annoynt them, as thou diddest annoynt theyr father, that they may minister vnto me in the Priestes office: For theyr annoyntyng shalbe an euerlastyng priesthod vnto them throughout all theyr generations.
16 And Moses did accordyng to al that the Lord commaunded hym, euen so dyd he.
17 Thus was the tabernacle reared vp the fyrst day in the first moneth, in the (b) second yeare.
18 And Moses reared vp the tabernacle, and fastened his sockets, and set vp the bordes thereof, and put in the barres of it, and reared vp the pyllers:
19 And spread abroade the tent ouer the tabernacle, and put the couerynge of the tent on hygh aboue it, as the Lorde commaunded Moses.
20 And he toke the (c) testimonie, and put it in the arke, and set the barres to the arke, and put the mercy seate on hygh vpon the arke.
21 And he brought the arke into the tabernacle, and hanged vp the vayle, and couered the arke of the testimonie, as the Lorde commaunded Moses.
22 And he put the table in the tabernacle of the congregation, in the north side of the tabernacle, without the vayle,
23 And set the bread in order before the lord, (euen) as the Lord had cõmaunded Moses. E
24 And he put the candelsticke in the tabernacle of the congregation, ouer agaynst the table towarde the south side of the tabernacle,
25 And set vp the lampes before the Lorde, as the Lorde commaunded Moses.
26 And he put the golde aulter in the tabernacle of the congregation before the vayle,
27 And burnt sweete incense thereon, as the Lorde commaunded Moses.
28 And he hanged vp the hangyng at the doore of the tabernacle,
29 And set the burnt offeryng aulter by the entryng in of the tabernacle (that is) the tabernacle of the congregation, and offred burnt offrings, and meate offrings theron, as the Lord commaunded Moses.
30 And he set the lauer betweene the tabernacle of the congregation & the aulter, and powred water therein, to washe withal. Exod. 30. c.
31 And Moses, Aaron, & his sonnes, washed theyr handes, and theyr feete thereat,
32 When they went into the tabernacle of the congregation, and when they went to the aulter, they washed themselues, as the Lord commaunded Moses.
33 And he reared vp the court rounde about the tabernacle, and the aulter, and set vp an hangyng at the court gate: and so Moses finished the worke.
34 And the cloude couered the tabernacle of the congregation, and the glory of the lord filled the tabernacle. Num. 9. c.
35 And Moses coulde not enter into the tabernacle of the congregation, because the cloude abode thereon, and the glory of the Lorde filled the tabernacle.
36 And when the cloude was taken vp from of the tabernacle, the chyldren of Israel toke theyr iourneys throughout theyr armies:
37 And when the cloude was not taken vp, they iourneyed not till it was taken vp.
38 For the (d) cloude of the Lorde was vpon the tabernacle by day, and fyre by nyght, in the sight of all the house of Israell throwout al theyr armies.

(b) Of the cõming of the children of Israel out of Egypt.
(c) That is, tables of lawe.
d. Thus the presence of God preserued and guyded them both day and night, till they came to the lande of promise.

The ende of the seconde booke of Moses, called in the Hebrue Velleschemoth, and in the Latine, Exodus.

¶ The thirde booke of Moſes,

called in the Hebrue (a) Vaicrah, and in the Latine, Leuiticus.

¶ The firſt Chapter.

2. The order of burnt offerings. 10. Of Sheepe or Goates. 14. Of Byrdes.

a. This booke is ſo named, becauſe that in the ſame is chiefly entreated of the Leuiticall ſacrifices, & other ceremonies of the lawe: vpon the whiche the Leuites were cõmitted, and ordeyned by the Lorde.

b. Moſes doth euidently declare, that theſe ſacrifices were inſtituted of God, and not of man.

c. When any priuate man wil offer for himſelf a priuate ſacrifice.

d. That the Leuitical ſacrifices were preachings of the paſsion and death of Chriſt & his Goſpell, whiche ſhould afterwarde be publiſhed through al the worlde. Men haue not dreamed it, but the holy ghoſt hath taught it, and hath cõfirmed it by many teſtimonies, aſwel of the olde teſtament, as of the newe: as Pſa.49. Eſa.41. Iohn.1.1. Pet.1. Heb.10. &c.

e. The Hebrue worde ſignifieth ſheepe, or ſhee goates. Exod.29.b.

f. Declaryng that he dyd it voluntarily, and al that he hath in his handes, he receiued of God.

g. It was to ſignifie, that the ſacrifice ought to be pure & cleane.

1 AND the Lord (b) called vnto Moſes, & ſpake vnto him out of the tabernacle of the congregatiõ, ſaying,

2 Speake vnto the children of Iſraell, and thou ſhalt ſay vnto them, If a (c) man of you bryng a (d) ſacrifice vnto the Lorde, ye ſhall bryng your ſacrifice frõ among theſe cattell, euen from among the beeſes, and the (e) ſheepe.

3 If his ſacrifice be a burnt offeryng of beeſes, let him offer a male without blemiſhe, and bryng him of his owne voluntarie will, vnto the dore of the tabernacle of the congregation before the Lorde.

4 And he ſhall put his (f) hande vpon the head of the burnt ſacrifice, and it ſhalbe accepted for him to be his attonement.

5 And he ſhall kyll the buſſocke before the Lorde: and the prieſts, Iarons ſonnes, ſhal bryng the bloud, and ſprinkle it rounde about vpon the aulter, that is by the dore of the tabernacle of the congregation.

6 And then ſhal he flay the burnt offering, and hewe it in peeces.

7 And the ſonnes of Iaron the prieſt, ſhall put fire vpon the aulter, and put wood vpon the fire.

8 And the prieſts, Iarons ſonnes, ſhal lay the partes, euen the head, & the fat, vpon the wood, that is on the fyre in the aulter.

9 But the inwardes, and the legges thereof, ſhal he (g) waſhe in water, and the prieſt ſhall burne al on the aulter, that they may be a burnt ſacrifice, an offering made by fyre for a ſweete odour vnto the Lord.

10 And if his ſacrifice be of flockes, namely of ſheepe or goates, let him bryng a male without blemiſh for a burnt offeryng:

11 And let him kill it on the northſide of the aulter before the Lorde: And the prieſtes, Iarons ſonnes, ſhall ſprynckle the bloud rounde about vpon the aulter.

12 And he ſhal cut it into his peeces, euẽ with his head and his fatte: and the prieſt ſhall put them vpon the wood, that lyeth vpon the fire in the aulter.

13 But he ſhal waſhe the inwardes, and the legges with water, and the prieſt ſhal bryng altogether, and burne it vpon the aulter for a burnt offring, an oblation made by fyre, for a ſweete ſauour vnto the Lorde.

14 If the burnt offring for the ſacrifice of the Lorde be of foules, he ſhal bryng his ſacrifice of turtle doues, or of young pigeons.

15 And the prieſt ſhal bryng it vnto the aulter, & (h) wring the necke of it a ſunder, and burne it on the aulter: but the bloud thereof ſhalbe wrong out vpõ the ſide of the aulter.

16 And he ſhal plucke away his croppe with his feathers, and caſt them beſide the aulter on the eaſt part, in the place of aſſhes.

17 And he ſhall breake the wyngs of it, but not plucke them a ſunder: And the prieſte ſhal burne it vpon the aulter, euen vpon the wood, that is vpon the fyre, that it may be a burnt offeryng, an oblation made by fyre, for a ſweete ſauour vnto the Lord.

h. That is, al manner of beaſt, as ſweete thonie: as egges, dates, and ſuch lyke. Of theſe nothyng might be burned, but only to be offered before God.

The.ij. Chapter.

1. The order of meate offerings. 4. Of bread baken. 11. There ſhalbe no leauen in any offering. 13. All meate offerings muſt be ſeaſoned with ſalt.

1 WHen any ſoule wyll offer a meate offering vnto the Lorde, his offeryng ſhalbe of fyne floure: & he ſhal powre oyle vpon it, and put frankincenſe thereon:

2 And ſhall bryng it vnto Iarons ſonnes, the prieſtes: And he ſhall take thereout his handfull of the floure, and of the oyle, with all the frankincenſe, & the prieſt ſhall burne it for a memoriall of hym vpon the aulter, to be an offeryng made by fyre, for a ſweete ſauour vnto the Lorde.

3 And the remnaunt of the meate offring, ſhalbe Iarons and his ſonnes, a thing moſt (a) holy, of the ſacrifices of the Lorde made by fire.

4 If thou bring alſo a meate offering, that is baken in the ouen, let it be an vnleauened cake of fine floure mingled with oyle, or an vnlea-

a. Brea doth re of that was ho the ho God, an forem be eate of the that it prieſtes

vnleauened waker annoynted with oyle.
5 If thy meate offring be baken in the fryeing panne, it shalbe of vnleauened floure, myngled with oyle.
6 And thou shalt parte it in peeces, & powre oyle theron, that it may be a meate offring.
B 7 And if thy meate offring be a thing broyled vpō the grediron, let it be of floure mingled with oyle.
8 And thou shalt bring the meate offering, that is made of these things, vnto the Lord, and shalte deliuer it vnto the priest, that he may offer it vpon the aulter.
9 And the priest shall take frō the meate offering a memoriall therof, and shal burne it vpon the aulter: that it may be a burnt offeryng for a sweete sauour vnto the Lord.
10 And that whiche is lefte of the meate offeryng, shalbe Aarons and his sonnes: it is a thyng moste holy, of the offeryngs of the Lorde made by fire.
11 All the meate offerynge whiche ye shall bryng vnto the Lord, shalbe made without leauen: For ye shall neyther burne leauen, nor (b) hony in any offeryng of the Lorde made by fyre.
12 In the oblation of the first fruites, ye shal offer thē vnto the Lord, but they shal not be burnt vpon the aulter for a sweete sauour.
13 All the meate offerynge also shalt thou season with salt, neyther shalte thou suffer the salt of the couenaunt of thy God to be lackyng from thy meate offring: but vpon al thyne offerynge thou shalt bryng (c) salt.
14 And if thou offer a meate offeryng of the first fruytes vnto the Lorde, thou shalt offer for the meate offeryng of thy first fruites, eares of corne dryed by the fire, (euen) beaten wheate of ful eares.
15 And thou shalt put oyle vpon it, and lay frankincense theron: that it may be a meate offeryng.
16 And the priest shal burne part of the beaten corne, and part of that oyle, with all the frankincense, for a remēbraunce: & it shalbe a sacrifice vnto the Lorde made by fire.

(b) That is, all maner of hit, as sweete honie: as figes, dates, & such lyke. Of these nothyng might be burned, but kept only to be offered before God. Math. 5. b. Mar. 9. g.

(c) By this ceremonie is the nature of Christ set forth which is figured in al sacrifices. For Christ is the true and heauenly salt, by whom all that beleue in him, are made saourie and pleasaunt vnto God the father, so that they shal neuer corrupt that they shall perishe.

The. iij. Chapter.

1. The order of peace offerings. 6. Of sheepe. 7. Of Lambes. 12. Of Goates.

AND if his sacrifice be a peace offryng, and he take it from among the droues, whether it be a male or a female, he shall bryng suche as is without blemishe, before the Lorde,
2 And put his hande vpon the head of his offeryng, and kill it at the dore of the tabernacle of the congregation: And Aarons sonnes, the priestes, shall sprinckle the blood vpon the aulter rounde about.
3 And he shall offer somewhat of the peace offeryng, to be a sacrifice made by fyre vnto the Lorde: euen the fat that couereth the inwardes, and all the fat that is vpon the inwardes: Exod. 29. c.
4 And the two kidneys, & the fat that is on them, & vpon the flankes, & the kall with the liuer, shal he take away with the kydneys.
5 And Aarons sonnes shall burne them on the aulter, with the burnt sacrifice, which is vpon the wood, that is on the fyre, to be a burnt sacrifice made by fire for a sweete sauour vnto the Lorde.
6 If he bryng a peace offeryng vnto the Lord from of the flock, let him offer male, or female, but without blemishe.
7 (And) yf he offer a lambe for his sacrifice, B he shal bryng it before the Lorde,
8 And put his hande vpon his offeryngs head, and kyll it before the dore of the tabernacle of the congregation: and Aarons sonnes shall sprinckle the bloud thereof rounde about the aulter.
9 And of the peace offering let him bryng a sacrifice made by fyre vnto the Lord, the fat thereof, and the rūpe altogether, which they shal take off harde by the back bone: and the fat that couereth the inwardes, and all the fat that is vpon the inwardes.
10 And the two kydneyes, and the fat that is vpon them, and vpon the flankes, and the kal, that is vpō the lyuer, shal he take away with the kydneyes.
11 And the priest shall burne them vpon the aulter, to be the fode of a sacrifice made by fyre vnto the Lorde.
12 If his offeryng be a goate, he shall bryng it before the Lorde,
13 And put his hande vpō the head of it, & kil it before the tabernacle of the congregation, and the sonnes of Aaron shall sprinckle the bloud thereof vpon the aulter round about:
14 And he shall bryng thereof his offeryng, C euen a sacrifice made by fire vnto the Lord, the fat that couereth the inwardes, and all the fat that is vpon the inwardes:
15 And the two kydneyes, and the fat that is vpon them, and vpon the flankes, and the kall vpon the lyuer shal he take away with the kydneyes.
16 And the priestes shall burne them vpon the aulter, & the fode of the sacrifice made by fyre, for a sweete sauour: All the fatte is the Lordes.
17 Let it be a perpetual statute for your generations throughout your (a) dwellyngs, that ye eate neyther fat nor bloud.

(a) That is, all your dwelling places. Gen. 9. a.

G. The

The.iiij. Chapter.

1. The offeryng made for sinnes done of ignorance. 13. For the whole congregation. 22. For the ruler.

1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto the chyldren of Israel, and say, If a soule shall sinne through ignorance in any of the commaundements of the Lorde, which ought not to be done, but shal do contrary to any of them:

3 Is if the priest that is annointed do sinne, accordyng to the (a) sinne of the people, let hym bryng for his sinne, which he hath sinned, a young bullocke without blemyshe, vnto the Lorde, for a sinne offeryng.

a. By conuersation or doctrine to do any thing, whereby the people sinne, or els if the people sinne through the priests faulte, theyr sinne is required at his handes.

4 And he shall bryng the young bullocke vnto the dore of the tabernacle of the congregation before the Lord, and shal put his hande vpon the young bullockes head, and kill the young bullocke before the Lorde.

5 And the priest that is annointed, shal take of the young bullockes bloud, and bryng it into the tabernacle of the congregation.

Leuit.9.c.

6 And the priest shal dippe his finger in the bloud, and sprinckle thereof seuen times before the Lorde, euen before the vayle of the sanctuarie.

7 And the priest shal put some of the bloud before the Lorde, vpon the hornes of the aulter of sweete incense, whiche is in the tabernacle of the congregation, and shall powre all the bloud of the young bullocke vnto the bottome of the aulter of burnt offeryng, whiche is at the dore of the tabernacle of the congregation.

8 And he shall take away all the fat of the bullocke for the sinne offeryng, the fat that coureth the inwardes, and all the fat, that is about the inwardes,

9 And the two kydneyes, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer, shal he take away with the kydneyes,

10 As it was taken away in the bullocke of the peace offerynges: and let the priest burne them vpon the aulter of burnt offeryng.

Exod.29.c.

11 But the skynne of the young bullocke, and all his flesshe, with his head, and his legges, with his inwardes, and his dounge, (shall he beare out.)

12 And shall carie the whole bullocke altogether out of the host, vnto a cleane place, euen where the asshes are powred out, and shall burne hym there on wod in the fyre, euen by the place where the asshes are cast out shal he be burnt.

13 If the whole congregatiō of Israel sinne through ignorance, and the thyng be hid from the eyes of the multitude, and haue done somewhat agaynst any of the commaundements of the Lorde, whiche should not be done, and haue offended,

14 Whē the sinne which they haue sinned is knowen, the congregatiō shal bryng a yong bullocke for the sinne, and bryng him before the tabernacle of the congregation.

15 And the elders of the multitude shall put theyr hands vpon the head of the bullocke before the Lorde: And the bullocke shalbe slayne before the Lorde.

16 And the priestle that is annoynted, shall bryng of the bullockes bloud into the tabernacle of the congregation.

17 And the priest shall dip his finger in the bloud, & sprinckle it seuen times before the Lorde, euen before the vayle,

18 And shal put of the bloud vpō the hornes of the aulter, which is before the Lord in ỹ tabernacle of the cōgregation, & shal powre al the bloud vnto the bottome of the aulter of burnt offeryng, which is before the dore of the tabernacle of the congregation.

19 And he shall take his fat from hym, and burne it vpon the aulter,

20 And shal do with this bullocke, as he did with the bullocke for sinne, euē so shal he do with this: And the priest shall make an attonement for thē, & it shalbe forgiuen thē.

21 And he shal bryng this bullocke without the hoste, and burne him, as he burned the first bullocke: for it is an oblation for the sinne of the congregation.

22 When a Lorde sinneth, and committeth through ignorance any of these things, whiche the Lorde his God hath forbydden to be done in his commaundementes, and hath offended,

23 If his sin be (b) shewed vnto him, which he hath donne, he shall bryng his offeryng (euen) an he goate without blemish,

b. Other knowledge hymselfe haue sinned confessing fault, or other hath ueled it hym.

24 And shall lay his hande vpon the head of the he goate, and kyll it in the place, where the burnt offeryng is vsed to be killed before the Lorde: for it is a sinne offeryng.

25 And let the priest take of the bloud of the sinne offeryng with hys synger, and put it vpon the hornes of the burnt offeryng aulter, and powre his bloud vnto the bottome of the burnt offeryng aulter,

26 And burne all his fat vpon the aulter, as the fatte of the peace offerynges: And the priest shall make an attonement for him, as concernyng his sinne, and it shalbe forgyuen him.

27 If one of the common people of the land sinne through ignorance, and commit any

any of the thyngs which the Lord hath forbidden in his commaundements to be done, and so haue trespassed:

E 28 If his sinne, whiche he hath sinned, come to his knowledge, he shal bryng for his offeryng a she goate from among the flockes, without blemishe, for his sinne whiche he hath sinned,

29 And shall lay his hande vpon the head of the sinne offeryng, and slay the sinne offeryng in the place of burnt offerynges.

Leuit.3.d. 30 And the priest shal take of the bloud therof with his finger, and put it vpon the hornes of the burnt offeryng aulter, and powre all the bloud vnto the bottome of the aulter,

31 And shall take away all his fat, as the fat of the peace offeryng is taken away: And the priest shall burne it vpon the aulter, that it may be a sweete sauour vnto the Lorde, and the priest shall make an attonement for him, and it shalbe forgiuen him.

32 And if he bring a sheepe for a sin offering, he shall bryng a female without blemyshe,

33 And lay his hande vpon the head of the sinne offering, & slea it for a sinne offeryng, in the place where they kyll the burnt offeryng.

F 34 And the priest shall take of the bloud of the sinne offeryng with his finger, and put it vpon the hornes of the burnte offeryng aulter, and shall powre the bloud thereof vnto the bottome of the aulter.

Leuit.3.d. 35 And he shal take away al the fat therof, as the fat of the sheepe of the peace offeryng is wont to be taken away: And the priest shal burne it vpon the aulter, that it may be the Lordes burnt sacrifice, & the priest shall make an attonement for his sinne, that he hath committed, and it shalbe forgiuen hym.

The.v. Chapter.

1. Of othes. 2. The clensing of him that toucheth vncleane things. 6. The purgation of an othe. 15. And of sinne done by ignorance.

A 1 If a soule sinne, and heare the voyce of (a) swearyng, & be a witnesse, whether he haue seene, or knowen of it, if he do not vtter it, he shall beare his sinne.

This is diuersly expoũded, bicause the Hebrue worde hath a double signification: This is the sense some think. a Iudge do minister an

2 Or if a soule touche any vncleane thyng, whether it be the carion of an vncleane beaste, or a carion of vncleane cattell, or a carion of vncleane creepyng things, and is not ware of it, beholde, he is vncleane, and hath offended.

3 Or if he touch any vncleanesse of man, whatsoeuer vncleanesse it be, that a man is wont to be defiled withall, and be not ware of it, and come to the knowledge of it, he hath trespassed.

4 Or if a soule sweare, and pronoũce with his lippes to do euil, or to do good, whatsoeuer it be, that a man shall pronounce with an othe, and the thyng be hid frõ him, and he commeth to the knowledge of it, & haue offended in one of these,

5 When he hath sinned in one of these thyngs, he shall confesse, that he hath sinned in that thing.

6 Therefore shal he bryng his trespasse offeryng vnto the Lorde, for his sinne, whiche he hath sinned, a female from the flocke, a lambe, or a she goate, for a sinne offeryng: And the priest shall make an attonement for him concernyng his sinne.

7 And if he be not able to bring a sheepe, he shall bryng for his trespasse, whiche he hath sinned, two turtle doues, or two yong pigeons vnto the Lorde: one for a sinne offering, and the other for a burnt offeryng. B Leuit.12. Luke.2.

8 And he shall bryng them vnto the priest, whiche shall offer the sinne offeryng fyrst, and wring the necke of it asunder, but not plucke it cleane of.

9 And he shall sprinckle of the bloud of the sinne offeryng vpon the side of the aulter, & the rest of the bloud shal be powre by ỹ bottome of the aulter: for it is a sinne offering.

10 And he shall offer the seconde for a burnt offeryng, as the maner is: and so shall the priest make an attonement for him for the sinne, whiche he hath sinned, and it shalbe forgiuen him.

11 And if he be not able to bryng two turtle doues, or two young pigeons, then he that hath sinned, shall bryng for his offering the tenth part of an Epha of fine floure, for a sinne offeryng: but shal put none oyle therto, nor put any frankincense thereon: for it is a sinne offeryng.

12 Then shall he bryng it to the priest, and the priest shall take his handfull of it for a remembrance thereof, and burne it vpon the aulter, to be a sacrifice for the Lorde made by fyre: for it is a sinne offeryng.

13 And the priest shall make an attonement for hym, as touchyng his sinne, that he hath sinned in one of these, and it shalbe forgiuen hym: And the remnaunt shalbe the priestes, as a meate offeryng.

14 And the Lord spake vnto Moses, saying, C

15 If a soule trespasse & sinne thorow igno-

be to any priuate man, to declare the truth of any thyng that he hath seene, and doth it not, he sinneth: Or this, If any man see his neighbour commit any sinne, whiche is by the lawe of God execrable, or detestable, and do conceale, and not open it, as muche as in him doth lye, he doth sinne: some others take it thus. All such as hyd heare any man curse, banne, and abuse the name of God, and doth not open it vnto the magistrate, doth sinne: the firste sense is best lyked.

raunce in things, that are consecrated vnto the Lorde, let hym bryng for his trespasse vnto the Lorde, a ramme without blemish out of the flockes, valued in money at two sicles, after the sicle of the sanctuarie, that it may be for a trespasse offeryng. Exod.30.

16 And he shal make amendes for the harme that he hath done in the holy thyng, and let him put the fifth parte more thereto, and giue it vnto the priest: And the priest shall make an attonement for hym, with the ramme, that is for the trespasse, and it shalbe forgiuen him.

17 If a soule sinne, and commit any of these things, whiche are forbydden to be done by the commaundements of the Lorde, and (b) wist it not, and haue offended, and beare his sinne:

b. And doth afterwarde knowledge himselfe to haue offended, and thinketh himselfe to be guiltie of that sinne.

18 Then shall he bryng a ramme without blemishe out of the flocke, that is esteemed to be worthe a trespasse offeryng, vnto the priest: And the priest shall make an attonement for hym, concernyng his ignorance, wherein he erred, and was not ware, and it shalbe forgiuen him.

19 This is a trespasse offeryng, for the trespasse committed agaynst the Lorde.

The.vi. Chapter.

6. The offeryng for sinnes, whiche are done wyllyngly. 9. The lawe of the burnt offerynges. 13. The fyre must abyde euermore vpon the aulter. 20. The offeryng of Aaron and his sonnes.

1 AND the Lorde spake vnto Moses, saying,

2 If a soule sinne and trespasse agaynst the Lorde, and denie vnto his neighbour that which was taken him to keepe, or that was put into his handes, or doth violent robberie or wrong vnto his neyghbour,

3 Or if he haue found that, which was lost, and denie it, and sweareth falsely, vpon whatsoeuer thyng it be that a man dothe, and sinneth therein:

4 If he haue so sinned, and trespassed, he shall restore agayne that he toke violently away, or the wrong whiche he dyd, or that whiche was deliuered hym to keepe, or the lost thyng whiche he founde:

5 And all that, about which he hath sworne falsly, he shal restore it againe in the whole summe, and shall adde the fifth parte more thereto, and giue it vnto hym to whome it apperteyneth, the same day that he offereth for his trespasse.

6 And let hym bryng for his trespasse vnto the Lorde, a ramme without blemishe out of the flocke, that is esteemed worthy a trespasse offeryng, vnto the priest.

7 And the priest shall make an attonement for hym before the Lorde, and it shalbe forgiuen him, what soeuer thing it be, that he hath done and trespassed therein.

8 And the Lorde spake vnto Moses, saying,

9 Commaund Aaron & his sonnes, saying, (This is ỹ law of the burnt offering. The burnt offeryng shalbe vpon the harth of the aulter all night, vnto the morning, and the fyre shalbe kindeled on the aulter.)

10 And the priestes shall put on his lynnen garment, and his lynnen breeches vpon his flesche, and take away the asshes vpon the whiche the fyre consumed the burnt sacrifice in the aulter, and he shall put them beside the aulter.

11 And put of his rayment, and put on other, and carie the asshes out without the hoste vnto a cleane place.

12 The fire vpon the aulter shall burne still, & neuer be put out: But the priest shall ley wood on it euery day in the morning, & put the burnt sacrifice vpon it, and he shal burne thereon the fat of the peace offerings.

13 (a) The fyre shal euer burne vpon the aulter, and neuer goe out.

14 This is the lawe of the meate offeryng, whiche Aarons sonnes shall bryng before the Lorde, euen before the aulter:

15 And one of them shal take his handful of the floure of the meate offeryng, and of the oyle, & al the frankincense, which is vpō the meate offeryng, & shall burne it vnto a remēbraunce vpon the aulter for a sweete sauour, euen a memorial of it vnto the Lord.

16 And of the rest thereof, shall Aaron and his sonnes eate: vnleauened shall it be eaten in the holy place, euen in the court of the tabernacle of the congregation they shall eate it.

17 It shal not be baken with leauen: I haue giuen it vnto thē for their portion of my sacrifices made by fire: It is most holy, as is the sinne offering, & the trespasse offeryng.

18 All the males among the children of Aaron shall eate of it: It shalbe a statute for euer in your generations, concernyng the sacrifice of the Lord made by fyre: let euery one that toucheth it, be holy.

19 And the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and of his sonnes, which they shal offer vnto the Lord in the day when he is annoynted: The tenth part of an Epha of floure for a meate offeryng perpetuall, halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shalbe made with oyle

oyle, and when it is fryed, thou shalt bring it in: and the baken peeces of the meate offerings shalt thou offer for a sweete sauour, vnto the Lorde.

22 And he of his sonnes that is a priest, that is annoynted in his steede, shall offer it: It is the Lordes ordinaunce for euer, it shalbe burnt altogether.

23 For euery meate offeryng, that is made for the priest, shalbe burnt altogether, and shall not be eaten.

24 And the Lord spake vnto Moses, saying,

25 Speake vnto Aaron & vnto his sonnes, and say, This is the lawe of the sinne offeryng: In the place where the burnt offeryng is kylled, shall the sinne offeryng be killed before the Lorde, for it is moste holy.

Ostē.4.b. 26 The priest that offereth it, shal eate of it: In the holy place shal it be eaten, euē in the court of the tabernacle of the congregatiō.

27 Whatsoeuer shall touche the flesshe thereof, shalbe holy: and when there droppeth of the bloud thereof vpon any garment, thou shalt wash that whereon it droppeth, in the holy place.

Leuit.15.d. 28 But the earthen pot, that it is sodden in, shalbe broken: And if it be soddē in a brasen pot, it shalbe scoured, and rensed in water.

29 All the males among the priests shal eate thereof, for it is most holy.

30 And no sinne offeryng, whose bloud is brought into the tabernacle of the congregation, to recōcile withal in the holy place, shalbe eaten: but shalbe burnt in the fire.

The.vij.Chapter.

1. Trespasse offerings. Sinne offerings. 11. Peace offeryngs. 23. The fat and the bloud may not be eaten.

A 1 Likewyse this is the lawe (a) of the trespasse offeryng: it is most holy.

(a) Because it was altog-ther burnt with fire & that the priestes onely did eate it.

2 In the place, where they kill the burnt offeryng, shall they kill the trespasse offeryng also, and the bloud thereof shalbe sprinckled rounde about vpon the aulter.

3 All the fat thereof shal he offer, the rumpe, and the fat that couereth the inwardes,

4 And the two kydneyes, and the fat that is on them, and vpon the flankes, and the kall that is on the lyuer, shalt thou take away with the kydneyes.

5 And the priest shall burne them vpon the aulter, to be a sacrifice made by fire vnto the Lorde: for it is a trespasse offeryng.

6 All the males among the priests shal eate thereof: it shalbe eaten in the holy place, for it is most holy.

B 7 As the sinne offering is, so is the trespasse offeryng, one lawe serueth for bothe, that wherewith the priest shall make attonement, shalbe his.

8 And the priest that offereth any mans burnt offeryng, shall haue the skinne of the burnt offeryng, which he hath offered.

9 And al the meate offeryng, that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shalbe the priestes, that offereth it.

10 And euery meate offeryng that is mingled with oyle, & that is dry, shall perteyne vnto all the sonnes of Aaron, and one shall haue as muche as another.

11 This is the lawe of the peace offeryng, which he shall offer vnto the Lorde.

b. The Hebrue word signifieth to prayse & giue thankes: this sacrifice they vsed, when any man knowledged himself to be a sinner, and confessed his sinnes vnto the Lorde, will ng to recōcile himselfe vnto him.

12 If he offer it to giue thanks, he shal bring vnto his (b) thanke offeryng vnleauened cakes myngled with oyle, and vnleauened wafers annoynted with oyle, & cakes mingled with oyle of fine floure fryed.

13 He shal bryng his offeryng with cakes of vnleauened bread for his peace offeryngs, to giue thankes:

14 And of al the sacrifice he shal offer one for an heaue offeryng vnto the Lorde, and it shalbe the priestes, that sprinckled the bloud of the peace offerings.

15 And the flesshe of his peace offerings for thankes giuyng, shalbe eaten the same day that it is offered: And let him leaue nothing of it vntyl the morowe.

16 But if the offeryng of his sacrifice be a vowe, or of his owne free will, it shalbe eaten the same day, that he offereth his sacrifice: and if ought remayne vntill the morowe, it may be eaten.

17 But as muche of the offered flesshe, as remayneth vnto the thyrde day, shalbe burnt with fyre.

18 And if any of the flesshe of his peace offerings be eaten in the thirde day, then shall he that offereth it, obteyne no fauour, neyther shal it be reckened vnto him, but shalbe an abomination: therefore the soule that eateth of it, shal beare his sinne.

19 And the flesh that toucheth any vncleane thyng, shall not be eaten, but burnt with fire: and of this flesshe al that be cleane, shall eate thereof.

20 But if any soule eate of the flesshe of the peace offering, ẏ perteyneth vnto the Lord, hauing his vncleannesse vpō him: the same soule shalbe cut off from amōg his people.

D 21 Moreouer, the soule that dothe touche any vncleane thyng, that is of the vncleannesse of mā, or of any vncleane beast, or any abomination, that is vncleane, and then eate of the flesshe of the peace offeryng, which perteyneth

teyneth vnto the Lorde, that soule shalbe cut off from his people.

22 And the Lord spake vnto Moses, saying,

Leuit.3.c. 23 Speake vnto the chyldren of Israell, and say, Ye shal eate no maner of fat of beeues, of sheepe, and of goates.

24 Neuerthelater, the fat of the beast, that dieth alone, & the fat of that which is torne with wilde beastes, shalbe occupied in any maner of vse: but ye shall in no wise eate of it.

25 For whosoeuer eateth the fat of the beast, of which mē vse to bring an offering made by fyre vnto the Lorde: that soule that eateth it, shalbe cut off from his people.

Gen.9.a. Leuit.6.c. and.19.f. Deut.12.b. 1.Reg.14.a. 26 Moreouer, ye shall eate no maner of bloud, whether it be of foule, or of beast, in any your dwellings.

27 Whatsoeuer soule it be that eateth any maner of bloud, the same soule shalbe cut off from his people.

E 28 And ỳ Lord talked with Moses, saying,

29 Speake vnto the chyldren of Israell, and say, He that bryngeth his peace offeryng vnto the Lorde, let him bring his gift vnto the Lorde of his peace offeryng:

30 Let his owne hands bring the offerings of the Lord made by fire: euen the fat with the brest shal he bring, that the brest may be waued for a waue offering before the lord.

31 And the priest shall burne the fat vpon the aulter, and the breast shalbe Aarons and his sonnes.

32 And the right shoulder shall ye giue vnto the priest for an heaue offeryng, of your peace offerynges.

33 The same that offereth the bloud of the peace offerings, & the fat among the sonnes of Aaron, shall haue the right shoulder for his part:

Num.16.c. 34 For the waue breast, and the heaue shoulder, haue I taken of the chyldren of Israel, euen of theyr peace offerings, and haue gyuen them vnto Aaron the priest, and vnto his sonnes, by a statute for euer from amōg the chyldren of Israel.

35 This is the annoynting of Aaron, and the annoynting of his sonnes, concernyng the sacrifices of the Lorde made by fyre, in the day, when he offered them to be priestes vnto the Lorde.

36 And these be the (portions) whiche the Lorde commaunded to be gyuen them in the day of theyr annoyntyng from among the chyldren of Israell, by a statute for euer in their generations.

37 This is the lawe of the burnt offeryng, and of the meate offeryng, and of the sacrifice for sinne & trespasse, for consecrations, and for the peace offeryng:

38 Which the Lord commaunded Moses in the mount Sinai, when he cōmaunded the childrē of Israel to offer theyr sacrifices vnto the Lorde, in the wildernesse of Sinai.

The.viij.Chapter.

6. The annoyntyng of Aaron and his sonnes.

1 AND the Lorde spake vnto Moses, saying,

2 Take Aaron and his sonnes with him, & the vestures, and the annoyntyng oyle, and a bullocke for a sinne offeryng, and two rammes, and a basket of vnleauened bread:

3 And gather thou all the congregation together vnto the dore of the tabernacle of the congregation.

4 And Moses did as the Lord commaunded him: and the people were gathered together vnto the dore of the tabernacle of the congregation.

5 And Moses sayd vnto the congregation, This is the thyng whiche the Lorde commaunded to be done.

6 And Moses brought Aaron & his sonnes, and washed them with water:

7 And put vpō him the coate, & gyrded him with a girdle, and put vpon him the robe, & put the Ephod thereon, which he gyrded with the brodered garde that was in the Ephod, and bound it vnto him therewith.

8 And he put the breastplate thereon, and put in the breastplate the Urim and the Thummim.

9 And he put the tappe of estate vpon his head, and put vpon the cap, euen vpon the forefront, the golde plate, the holy crowne, as the Lorde commaunded Moses.

10 And Moses toke the annoyntyng oyle, and annoynted the tabernacle, and all that was therein, and sanctified them:

11 And sprinckled thereof vpon the aulter seuen tymes, and annoynted the aulter and al the vessels thereof, the lauer and his foote, to sanctifie them.

12 And he powred of the annoyntyng oyle vpon Aarons head, and annoynted hym, to sanctifie him.

13 And Moses brought Aarons sonnes, and put coates vpon them, & gyrded them with gyrdles, and put bonets vpon theyr heades, as the Lorde commaunded Moses.

14 And he brought the bullocke for the sinne offeryng: and Aaron and his sonnes put theyr handes vpon the head of the bullocke, for the sinne offeryng.

15 And Moses slue him, and toke the bloud, whiche he put vpon the hornes of the aulter

ter rounde about with his finger, and puri-
fied the aulter, and powred the bloud at the
bottome of the aulter, and sanctified it, to
make reconciliation vpon it.
16 And he toke al the fat, that was vpon the
inwardes, and the kal of the liuer, and the
two kydneyes, and theyr fat, and Moses
burned it vpon the aulter.
17 But the bullocke, and his hyde, his flesh, &
his doung, he burnt with fyre without the
host, as the Lorde commaunded Moses.
18 And he brought the ramme for the burnt
offeryng, and Aaron and his sonnes put
theyr hands vpon the head of the ramme,
19 Whiche Moses killed, and sprinckled the
bloud vpon the aulter rounde about.
20 And Moses cut the rãme into his peeces,
and burnt the head, the peeces, and the fat:
D 21 And washed the inwards, and the legges
in water: and Moses burnt the ramme e-
verywhit vpon the aulter: for it was a
burnt sacrifice for a sweete sauour, and an
offeryng made by fyre vnto the Lorde, as
the Lorde commaunded Moses.
Exod. 29. k. 22 And he brought the other ramme, name-
ly the ramme of consecrations: and Aaron
and his sonnes put theyr handes vpon the
head of the ramme,
23 Whiche Moses slue, & toke of the bloud
of it, & put it vpon the tip of Aarons right
eare, & vpon the thumbe of his right hande,
and vpon the great toe of his right foote.
24 And Moses brought Aarons sonnes, and
put of the bloud on the typpe of the right
eare of them, and vpon the thumbes of their
right handes, & vpon the great toes of theyr
right feete: and Moses sprinckled the bloud
vpon the aulter rounde about.
Exod. 29. d. 25 And he toke the fat, and the rumpe, and
al the fat, that was vpon the inwardes, and
the kall of the liuer, and the two kydneyes
with theyr fat, and the right shoulder.
26 And out of the basket of vnleauened
bread, that was before the Lorde, he toke
one vnleauened cake, and a cake of oyled
bread, and one wafer, and put them on the
fat, and vpon the right shoulder:
27 And put altogether vpon Aarons hands,
and vpon his sonnes hands, and waued it a
waue offeryng before the Lorde.
E 28 And Moses toke them from off their
handes, and burnt them vpon the aulter, for
a burnt offering: These were consecrations
for a sweete sauour, and sacrifice made by
fyre vnto the Lorde.
Exod. 29. e. 29 And Moses toke the breast, and waued
it for a waue offeryng before the Lorde: for
of the rãme of consecrations, it was Moses
part, as the Lorde commaunded Moses.
30 And Moses toke of the annoynting
oyle, and of the bloud whiche was vpon the
aulter, & sprinckled it vpon Aaron, and vpõ
his garments, and vpon his sonnes, and his
sonnes garments with him: and sanctified
Aaron and his vestures, and his sonnes, and
his sonnes vestures with hym.
31 And Moses sayde vnto Aaron and his
sonnes, Boyle the flesh at the dore of the
tabernacle of the congregation, and there
eate it with the bread, that is in the basket Exod. 29. k.
of consecration, and as I commaunded,
saying, Aaron and his sonnes shall eate it.
32 And that whiche remayneth of the flesh,
and of the bread, shall ye burne with fyre.
33 And ye shall not depart from the dore of
the tabernacle of the congregation seuen
dayes, vntill the dayes of your consecratiõs
be at an ende: for seuen dayes shall he fill
your hande.
34 As he did this day: euen so the Lord hath
commaunded to do, to make an attonemẽt
for you.
35 Therfore shall ye abide at the dore of the F
tabernacle of the congregation day and
night, seuen dayes long, & keepe the watche
of the Lorde, and ye shall not die: for so I
am commaunded.
36 And so Aaron & his sonnes, did al things,
whiche the Lorde cõmaunded by the hande
of Moses.

The.ix. Chapter.

8. The first offerings of Aaron. 22. Aaron blesseth the people. 23. The glorie of the Lorde is shewed.

1 AND in the eight day, Moses called Aa- I
ron & his sonnes, & the elders of Israel:
2 And he sayde vnto Aaron, Take thee a
young calfe for a sinne offering, & a ramme
for a burnt offering, both without blemish,
and bryng them before the Lorde.
3 And vnto the children of Israel thou shalt
speake, saying, Take ye an hee goate for a
sinne offeryng, and a calfe, and a lambe,
both of a yeare olde, without blemyshe, for
a burnt sacrifice.
4 Also a bullocke and a ramme for peace
offerynges, to offer before the Lorde, and a
meate offeryng mingled with oyle: for to
day the Lorde wil appeare vnto you.
5 And they brought that, which Moses cõ-
maunded before the tabernacle of the con-
gregation: and all the congregation came,
and stode before the Lorde.
6 And Moses sayd, This is ẏ thing, which
the Lorde cõmaunded, that ye should do, &
the glory of ẏ Lord shal appeare vnto you.

B 7 And Moses sayde vnto Aaron, Goe vnto
Hebr.5.a. the aulter, and offer the sacrifice for thy
C.7.d. sinne, and thy burnt offeryng, and make an
attonement for thee and for the people: and
thou shalt offer the offeryng of the people,
and make an attonement for them, as the
Lorde commaunded.
8 Aaron therfore went vnto the aulter, and
slue the calfe of the sinne offeryng, whiche
was for himselfe.
9 And the sonnes of Aaron brought the
bloud vnto hym, and he dipt his finger in
the bloud, and put it vpon the hornes of the
aulter, & powred the bloud at the bottome
of the aulter.
10 But the fat and the two kydneyes, and
the kal of the liuer of the sinne offeryng he
burnt vpon the aulter, as the Lorde com-
maunded Moses,
11 The flesshe, and the hide he burnt with fire
without the host.
Leuit.2.a. 12 And he slue the burnt offeryng, and Aa-
rons sonnes brought vnto him the bloud,
whiche he sprinckled rounde about vpon
the aulter.
13 And they brought the burnt offeryng vn-
to him, with the peeces thereof, & the head:
and he burnt (them) vpon the aulter.
C 14 And he dyd washe the inwardes, and the
legges, and burnt them vpon the burnt of-
feryng on the aulter.
15 And then he brought the peoples offering,
takyng the goate, which was the sinne offe-
ryng for the people, and slue it, and offered
it for sinne, as he did the first.
16 And brought the burnt offeryng, and of-
fered it as the maner was.
Leuit.4.a. 17 And he brought the meate offering, & fil-
led his hād therof, & burnt it vpō the aulter,
beside the burnt sacrifice of the morneyng.
18 He slue also the bullocke, and the ramme
for the peace offeryng, whiche was for the
people: and Aarons sonnes brought vnto
hym the bloud, whiche he sprynckled vpon
the aulter rounde about:
19 And the fat of the bullocke, and of the
ramme, the rumpe, and that couereth the
inwardes, and the kydneyes, and the kall of
the lyuer.
20 And they put the fat vpon the breasts, and
he burnt the fat vpon the aulter:
D 21 But the breastes and the ryght shoulder,
Aaron waued for a waue offeryng, before
the Lord, as the Lord cōmaunded Moses.
22 And Aaron lifted vp his hande ouer the
people, and blessed them, and came downe
from offeryng of the sinne offeryng, burnt
offeryng, and peace offerings.
23 And Moses and Aaron went into the ta-
bernacle of the congregation, and came
out, and blessed the people: & the glory of
the Lorde appeared vnto al the people.
24 And there came a fire out from before
the Lorde, and consumed vpon the aulter
the burnt offeryng and the fat: Whiche,
when al the people sawe, they gaue thākes
and fel on theyr faces.

The.x. Chapter.

1 Nadab and Abihu are slayne. 6 Israel mour-
neth for them. 9 The priestes are forbid-
den wyne.

1 AND Nadab and Abihu, the sonnes of
Aaron, toke eyther of them his censer,
and put fire therein, & put incense therupon,
and offered (a) straunge fire before the Lord,
which he commaunded them not.
2 And there went a fire from the Lorde, &
cōsumed them, & they died before the Lord.
3 Then Moses sayde vnto Aaron, This is
it, that the Lorde spake, saying, I wil be (b)
sanctified in them, that come nygh me, and
before al the people I wil be glorified. And
Aaron held his peace.
4 And Moses called Misael, & Elsaphan,
the sonnes of Dziel, the vncle of Aaron, &
sayd vnto thē, Come neare, carie your bre-
thren frō before the sanctuarie, out of ỹ host.
5 And they went to them, and caryed them
in theyr coates out of the hoste, as Moses
had sayde.
6 And Moses sayde vnto Aaron, and vnto
Eleazar and Ithamar his sonnes, (c) Un-
couer not your heades, nor rent your clo-
thes, least ye dye, and least wrath come vp-
on all the people: But let your brethren,
the whole house of Israell, bewayle the
burnyng, whiche the Lorde hath kindled.
7 And goe not ye out from the dore of the
tabernacle of the congregation, least ye die:
for the annoynting oyle of God is vpon
you. And they did as Moses sayde.

8 And

euidēt, that they made vnlawful sacrifice, which was not
ded by the law of God. Beware therfore of worships fr
our owne opiniō. b. I wil be sanctified, that is, I wi
holy. Some do say, I wil punish thē that be nigh vnto m
stion is, where God spake this, that Moses alleageth? Som
Hebrues do say, in the.19. of Exod. And let the priests al
come vnto the Lorde, sanctifie theselues, least the Lord
them. Some others, when he sayd to Moses in the.29. o
booke, And I wil meete with the children of Israel, &
shalbe sanctified in my glory. Hereof they vnderstand
thus, as though God should say: Neyther wil I spare the
which are nighest me, if they stray & do amisse, that is,
nish thē, I wil punish others much more. And thus by
his might & power, he wilbe feared, aduaunced, prayse
ctified, euē in thē, which be nighest: For I vtterly wil
that priests which do the ministerie of my sacrifices, d
dyng to my worde, and not after theyr owne humane
c. Here is the common vse of lamenting the dead am
Israelites set forth, which Aarō and his sonnes be for
it might appeare that they dyd grudge agaynst Gods
Of this reade the.21. Chapter, the tenth verse.

8 And the Lorde spake vnto Aaron, saying,
9 Thou shalt not drinke wine nor strong drinke, neither thou, nor thy sonnes, that are with thee, when ye go into the tabernacle of the congregation, least ye die: Let it be a law for euer throughout your generations.
10 And that ye may put difference betweene holy, & vnholy, betweene vncleane & cleane:
11 And that ye may teach the children of Israell all the statutes, whiche the Lorde hath spoken vnto them by the handes of Moses.
12 And Moses sayde vnto Aaron, and vnto Eleazar and Ithamar his sonnes, that were left, Take the meate offering that remayneth of the sacrifices of the Lorde made by fyre, and eate it without leauen beside the aulter: for it is most holy.
13 Ye shall eate it in the holy place, because it is thy duetie, and thy sonnes duetie, of the sacrifices of the Lorde made by fire: for so I am commaunded.
¶ 14 And the waue breast, and heaue shoulder shall ye eate in a cleane place, thou, and thy sonnes, and thy daughters with thee: For they be thy dutie, & thy sonnes dutie giuē out of the peace offrings of the childrē of Israel.
15 The heaue shoulder and the waue breast shall they bring in with the sacrifices made by fire, of the fat, to waue it for a waue offering before the Lorde: and it shal be thine, and thy sonnes with thee, by a law for euer, as the Lorde hath commaunded.
16 And Moses sought the goate, that was offered for sinne, and see, it was burnt. And he was angrie with Eleazar, and Ithamar the sonnes of Aaron, which were left aliue, saying,
17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy, and God hath giuen it you, to beare the sinne of the congregation, to make agreement for them before the Lorde.
18 Behold, the blood of it was not brought in within ỹ holy place: Ye should haue eatē it in the holy place, as I commaunded.
19 And Aaron sayde vnto Moses, Beholde, this day haue they offered their sinne offering, and their burnt offering before the Lorde: (d) and suche things are come vnto me. If I had eaten the sinne offering to day, shoulde it haue beene accepted in the sight of the Lorde?
20 And when Moses heard that, he was content.

(d) I haue not eat this vndon for any cōtempt or negligence, but both my children be dead: and how shulde I be merry in such wofull & lamentable case for my childrē.

The.xi.Chapter.

1. Of beastes, fishes, and birdes: whiche bee cleane, and which be vncleane.

1 AND the Lorde spake vnto Moses and Aaron, and sayd vnto them, ¶ A
2 Speake vnto the children of Israell, and say, These are the beasts, which ye shall eate among all the beastes, that are on the earth. (Gen.7.a. Deut.14.a. Act.10.e.)
3 Whatsoeuer parteth the hoofe, and is clouen footed, and cheweth the cudde among the beastes, that shall ye eate.
4 Neuertheless, these shall ye not eate, of them that chewe the cudde, and diuide the hoofe: (onely) as is the Camel, which cheweth the cudde, but diuideth not the hoofe: therefore he is vncleane vnto you.
5 Euen so the Connie, which cheweth the cud, but diuideth not the hoofe, is vncleane to you.
6 And the Hare, though he chewe the cudde, yet because he diuideth not the hoofe, hee is therefore vncleane to you.
7 And againe the Swine, though he diuide the hoofe, and is clouen footed, yet he cheweth not the cud: he is vncleane to you. ¶ B
8 Of their flesche shall ye not eate, and their carkasses shall ye not touch: but let them be vncleane to you.
9 These shal ye eate, of al that are in the waters: whatsoeuer hath finnes and scales in the waters, seas, and ryuers, that shall ye eate.
10 And all that haue not finnes, nor scales in the sea & riuers, of al that moue & liue in the waters, let thē be abhomination vnto you.
11 They, I say, shall be abhomination vnto you: ye shall not eate of their flesh, but abhorre their carkasses.
12 Let all that haue no finnes nor scales in the waters, be abhominable vnto you.
13 These are they, which ye shall abhorre among the foules, and that ought not to bee eaten, for they are an abhomination: The Eagle, the Gossehauke, and the Osprey,
14 The Vulture, & the Kite, after his kinde. ¶ C
15 And all Rauens after their kinde,
16 The Estrich, the night Crowe, the Cuckow, and the Hauke after his kinde,
17 The Falcō, the Cormorant ỹ great Oule,
18 The Backe, the Pellicane, the Pie,
19 The Storke, the Jay after his kinde, the Lapwing, and the Swallow.
20 Let all foules, that creepe, and goe vpon all foure, be an abhomination vnto you.
21 Yet these may ye eate, of euerie creeping thing that hath wings, and goeth vppon foure (feete:) euen those, that haue not bowings aboue vpon their feete, to leape withall vpon the earth.
22 Euen these of them may ye eate: the Arbe after his kinde, the Selaam after his kinde, the Hargol after his kinde, and the Hagab after his kinde.

D 23 All (other) foules, that creepe, and haue foure feete, shal be abomination vnto you.
24 In such ye be vncleane: and whosoeuer toucheth the carkasse of them, shall be vncleane vntill the euentide.
25 And whosoeuer beareth the carkasse of them, shall washe his clothes, and be vncleane vntill the euen.
26 And euery beast, that hath howfe, and is not clouen foted, nor cheweth the cud, such are vncleane vnto you: euery one that toucheth them, shall be vncleane.
27 And whatsoeuer goeth vpon his pawes, among al maner beasts, that go on al foure (feete,) such are vncleane vnto you: and who so doth touch their carkasse, shalbe vncleane
Leuit.5.e. vntill the euentyde.
28 And he that beareth the carkasse of them, shal wash his clothes, and be vncleane vntil the euen: for such are vncleane vnto you.
E 29 And let these also be vncleane vnto you, among the things that creepe vpon the earth: The Weasel, and the Mouse, and the Toad after their kinde:
30 The Hedgehogge, the Stellio, the Lacert, the Snayle, and the Molle.
31 These are vncleane to you among all that creepe: whosoeuer doth touch the, when they be dead, shalbe vncleane vntil the euentide.
32 And whatsoeuer any of the dead carkasses of them doth fal vpon, shalbe vnclean, whether it be vessel of wood, or rayment, or skin, or sacke, or whatsoeuer vessel it be, that any worke is wrought in: and it must be plunged in the water, and it shalbe vncleane vntill the euen, and so shall it be cleansed.
33 All maner of earthen vessell, whereinto any of them falleth, shalbe vncleane, with all that therein is, and it shalbe broken.
Leuit.6.d. 34 All maner meate also, that is vsed to bee eaten, if any such water come vpon it, shall be vncleane: And all maner drinke, that is vsed to be drunke in all maner such vessels, shalbe vncleane.
F 35 And euery thing, that their carkasse falleth vpon, shal be vnclean: whether it be ouen, or kettle, let it be broken: For they are vncleane, and shalbe vncleane vnto you.
36 Neuerthelater, the fountayns, and welles, and collections of waters, shalbe cleane stil: but that whiche toucheth their carkasses, shall be vncleane.
37 If the dead carkasse of any such fall vpon any seede vsed to be sowne, it shall yet bee cleane still:
38 But if anye water bee poured vpon the seede, and a dead carkasse fall thereon, it shal be vncleane vnto you.
39 If any beast, of which yee may eate, die, and any man touch the dead carkasse therof, he shalbe vncleane vntill the euentyde.
40 He that eateth of the dead carkasse of it, shall washe his clothes, and be vncleane vntill the euen: And he also, that beareth the carkasse of it, shall washe his clothes, and be vncleane vntill the euentyde.
41 Let euery creeping thing, that creepeth vpon the earth, be an abhomination, and not be eaten.
42 Whatsoeuer goeth vpon the breast, and G whatsoeuer goeth vppon foure, or that hath mo feete among all creeping things, that creepe vpon the earth, of that see ye eate not, for they are abhominable.
43 Ye shal not make your soules abhominable with anye thing that creepeth, neyther make your selues vncleane with them, that ye should be defiled thereby.
44 For I am the Lord your God: Be sanctified therefore, and ye shalbe holy, for I am holy: and yee shall not defile your soules with any maner of creeping thing, that creepeth vpon the earth:
45 For I am the Lord that brought you out of the lande of Egypt, to be your God: ye shall be holy therefore, for I am holy.
46 This is the lawe of beastes and foules, and of euery liuing creature, that moueth in the waters, and of euery creature, that creepeth vpon the earth,
47 That there may be a difference betweene the vncleane, and cleane, and betwene the beast, that may be eaten, and the beast, that ought not to be eaten.

The.xij. Chapter.

2. A lawe, howe women should be purged after their deliuerance.

1 AND the lord spake vnto Moses, saying,
2 Speake vnto the children of Israell, and say, If a woman haue conceyued seede, and borne a man childe, shee shall bee vncleane seuen dayes: euen according to the dayes of the separation of hir infirmitie, shal she be vncleane.
3 And in the eight day the flesh of the childes foreskinne shalbe cut away.
4 And she shall then continue in the bloud of hir purifying, three and thirtie dayes: She shall touche no hallowed thing, nor come into the sanctuarie, vntill the tyme of hir purifying be out.
5 If she beare a mayde child, she shalbe vncleane two weekes, according as in hir separation: and she shal continue in the bloud of hir purifying threescore and sixe dayes.
6 And when the dayes of hir purifying are out

out, whether it be for a ſon, or for a daughter, ſhe ſhal bring a lambe of one yeare olde for a burnt offering, and a yong Pigeon, or a turtle doue, for a ſinne offering, vnto the dore of the tabernacle of the congregation, vnto the prieſt:

B 7 Which ſhall offer them before the Lorde, and make an attonement for hir, and ſhee ſhal be purged of the iſſue of hir bloud. And this is the lawe for hir, that hath borne a male, or female.

Leuit.5.b. Luke.2.d. 8 But if ſhe be not able to bring a lambe, ſhee ſhall bring two turtles, or two yong pigeons, the one for the burnt offering, and the other for a ſinne offering: And the prieſt ſhall make an attonement for hir, and ſhee ſhalbe cleane.

The.xiij.Chapter.

1. The Prieſtes muſt haue a conſideration, and iudge who are lepres. 47. Of the leprous garments.

A 1 AND the Lorde ſpake vnto Moſes and Aaron, ſaying,

2 The man that ſhall haue in the ſkinne of his fleſh, a ſwelling, eyther a ſcabbe, or a glyſtering whyte, and the plague of leproſie be in the ſkinne of his fleſhe, he ſhall bee brought vnto Aaron the Prieſt, or vnto one of his ſonnes the Prieſtes.

3 And the Prieſt ſhall looke on the ſoare in the ſkin of his fleſh: and when the heare in the ſoare is turned to white, & the ſoare alſo ſeemeth to be lower than the ſkin of his fleſh, it is a plague of leproſie: and the prieſt ſhal looke on him, and iudge him vncleane.

4 If there bee a white plecke in the ſkinne of his fleſh, and ſeeme not to be lower than the ſkinne, nor the heare thereof is turned vnto white, the prieſt ſhall ſhut vp (him that hath) the plague, ſeuen dayes.

5 And the prieſt ſhal looke vpon him againe the ſeuenth day: and if the plague ſeeme to him to abide ſtill, and the plague grow not in the ſkinne, the prieſt ſhall ſhut vp (hym that hath) the plague, ſeuen dayes mo.

6 And the prieſt ſhal looke on him againe the ſeuenth day: Then if the plague be darker, and not growne in the ſkinne, the prieſt ſhal iudge him cleane, for it is but a ſcabbe: And he ſhall waſhe his clothes, and be cleane.

B 7 But if the ſcabbe growe in the ſkinne, after that he is ſeene of the prieſte, and iudged cleane, he ſhalbe ſeene of the prieſt againe.

8 If the prieſt ſee, that the ſcabbe be growne abrode in the ſkinne, the prieſt ſhall make him vncleane: (for) it is a leproſie.

9 When the plague of the leproſie is in a man, he ſhalbe brought vnto the prieſt,

10 And the prieſt ſhall ſee him: And if the ſwelling bee whyte in the ſkinne, and haue made the heare white, and there bee rawe fleſhe in the ſwelling,

11 It is an olde leproſie in the ſkinne of hys fleſh, and the prieſt ſhal make him vncleane, & ſhal not ſhut him vp, ſeing he is vncleane.

12 If a leproſie breake out abrode in the ſkin, and couer all the ſkin from his heade to hys foote, where ſoeuer the prieſt looketh,

13 Then the prieſt ſhall conſider: & if the leproſie haue couered al his fleſh, he ſhal iudge the plague to be cleane, bycauſe it is al turned into whiteneſſe, and he ſhalbe cleane.

14 But if there be raw fleſh on him, when he C is ſeene, he ſhalbe vncleane.

15 And the prieſt ſhall ſee the raw fleſhe, and declare him to bee vncleane: for the rawe fleſh is vncleane, ſeeing it is a leproſie.

16 Or if the rawe fleſhe turne againe, and chaunge vnto whyte, he ſhall come to the Prieſt,

17 And the prieſt ſhall ſee him: and beholde, if the ſoare bee chaunged vnto whyte, the Prieſt ſhall iudge the plague cleane, and he ſhalbe cleane.

18 The fleſh alſo in the ſkinne whereof there is a byle, and is healed,

19 And in the place of the byle there appeareth a white ryſing, or a ſhining white, and ſomwhat reddiſh, it ſhalbe ſeene of ỹ prieſt.

20 And if, when the prieſt ſeeth it, it appeare lower than the ſkinne, and the heare thereof be chaunged vnto white, the prieſt ſhall iudge him vncleane: for it is a plague of leproſie, broken out of the byle.

21 But if the prieſt looke on it, and there be no D white heares therein, and if it be not lower than the ſkinne, but be darker, the prieſt ſhall ſhut him vp ſeuen dayes.

22 And if it ſpreade abrode in the ſkinne, the prieſt ſhall make him vncleane, ſeeing it is a ſoare.

23 But if the ſpot ſtand ſtill, and growe not, it is a ſcarre of a byle, and therfore the prieſt ſhall declare him to be cleane.

24 If there be any fleſh, in the ſkinne whereof there is a whote burning, and the quicke fleſh, that burneth, haue a white ſpot, ſomewhat reddiſh, or white,

25 The prieſt ſhall looke vpon it: and if the heare in that bright ſpotte bee chaunged to white, and it appeare lower than the ſkinne, it is a leproſie broken out of the burning, and therfore the Prieſt ſhall iudge him vncleane, ſeeing it is the plague of leproſie.

26 But if the Prieſt looke on it, and there be no white heare in the bright ſpot, and the

place

place be no lower than the other skinne, but be darker, the Priest shall shut him vp seuen dayes.

27 And the priest shall loke on him the seuenth day: and if it be growne abrode in the skin, the priest shall iudge him vncleane, seeing it is the plague of leprosie.

E 28 And if the spot stand still in it, and growe not in the skinne, but be darke, it is a rysing of the burning, and the Priest shall therefore declare him cleane, seeing it is a scarre of the burning.

29 If man or woman haue a soare vpon the head, or the beарde,

30 The Priest shal see the soare: and if it appeare lower than the skinne, and there be in it a yellow heare, and thinne, the Priest shall iudge him vncleane, seeing that the same fretting is a token of leprosie, vpon the head or beарde.

31 And if the Priest loke on the soare of the fret, and it seemeth not lower than the skin, and that the heare is not blacke, the Priest shall shut vp the fretting soare seuen dayes.

32 And in the seuenth day the priest shal loke on the soare: and if the freat be not growne, and there be in it no yellow heare, and the fret seeme not lower than the skinne,

33 He shall be shauen, but the fret shal he not shaue: and the Priest shall shut vp the fret seuen dayes moe.

34 And in the seuenth day the priest shal loke on the fret: and if the freat be not grown in the skinne, nor seeme lower than the other skinne, the Priest shall cleanse him: and hee shall wash his clothes, and be cleane.

F 35 But if the fret growe in the skinne after his clensing,

36 The Priest shall loke on him: and if the fret be growne in the skinne, the Priest shal not seke for yellow heare: for he is vncleane.

37 But if he see the freat stande still, and that there is blacke heare growne vp therein, the fret is healed, and he shall be cleane, and the Priest shall declare him to be cleane.

38 If there bee many white spottes in the skinne of the flesh of man or woman,

39 The Priest shall loke vpon it: and if the spottes in the skin of their flesh be somwhat dark and white withal, it is a frekle growing in the skinne: therefore he is cleane.

40 And the man, whose heare is fallen off his head, is balde, yet cleane notwithstanding:

41 And he that hath his heare fallen off on the part of his head toward his face, is forehead balde, yet cleane notwithstanding.

42 If there be in the bald head, or balde forehead a whyte reddish soare, there is leprosie sprong vp in his bald head, or bald forehead.

43 And the priest shall loke vpon him: and if the rysing of the soare be white reddishe in his balde heade, or balde forehead, after the maner of leprosie, which is in the skinne of the flesh,

44 Then he is a leprous man and vncleane: And the Priest shall make him vncleane, for the plague thereof is in his heade.

45 The lepre in whome the plague is, shall haue his clothes rent, and his head bare, and shall put a couering vpon his lippes, and shall crie, vncleane, vncleane.

46 And as long as the disease lasteth vpon him, he shall be defiled and vncleane: he shal dwell alone, euen without the campe shall his habitation be.

47 The garment also, that the plague of leprosie is in, whether it be a woollen garment, or a lynnen garment.

48 Whether it be in the warpe, or woofe, of lynnen, or of woollen, eyther in a skinne, or in any thing made of skinne:

49 If the disease be light greene or somwhat reddish in the garment or skin, whether it be in the warpe or woofe, or any thing, that is made of skin, then it is a plague of leprosie, and shalbe shewed vnto the Priest.

50 The Priest therefore shall see the plague, and shut it vp seuen dayes.

G 51 And he shall loke on the plague the seuenth day, which, if it bee increased in the garmẽt, whether it be in ỹ warpe or woofe, or in a skin, or in any thing that is made of skin, it is the leprosie of a fretting soare: it is vncleane.

52 And he shall burne that garment, eyther warp or woofe, whether it be woollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leprosie, it shalbe burnt in the fire.

53 If the Priest see that the plague is not growne in the garment, either in the warpe or woof, or in whatsoeuer thing of skin it be,

54 The Priest shall commaunde them to wash the thing, wherein the plague is, and he shall shut it vp seuen dayes moe.

55 And the priest shal loke on the plague againe after that it is washed: & if the plague haue not chaunged his colour, and be spread no further abroade, it is vncleane, thou shalt burne it in the fire, for it is freat inwarde, whether it be balde behinde (in the heade) or balde before.

56 And if the priest see, that the plague is darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, eyther in the warpe, or in the woofe, or in any thing

thing made of skin, it is a spreading plague: thou shalt burne that wherein the plague is, with fire.

58 Moreouer, the garment, eyther warpe or woofe, or whatsoeuer thing of skinne it be, which thou hast washed, if the plague be departed therefrom, it shall be washed once againe, and then it shal be cleane.

59 This is the lawe of the plague of leprosie in a garment, whether it be woollen or linnen, eyther in the warpe, or in the woofe, or in any thing of skinnes, to make it cleane, or vncleane.

The.xiiij. Chapter.

3. The clensing of the lepre. 34. and of the house that he is in.

1 AND the lord spake vnto Moses, saying,
2 This is the law of the lepre in the day of his cleansing: He shall be brought vnto the priest.
3 And the Priest shall goe out without the campe, and the Priest shall looke vpon him, and if the plague of leprosie be healed in the lepre,
4 Then shall the Priest commaund him that is cleansed, to take for him, two liue sparowes and cleane, and Cedar wood, and a scarlet (lase) and hysope.
5 And the priest shall commaunde, that one of the sparrowes be killed in an earthen vessel, and vpon running water.
6 And hee shall take the liuing birde, with the Cedar wood, the scarlet (lase) and the hysope, and shal dyp them, and the liuing bird, in the bloud of the slaine byrde, vpon the running water:
7 And he shall sprinckle vpon him that must be cleansed of his leprosie seuen tymes, and cleanse him, and shall let the liuing byrde go free into the field.
8 And he that is cleansed, shal wash his clothes, and shaue off all his heare, & wash him selfe in water, that he may be cleane: and after that shal he come into the host, and shall tarie without his tent seuen dayes:
9 But in the seuenth day he shal shaue off al his heare, (namely) his heade, his beарde, and his browes, euen all his heare shall bee shauen off: and he shall washe his clothes, and also washe his flesh in water, and hee shalbe cleane.
10 In the eight daye hee shal take two hee lambes without blemish, and an ewe lamb of a yeare olde without blemishe, and three tenth deales of fine flowre, for a meat offring mingled with oyle, and a (a) logge of oyle,
11 And the Priest that maketh him cleane, shal bring the mā that is to be made cleane, and those things, before the Lord at ỹ dore of the tabernacle of the congregation.
12 And the priest shall take one lambe, and offer him for a trespasse offering, and the logge of Oyle, and waue them for a waue offering before the Lorde.
13 And he shall slay the lambe in the place, where the sinne offering, and the burnt offring are slaine, euen in the holy place: for as the sinne offering is the priests, euen so is the trespasse offering, seeing it is most holy.
14 And the priest shal take of the bloud of the trespasse offering, and put it vpon the tip of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.
15 The Priest shal take of the logge of oyle, and poure it into the palme of his leaft hande:
16 And he shall dippe his right finger in the oyle, that is in his left hande, and sprinckle of the oyle with his finger, seuen tymes before the Lorde:
17 And of the rest of the oyle, ỹ is in his hand, shall the priest put vpon the tip of the right eare of hym that is for to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, euen vpon the bloud of the trespasse offering.
18 And the remnant of the oyle, that is in the priestes hande, he shall poure vpon the heade of him, that is for to be clensed, and the priest shall make an attonement for him before the Lorde.
19 And the priest shal offer the sinne offering, and make an attonement for him that is to be cleansed from his vncleanneſſe, and then shall he kill the burnt offering.
20 And the priest shal offer the burnt offring, and the meate offering vpon the aultar: and the priest shall make an attonement for him, and he shalbe cleane.
21 If he be poore, and can not get so much, he shal take one lambe for a trespasse offering, to waue it for his attonement, and a tenth deale of fine flowre mingled with oyle, for a meate offering, and a logge of oyle,
22 And two turtle doues, or two yong pigeons, such as he is able to get: whereof the one shalbe for a sinne offering, and the other for a burnt offering.
23 And he shal bring them the eight day for his cleansing, vnto the priest before the dore of the tabernacle of the congregation, before the Lorde.
24 And the priest shal take the lambe that is for the trespasse offering, and the logge of oyle, and waue them for a waue offering

before

(a) This measure in Hebrue called logge, is the quantitie of two egges full.

before the Lorde.
25 And he shal kill the lambe for the trespasse offering, and the priest shal take of the bloud of the trespasse offering, and put it vpon the tip of his right eare, that is to be clensed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.
26 And the priest shall poure of the oyle into the palme of his owne left hande:
27 And the priest shall with his right finger, sprinckle of the oyle, that is in his left hande, seuen tymes before the Lorde.
28 And the priest shall put of the oyle, that is in his hande, vpon the tippe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, euen in the place, where the bloude of the trespasse offering was put.
29 And the rest of the oyle, that is in the priests hande, hee shall put vpon the heade of him, that is to be clēsed, that he may make an attonement for him before the Lorde.
30 And he shall offer one of the turtle doues, or of the yong pigeons, such as he can get.
31 Such (I say) as he is able to get: the one for a sinne offering, and the other for a burnt offering, with the meate offering: And the priest shall make an attonement for him, that is to be cleansed, before the Lorde.
32 This is the lawe of him, in whom is the plague of leprosie, and whose hande is not able to get that, whiche pertayneth to his cleansing.
33 And the Lorde spake vnto Moses and Aaron, saying,
34 When ye be come into the lande of Chanaan, which I giue you in possession, if I put the plague of leprosie in a house of the lande of your possession:
35 He that oweth the house shall come, and tell the priest, saying, Me thinketh that there is as it were a plague in the house.
36 Then the priest shall commaund them to emptie the house, before the priest go into it to see the plague, that all that is in the house be not made vncleane: and then must the priest go in to see the house.
37 And he shall see the plague: and if the plague be in the walles of the house, and that there be hollow strakes, greenish or reddish, which seeme to bee lower than the wall it selfe:
38 Then the priest shall go out of the house, to the doore of the house, and shutte vp the house seuen dayes.
39 And the priest shall come againe the seuenth day, and if he see that the plague be encreased in the walles of the house,
40 Then the priest shall commaund them to take away the stones in which the plague is, and let them cast them into a fowle place without the Citie.
41 And he shall commaunde the house to be scraped within rounde about, and poure out the dust that they scrape off, without the Citie into a fowle place.
42 And they shall take other stones, and put them in the place of those stones, and other morter to plaster the house withall.
43 And if the plague come again, and breake out in the house, after that he hath taken away the stones, and scraped the house, and after that he hath plastered the house,
44 Then the priest shal come and see it: and if that the plague haue growne further in the house, it is a fretting leprosie in the house, it is therefore vncleane.
45 And he shall breake downe the house, and the stones of it, and the tymber thereof, and all the morter of the house: and he shall carie them out of the citie into a fowle place.
46 Moreouer, he that goeth into the house all the while that it is shut vp, shalbe vncleane vntill the euentide.
47 Hee also that sleepeth in the house, shall wash his clothes: he likewise that eateth in the house, shal wash his clothes.
48 And if the Priest come and see, that the plague hath spread no further in the house, after that it is newe plastered: the priest shal iudge that house cleane, bycause the plague is healed.
49 And let him take to clense the house withall two byrdes, Cedar wood, and a scarlet (lase) and hysope.
50 And he shall kill one of the byrdes in an earthen vessell, and vpon running water:
51 And take the Cedar wood, and the Hysope, and the scarlet (lase) with the liuing byrde, and dippe them in the bloud of the slaine byrde, and in the running water, and sprinkle the house seuen tymes.
52 And he shal clense the house with the bloud of the byrde, and with the running water, with the liuing byrd, with the Cedar wood, and the hysope, and the scarlet (lase.)
53 But he shal let ỹ liuing bird flee out of the towne into the byrde fields, and so make an attonement for the house, & it shalbe cleane.
54 This is the law for all maner plague of leprosie, and freat,
55 And of the leprosie of garment and house,
56 For a swelling, for a scabbe, and for a shining whyte.
57 To teache when it muste bee made vncleane, and cleane: this is the lawe of leprosie.

The

The.xv.Chapter.

2. 19. The maner of purging the vncleanneſſe both of men and women. 31. The children of Iſraell muſte ſeparate themſelues from vncleanneſſe.

A 1 AND the Lorde ſpake vnto Moſes and Aaron, ſaying,
2 Speake vnto the children of Iſraell, and ſay vnto them, Whoſoeuer hath a running iſſue out of his fleſhe, is vncleane by reaſon of that iſſue.
3 And this ſhalbe his vncleanneſſe in his iſſue: If his fleſh runne, or if his fleſh be ſtopped from his iſſue, then it is vncleanneſſe.
4 Euery bed whereon he lyeth, that hath the iſſue, is vncleane: and euery thing whereon he ſitteth, is vncleane
5 Whoſoeuer toucheth his bed, ſhall waſhe his clothes, and bathe himſelfe in water, and be vncleane vntill the euen.
6 And he that ſitteth on any thing, whereon he ſate that hath the iſſue, ſhall waſhe his clothes, and bathe himſelfe in water, and be vncleane vntill the euen.
B 7 He that toucheth the fleſh of him, that hath the iſſue, ſhall waſhe his clothes, and bathe himſelfe in water, and bee vncleane vntyll the euen.
8 If hee alſo, that hath the iſſue, ſpit vpon him that is cleane, he ſhall waſh his clothes, and bath himſelfe in water, and be vncleane vntill the euen.
9 And what ſaddle ſoeuer he rydeth vpon that hath the iſſue, ſhalbe vncleane.
10 And whoſoeuer toucheth any thing that was vnder him, ſhal be vncleane vntill the euen: And he that beareth any ſuch things, ſhall waſh his clothes, and bathe himſelfe in water, and be vncleane vntill the euen:
11 And whom ſo euer he toucheth that hath the iſſue, and hath not waſhed his handes in water, ſhall waſhe his clothes, and bathe himſelfe in water, and bee vncleane vntill the euen.
12 The veſſel of earth, that he toucheth which hath the iſſue, ſhalbe broken: And all veſſels of wood ſhalbe renſed in water. Ma.6.d.
13 When he alſo, that hath any iſſue, is cleanſed of his iſſue, hee ſhall number him ſeuen dayes for his cleanſing, and waſhe his clothes, and bathe himſelfe in running water, and ſo ſhall he be cleane.
C 14 And the eight day hee ſhall take to him two turtle doues, or two yong pigeons, and come before the Lorde, vnto the dore of the tabernacle of the congregation, and gyue them vnto the prieſt.
15 And the prieſt ſhall offer them, the one for a ſinne offering, and the other for a burnt offering, and the prieſt ſhall make an attonement for him before the Lorde, as concerning his iſſue.
16 If any mans ſeede depart from him in his ſleepe, he ſhall waſh all his fleſhe in water, and be vncleane vntill the euen.
17 And euerye garment, and euery ſkinne, wherein is ſuch ſeede of ſleepe, ſhall be waſhed with water, and be vncleane vntill the euen.
18 And if he that hath ſuch an iſſue of ſeede, do lye with a woman, they ſhal both waſhe themſelues with water, and be vncleane vntill the euen.
19 Alſo if a woman ſhal haue an iſſue, (and) hir iſſue in hir fleſhe ſhalbe bloud, ſhe ſhalbe put apart ſeuen dayes: whoſoeuer toucheth hir, ſhalbe vncleane vntil the euen.
20 And all that ſhe lyeth vpon in the time of hir ſeparation, ſhalbe vncleane: like as euery thing alſo, that ſhe ſitteth vpon, is vncleane.
21 Whoſoeuer toucheth hir bed, ſhal waſh his clothes, and bath himſelfe with water, and D be vncleane vntil the euen.
22 And whoſoeuer toucheth anye thing that ſhe ſate vpon, ſhall waſhe his clothes, and bath himſelfe in water, and be vncleane vntill the euen.
23 So that whether he touche hir bed, or any veſſel, whereon ſhe hath ſitten, he ſhalbe vncleane vntill the euen.
24 And if a man lye with hir, and hir ſeparation come vpon him, he ſhalbe vncleane ſeuen dayes: and all the bedde whereon hee lyeth, ſhalbe vncleane. Leuit.18.c.
25 Alſo if a womã haue an iſſue of hir bloud many dayes, out of the tyme of hir ſeparation, or if it runne beyonde hir ſeparation, let al the dayes of the iſſue of hir vncleanneſſe, be euen as the dayes of hir ſeparation, (for) ſhe is vncleane.
26 Euery bed whereon ſhe lyeth, as long as hir iſſue laſteth, ſhalbe vnto hir as the bed of hir ſeparation, and whatſoeuer ſhee ſitteth vpon, ſhalbe vncleane, as the vncleanneſſe of hir ſeparation.
27 And whoſoeuer toucheth anye of theſe, ſhalbe vncleane, and ſhal waſh his clothes, and bathe himſelf in water, and be vncleane vntil the euen.
28 But if ſhe be cleanſed of hir iſſue, ſhe ſhal E count hir ſeuen dayes, and after that ſhe ſhal be cleane.
29 And in the eight day ſhe ſhal take vnto hir two turtle doues, or two yong pigeons, and bring them vnto the prieſt, before the dore of the tabernacle of the congregation.

30 And

30 And the priest shal offer the one for a sinne offering, and the other for a burnt offring, & make an attonement for hir before the lord, as concerning the issue of hir vncleannesse.

31 Thus shall ye syft the children of Israell from their vncleannesse, that they die not in their vncleannesse: if they defile my tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him whose seede runneth from him in his sleepe, and is defiled therein:

33 Also for hir, that for hir separation is put a part: and of whosoeuer hath a running issue, whether it be man or woman: and of him, that lieth with hir which is vncleane.

The.xvi.Chapter.

2. VVhat Aaron must doe. 8. Of the scape goate. 14 The cleansing of the sanctuarie. 17. Of the feast of the cleansing. 21. Aaron confesseth the sinnes of the children of Israell.

A 1 AND the Lorde spake vnto Moses, after
Leuit.10.a. the death of the two sonnes of Aaron, when they offred before the Lord and dyed.

2 And the Lorde sayde vnto Moses, Speake vnto Aaron thy brother, that he come not at al times into ỹ holy place within the vayle, before the mercie seate, which is vpon the arke, that he die not: For I will appeare in
2.Reg.8.b. the cloude vpon the mercie seate.

3 But with this thing shall Aaron come into the holy place, euen with a yong bullocke for a sinne offering, and with a ramme for a burnt offering.

4 He shall put the holy lynnen coate vpon him, and shall haue lynnen breeches vpon his flesh, and shall be gyrded with a lynnen gyrdle, and with a lynnen cappe shall he bee attyred. These are holy garments: therefore shall he wash his flesh in water when he doth put them on.

5 And he shall take of the congregation of the children of Israel, two hee Goates for a sinne offering, and a Ramme for a burnt offering.

6 And Aaron shall offer his bullocke for his
Heb.9.b. sinne offering, and make an attonement for him and for his house.

B 7 And he shall take the two hee Goates, and present them before the Lorde, at the dore of the tabernacle of the congregation.

8 And Aaron shall cast lottes ouer the two Goates: one lot shall be for the Lord, and the other for the scape Goate.

9 And Aaron shall bring the Goate, vpon which the Lordes lot fell, and offer him for a sinne offering.

10 But the Goate on which the lot fell to be the scape Goate, shall be set aliue before the Lorde, to reconcile with, and to let him goe as a scape Goate into the wildernesse.

11 And Aaron shall bring the bullocke for his sinne offering, and reconcile for him selfe and for his house, and shall kill the bullock for his sinne offering.

12 And he shall take a censer full of burning coales from off the aulter before the Lorde, and shall fill his hand full of sweete incense beaten smal, & bring them within the vayle.

13 And put the incense vpon the fire before the Lord, that the cloude of the incense may couer the mercie seate, that is vpon the witnesse, and he shall not die.

14 And he shall take of the bloud of the bullocke, and sprinckle it with his finger vpon C the mercie seate Eastwarde, and before the mercie seate shal he sprinckle of the bloud with his finger, seuen tymes.

15 Then shall hee kill the Goate that is the peoples sinne offering, and bring his bloud within the vayle, and do with that bloud, as he did with the bloud of the bullock, sprinkling it vpon the mercie seate, and before the mercie seate.

16 And he shal reconcile the holy place from the vncleannesse of the children of Israel, and from their trespasses in all their sinnes: And ly shall he do for the tabernacle of the congregation that is set among them, euen among their vncleannesse.

17 And let there be no bodie in the tabernacle of the congregation, when hee goeth in to make an attonement in the holy place, vntil he come out, and haue made an attonement for him selfe, and for his houshold, and for all the congregation of Israel.

18 And he shal go out vnto the aultar, that is before the Lorde, and reconcile vpon it, and shal take of the bloud of the bullocke, and of the bloud of the Goate, and put it vpon the hornes of the aultar round about.

19 So shall he sprinckle of the bloud vpon it with his finger seuen tymes, and cleanse it, and halowe it from the vncleannesse of the children of Israel.

20 And when hee hath made an ende of reconciling the holy place, and the tabernacle of the congregation, and the aultar, he shall bring the line Goate.

21 And Aaron shall put both his handes vp- D
Exod.30.b on the heade of the line Goate, and confesse ouer him all the misdeedes of the children of Israell, and all their trespasses in all their sinnes, putting them vpon the heade of the Goate, and sende him away by the hande of a conuenient man, into the wildernesse.

22 And

22 And the goate ſhall beare vpon him all
their miſdeedes, vnto the land of (a) ſepara-
tion, and hee ſhall let the goate go into the
wildernesse.

(a) That is, a land where no man dwelleth.

23 After, Aaron ſhall come into the taber-
nacle of the congregation, and put off the
lynnen clothes, whiche hee put on when
he went in into the holye place, and leaue
them there.

24 And let him waſhe his fleſhe with water
in the holy place, and put on his owne ray-
ment, and then come out, and offer his burnt
offering, and the burnt offering of the peo-
ple, and make an attonement for himſelfe,
and for the people.

25 And the fat of the ſinne offering ſhall bee
burne vpon the aulter.

26 And hee that caryeth forth the Goate for
the ſcape Goate, ſhal waſh his clothes, and
bathe his fleſh in water, and then come into
the hoſt.

27 And the bullocke for the ſinne offering,
and the goate for the ſinne offering, whoſe
bloud was brought in to cleanſe the holye
place, ſhall one carie out without the hoſt to
be burnt in the fire, with their ſkinnes, theyr
fleſh, and their dung.

28 And he that burneth them, ſhall waſh his
clothes, and bathe his fleſhe in water, and
then come into the hoſt.

29 And this ſhall be an ordinaunce for euer
vnto you: that in the tenth day of the ſeuenth
moneth, ye humble your ſoules, and doe no
worke at al, whether it be one of your owne
countrey, or a ſtraunger that ſoiourneth a-
mong you.

30 For that day ſhall the prieſt make an at-
tonement for you, to cleanſe you, and that
ye may be cleane from al your ſinnes, before
the Lorde.

31 Let it be a Sabboth of reſt vnto you, and
ye ſhal humble your ſoules by an ordinance
for euer.

32 And the Prieſt whome he ſhall annoynt,
and whom he ſhall conſecrate to miniſter in
his fathers ſteed, ſhal make the attonement,
and ſhall put on the linnen clothes, and ho-
ly veſtiments,

33 And ſhall reconcile the holye ſanctuarie,
and the tabernacle of the congregation, and
ſhall cleanſe the aulter, and make an attone-
ment for the prieſts, and for all the people of
the congregation.

Exod. 30. b. 34 And this ſhall bee an euerlaſting ordi-
naunce vnto you, to make an attonement
for the children of Iſraell, for al their ſinnes
once a yeare. And he did as the Lord com-
maunded Moſes.

The. xvij. Chapter.

4. All ſacrifice muſt bee brought to the doore of the tabernacle. 7. To diuels may they not offer. 10. They may not eate bloud.

1 AND the lord ſpake vnto Moſes, ſaying,
2 Speake vnto Aaron, and vnto hys ſonnes, and vnto all the children of Iſraell, and ſay vnto them, This is the thing, which the Lorde hath charged, ſaying,

3 What man ſo euer of the houſe of Iſraell killeth an oxe, or lambe, or goate in the hoſt, or that killeth it out of the hoſt,

4 And bringeth it not vnto the dore of the tabernacle of the congregation, to offer an offering vnto the Lord before the dwelling place of the Lorde, (a) bloud ſhall be impu-
ted vnto that man, he hath ſhed bloud, & that man ſhalbe cut off from among his people.

a. That man ſhalbe charged with as muche as if he had killed a man.

5 Wherefore, when the children of Iſraell bring their offerings, that they offer in the wilde fielde, they ſhall bring them vnto the Lorde, euen vnto the dore of the tabernacle of the congregation by the prieſt, to offer them for peace offerings vnto the Lorde.

6 And the prieſt ſhall ſprinckle the bloud vpon the aulter of the Lorde, which is before the dore of the tabernacle of the congrega-
tion, and burne the fatte for a ſweete ſauour vnto the Lorde.

7 And let them no more offer their offrings vnto diuels, after (b) whom they haue gone a whoring: This ſhal be an ordinance for euer vnto them in their generations.

b. Being giuen and redy to the worſhipping of them, and to commit Idolatrie.

8 And thou ſhalt ſay vnto them, Whatſo-
euer man it be of the houſe of Iſraell, or of the ſtraungers, which ſoiourne among you, that offereth a burnt offering, or ſacrifice,

9 And bringeth it not vnto the (c) dore of the tabernacle of the congregation, to offer it vnto the Lord, that man ſhal be cut off from among his people.

c. That they might haue no occaſion to commit idolatrie, or to ſwarue frō the law of God.

10 And whatſoeuer man it be of the houſe of Iſraell, or of the ſtraungers that ſoiourne a-
mong you, that eateth any maner of bloud, I will ſet my face againſt that ſoule, that eateth bloud, and will cut him off from a-
mong his people:

11 For the life of the fleſh is in the bloud, and I haue giuen it vnto you vpon the aulter, to make an attonement for your ſoules: for this bloud ſhal make an attonement for the ſoule.

12 Therefore I ſayde vnto the children of Iſraell, let no ſoule of you eate bloud, neyther let any ſtraunger, that ſoiourneth a-
mong you, eate bloud.

13 And whatſoeuer man it be of the children

of Israel, or of the straungers that soiourne among you, which hunteth and catcheth any beast or foule, that may be eaten, let him poure out the bloud thereof, and couer it with dust.

14 For the life of the flesh is the bloud of it (ioyned) with his lyfe: therefore I sayde vnto the children of Israell, Ye shall eate the bloud of no maner of flesh, for the life of all flesh is the bloud thereof: whosoeuer eateth it, shalbe cut off.

Gen.9.a. Leuit.4.d. and.18.d.

15 And euerie soule that eateth it, whiche dyed alone, or that which was torne wyth wilde beastes, whether it be one of your owne countrey, or a straunger, he shal wash his clothes, and bathe himselfe in water, and be vncleane vntill the euen: and then shall he be cleane.

16 If he wash them not, nor bathe his flesh, he shall beare his sinne.

The.xviij.Chapter.

3. The Israelites may not walke after the maner of the Egyptians, nor Chanaanites.
6. VVhat degrees of kinred may marrie together.

1 AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israell, & say vnto them, I am the Lord your God.
3 After the doings of the lande of Egypt wherein ye dwelt, shall ye not doe: and after the doings of the land of Chanaan, whither I will bring you, shall ye not do: neyther walke in their ordinances.
4 But do after my iudgements, and keepe mine ordinaunces, to walke therein: I am the Lorde your God.

Rom.10.a. Galat.3.b. Ezec.20.b.

5 Ye shall keepe therefore mine ordinaunces, and my iudgements: which if a man do, he shal liue in them: I am the Lorde.
6 None shall approch to any kynred of hys flesh, for to vncouer their nakednesse: I am the Lorde.
7 The nakednesse of thy father, and the nakednesse of thy mother, shalt thou not vncouer, for she is thy mother, therfore shalt thou not discouer hir nakednesse.

Gen.19.g. Ezec.22.c.

8 The nakednesse of thy fathers wife shalt thou not discouer: for it is thy fathers nakednesse.

Deut.22.d. and.27.c.

9 Thou shalt not discouer the nakednesse of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at (a) home, or without.

1.Cor.5.a.

a. That is, it is not lawfull for any mā to vncouer the nakednesse of his sister borne by one father and mother, nor his sister the daughter of his father, nor his sister the daughter of his mother, in matrimonie, or otherwise.

10 Thou shalt not vncouer the nakednesse of thy sons daughter, or thy daughters daughter, for that is thine owne nakednesse.
11 The nakednesse of thy fathers wyues daughter begotten of the father, whiche is thy syster: thou shalt not discouer hir nakednesse.
12 Thou shalt not vncouer the nakednesse of thy fathers sister: for shee is thy fathers kinswoman.
13 Thou shalt not discouer the nakednesse of thy mothers sister: for shee is thy mothers kinswoman.
14 Thou shalt not vncouer the nakednesse of thy fathers brother, that is, thou shalt not go in vnto his wife, which is thine aunt.
15 Thou shalt not discouer the nakednesse of thy daughter in lawe, for she is thy sonnes wyfe: therefore shalt thou not vncouer hir nakednesse.
16 Thou shalt not vncouer the nakednesse of thy brothers wife, for that is thy brothers nakednesse.
17 Thou shalt not discouer the nakednesse of the wife and hir daughter, neither shalt thou take hir sonnes daughter, or hir daughters daughter, to vncouer theyr nakednesse: For they are hir kinswomen, and it were wickednesse.
18 Thou shalt not take a wife & hir sister also, to vexe hir, that thou wouldst vncouer hir nakednesse, vpon hir in hir life (time.)
19 Thou shalt not go vnto a woman to vncouer hir nakednesse, as long as she is put apart for hir vncleannesse.
20 Moreouer, thou shalt not lye with thy neighbours wife, to defile hir with seede.
21 Thou shalt not giue of thy (b) seede, to offer it vnto Moloch, neyther shalt thou defile the name of thy God: I am the Lorde.
22 Thou shalt not lye with mankynde, as with womankinde, for it is abhomination.
23 Thou shalt lye with no maner of beast, to defyle thy selfe therewith: neyther shal any woman stande before a beast to lye downe thereto, for it is vnnaturall confusion.
24 Ye shall not defile your selues in any of these things: for in all these the nations are defiled, which I cast out before you.
25 Wherethrough the lande is defiled, and I will visite the wickednesse thereof vpon it: yea and the lande it selfe hath vomited out hir inhabitants.
26 Ye shall keepe therefore mine ordinances and my iudgements, and commit none of these abhominations, neyther any of your owne nation, nor any stranger that soiourneth among you:
27 (For al these abhominations haue the men of the lande done, whiche were before you, and the lande is defiled.)
28 Shal not the lande spew you out also, if ye

ye defile it, as it spewed out the Nations
that were before you?
29 For whosoeuer shall cõmit any of these
abhominations, the soules that commit the
same, shalbe cut off frõ amõg their people.
30 Therefore shall ye keepe mine ordinan-
ces, that ye commit not one of these abho-
minable customes, which were committed
before you, and that ye defile not your sel-
ues therein: I am the Lord your God.

The.xix.Chapter.

1. A repetition of lawes perteyning to the ten commaundementes. 9. A consyderation for the poore. 26. VVitchcraft is forbydden.

1 AND the lord spake vnto Moses, saying,
2 Speake vnto al the cõgregation of the children of Israell, and saye vnto them, Ye shall be holy, for I the Lord your God am holy.
3 Ye shall feare euery man his mother and his father, and keepe my Sabbothes: I am the Lorde your God.
4 Ye shall not looke vnto Idols, nor make you molte gods: I am the lord your God.
5 If ye offer a peace offering vnto the lord, ye shall offer it at your pleasure.
6 It shalbe eaten the same day ye offer it, & on the morow: And if ought remaine vntil the thirde day, it shalbe burnt in the fyre.
7 And if it be eaten the thirde day, it is vncleane, and not accepted.
8 Therefore he that eateth it, shall beare his sinne, bycause he hath defiled the halowed thing of the Lorde, and that soule shalbe cut off from among his people.
9 When ye reape the haruest of your lande, thou shalt not thorowly reape the corners of the field, neither shalt thou gather the gleanings of thy haruest.
10 Thou shalt not dishonest thy vineyarde, neyther gather in thorowly the grapes of thy vineyarde, but thou shalt leaue them for the poore and straunger: I am the Lorde your God.
11 Ye shall not steale, neyther deale falsely, nor lie one to another.
12 Ye shall not sweare by my name falsely, neyther shalt thou defile the name of thy God: I am the Lorde.
13 Thou shalt not do thy neighbour wrong: nor rob him, neither shall the workemans hyre abide with thee vntil the morning.
14 Thou shalt not despise the deafe, nor put a stumblingblocke before the blinde, but shalt feare thy God: I am the Lorde.
15 Ye shall do no vnrighteousnesse in iudgement, thou shalt not fauour the person poore, nor honour the person mightie, but in righteousnesse, shalt ỹ iudge thy neighbour.
16 Thou shalt not goe vp and downe with tales among thy people, neither shalt thou stande (a) agaynst the bloud of thy neighbour: I am the Lorde.
17 Thou shalt not hate thy brother in thine hart, but shalt in any wise rebuke thy neighbour, and suffer not sinne vpon him.
18 Thou shalt not auenge, nor wayte to do displeasure against the children of thy people, but shalt loue thy neighbour euen as thy selfe: I am the Lorde.
19 Ye shall keepe myne ordinaunces. Thou shalt not let cattel gender with a contrary kinde: neyther shalt thou sowe thy fielde with mingled seede, neyther shalt thou put on any myngled garment of lynnen and woollen.
20 Whosoeuer lieth and medleth with a woman, that is a bonomayde, betrouthed to a husbande, but not redeemed, nor freedome giuen hir, shee shalbe scourged: (but) they shall not die, bycause she was not free.
21 And he shall bring for his trespasse vnto the Lorde, before the dore of the tabernacle of the congregation, a ramme for a trespasse offering.
22 And the priest shall make an attonement for him with the ramme, whiche is for the trespasse, before the Lorde concerning hys sinne, which hee hath done: and the sinne, which he hath done, shabe forgiuen him.
23 When yee come to the lande, and haue planted all maner of trees conuenient to be eaten of, ye shall count the fruite thereof as vncircumcised, euen three yeares shall they be (b) vncircumcized vnto you, and shal not be eaten of.
24 But in the fourth yeare, all the fruite of them shall be holy, and commendable to the Lorde.
25 In the fifth yeare shall ye eate of the fruit thereof, that it may yeelde vnto you the encrease thereof: I am the Lorde your God.
26 Ye shall not eate vpon bloud, neither shal ye vse witchcraft, nor obserue tymes.
27 Ye shall not rounde the corners of your heades, neyther shalt thou marre the tuffes of thy beard.
28 Ye shal not rent your flesh for any soules sake, nor print any markes vpon you: I am the Lorde.
29 Thou shalt not make thy daughter common, that thou wouldest cause hir to be an whore, least the lande also fall to whoredome, and become full of wickednesse.
30 Ye shall keepe my Sabbothes, and feare my

a. That is, not to be an occasion of thy neighbours death.

b. That is, vncleane for the space of the first three yeares.

Deut.1.c. and.16.d. Iacob.2.b.
Leuit.12.b.
Leuit.21.a. Exod.44.c.
1.Ioh.n 2.b. and.3.c. Math.18.b. Eccle.19.b. Math.5.c. Math.22. Marke.12.c. Rom.13.d. Galat.5.c. Iacob.2.b.
Deut.27.c.

" or, reuerence

my sanctuarie: I am the Lorde.

1.Reg. 28.a 31 Yee shall not regarde them that worke with spirites, nor seeke after soothsayers, to be defiled by them: I am the Lord your God.

Eccle.8.a. 32 Thou shalt rise vp before the hoare head, 1.Tim.5.a. and reuerence the face of the olde man, and dread thy God: I am the Lorde.

33 If a straunger soiourne with thee in your lande, ye shall not vexe him.

Exod.22.c. 34 But the straunger, that dwelleth with you, shalbe as one of your owne nation, and thou shalt loue him as thy selfe, for ye were straungers in the lande of Egypt: I am the Lorde your God.

35 Ye shal do no vnrighteousnesse in iudgement, in meatyarde, in weight, or in measure.

a Heb. stones of iustice, by=cause they vsed stones for their weights

36 True ballances, true "weightes, a true Epha, and a true hin shall ye haue: I am the Lorde your God, which brought you out of the lande of Egypt.

37 Therfore shall ye obserue all my ordinances, and all my iudgements, and doe them: I am the Lorde.

The.xx.Chapter.

2. They that giue of their children to Moloch, shal die therfore. 6. Agaynst such as seeke after soothsayers. 19. Of incest.

1 AND the lord spake vnto Moses, saying,

2 This shalt thou say to the children of Israell, Whomsoeuer he be of the children of Israell, or of the straungers, that dwel in Israel, that giueth of his children vnto Moloch, let him be slaine: the people of the lande shall ouerwhelme hym with stones.

Leuit.18.c.

a. That is, I wil bende myne anger against that man.

3 And I will (a) set my face agaynst that man, and will cut him off from among his people, bicause he hath giuen his children vnto Moloch, for to defile my sanctuarie, and to pollute my holy name.

b. That is, winketh and neglecteth to kill him.

4 And though that the people of the lande (b) hyde theyr eyes from the man, that gyueth his children vnto Moloch, and kyll him not:

5 Yet I wil put my face against that man, and against his kynred, and will cut him off, and all that goe a whoring after him to cõmit whordome with Moloch, from among their people.

6 If a soule turne him selfe after such as worke with spirits, and after soothsayers, to go a whoring after them, I will put my face agaynst that soule, and will cut hym off from among his people.

7 Sanctifie your selues therefore, and be holy: for I am the Lorde your God.

8 Keepe ye mine ordinances, and do them: I am the Lorde which sanctifie you.

9 Whosoeuer he bee that dispiseth hys father, or his mother, let him die: for he hath diminished the estimation of his father and mother: his blood be vpon him.

10 And the man that breaketh wedlock with another mans wyfe, which breaketh wedlocke (I say) wyth his neighbours wyfe, let both the adulterer, and the adultresse bee slaine.

11 And the man, that lieth with his fathers wyfe, and vncouereth his fathers nakednesse: let them both die, their bloud bee vpon them.

12 If a man lie with his daughter in lawe, let thē die both of them: they haue wrought abhomination, their bloud be vpon them.

13 If a man also lie with mankinde, after the maner as with womankinde, they haue both committed an abhomination: let them die, their bloud be vpon them.

14 And if a man take a wyfe, and hir mother also, it is wickednesse: they shall burne with fire both him and them, that there be no wickednesse among you.

15 And if a man lie with a beast, let him die: and ye shall slea the beast also.

16 If a woman goe vnto any beast, and lye downe thereto, thou shalt kill the woman and the beast also: let them dye, theyr bloud be vpon them.

17 If a man take his sister, hys fathers daughter or his mothers daughter, and see hir nakednesse, and she his nakednesse, it is a wicked thing, they shalbe cut off in the sight of their people: he hath vncouered his sisters nakednesse, he shall beare his sinne.

18 If a man lie with a woman hauing hir naturall disease, and vncouer hir nakednesse, and open hir fountayne, and shee also open the fountayne of hir bloud, they shall both be cut off from among their people.

19 Thou shalt not vncouer the nakednesse of thy mothers sister, nor of thy fathers sister: for he that doth so, hath vncouered his next kinne, they shall beare theyr misdoing.

20 If a man lye with his vncles wyfe, and vncouer his vncles nakednesse, they shall beare their sinne, and shall die childlesse.

21 If a man take his brothers wife, it is an vncleane thing: he hath vncouered his brothers nakednesse, they shall be childlesse.

22 Yee shall keepe therefore all myne ordinances, and al my iudgemēts, and do them: that the land, whither I bring you to dwel therein, spew you not out.

23 Ye shall not walke in the maners of this nation,

nation, which I cast out before you: For they committed all these things, and therefore I abhorred them.

Deut.9.a.

24 But I haue sayde vnto you, Ye shall inherite their lande, and I will giue it vnto you to possesse it, euen a lande that floweth with milke and honie. I am the Lord your God, which haue separated you from other nations.

25 And therefore shall ye put difference betweene cleane beastes, and vncleane, betweene vncleane foules and cleane: Ye shall not defile your soules in beastes and foules, and in all maner creeping things, that the grounde bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be holy vnto me, for I the Lord am holy, & haue severed you from other nations, that ye should be mine.

Deut.18.b. 1.Re.28.a. 27 If there be a man or woman, that worketh with a spirit, or that is a soothsayer, let them die: Men shall overwhelme them with stones, their bloud be vpon them.

The.xxi.Chapter.

A law for the Priestes.

1 AND the Lord said vnto Moses, Speake vnto the Priestes the sonnes of Aaron, and say vnto them, Let none be defiled by a corse among his people:

2 But by his kinsman, that is nighe vnto him, (that is) by his mother, and his father, by his sonne, and his daughter, and his brother,

3 And by his sister, a mayde, that is nighe (a) vnto him, whom no man hath knowne: for her shall he be defiled.

(a) Both of one father and mother.

4 But he shall not be defiled vpon him, that hath authoritie among his people, to pollute himselfe.

Leuit.19.f. 5 Let them not make baldnesse vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the name of their God, for the sacrifices of the Lorde made by fyre, (and) the bread of their God they doe offer: therefore they shall be holy.

B 7 Let them not take a wyfe, that is an whore, or polluted, nor put from her husbande: for such a one is holy vnto his God.

1.Tim.2.b. 8 Thou shalt sanctifie him therefore, for he offereth vp the bread of thy God: he shall therefore be holy vnto thee: for I the Lord, which sanctifie you, am holy.

9 If a priests daughter fal to play the whore, she polluteth her father, therefore must she be burnt with fire.

10 He that is the high Priest among his brethren, vpon whose head the annointing oyle was poured, and that consecrated his hande to put on the vestimentes, shall not vncouer his head, nor rent his clothes:

11 Neyther go to any deade bodie, nor make hym selfe vncleane by his father or his mother. Luke.9.g.

12 Neyther shall he go out of the sanctuarie, nor pollute the holy place of his God, for the crowne of the annoynting oyle of his God, is vpon him: I am the Lorde.

13 He shall take a mayde vnto his wyfe. Ezec.44.f.

14 But a widowe, a deuorced woman, or a polluted, or a harlot, these shall he not marrie: but shal take a mayde of his owne people to wife. C

15 Neyther shall he defile his seede among his people: for I am the Lorde, whiche sanctifie him.

16 And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seede in their generations hath anye deformitie, let hym not presse for to offer bread vnto his God:

18 For whosoeuer hath any blemish, shal not come neare: as if he be blinde, or lame, or that hath a "bruised nose, or that hath anye misshapen member. 2.Reg.5.b. "or, flat.

19 Or is broken foted, or broken handed,

20 Or croke backt, or bleare eyed, or haue a web, or other blemish in his eies, or be skurfie, or scabbed, or hath his stones broken.

21 No man that hath a blemish, and is of the seede of Aaron the priest, shall come nigh to offer the sacrifices of the Lord made by fire: When hee hath a deformitie, let hym not presse to offer the breade of his God. D

22 Let him eate the breade of his God, euen of the most holy, and of the holy:

23 Onely let him not go in vnto the vayle, nor come nigh the aultar, because hee is deformed, that he pollute not my sanctuarie: for I am the Lorde that sanctifie them.

24 And Moses told it vnto Aaron and to his sonnes, and to all the children of Israel.

The.xxii.Chapter.

3. WHo ought to absteyne from eating the things, that were offered. 19. How, what, and when they should be offered.

1 AND the lord spake vnto Moses, saying,

2 Speake vnto Aaron, and his sonnes, that they be separated from the holy things of the children of Israell, and that they pollute not my holye name in those things, whiche they halowe vnto mee: I am the Lorde.

3 Say vnto them, Whosoeuer he bee of all your seede among your generations after you, that goeth vnto the holy things, which the children of Israel halow vnto the Lord, hauing his vncleannesse vppon him, that soule shall be cut off from out of my sight: I am the Lorde.

Leuit.15.a. 4 What mansoeuer of the seede of Aaron is a leper, or hath a running issue, hee shall not eate of the holy things, vntill hee bee cleane: And who so toucheth anye man, that is vncleane (by reason) of a dead bodie, or a man, whose seede runneth from him in his sleepe,

5 Or whosoeuer toucheth anye creeping thing, whereby he may be made vncleane: or a man, of whom he may take vncleannesse, whatsoeuer vncleannesse he haue,

6 The same soule that hath touched anye such, shalbe vncleane vntill euen, and shall not eate of the holy things, vntill hee haue washed his flesh with water.

B 7 And when the sunne is downe, he shal be cleane, and shall afterwarde eate of the holy things, forasmuch as it is his foode.

Exod.22.c. 8 Of a beast that dyeth alone, or is rent with wilde beastes, whereby he may be defiled, he shall not eate: I am the Lorde.

9 Let them keepe therefore mine ordinance, least they for the same lade sinne vpon them, and die for it, if they defile it: I the Lorde sanctifie them.

10 There shall no straunger eate of the holy thing, neyther a ghest of the Priestes, nor shall an hyred seruaunt eate of the holye thing.

11 But if the Priest buy any soule with money, hee shall eate of it, lyke as he that is borne in his house: they shall eate of his meate.

12 If the Priestes daughter also be married vnto a straunger, shee may not eate of the halowed heaue offerings:

13 Notwithstanding, if the Priestes daughter be a widowe, or diuorced, and haue no childe, but bee returned vnto his fathers house agayne, shee shall eate of his fathers meate, aswell as she did it in his youth: but there shall no straunger eate thereof.

C 14 If a man eate of the holye thing vnwittingly, he shall put the fifth part thereunto, and giue it vnto the priest, with the halowed thing.

14 And the priestes shall not defile the holy things of the children of Israel, which they offer vnto the Lorde:

16 To lade themselues with misdoing and trespasse, while they eate their holy things: for I the Lorde do halow them.

17 And the Lorde spake vnto Moses, saying,

18 Speake vnto Aaron and his sonnes, and vnto all the children of Israell, and say vnto them, Whatsoeuer he be of the house of Israell, or straunger in Israell, that wil offer his sacrifice for all his vowes, and for all his freewill offerings, which they will offer vnto the Lorde for a burnt offering:

19 Ye shall offer at your pleasure, a male without blemish, of the beeues, of the sheepe, or of the goates.

20 But whatsoeuer hath a blemish, that shall yee not offer: for it shall not be acceptable for you.

21 And whosoeuer bringeth a peaceoffering D vnto the Lorde, to accomplish his vowe, or a freewill offering in beeues or sheepe, it shall be perfite to be accepted: there shall be also no blemish therein.

22 Blinde, or broken, or lame, or hauing a wen, or skuruie, or scabbed: ye shall not offer such vnto the Lorde, nor put a burnt offering of any such vpon the aultar vnto the Lorde.

23 A bullock, or a sheepe, that hath any member superfluous, or lacking, mayest thou offer for a freewill offering: but for a vow it shall not be accepted.

24 Yee shall not offer vnto the Lorde that which is bruised or crushed, or broken, or cut away, neyther shall you make any offering thereof in your lande.

25 Nor of a straungers hande shall ye offer the bread of your God of any such, bycause their corruption is in them, and they haue deformitie in themselues: and therefore shall they not be accepted for you.

26 And the Lorde spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate, is brought forth, it shall be seuen dayes vnder the damme: and from the eight day and thenceforth, it shall bee accepted for a burnt sacrifice vnto the Lorde.

28 And whether it be cowe, or ewe, ye shall E not kill it, and hir yong, both in one day.

29 When ye wil offer a thanke offering vnto the Lorde, offer it willingly:

30 And the same day it must be eaten vp, so that ye leaue none of it vntill the morowe: I am the Lorde.

31 Therefore shal ye keepe my commaundements, and do them: I am the Lorde.

32 Neyther shall ye pollute my holy name, but I will be halowed among the children of Israell: I am the Lorde which halowe you,

33 And that brought you out of the lande of Egypt, to be your God: I am the Lorde.

The

The.xxiij. Chapter.

2. Of the holy dayes. 3. Of the Sabboth. 5. The Passeouer. 6. The feast of vnleauened bread. 10. The feast of the first fruites. 16. VVhitsuntide. 24. The feast of blowing trumpets. 34. The feast of tabernacles.

1 AND the lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call holy conuocations, euen these are my feastes.
3 Syxe dayes ye shall worke: but the seuenth day is the Sabboth of rest, an holy conuocation, so that ye do no worke therein: it is the Sabboth of the Lord in al your dwellings.
4 These are the feastes of the Lorde, euen holy conuocations, which ye shal proclaime in their seasons.
5 In the fourtenth day of the first moneth at euen, is the Lordes Passeouer.
6 And on the fiftenth day of the same moneth, is the feast of vnleauened breade vnto the Lorde: seuen dayes ye must eate vnleauened bread.
7 In the first day ye shal haue an holy cõuocation: ye shall do no seruile worke therein.
8 But ye shal offer sacrifices made by fire vnto the Lorde throughout these seuen dayes: and in the seuenth day is an holy conuocation, ye shall do no seruile worke therein.
9 And the Lorde spake vnto Moses, saying,
10 Speake vnto the children of Israell, and say vnto them, When ye be come into the lande whiche I giue vnto you, and reape downe the harueste thereof, ye shal bring a sheafe of the first fruites of your harueste vnto the priest:
11 Whiche shall waue the sheafe before the Lorde to be accepted for you: and euen the morrowe after the Sabboth, the priest shall waue it.
12 And ye shall offer that day, when ye waue the sheafe, an hee lambe without blemishe of a yeare olde, for a burnt offering vnto the Lorde:
13 And the meate offering thereof, shall bee made of two tenth deales of fine floure mingled with oyle, to be a sacrifice made by fire vnto the Lorde for a sweete sauour: and the drinke offering thereof shall be of wine, euen the fourth deale of an hin.
14 And ye shall eate neyther bread, nor parched corne, nor greene eares, vntill the selfe same day that ye haue brought an offering vnto your God: Let this be a law for euer in your generatiõs, in al your dwellings.
15 And ye shal count vnto you from the morowe after the Sabboth, euen from the day, that ye brought the sheafe of the waue offering, seuen Sabbothes they shall bee complet:
16 Euen vnto the Morowe after the seuenth Sabboth shall ye number fiftie dayes, and ye shall bring a newe meate offering vnto the Lorde.
17 And ye shal bring out of your habitations two waue loues made of two tenth deales of fine floure, and that are made with leauen, for first fruites vnto the Lorde.
18 And ye shall bring with the breade seuen lambes without defourmitie, of one yeare of age, and one young bullocke, and two rammes, which shall serue for a burnt offering vnto the Lorde, with their meate offerings, and their drinke offerings, to be a sacrifice made by fire for a sweete sauour vnto the Lorde. Num.28.d.
19 Then ye shall prepare an hee Goate for a sinne offering, and two lambes of one yeare olde for peace offerings.
20 And the priest shall waue them with the breade of the first fruites for a waue offering before the Lorde, and with the two lambes: they shall be holy to the Lorde for the priests.
21 And ye shall proclaime the same day, that it may be an holy conuocation vnto you: ye shall do no seruile worke therein, let it be a law for euer in al your dwellings throughout your generations. D
22 And when ye reape downe the harueste of your lande, thou shalt not make cleane riddance of the corners of thy fielde, when thou reapest, neyther shalt thou make any after gathering of thy harueste, but shalt leaue them vnto the poore, and the straunger: I am the Lorde your God. Leuit.19.b. Deut.24.d.
23 And the Lorde spake vnto Moses, saying,
24 Speake vnto the children of Israell, and say, in the seuenth moneth, in the first day of the moneth, shall ye haue Sabboth, euen the remembrance of blowing of trumpets, an holy conuocation. Num.19.a.
25 Ye shall do no seruile worke therein, but offer sacrifice made by fire vnto the Lorde.
26 And the Lorde spake vnto Moses, saying,
27 The tenth day of the selfe seuenth moneth also, is a day of reconciling, therefore shall it be an holy conuocation vnto you, and yee shall "humble your soules, and offer sacrifice made by fire vnto the Lorde. Leuit.15.k.
28 Ye shall do no worke the same day, for it is a day of reconciling, to make an attonement for you before the Lord your God. "That is, you shall fast.
29 For whatsoeuer soule it bee, that hum-

bleth not it selfe that day, it shall be cut off from among his people.
30 And whatsoeuer soule do any worke that day, the same soule will I destroy from among his people.
31 Ye shall do no maner worke therefore: let it be a lawe for euer in your generations, and in all your dwellings.
32 Let it be vnto you a Sabboth of rest, and ye shall humble your soules in the ninth day of the moneth at euen: from euen to euen shall ye celebrate your Sabboth.
Num.29.b. 33 And the Lord spake vnto Moses, saying,
2.Esdr.5.c. 2.Mac.1.c. 34 Speake vnto the children of Israell, and say, The fiftenth day of the same seuenth moneth, is the feast of tabernacles seuen dayes vnto the Lorde.
F 35 The first day is an holy conuocation: ye shall do no seruile worke.
36 Seuen dayes ye shall offer sacrifice made by fire vnto the Lorde, and in the eight day shalbe an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lorde: It is the solemne assemblie: and ye shall do no seruile worke therein.
37 These are the feastes of the Lorde, which ye shall call holy conuocations, for to offer sacrifice made by fire vnto the Lord, Burnt offering, meate offering, sacrifices, and drinke offerings, euerie thing vpon his day:
38 Beside the Sabbothes of the Lorde, and beside your gyftes, beside all your vowes, and all your free offerings, which you giue vnto the Lorde.
39 Moreouer, in the fiftenth day of the seuenth moneth, when ye haue gathered in the fruite of the lande, ye shall keepe holy day vnto the Lorde, seuen dayes: The first day shalbe a Sabboth, lykewise in the eight day shalbe a Sabboth.
40 And ye shall take you in the first day the fruites of goodly trees, braunches of palme trees, and the bowes of thicke trees, and willowes of the broke, and shal reioyce before the Lorde your God seuen dayes.
G 41 And ye shall keepe this feast vnto the lord seuen dayes in the yeare: it shall be a lawe for euer in your generations, that yee keepe it in the seuenth moneth.
42 Ye shall dwell in bothes seuen dayes: euen all that are Israelites borne, shal dwel in bothes:
43 That your children after you may know, howe that I made the children of Israell to dwell in bothes, when I brought them out of the lande of Egypt: I am the Lord your God.
44 And Moses declared vnto the children of Israell the feastes of the Lorde.

The.xxiiij. Chapter.

1. The oyle for the lampes. 15. He that blasphemeth must he stoned. 17. He that killeth shalbe killed, &c.

1 AND the lord spake vnto Moses, saying,
2 Commaunde the children of Israell, that they bring vnto thee pure oyle Oliue beaten, for the light, to cause the lampes to burne continually.
3 Without the vayle of witnesse in the tabernacle of the congregation, shall Aaron dresse them both euening and morning before the Lorde alwayes: let it be a law for euer in your generations.
4 He shall dresse the lampes vpon the pure candlesticke before the Lorde perpetually.
5 And thou shalt take fine floure, and bake twelue cakes thereof, two tenth deales shalbe in one cake.
6 And thou shalt set them in two rowes, six on a row, vpon the pure table before ỹ lord.
7 And put pure frankincense vpon ỹ rowes, that they may be bread of remembrance, and an offering made by fire vnto the Lorde.
8 Euery Sabboth hee shall put them in rowes before the Lorde euermore, of the children of Israell shall they be offered for an euerlasting couenant.
9 And they shalbe Aarons, and his sonnes, which shall eate them in the holy place: For they are most holy vnto him of the offrings of the Lorde made by fire, by a perpetuall statute.
10 And the sonne of an Israelitish wife, whose father was an Egyptian, went out among the children of Israell: and this sonne of the Israelitishe wife, and a man of Israell stroue togither in the host.
11 And the Israelitishe womans sonne (a) blasphemed the name of the Lorde, and cursed, and they brought him vnto Moses: His mothers name was Selomith, which was the daughter of Dibri, of the tribe of Dan.
12 And they put him in warde, that the mynde of the Lorde might bee shewed them.
13 And the Lorde spake vnto Moses, saying,
14 Bring the cursed speaker without the host, and let all that heard him, put their handes vpon his heade, and let all the multitude stone him.
15 And thou shalt speake vnto the children of Israell, saying, Whosoeuer curseth hys God, shal beare his sinne.
16 And who so blasphemeth the name of the Lord, let him be slaine, and all the multitude shal stone him to death: Whether he be

be borne in the lande or a straunger, when he blaspheneth the name of the Lorde, let hym be slayne.

Exod. 21. b. 17 And who so killeth any man, let him dye the death.

18 And who so killeth a beast, let him make him good, beast for beast.

19 And if a man cause a blemishe in hys neyghbour: as he hath done, so shall it be done to hym.

Mat. 5. f. Exod. 21. c. 20 Breache for breache, eye for eye, and toth for toth: euen as he hath blemished a man, so shall he be blemished agayne.

D 21 And who so killeth a beast, let him restore it: and who so killeth a man, let him dye.

22 Ye shal haue one manner of law, euē for the straūger aswel, as for one of your owne countrey: for I am the Lorde your God.

23 And Moses tolde the chyldren of Israel, and they brought him, that had cursed, out of the host, and stoned hym with stones: And the chyldren of Israel did as the Lord commaunded Moses.

The. xxv. Chapter.

2. The Sabboth of the seuen yeeres, 8. and of the yeare of Iubilee, otherwyse called the fiftieth yeare. 23. The sale, and redeeming of landes, houses, and persons.

I 1 AND the Lorde spake vnto Moses in mount Sinai, saying,

2 Speake vnto the chyldren of Israell, and say vnto them, When ye be come into the lande whiche I giue you, the land shal rest and keepe Sabboth vnto the Lorde.

3 Sixe yeares thou shalte sowe thy fielde, and sixe yeares thou shalt cut thy vineyard, and gather in the fruyte thereof.

Deut. 15. a. 4 But the seuenth yeare shalbe a Sabboth of rest vnto the land, the Lordes Sabboth it shalbe: thou shalt neyther sowe thy field, nor cut thy vineyarde.

5 That, which groweth of the owne accord of thy harueste, thou shalt not reape, neyther gather the grapes that thou haste left behinde: for it is a yeare of rest vnto the land.

6 And the rest of the lande shalbe meate for you, euen for thee, for thy seruaunt, and for thy mayde, for thy hyred seruaunt, and for the straunger that soiourneth with thee:

B 7 And for thy cattell, and for the beasts, that are in thy lande, shall all the encrease therof be meate:

8 And thou shalte number seuen Sabbothes of yeares vnto thee, euen seuen times seuen yeares, and the space of the seuē Sabbothes of yeares will be vnto thee nine and fourtie yeares.

9 And then thou shalt cause to blowe the trumpet of the Jubile in the tenth day of the seuenth moneth, euen in the day of attonement shall yee make the trumpe blowe throughout all your lande.

10 And ye shall halowe that yeare, euen the fiftieth yeare, and proclayme libertie throwout all the land, vnto all the inhabiters thereof: for it shalbe a Jubilee vnto you, & ye shal returne euery man vnto his possession, & euery man vnto his kinred agayne.

11 A yeare of Jubilee shall that fiftieth yeare be vnto you: Ye shal not sow, neither reape that whiche groweth of it selfe, nor gather the grapes that are left:

12 For that yeare of Jubilee shalbe holy vnto you: but ye shal eate of the encrease therof out of the fielde.

13 In ỹ yeare of this Jubilee ye shal returne euery man vnto his possession agayne.

14 If thou sell ought vnto thy neyghbour, C or buye ought of thy neyghbours hande, ye shal not oppresse one another.

15 But accordyng to the number of yeares after the Jubilee yeare, thou shalte buye of thy neyghbour: and accordyng vnto the number of yeares of the fruytes he shall sel vnto thee.

16 Accordyng vnto the multitude of yeares he shal encrease the pryce thereof, and accordyng to the fewnesse of yeares, he shall minishe the price of it: for the (a) number of fruytes doth he sel vnto thee.

17 Oppresse not ye therefore euery man his neyghbour, but thou shalt feare thy God: For I am the Lorde your God.

18 Wherefore, ye shall do after myne ordinaunces, and keepe my lawes, and do them, and ye shall dwell in the lande in safetie.

19 And the lād shal giue hir fruite, & ye shall eate your fil, and dwel therein in safetie.

20 And if ye shall say, What shall we eate the seuenth yeare? for we shal not sowe, nor gather in our encrease:

21 I will sende my blessyng vpon you in D the sixth yeare, and it shal bring forth fruite for three yeares.

22 And ye shall sowe the eighth yeare, and eate yet of old fruyte vntil the ninth yeare: euen vntill hir fruytes come, ye shal eate of olde stoare.

23 The lande shal not be solde to (b) waste: for the lande is mine, and ye be but straungers, and soiourners with me,

24 In al the land of your possession, ye shal (c) graunt a redemption for the lande.

25 If thy brother be wared powre, and haue solde away of his possession, and if any of his kinne come to redeeme it, let him buye

H.v. out

a. Only he selleth vnto thee the profite which may ryse of the grounde, all those yeares vntil the yeare of Iubilee.

b. That is, they may not be quite put from the possessour, but must be restored in the yere of Iubilee.

c. That the seller may redeeme it agayne.

out that whiche his brother solde.
26 And if he haue no man to redeeme it, & his hande haue gotten, & founde as much, as may be sufficient to buye it out agayne:
27 Then let him count, howe long it hath bene sold, and deliuer the rest vnto the mā, to whom he solde it, that he may returne to his possession agayne.
28 But if his hande can not get sufficient to restore to the other agayne, then that whiche is solde, shall remayne in the hande of him that hath bought it, vntill the yeare of Iubilee: & in the Iubilee it shall come out, and he shall returne vnto his possession agayne.
29 And if a man sell a dwellyng house in a walled citie, he may buye it out agayne within a whole yeare after it is solde: within a yeare may he redeeme it.
30 But if he buye it not out agayne within the space of a full yeare, then the house, that is in the walled citie, shalbe stablished, as translated to hym that bought it, and to his successours after hym: and shall not goe out in the Iubilee.
31 But the houses of villages, which haue no walles rounde about them, are counted as the fielde of the countrey: and therfore they may be bought out againe, and shall goe out in the Iubilee.
32 Notwithstanding, the cities of the Leuites, & the houses of ỳ cities of their possessiō, may the Leuites redeeme at al seasons.
33 And if a man purchase of the Leuites: the house, that was solde, and the citie of their possession, shal goe out in the yeare of Iubilee: for the houses of the cities of the Leuites, are their possessiō among the children of Israel.
34 But the fielde of the suburbes of their cities may not be solde: for it is their perpetual possession.
35 If thy brother be waren powre, and fallen in decay with thee, thou shalte relieue him as a straunger, or soiourner, that he may liue with thee.
36 And thou shalt take none vsurie of him, or vauntage: but thou shalt feare thy God, that thy brother may liue with thee.
37 Thou shalt not giue him thy money vpon vsurie, nor lende him thy victuals for encrease.
38 I am ỳ Lord your God, which brought you out of the lande of Egypt, to giue you the land of Chanaan, and to be your God.
39 If thy brother that dwelleth by thee, be waxē powre, & be solde vnto thee, thou shalt not cōpell him to serue, as a bondseruaunt.
40 But as an hyred seruaunt, and as a soiourner he shalbe with thee, and shall serue thee vnto the yeare of Iubilee.
41 And then shall he depart from thee, both he & his children with him, and shal returne vnto his owne kynred againe, and vnto the possession of his fathers shal he returne.
42 For they are my seruauntes whiche I brought out of the land of Egypt, and shal not therefore be solde as bondmen.
43 Thou shalt not rule ouer hym cruelly, but shalt feare thy God.
44 Thy bondseruant, and thy bondmayde, whiche thou shalt haue, shalbe of the heathen, that are rounde about you: of them shall ye purchase seruauntes, and maydes.
45 Moreouer, of the children of the straungers, that are soiourners among you, of them shall ye buye, & of their families, that are with you, whiche they begate in your lande: these shalbe your possession.
46 And ye shall take them as inheritaunce for your children after you, to possesse them for an inheritance, they shalbe your bondmen for euer: but ouer your brethren, the children of Israel, ye shal not rule one ouer an other cruelly.
47 If a soiourner or straunger ware riche by thee, & thy brother that dwelleth by him ware powre, and sel himself vnto the straunger or soiourner by thee, or to the stocke of the straungers kinne:
48 After that he is sold, he may be redeemed agayn, one of his brethrē may redeeme him:
49 Either his vncle, or his vncles sonne may buye him out, or any that is nighe of kinne vnto him of his kinrede, may redeeme him, or if his hande can get so muche, he may be bought out.
50 And he shall recken with hym, that bought him, frō the yeare, that he was solde in, vnto the yeare of Iubilee: and the price of his being, shalbe according vnto the nūber of yeares, according to the time of an hired seruaunt shal he be with hym.
51 If there be yet many yeares behinde, according vnto them, let him giue againe for his deliueraunce, of the money, that he was bought for.
52 If there remaine but few yeares vnto the yeare of Iubilee, let him count with him againe, & according vnto his yeares, let him giue him againe for his redemption.
53 And he shalbe with him yeare by yeare as an hyred seruant: and the other shal not raigne cruelly ouer him in thy sight.
54 If he be not redeemed thus, he shall goe out in the yeare of Iubilee, both he, and his children with him.
55 For vnto me the children of Israell are seruaunts

Exod. 22. d. Deut. 23. d.
Ezech. 22. c.
Exod. 21. a. Deut. 15. c.

seruaunts, they are my seruaunts, whiche I brought out of the lande of Egypt: I am the Lord your God.

The xxvi. Chapter.

1. They are blessed that keepe those things, whiche God biddeth. 14. A curse to them that breake them.

1 YE shall make you no idols, nor grauen image, neither reare you vp any piller, nor ye shall set vp any image of stone in your lande, to bowe downe vnto it: for I am the Lorde your God.

Deut.5.a.

2 Ye shal keepe my Sabboths, & reuerence my sanctuarie: for I am the Lorde.

3 If ye walke in my ordinaunces, and kepe my commaundements, and do them:

4 I wil sende you rayne in due season, and the lande shall yeelde hyr encrease, and the trees of the fielde shal giue theyr fruite:

5 And your threshyng shall reache vnto the vintage, & the vintage shal reach vnto sowing time: & ye shal eate your bread in plentousnesse, and dwel in your lande safely.

6 And I will sende peace in the lande, and ye shall lie downe without any man to make you afrayde: And I will ridde euill beastes out of the lande, and there shall no swoorde goe throughout your lande.

B 7 And ye shal chase your enimies, and they shall fall before you vpon the swoorde.

Leuit.23.

8 And five of you shall chase an hundred, and an hundred of you, shall put ten thousande to flight: and your enimies shal fall before you vpon the swoorde.

9 For I will haue respect vnto you, and make you encrease, and multiplie you, and set vp my couenaunt with you.

10 And ye shal eate olde stoare, and cary out olde, bycause of the newe.

Leuit.6.a.

11 And I will make my dwelling place among you, & my soule shall not lothe you.

12 I wyll walke among you, and wyll be your God, and ye shalbe my people.

13 I am the Lord your God which brought you out of the lād of Egypt, that ye should not be theyr bondmen, and I haue broken the chaynes of your yoke, and made you go vpright.

C 14 But if ye will not hearken vnto me, nor will not do after these cōmaundements:

Deut.28.b.

15 And if ye shal despise myne ordinaunces, or if your soule abhorre my lawes, so that ye will not do all my commaundementes, but breake my couenaunt,

Esa.11.a.

16 I also will do this vnto you: For I wil bryng vpon you fearefulnesse, consumption, and the burnyng ague, to consume your eyes, and gender sorow of hart: And ye shal sowe your seede in vayne, for your enimies shal eate it.

17 And I wil set my face agaynst you, and ye shall fall before your enimies: they that hate you, shal raigne ouer you, and ye shall flee, when no man followeth you.

18 And if ye wil not yet for all this hearken vnto me, then will I punishe you seuen times more for your sinnes,

Prou.28.a.

19 And wil breake the pryde of your power, and I will make your heauen as iron, and your earth as brasse.

20 And your labour shalbe spent in vain: for your lande shal not giue hyr encrease, nor ẏ trees of the lande shall giue theyr fruites.

21 And if ye walke contrary vnto me, and will not hearken vnto me, I wil bryng seuen times more plagues vpon you, according to your sinnes.

D

22 I will also sende in wilde beastes vpon you, whiche shall robbe you of your children, and destroy your cattell, and make you few in number, and cause your high wayes to be desolate.

23 And if ye may not be reformed by these things, but shall walke contrary vnto me:

24 Then will I also walke contrary vnto you, and will punishe you yet seuen times for your sinnes.

25 And I wil send a swoorde vpon you, that shal auenge my couenaunt: And when ye are gathered together within your cities, I wil send the pestilence amōg you, & ye shalbe deliuered into the hande of the enimie.

26 And when I haue broken the (a) staffe of your bread, (b) tenne wiues shall bake your bread in one ouen, and they shall deliuer you your bread againe by weight, ye shall eate, and not be satisfied.

a. He speaketh thus, bycause that man is susteyned and strengthened by the bread that he eateth, lyke as a person is susteyned by the staffe that he leaneth vpon.

b. The scarsitie shalbe so great, that one litle ouen shal serue for tenne housholdes.

4. Reg. 6. g.

27 And if ye will not yet for al this hearken vnto me, but walke againſt me:

28 I will walke contrary vnto you also in indignation, and will chastise you seuen times more for your sinnes.

29 And ye shal eate the flesh of your sonnes, & the flesh of your daughters shal ye deuour

30 I wil destroy your highe places, and cut away your images, and cast your carkasses vpon the bodies of your idols, and my soule shal abhorre you.

31 And I wil make your cities desolate, and bring your sanctuarie vnto nought, and will not smell the sauour of your sweete odours.

32 I will bring the lande vnto a wildernesse, and your enimies whiche dwell therin, shal wonder at it.

33 And I will strowe you among the hea-

then,

then, and wil draw out a swoorde after you: and your lande shalbe waste, and your cities desolate.

34 Then shall the lande enioy hyr Sabbothes, as long as it lyeth voyde, and ye shalbe in your enimies land: euen then shal the lande rest, and enioy hyr Sabbothes.

F 35 As long as it lyeth voyde, it shal rest, because it did not rest in your Sabbothes, when ye dwelt vpon it.

36 And vpō them that are left aliue of you, I will sende a fayntnesse into theyr hartes in the landes of theyr enimies: & the sounde of a shakyng leafe shall chase them, and they shall flee, as fleyng from a swoord, they shal fall, no man folowyng vpon them.

37 They shall fall one vpon another, as it were before a swoorde, euen no man folowing vpon them, and ye shal haue no power to stande before your enimies.

38 And ye shall perish among the heathen, & the land of your enimies shall eate you vp.

39 And they that are left of you, shall pyne away in their vnrighteousnesse, (euen) in your enimies landes, and in the misdeedes of their fathers shall they consume with them.

40 And they shall confesse their misdeedes, and the misdeedes of their fathers,, for their trespasse, which they haue trespassed against me, and for that also that they haue walked contrary vnto me.

G 41 Therfore I also wil walke contrary vnto them, and wil bryng them into the lande of their enimies: And then at the least way their vncircumcised harts shalbe tamed, and they shall willingly accept their "sinne.

" That is, the punishment for their sinne

42 Then I will remember my couenaunt with Jacob, & my couenaunt with Isahac, and my couenaunt with Abraham will I remember, and will thinke on the lande.

43 The lande also shalbe left of them, and shall enioy hir Sabbothes, while she lieth waste without them: And they shall willingly accept their sinne, bicause they despised my lawes, and bicause their soule abhorred my ordinaunces.

44 And yet for all that, when they be in the lande of their enimies, I will not cast them away, neither will I abhorre thē to destroy them vtterly, and to breake my couenaunt with them: for I am the Lord their God. Deut. 4. c.

45 I will for their sakes remember the couenaunt of olde, when I brought them out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lorde.

46 These are the ordinaunces and iudgements, and lawes, whiche the Lorde made betweene him and the children of Israel in mount Sinai, by the hande of Moses.

The. xxvij. Chapter.

1. Of diuers vowes, and of tithes. 28. A thing separate from the vse of man, can not be solde, nor redeemed: but remayneth to the Lorde.

1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man wil make a (a) singular vowe of a person vnto the Lorde, by thy estimation,

(a) Or, horrible.

3 Then thy estimation shalbe (thus,) Of the male from twentie yeares olde vnto sixtie, shal be by thy estimation fiftie sicles of siluer, after the sicle of the sanctuary:

4 And if it be a female, then thy valuation shalbe thirtie sicles.

5 And from fiue yeares to twentie, thy valuation shalbe of the male, twentie sicles, and of the female, ten sicles.

6 And from a moneth vnto fiue yeares, thy estimation shalbe of the male at fiue sicles of siluer, and of the female, at three sicles of siluer.

7 And from sixtie yeares olde and aboue, if he be a male, then thy price shalbe fiftene sicles, and for the female, ten sicles.

8 But if he be poorer thā thou hast esteemed him, he shal present himself before the priest, and the priest shal value him: according as the hande of him that vowed, is able to get, euen so shal the priest value him.

9 If it be a beast, of whiche men bring an offering vnto the Lorde, all that any man giueth of such vnto the Lorde, shalbe holy.

10 He shall not alter it, nor chaunge it, a good for a bad, or a bad for a good: And if he chaūge beast for beast, then both the same beast, & it also wherewith it was chaunged, shalbe holy.

11 If it be any manner of vncleane beast, of whiche men do not offer a sacrifice vnto the Lorde, he shal set the beast before the priest:

12 And the priest shal value it, whether it be good or bad, and as the priestes setteth it, so shal it be.

13 But if he wil bye it agayne, he shal giue the fifth part more aboue that it was set at.

14 If any man dedicate his house to be holy vnto the Lord, the priest shal set it, whether it be good or badde: and as the priest hath set it, so shal it stande.

15 And when he that sanctified it, will redeeme his house, let him gyue the fifth part of the money that it was iudged at, thereto,

to, and it shalbe his.
16 If a man halowe a peece of his inherited lande vnto the Lorde, thou shalte value it accordyng to the seede thereof: In Homer of barley seede shalbe set at fiftie sicles of siluer.
17 If he halow his fielde immediatly from the yeere of Jubilee, it shalbe worthy accordyng as thou doest esteeme it.
18 But if he halow his fielde after the Jubilee, the priest shall reckon vnto him the money, according to the number of the yeares that remaine vnto the yeares of Jubilee following, and it shalbe abated by thy estimation.
19 If he, that consecrated the fielde, will redeeme it againe, let him put the fifth part of the price, that thou didst value it at, thereunto, and it shalbe his.
20 And if he will not redeeme the field, but will sel the fielde to another man: he (that vowed) may redeeme it no more.
D 21 But when the field goeth out in the yeare of Jubilee, then it shalbe holy vnto the Lord, euen as a field separate from cõmon vses, and it shalbe the priests possession.
22 If a man sanctifie vnto the Lord a field, whiche he hath bought, and is not of the grounde of his inheritaunce:
23 The priest shall reckon vnto him what it is worth vntil the yeare of Jubilee, & he shal giue the price, that it is set at the same day, as a thing consecrate vnto the Lorde.
24 And in the yeare of Jubilee, the field shal returne vnto him, of whom it was bought, to him, whose inheritance of lande it was.
25 And all thy valuation shalbe accordyng to the sicle of the sanctuarie: One sicle conteyneth twentie Gerahs. Exod. 30. b.
26 But the first borne of the beastes, that is the Lordes first borne, may no man sanctifie, whether it be oxe, or sheepe, for it is the Lordes already. Deut. 15. d.
27 If it be an vncleane beast, he shal redeeme it, as thou shalt set it at, & giue the fifth part more thereto: Or if it be not redeemed, it shalbe solde accordyng to thy estimation.
28 Notwithstanding, nothing separate frõ the common vse, that a man dothe separate vnto the Lord of all that he hath, whether it be man or beast, or lande of his inheritance, may be solde nor redeemed: for euery thing separate from the common vse, is most holy vnto the Lorde. E
29 Nothing separate from the common vse, which shalbe separate from man, shalbe redeemed, but die the death.
30 Euery tithe of the lande also, bothe of the seede of the land, & of the fruite of the trees, is the Lordes, & is sanctified vnto the Lord.
31 And if a man wyll redeeme ought of his tithes, let him adde the fifth part thereto.
32 And euery tithe of oxe, & of sheepe, & of euery beast that goeth vnder the (a) rod, euen euery tenth shalbe holy vnto the Lorde.
33 He shall not loke if it be good or bad, nor chaunge it: els if he chaunge it, both it, and that it was chaunged withall, shalbe halowed, and may not be redeemed.
34 These are the commaundementes which the Lord commaunded by Moses, vnto the children of Israel in mount Sinai.

a. That is, euery tenth as it ryseth by tale, whether it be male or female, without acception, or respect.

¶ The ende of the thirde booke of Moses.

This fourth booke of Moses is called the booke of Numbers: bicause in the beginning of Moses and Aaron did number the children of Israel, & that by their tribes.

¶ The fourth booke of Moses, *called in the Hebrue Vaiedabbar, and* in the Latine, Numeri.

¶ *The first Chapter.*

1. Al that are apt for battayle, are numbred. 49. The tribe of Leui must minister in the tabernacle.

1 AND the Lorde spake vnto Moses in ỹ wildernesse of Sinai, in the tabernacle of the congregation, the first day of the seconde moneth, in the seconde yeare after they were come out of the lande of Egypt, saying,
2 Take ye the summe of all the multitude of the children of Israel, after their kinreds, and housholdes of theyr fathers, with the number of their names, all that are males, head by head. Exod. 30. b. Num. 26. a. 2. Reg. 24. a
3 From twentie yeares olde, and aboue, euen all that goe forth to warre in Israell: thou

thou & Aaron shall number them throughout theyr armies.
4 And with you shalbe men of euery tribe, such (as are) the heades of the houses of their fathers.
5 And these are the names of the men that shall stande with you: of (the tribe of) Ruben, Elizur, the sonne of Zedeur.
6 Of Simeon, Selumiel, the sonne of Suri Saddai.
B 7 Of Juda, Nahesson, the sonne of Aminadab.
8 Of Issachar, Nathanael, the sonne of Zuar.
9 Of Zabulon, Eliab the sonne of Helon.
10 Among the childrē of Joseph: of Ephraim, Elisama, the sonne of Ammihud: of Manasse, Gamaliel, the sonne of Pedazur.
11 Of Beniamin, Abidan, the sonne of Gedeon.
12 Of Dan, Ahiezer, the sonne of Ammi Saddai.
13 Of Aser, Pagiel, the sonne of Ocran.
C 14 Of Gad, Eliasaph, the sonne of Duel.
15 Of Nephthali, Ahira, the sonne of Enan.
16 These were of great fame in the congregation, princes of the tribes of theyr fathers, and heads ouer thousands in Israel.
17 And Moses and Aaron toke these menne whiche are expressed, by theyr names.
18 And they called al the congregatio together, the firste day of the second moneth, and they were reckoned throughout theyr kinredes, & houses of theyr fathers, according to the number of theyr names, from twentie yeares olde and aboue, head by head.
19 As the Lord cōmanded Moses, euē so he nūbred them in the wildernesse of Sinai.
20 So were the chyldren of Ruben, Israels eldest sonne, throughout theyr generations, and theyr kinredes, and houses of theyr fathers, accordyng to the number of theyr names, head by head, all males from twentie yeares olde and aboue, as many as dyd goe forth to the warre:
D 21 The number of them that were of the tribe of Ruben, was fourtie and fiue thousande, and fiue hundred.
22 Of the chyldren of Simeon throughout theyr generatiōs, & theyr kinredes, & houses of theyr fathers, the summe of them in the number of names head by head, all the males frō twentie yeares and aboue, whosoeuer might goe forth to the warre:
23 The summe of thē that were of the tribe of Simeon, fiftie and nine thousande, and three hundred.
24 Of the children of Gad throughout their generations, and theyr kynredes, and houses of theyr fathers, the number of the names from twentie yeares and aboue, all that went forth to the warre:
25 The number of them that were of the tribe of Gad, was fourtie and fiue thousande, fiue hundred and fiftie.
26 Of the children of Juda throughout their generations, and their kinredes, and houses of theyr fathers, the number of names from twentie yeares & aboue, all that were able to goe forth to the warre:
27 The number of them, that were of the tribe of Juda, was threescore and fourtene thousande, and fiue hundred.
28 Of the children of Issachar throughout theyr generations, and their kinredes, and houses of theyr fathers, the nūber of names from twentie yeares & aboue, whiche went all forth to the warre:
29 The number of them, that were of the tribe of Issachar, was fiftie and foure thousande, and foure hundred.
30 Of the children of Zabulon throughout theyr generations, and theyr kinredes, and houses of theyr fathers, the nūber of names from twentie yeares and aboue, all whiche were able to goe forth in the host:
31 The number of them, that were of the tribe of Zabulon, was fiftie and seuē thousande, and foure hundred.
32 Of the chyldren of Joseph (namely) of the chyldren of Ephraim throughout theyr generations, and theyr kinredes and houses of theyr fathers, the number of names from twentie yeares and aboue, al that went out to the warre:
33 The number of thē, that were of the tribe of Ephraim, was fourtie thousand, and fiue hundred.
34 Of the children of Manasse throughout their generations, and theyr kinredes, and houses of their fathers, the nūber of names from twentie yeares olde and aboue, all that went out to the warre:
35 The number of them that were of the tribe of Manasse, was thirtie & two thousande, and two hundred.
36 Of the chyldren of Beniamin throughout their generations, and their kinredes, and houses of theyr fathers, the number of names from twentie yeares and aboue all that went forth to the warre:
37 The number of them that were of the tribe of Beniamin, was thirtie and fyue thousand, and foure hundred.
38 Of the children of Dan throughout their generations, and kynredes, and houses of theyr fathers, the number of names from twentie yeares olde and aboue, all that went

went forth to warre:
39 The number of them that were of the tribe of Dan, was threescore and two thousande, and seuen hundred.
40 Of the children of Aser throughout their generations, and their kinredes, and houses of their fathers, the number of the names from twentie yeares and aboue, all that went out to the warre:
G 41 The number of them that were of the tribe of Aser, was fourtie and one thousande, and fiue hundred.
42 Of the childre of Nephthali throughout their generations, and their kinredes, and houses of their fathers, the number of names from twentie yeares and aboue, all that might goe forth to the warre:
43 The number of them that were of the tribe of Nepthali, was fiftie & three thousande, and foure hundred.
44 These are the summes, which Moses and Aaron numbred, and the princes of Israell, those twelue men whiche were euery one for the house of their fathers.
45 So were all the numbers of the children of Israell throughout the houses of their fathers, from twentie yeares and aboue, all that went forth to warre in Israell.
vid. 12. f. 46 All they, I say, were in number fiue hundred thousande, and three thousande, fiue
m. 11. f. hundred and fiftie.
47 But the Leuites after the tribes of their fathers, were not numbred among them.
48 For the Lord spake vnto Moses, saying,
49 Only thou shalt not number the tribe of Leui, nor take the summe of them among the children of Israel.
50 But thou shalt appoint the Leuites ouer the tabernacle of witnesse, & ouer al the vessels therof, & ouer all things that are in it: Yea, they shal beare the tabernacle, & all the vessels therof, and they shall minister in it, and shal dwel round about the tabernacle.
51 And when the tabernacle goeth forth, the Leuites shal take it downe: and when the tabernacle is to be pitched, the Leuites shall set it vp: and if any straunger come nigh, he shall die.
52 And the children of Israel shal pitch their tentes, euery man in his owne campe, and euery mā vnder his own standerd throughout their hostes.
53 But the Leuites shall pitche rounde about the tabernacle of witnesse, that there be no wrath vpō the congregation of the children of Israell: and the Leuites shal keepe the watche of the tabernacle of witnesse.
54 And the children of Israel did according to all that the Lord commaunded Moses, euen so did they.

The. ij. Chapter.

2. The order of the tentes. The heades of the kynredes of Israell.

1 AND the Lorde spake vnto Moses and Aaron, saying,
2 Euery man of the children of Israel shal pitche vnder his owne standerde, and vnder the ensigne of their fathers houses: farre off about the tabernacle of the congregation, shall they pitche.
3 On the east side towarde the rising of the sunne, shall they of the standerde of the host of Juda pitche, throughout their armies: And Nahesson the sonne of Aminadab, shalbe captayne of the sonnes of Juda.
4 And his hoste, and the number of them, threescore and fourtene thousande, and fiue hundred.
5 Next vnto him shall they, that be of the tribe of Issachar pitche: and Nathanael the sonne of Zuar, shalbe captayne of the children of Issachar.
6 His host, and the number therof, fiftie and foure thousande, and foure hundred.
7 And then the tribe of Zabulō: and Eliab the sonne of Helon, shalbe captayne ouer the children of Zabulon. B
8 And his host, and the number of them fiftie and seuen thousand, and foure hundred.
9 So that the whole number of the whole host of Juda, are an hundred thousande, fourescore and fiue thousande, and foure hundred, throughout their armies: & these shal first moue.
10 On the southside shalbe the standerde of
11 the host of Ruben, according to their armies: & the captayne ouer ỹ sonnes of Ruben, shalbe Elizur the sonne of Sedeur.
11 And his host, and the number of them, fourtie and fiue thousand, and fiue hundred.
12 And fast by him shall the tribe of Simeon pitche, and the captayne ouer the sonnes of Simeon, shalbe Salumiel the sonne of Zuri Saddai.
13 And his host, and the nūber of them, fiftie and nine thousand, and three hundred.
14 And the tribe of Gad also, and the captayne ouer the sonnes of Gad, shalbe Eliazaph the sonne of Duel. C
15 And his host, and the number of them, fourtie and fiue thousand, fiue hundred and fiftie.
16 All that were numbred with the campe of Ruben, an hundred thousande, fiftie and one thousande, foure hundred and fiftie, throughout their armies: and they shall set

set forth in the second place.
17 And the tabernacle of the congregation shal goe with the host of the Leuites, in the middes of the campe: And as they lye in theyr tentes, euen so shall they proceede in the iourney, euery man in his degree, and vnder theyr owne standerdes.
18 On the west side shalbe the standerde of the campe of Ephraim, accordyng to theyr armies, and the captayne ouer the sonnes of Ephraim, shalbe Elisama the sonne of Ammihud.
19 His host, and the number of them, fourtie thousande, and fiue hundred.
20 And fast by him, shalbe the trybe of Manasse: and the captayne ouer the sonnes of Manasse, shalbe Gamaliel, the sonne of Pedazur.
D 21 His host, and the number of them, thirtie and two thousand, and two hundred.
22 And the tribe of Beniamin also: and the captayne ouer the sonnes of Beniamin, shalbe Abidan the sonne of Gedeon.
23 His host, and the number of them, thirtie and fiue thousande, and foure hundred.
24 All the number of the cãpe of Ephraim, were an hundred thousand, eight thousand, and an hundred, throughout their armies: and they shall goe in the thirde place.
25 The standerd of the host of Dan, shall keepe the North side with their armies: and the captayne ouer the children of Dan, shal be Ahiezer, the sonne of Ammi Saadai.
26 His host, and the number of them, threescore and two thousand, and seuen hundred.
27 And fast by him shall the tribe of Aser pitche: and the captayne ouer the sonnes of Aser, shalbe Pagiel the sonne of Ocran.
E 28 His host, and the number of them, fourtie and one thousand, and fiue hundred.
29 And the tribe of Nephthali: and the captayne ouer the children of Nephthali, shal be Ahira the sonne of Enan.
30 His host, and the number of them, fiftie and three thousande, and foure hundred.
31 All they that were numbred with the host of Dan, were an hundred thousande, fiftie & seuen thousand, and fiue hundred: And they shal goe hindermost with theyr standerdes.
32 These are the summes of the children of Israell throughout the houses of their fathers, euen all the numbers, that pitched throughout their hostes, fiue hundred thousand, three thousand, fiue hundred and fiftie.
33 But the Leuites were not numbred among the children of Israell, as the Lorde commaunded Moses.
F 34 And the children of Israel did accordyng to all that the Lorde commaunded Moses, so they pitched with theyr standerdes, and so they iourneyed euery one throughout their kinreds, accordyng to the housholdes of their fathers.

The. iij. Chapter.

5. The Leuites goe not to battel, but minister in the sanctuarie. 21. They pitche their tents next to the habitation.

1 These also are the generations of Aaron and Moses, in the day that the Lorde spake with Moses in mount Sinai,
2 And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar, and Ithamar.
3 These are the names of the sonnes of Aaron, whiche were priestes annoynted, and whose hand was consecrated to minister.
4 And Nadab and Abihu dyed before the Lorde, when they offered straunge fire before the Lorde in the wildernesse of Sinai, and had no children: And Eleazar and Ithamar ministred in the sight of Aarõ their father.
5 And the Lord spake vnto Moses, saying,
6 Bring the tribe of Leui, and set them before Aaron the priest, ỹ they may serue him:
7 And take the charge with him, euen the charge of the whole congregation, before the tabernacle of the congregation, to do the seruice of the tabernacle.
8 They shall keepe all the instrumentes of the tabernacle of the congregation, & haue the charge of the children of Israell, to do the seruice of the tabernacle.
9 And thou shalt giue the Leuites vnto Aaron and to his sonnes, for they are gyuen and deliuered vnto him of the children of Israell.
10 And thou shalt appoynt Aaron and his sonnes to wayte on their priests office: and the straunger that commeth nighe, shalbe slayne.
11 And the Lord spake vnto Moses, saying,
12 Beholde, I haue taken the Leuites from among the children of Israel, for al the first borne, that openeth the matrice among the children of Israell, and the Leuites shalbe mine.
13 Because all the first borne are myne: for the same day that I smote al the first borne in the land of Egypt, I halowed vnto me, al the first borne of Israell, bothe man and beast, and myne they shall be: I am the Lorde.
14 And the Lorde spake vnto Moses, in the wildernesse of Sinai, saying,
15 Number the children of Leui, after the houses

houses of theyr fathers in theyr kynredes:
Al that are males from a moneth olde and
aboue, shalt thou number.
16 And Moses numbred them, accordyng
to the worde of the Lorde, as he was com-
maunded.
17 And these were ỳ childrẽ of Leui in their
names, Gerson, and Caath, and Merari.
18 And these are the names of the children of
Gerson in their kinredes: Libni, & Semei.
19 The sonnes of Caath in theyr kinredes:
Amram, Iesaar, Hebron, and Oziel.
20 And the sonnes of Merari in their kyn-
redes: Mahli, and Musi. These are the
kynredes of the Leuites, accordyng to the
houses of their fathers.
D 21 Of Gerson came the kynrede of the Lib-
nites, and the kynrede of the Semeites.
These are the kynredes of the Gersonites.
22 And the summe of them, after the num-
ber of all the males, from a moneth olde
and aboue, was counted seuen thousande, &
fiue hundred.
23 And the kynredes of the Gersonites shall
pitche behind the tabernacle Westwarde.
24 The captayne and moste auncient of the
house of the Gersonites, shalbe Eliasaph,
the sonne of Lael.
25 And the charge of the children of Ger-
son in the tabernacle of the congregation,
shalbe the tabernacle and the pauilion, the
couering thereof, and the vayle of the dore
of the tabernacle of the congregation:
26 And the hangyngs of the court, and the
curtayne of the dore of the court, whiche is
round about the tabernacle, and the aulter,
and the cordes of it, for al the seruice therof.
27 And of Caath came the kynrede of the
Amramites, and the kinrede of the Izecha-
rites, the kynred of the Hebronites, and the
kynred of the Ozielites: these are the kin-
redes of the Caathites.
E 28 And the number of all the males from a
moneth olde and aboue, was eyght thou-
sande, and fiue hundred, hauyng the charge
of the sanctuarie.
29 And the kinred of the children of Caath,
shall pitche on the South side of the taber-
nacle.
30 The captayne, and most auncient of the
house of the kynred of the Caathites, shalbe
Elisaphan, the sonne of Oziel.
31 And their charge shalbe the arke, the ta-
ble, the candelsticke, and the aulters, and the
vessels of the sanctuarie, that they minister
in, and the vayle, and whatsoeuer belõgeth
to the ministration thereof.
32 And Eleazar the sonne of Aaron ỳ priest,
shalbe captayne ouer all the captaynes of
the Leuites, and haue the ouersight of them
that wayte vpon the sanctuarie.
33 And of Merari came the kynrede of the
Mahelites, and the kinred of the Musites:
these are the kynredes of Merari.
34 And the summe of them, accordyng to the
number of al the males, from a moneth old
and aboue, was sixe thousande, and two
hundred.
35 The captayne, and the moste auncient of
F their house, that were of the kynred of Me-
rari, was Zuriel, the sonne of Abihael: and
these shall pitche on the North side of the
tabernacle.
36 And vnder the custodie and charge of the
sonnes of Merari, shalbe the bordes of the
tabernacle, and the barres, pyllers, and soc-
kets thereof, and all the vesselles thereof, and
al that serueth thereto,
37 And the pillers of the court round about,
with theyr sockettes, their pinnes, and theyr
cordes.
38 But on the forefront of the tabernacle to-
warde the East, before the tabernacle of the
congregation eastwarde, shall Moses and
Aaron and his sonnes pitche, and wayte to
keepe the sanctuary, and to keepe the chil-
dren of Israel: And the stranger that com-
meth nigh, shalbe slayne.
39 And the whole summe of the Leuites,
whiche Moses and Aaron numbred at the
commaundement of the Lord, throughout
theyr kinredes, euen all the males from a
moneth olde and aboue, was twentie and Num. 26. g.
two thousande.
40 And the Lord sayd vnto Moses, Nũber
al the fyrst borne that are males among the
children of Israel, from a moneth olde and
aboue, & take the number of theyr names.
41 And thou shalt appoynt the Leuites to
me (for I am the Lord) for al the first borne
of the children of Israel, and the cattell of
the Leuites, for all the first gendered of the
cattell of the children of Israel.
42 And Moses numbred, as the Lord com- G
maunded him, al the first borne of the chil-
dren of Israel.
43 And all the firste borne males, rehearsed
by theyr names, from a moneth olde and
aboue, accordyng to theyr number, were
twentie and two thousand, two hundred,
and threescore and thirtene.
44 And the Lord spake vnto Moses, saying,
45 Take the Leuites for al the first borne of
the children of Israel, and the cattell of the
Leuites for theyr cattell, and the Leuites
shalbe myne: I am the Lorde.
46 And for the redeemyng of the two hun-
dred, and threescore and thirtene, whiche are

a. Sicles were of two sortes: the one cõmon the other belongyng to the sanctuarie, and that of the sanctuarie was double the weyght of the common. The common sicle weyghed two grotes, and the sanctuarie sicle foure. The scripture in this place, and in the.30. of Exodus, and Ezechiel.45. sayeth, that the sanctuarie sicle doth weigh twentie Gerahs, which the Greciãs do call Obolus, & we in Englishe, an halfe pennie. When eyght grotes of our money was an ounce: and the Hebrues do thinke that Obolus doth weygh the weyght of sixtene barly cornes.

more than the Leuites, in the fyrst borne of the chyldren of Israel,

47 (a) Take fiue sicles of euery head, after the weyght of the sanctuarie, The sicle conteynyng twentie Gerahs.

48 And giue the money wherwith the odde number of them is redeemed, vnto Aaron and his sonnes.

49 And Moses toke the redemption money of them that were redeemed, beyng more than the Leuites:

50 Of the first borne of the chyldren of Israel toke he this money: (euen) a thousande three hundred and threescore and fiue sicles, after the sicle of the sanctuarie.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and his sonnes, according to the worde of the Lorde, euen as the Lord commaunded Moses.

The.iiij. Chapter.

5. The offices of the Leuites.

1 AND the Lorde spake vnto Moses and Aaron, saying,

2 Take the summe of the chyldrẽ of Caath from among the sonnes of Leui, after their kinredes and houses of their fathers:

3 From thyrtie yeares and aboue, vntil fiftie, that enter into the hoste for to do the worke in the tabernacle of the cõgregatiõ.

4 This shalbe the office of the chyldren of Caath, in the tabernacle of the congregation, (about) the most holy.

5 And when the hoste remoueth, Aaron and his sonnes shall come, and take downe the couerynge vayle, and wrappe the arke of witnesse in it:

6 And shal put theron a couering of Badgers skinnes, and shall spreade vpon it a cloth that is altogether of blewe silke, and put in the barres thereof.

B 7 And vpon the shewe table, they shall spread abroade a clothe of blewe silke, and put thereon the dishes, (incense) cuppes and goblets, and pots to powre with: and there shalbe bread thereon continually.

8 And they shal spreade vpon them a couering of skarlet, and couer the same with a couerynge of Badgers skinnes, and put in the barres thereof.

9 And they shal take a cloth of blewe silke, and couer the candelsticke of light, with his lampes, snuffers, and censers, and al the oile vessels, whiche they occupie about it.

10 And they shal put both it, and all the vessels thereof, within a couerynge of Badgers skinnes, and put it vpon a barre.

11 And vpon the golden aulter, they shall spreade a clothe of blewe silke, and couer it with a couerynge of Badgers skinnes, and put to the barres thereof.

12 And they shall take all the instruments, wherewith they minister in the sanctuary, and put a cloth of blewe silke vpon them, and couer them with a couerynge of Badgers skinnes, and put them on a barre.

13 And they shal take away the ashes frõ the aulter, and spreade a purple clothe thereon.

14 And put vpon it, all the vessels thereof, that they minister withall, euen the cole pannes, the flesh hookes, the fire shouels, the basens, & the other vessels of the aulter: and they shal spread vpõ it a couerynge of Badgers skinnes, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the sanctuarie, & all the vessels of the sanctuary, against that the hoste remoue, then the sonnes of Caath shal come in for to beare: but they shall not touche any holy thyng, least they die. And this is the charge of the sonnes of Caath, in the tabernacle of the congregation.

16 And to the office of Eleazar the sonne of Aaron the priest, perteyneth the oyle for the light, the sweete incense, the dayly meate offeryng, and the annoynting oyle, and the ouerlight of all the tabernacle, and of all that therein is, both in the sanctuarie, and in all the vessels thereof.

17 And the Lorde spake vnto Moses, and Aaron, saying,

18 Ye shall not cut off the tribe of the kinred of the Caathites, from among the Leuites:

19 But thus do vnto them, that they may lyue, and not die: when they goe vnto the most holy things, let Aaron and his sonnes go in, and appoynt them euery one to his office, and to his charge.

20 But let them not goe in, to see when the holy things are folden vp, least they die.

21 And the Lord spake vnto Moses, saying, D

22 Take also the summe of the chyldren of Gerson, throughout the houses of theyr fathers, and throughout theyr kinredes.

23 From thirtie yeares olde, and aboue, vntill fiftie yeares shalte thou number them, al that enter into the assembly for to do seruice in the tabernacle of the congregation.

24 And this is the seruice of the kynrede of the Gersonites, to serue, and to beare.

25 They shall beare the curtaynes of the tabernacle, and the tabernacle of the congregation, the couering thereof, and the couerynge of Badgers skinnes, that is on highe vpon it, and the vayle of the doore of the tabernacle of the congregation:

26 And the curtaynes of the court, and the vayle

vayle that is in the entring in of the gate of the courte, whiche is neare the tabernacle, and neare the aulter rounde about, with the cordes, and all the instruments that serue vnto them, and all that is made for them, and so shall they serue.

27 At the mouth of Aaron and his sonnes, shall all the seruice of the chyldren of the Gersonites be done, in al their charges, and in all theyr seruice: and ye shall appoynt vnto them all theyr burdens to keepe.

28 And this is the seruice of the kynrede of the chyldren of Gerson in the tabernacle of the congregation, and theyr watche shalbe vnder the hande of Ithamar the sonne of Aaron the priest.

29 And thou shalte number the sonnes of Merari after theyr kinredes, and after the houses of theyr fathers:

30 From thirtie yeares old and aboue, vnto fiftie yeares shalt thou number them, euery one that entreth into the assembly, to do the seruice of the tabernacle of the cõgregatiõ.

31 And this is their office & charge, according to all their seruice in the tabernacle of the congregation: the borders of the tabernacle, with the barres, pillers, and sockets thereof.

32 And the pillers that are rounde aboute the court, with theyr sockettes, pinnes, & cordes, & with all the instruments of it, for al their seruice: and by name ye shall recken the instruments of theyr office and charge.

33 This is the seruice of the kynredes of the sonnes of Merari, according to al their office in the tabernacle of the congregation, vnder the hande of Ithamar the sonne of Aaron the priest.

34 And Moses, and Aaron, and the prynces of the multitude, numbred the sonnes of the Caathites, after theyr kynredes and houses of theyr fathers,

35 Frõ thirtie yeares old, & aboue, vnto fiftie yeares, al that enter into the assemblie, to do seruice in the tabernacle of the cõgregatiõ.

36 And the numbers of them throughout theyr kynredes, were two thousande, seuen hundred, and fiftie.

37 This is the number of the kynredes of Caath, (namely) al that might do seruice in the tabernacle of the congregation, whiche Moses and Aaron dyd number, according to the commaundement of the Lord, by the hande of Moses.

38 Also the numbers of the sonnes of Gerson throughout theyr kinredes and houses of theyr fathers:

39 From thirtie yeares olde, and aboue, vnto fiftie yeares, all that enter into the assemblie for to do seruice in the tabernacle of the congregation.

40 And the nũbers of thẽ throughout their kinredes, and houses of their fathers, were two thousande, fyre hundred, and thirtie.

41 This is the number of the kinredes of the sonnes of Gerson, of all that dyd seruice in the tabernacle of the congregation, whiche Moses and Aaron dyd number, according to the commaundement of the Lorde.

42 And the numbers of the kynredes of the sonnes of Merari throughout theyr kynredes and houses of their fathers:

43 From thirtie yeares olde, and vpwarde, vnto fiftie yeares, all that enter into the assembly, for the seruice of the tabernacle of the congregation.

44 And the nũbers of them after theyr kinredes, were three thousande, & two hundred.

45 These be the summes of the kynredes of the sonnes of Merari, whiche Moses, and Aaron numbred, according to the worde of the Lorde, by the hande of Moses.

46 And so all the numbers of the Leuites, whiche Moses, Aaron, and the Lordes of Israell numbred after theyr kynredes and housholdes of their fathers.

47 From thyrtie yeares olde and vpwarde, vnto fiftie yeares, euery one that came to do his duetie, office, seruice, and charge in the tabernacle of the congregation. So the numbers of them were seuen thousand, fiue hundred, and fourescore.

48 Accordyng to the worde of the Lord did (Aaron) nũber them by the hande of Moses, euery one according to their seruice and charge: Thus (were) they of that tribe numbred, as the Lorde commaunded Moses.

The.v. Chapter.

1. The knowledge of sinne. 8. The cleansing of sinne. 12. The lawe of ielousie.

1 AND the Lorde spake vnto Moses, saying,

2 Commaunde the chyldren of Israel, that they put out of the host euery lepre, and euery one, that hath an issue, and whosoeuer is defiled by the dead:

3 Bothe male and female shall ye put out, euen out of the host shall ye put them, that they defile not theyr (a) tentes, among whiche ye dwell.

4 And the chyldren of Israel did so, and put thẽ out of the host: euen as the Lorde spake vnto Moses, so did the chyldren of Israell.

5 And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, Whẽ a man or woman shall commit any sinne that men commit, and trespasse agaynst the

Leuit. 13. g.

a. There were three sortes of tentes among the Hebrues. The tent of the Lord, that is the tabernacle: the tent of the Leuites: & the tent of Israell. The lepres were excluded from them al: the impure by an issue, from the two first: and the defiled by the dead, only frõ the tabernacle of the congregation.

Lorde: when that person shall trespasse,
7 Then they shall knowledge theyr sinne whiche they haue done, and let hym restore agayne the hurt, that he hath done, with his principall, and put the fifth parte of it more thereto, and gyue it vnto hym, whom he hath trespassed agaynst.
8 But if the man haue no (b) kinsmã to restore the hurt vnto, let the trespasse be made good vnto the Lorde, & it shalbe the priests, beside the ramme of the attonement, wherby an attonement shalbe made for him.
9 And euery heaue offering, that is made of the holy things of the children of Israel, which they bring vnto the priest, shalbe his.
10 And euery mans halowed things shalbe his: whatsoeuer any man giueth the priest, it shalbe his.
11 And the Lord spake vnto Moses, saying,
12 Speake vnto the children of Israell, and say vnto them, If any mans wife goe aside, and trespasse agaynst hym,
13 So that another man lye with hir fleshly, and it be hyd from the eyes of hir husband, and be kept close, that she is defiled, & there be no witnesse agaynst hir, neyther shee taken with the maner,
14 And the spirite of iealousie come vpon him, so that he is ielous ouer his wife, which is defiled: or if the spirite of iealousie come vpon him, so that he is ielous ouer his wife, whiche is yet vndefiled:
15 Then let the man bryng his wyfe vnto the priest, and bring hir offering with hir, the tenth part of an (c) Epha of barly meale: but let him put no oyle vpon it, nor put frankincense thereon, for it is an offering of iealousie, an offering for a remembraunce, causing the sinne to be thought vpon.
16 And the priest shall bryng hyr, and set hyr before the Lorde.
17 And the priest shal take holy water in an earthen vessell, and of the dust, that is in the floore of the tabernacle, the priest shall take it, and put it into the water.
18 And let the priest set the womã before the Lord, & vncouer the womans head, and put the offeryng of memoriall in hyr handes, whiche is the iealousie offering: & the priest shal haue bitter & cursed water in his hand.
19 And the priest shal charge hir by an othe, and say vnto the woman, If no man haue layne with thee, and if thou haue not gone aside to vncleannesse without thy husband, then haue thou no harme of these bitter and cursed waters.
20 But if thou haue gone aside from thyne husband, and be defiled, and some man hath layne with thee beside thyne husbande:
21 (Then the priest shall charge the woman with an othe of cursing, & the priest shal say vnto the woman) The Lorde make thee accursed, and detestable for the othe among the people, when the Lorde dothe make thy thygh to rotte, and thy belly to swell.
22 These cursed waters go into the bowels of thee, that they may make thy belly swel, and thy thigh to rotte. And let the woman say. Amen, amen.
23 And let the priest wryte these curses in a booke, and he shall blot them out with the bitter waters:
24 And shall giue the woman those bitter & cursed waters to drynke: that those cursed and bitter waters may enter into hyr.
25 And then the priest shall take the iealousie offeryng out of the womans hande, and waue it before the Lorde, and bryng it vnto the aulter.
26 And the priest shal take an handful of the offeryng for a memoriall, and burne it vpon the aulter, and then make the woman drinke the waters:
27 And when he hath made the woman drynke the waters, if she be defiled, & haue trespassed agaynst hyr husband, then shal the cursed & bitter waters goe into hyr, and hir belly shal swell, and hyr thigh shall rotte: & the womã shalbe a curse amõg hir people.
28 And if the woman be not defiled, but cleane, shee shall haue no harme, but shall conceyue and beare.
29 This is the law of iealousie, when a wife gooth aside frõ hir husbande, and is defiled:
30 Or when the spirite of iealousie commeth vpon a man, and he beyng ielous ouer hys wife, doth bryng hyr before the Lord: And the priest shall do to hir accordyng vnto all this lawe,
31 And the man shalbe giltlesse, and this woman shal beare hir sinne.

The.vi. Chapter.

2. The lawe of the consecration of the Nazarites. 24. The blessing of the people.

1 AND the Lorde spake vnto Moses, saying,
2 Speake vnto the chyldren of Israel, and say vnto them, When eyther man, or woman dothe separate themselues to vowe a vowe of (a) Nazarite, to separate theselues vnto the Lord:
3 He shal separate himselfe from wine and strong

b. That is, if he to whome the trespasse hath ben done, be dead, and no kinsman remayneth, to whom it may be repayed, the sayde forfayte, &c.

c. Epha conteyneth three bushels. The tenth deale of an Epha conteyneth onely so muche as fourtie egge shels can comprise. An Hin is a measure of things liquide, conteyning as muche as. xii. logges: eche logge holdeth as much as. vi. egge shelles cã holde. But Omer, or Gomer, whiche is also called Coyus in Latine, conteyneth the measure of three Ephaes, that is as muche as a thousande, two hundred and fourescore and ten egge shels can conteyne.

a. That is, separated.

without limityng any certayne time for the obseruãce. They who kept this vowe, were as the light of godlynesse among other, and holden for the most excellent and vertue: and thereof haue they taken the name. For the Hebrue worde Nazir, whereof the worde commeth, signifieth, separate.

strong drynke, and shall drynke no vineger of wine or of strong drinke, nor shal drinke whatsoeuer is pressed out of grapes, & shall eate no fresshe grapes, neyther yet dryed.

4 As long as his abstinence endureth, shal he eate nothing, that is made of the vine tree, or of the cornels, or of the huske of the grape.

5 And as long as he voweth, and is separated, there shal no rasor come vpon his head, vntil his dayes be out, in the which he separateth himself vnto the Lord, he shalbe holy, & shal let the lockes of his heare growe.

6 As long as he separateth himselfe vnto the Lorde, he shal come at no dead body.

7 He shall not make hymselfe vncleane at the death of his father, mother, brother, or sister: because that the consecration of his God is vpon his head.

8 All the dayes of his separation he is holy vnto the Lorde.

9 And if any man die suddaynely before him, yet he be ware, the head of his consecration shalbe defiled: and he shall shaue his head the day of his clensing, euen the seuenth day shall he shaue it.

10 And the eyght day, he shall bryng two turtles, or two young pigeons to the priest, before the dore of the tabernacle of the congregation.

11 And the priest shal offer the one for a sinne offeryng, & the other for a burnt offeryng: and make an attonement for hym as concerning that he sinned by the dead, and shal halowe his head the same day.

12 And he shall consecrate vnto the Lord the tyme of his separation, and shall bryng a lambe of a yeare olde for a trespasse offering: but the dayes that were before are lost, because his consecration was defiled.

13 This is the lawe of the Nazarite, when the time of his consecration is out, he shalbe brought vnto the dore of the tabernacle of the congregation.

14 And he shall bryng his offeryng vnto the Lorde, an he lambe of a yeare old without blemish for a burnt offeryng, & a she lambe of a yeare olde without blemish for a sinne offeryng, and a ramme without blemishe also for peace offerings:

15 And a basket of vnleauened bread, euen cakes of fine floure mingled with oyle, and wafers of vnleauened bread annoynted with oyle, with theyr meate offerynges, and drinke offerings.

16 And the priest shall bryng them before the Lorde, and offer his sinne offeryng, and his burnt offeryng.

17 And shal prepare the rām for a peace offering vnto the Lord, with the basket of vnleauened bread: & the priest shal make also his meate offering, and his drinke offering.

18 And the Nazarite shall shaue the head of his consecration at the dore of the tabernacle of the congregation, & shal take the heare of the head of his consecration, & put it in the fyre, which is vnder the peace offeryng.

19 And the priest shal take the sodden shoulder of the ramme, and one vnleauened cake out of the basket, and one vnleauened waker also, and put them vpon the handes of the Nazarite, after he hath shauen his consecration.

20 And the priest shall waue them before the Lord: & these holy things shalbe the priests, with the waue breast, & the heaue shoulder: and then the Nazarite may drynke wyne.

21 This is the lawe of the Nazarite, which hath vowed his offering vnto the Lord for his consecration, besides those thyngs, that his hande can get, accordyng to the vowe which he vowed, euen so he muste do after the lawe of his consecration.

22 And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and his sonnes, saying, On this wise ye shal blesse the children of Israel, and say vnto them,

24 The Lorde blesse thee, and keepe thee:

25 The Lorde make his face to shyne vpon thee, and be mercyfull vnto thee:

26 The Lorde lift vp his countenaunce vpon thee, and giue thee peace.

27 And they shall put my name vpon the children of Israel, and I will blesse them.

The.vij. Chapter.

2. The offeryng of the lordes and heades of Israell. 89. God speaketh from the mercy seate to Moses.

1 AND when Moses had ful set vp the tabernacle, and annoynted and sanctified it, and all the instrumentes thereof, the aulter also, and all the vessels thereof, and had annoynted them, and sanctified them: Exod.40.b.

2 Then the princes of Israel, heades ouer the houses of theyr fathers (whiche were the lordes of the tribes, and ouer them that were numbred) offered,

3 And brought their sacrifices before the Lorde, sire couered charettes, and twelue oxen: one charet for two lordes, and for one an ox, and they brought them before the tabernacle.

4 And the Lorde spake vnto Moses, saying,

5 Take it of thē, that they may serue to do the seruice of the tabernacle of the congregatiō, & thou shalt giue them vnto the Lewtes, to euery mā accordyng vnto his office.

6 And Moſes toke the charettes and the
oxen, and gaue them vnto the Leuites.
B 7 Two charettes and foure oxen he gaue
vnto the ſonnes of Gerſon, accordyng vnto
theyr office:
8 And foure charettes and eyght oxen he
gaue vnto the ſonnes of Merari, accordyng
vnto theyr offices, vnder the hande of Ithamar the ſonne of Aaron the Prieſt.
Num.4.b. 9 But vnto the ſonnes of Caath he gaue
none: becauſe the charge of the ſanctuary
belonged vnto them, whiche they did beare
vpon ſhoulders.
10 And the princes offered for the dedicating
of the aulter in the day, that it was anoynted, and brought theyr ſacrifices before the
aulter.
11 And the Lorde ſpake vnto Moſes, The
princes ſhal bring theyr offerings, euery day
one prince, for the dedicating of the aulter.
12 And ſo on the firſt day, did Nahaſſon the
ſonne of Aminadab, of the tribe of Juda,
offer his ſacrifice.
13 And his offering was a ſiluer charger of
an hundred & thyrtie ſicles, a ſiluer bolle of
ſeuentie ſicles, after the weyght of the ſanctuarie, & they were both full of fine floure,
mingled with oyle, for a meate offeryng:
C 14 An (incenſe) cup of ten ſicles of gold, full
of incenſe:
15 A young bullocke, a ramme, a lambe of a
yeare olde, for a burnt offeryng:
16 An hee goate for a ſinne offeryng:
17 And for a peace offeryng, two oxen, fyue
rammes, fyue hee goates, and fyue lambes
of a yeare olde. This was the gifte of Nahaſſon the ſonne of Aminadab.
18 The ſeconde day, Nathanael the ſonne of
Zuar, captayne ouer Iſſachar, did offer:
19 And he offered for his gift, a ſiluer charget of an hundred and thirtie ſicles, a ſyluer bolle of ſeuentie ſicles, after the ſicle of
the ſanctuarie, both full of fyne floure mingled with oyle, for a meate offeryng:
20 An (incenſe) cup of golde of ten ſicles, ful
of incenſe:
D 21 One young bullocke, a ramme, a lambe
of a yeare olde, for a burnt offeryng:
22 And an hee goate for a ſinne offeryng:
23 And for a peace offeryng, two oxen, fyue
rammes, fyue hee goates, fyue lambes of
one yeare olde. This was the offeryng of
Nathanael the ſonne of Zuar.
24 The thyrde day, Eliab the ſonne of Helon, captayne of the chyldren of Zabulon,
dyd offer:
25 And his gift was, a ſyluer charger of an
hundred and thyrtie ſicles, a ſyluer bolle of
ſeuentie ſicles, after the ſicle of the ſanctua-
rie, and bothe were full of fine floure myngled with oyle, for a meate offeryng:
26 A golden (incenſe) cup of ten ſicles, ful of
incenſe:
27 A young bullocke, a ramme, a lambe of
a yeare olde, for a burnt offeryng:
28 An hee goate for a ſinne offeryng:
29 And for a peace offeryng, two oxen, fiue
rammes, fyue hee goates, fyue lambes of
one yeare olde. This was the offeryng of
Eliab the ſonne of Helon.
30 The fourth day, Elizur the ſonne of Sedeur, captayne of the chyldren of Ruben,
dyd offer:
31 And his gifte was, a ſyluer charger of an
hundred and thirtie ſicles, a ſyluer bolle of
ſeuentie ſicles, after the ſicle of the ſanctuarie, and they were bothe full of fyne floure
mingled with oyle, for a meate offeryng:
32 A golden (incenſe) cup of ten ſicles, full of
incenſe:
33 A young bullocke, a ramme, a lambe of a
yeare olde, for a burnt offeryng:
34 An hee goate for a ſinne offeryng:
35 And for a peace offeryng, two oxen, fyue
rammes, fyue hee goates, and fyue lambes
of one yeare old. This was the offeryng of
Elizur the ſonne of Sedeur.
36 The fifth daye, Selumiel the ſonne of
Zuri Saddai, captayne of the chyldren of
Simeon offered:
37 His gyft was, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie,
and they were both full of fine floure mingled with oyle, for a meate offeryng:
38 A golden (incenſe) cup of ten ſicles, ful of
incenſe:
39 A young bullocke, a ramme, a lambe of
a yeare olde, for a burnt offeryng:
40 An hee goate for a ſinne offeryng:
41 And for a peace offeryng, two oxen, fyue
rammes, fyue hee goates, fiue lambes of a
yeare olde. This was the offeryng of Selumiel the ſonne of Zuri Saddai.
42 The ſixth day, Eliaſaph ỹ ſonne of Duel, captayne of the children of Gad, offered:
43 His gift was, a ſiluer charger, of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie,
both full of fyne floure mingled with oyle,
for a meate offeryng:
44 A golden (incenſe) cup of ten ſicles, full
of incenſe:
45 A young bullocke, a ramme, a lambe of
a yeare olde, for a burnt offeryng:
46 An hee goate for a ſinne offeryng:
47 And for a peace offeryng, two oxen, fiue
rammes, fiue hee goates, fyue lambes of
one

one yeare olde. This was the offeryng of Eliasaph, the sonne of Duel.
48 The seuenth day, Elisama the sonne of Amiud, captayne of the childzen of Ephzaim, offered:
49 And his sacrifice was, a siluer charger of an hundzed and thirtie sicles, a siluer boll of seuentie sicles, after the sicle of the sanctuarie, bothe full of fine floure myngled with oyle, foz a meate offeryng:
50 A golden (incense) cup of ten sicles, ful of incense:
51 A young bullocke, a ramme, a lambe of a yeare olde, foz a burnt offeryng:
52 An hee goate foz a sinne offeryng:
53 And foz a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of a yeare olde. This was the offeryng of Elisama, the sonne of Amiud.
54 The eight day, offered Gamaliel the son of Pedazur, the captayne of the chyldzen of Manasses:
55 And his offeryng was, a siluer charger of an hundzed and thyztie sicles, a siluer boll of seuentie sicles, after the sicle of the sanctuarie, bothe full of fine floure mingled with oyle, foz a meate offeryng:
56 A golden (incense) cup of ten sicles, ful of incense:
57 A young bullocke, a ramme, a lambe of a yeare olde, foz a burnt offeryng:
58 An hee goate foz a sinne offeryng:
59 And foz a peace offeryng, two oxen, fiue rammes: fiue hee goates, fiue lambes of a yeare olde. This was the offeryng of Gamaliel the sonne of Pedazur.
60 The ninth day, Abidan ỹ sonne of Gedeon, captayne of the chyldzen of Beniamin, offered:
61 And his gifte was, a siluer charger of an hundzed and thirtie sicles, a siluer boll of seuentie sicles, after the sicle of the sanctuarie, bothe full of fine floure mingled with oyle, foz a meate offeryng:
62 A golden (incense) cup of ten sicles, ful of incense:
63 A young bullocke, a ramme, a lambe of one yeare olde foz a burnt offeryng:
64 An hee goate foz a sinne offeryng:
65 And foz a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yeare olde. This was the offeryng of Abidan, the sonne of Gedeon.
66 The tenth day, Ahiezer the sonne of Ammi Saddai, captayne of the chyldzen of Dan, offered.
67 And his offeryng was, a siluer charger of an hundzed and thyztie sicles, a siluer bolle of seuentie sicles, after the sicle of the sanctuarie, both full of fine floure myngled with oyle, foz a meate offeryng:
68 A golden (incense) cup of ten sicles, ful of incense:
69 A yong bullocke, a ramme, a lambe of a yeare olde, foz a burnt offeryng:
70 An hee goate foz a sinne offeryng:
71 And foz a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of a yeare olde. This was the offeryng of Ahiezer, the sonne of Ammi Saddai.
72 The eleuenth day, Pagiel, the sonne of Ocran, captayne of the chyldzen of Aser, offered,
73 And his offeryng was a siluer charger of an hundzed and thirtie sicles, a siluer boll of seuentie sicles, after the sicle of the sanctuary both ful of fine floure mingled with oyle, foz a meate offeryng:
74 A golden (incense) cup of ten sicles, ful of incense:
75 A yong bullocke, a ramme, a lambe of a yeare olde, foz a burnt offeryng:
76 An hee goate foz a sinne offeryng:
77 And foz a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yeare olde. This was the offeryng of Pagiel, the sonne of Ocran.
78 The twelfth day, Ahira, the sonne of Enan, captayne of the chyldzen of Nephthali offered:
79 And his offeryng was, a siluer charger of an hundzed and thirtie sicles, a siluer boll of seuentie sicles, after the sicle of the sanctuarie, bothe full of fyne floure myngled with oyle, foz a meate offeryng:
80 A golden (incense) cup of ten sicles, ful of incense:
81 A young bullocke, a ramme, a lambe of one yeare olde, foz a burnt offeryng:
82 An he goate foz a sinne offeryng:
83 And foz a peace offeryng, two oxen, fyue rammes, fyue hee goates, fyue lambes of one yeare olde. This was the offeryng of Ahira, the sonne of Enan.
84 This was the dedication of the aulter in the day, when it was annoynted by the princes of Israell: twelue chargers of siluer, twelue siluer bolles, twelue (incense) cuppes of golde.
85 Euery charger conteynyng an hundzed and thirtie sicles of siluer, euery boll seuentie: and all the siluer vessels conteyned two thousande and foure hundzed sicles, after the sicle of the sanctuarie.
86 And the golden (incense) cuppes were twelue, full of incense, conteynyng ten sicles a peece, after the sicle of the sanctuarie: so that all the golde of the (incense) cuppes

was an hundred and twentie ſicles.
87 All the bullockes for the burnt offeryng were twelue, the rammes twelue, the labes of a yeare old twelue, with theyr meate offeryngs: and the hee goates for ſinne offeryng, twelue.
88 And all the oxen for the peace offerynges were twentie and foure, the rammes ſixtie, the hee goates ſixtie, the lambes of a yeare olde ſixtie. This was the dedication of the aulter, after that it was annoynted.
89 And when Moſes was gone into the tabernacle of the cõgregation to ſpeake with him, he heard the voyce of one ſpeaking vnto him from of the mercie ſeate, that was vpõ the arke of witneſſe, betweene the two Cherubims, and he talked with him.

The.viij. Chapter.

2. The order of the lampes. 4. The fourme of the candelſticke. 6. The cleanſing and offeryng of the Leuites. 24. The age of the Leuites when they be receiued into ſeruice, or dimiſſed.

1 AND the Lorde ſpake vnto Moſes, ſaying,
2 Speake vnto Aaron, and ſay vnto hym, When thou ſtteſt vp the lampes, the ſeuen lamps ſhal giue light toward the forefront of the candelſticke. Exod.25. d.
3 And Aaron did euen ſo, and lighted the lãpes therof toward the forefront of the cãdelſticke, as the Lorde cõmaunded Moſes.
4 And this was the worke of the candelſticke, euen of gold beaten out with the hãmer, both the ſhafte and the floures therof were beaten out with the hãmer: according vnto the paterne which the Lord had ſhewed Moſes, euen ſo he made the candelſticke.
5 And the Lord ſpake vnto Moſes, ſaying,
6 Take the Leuites from among the children of Iſrael, and cleanſe them.
7 And thus ſhalt thou do vnto them, when thou cleanſeſt them: Sprinckle water of purifying vpon them, and let them ſhaue al theyr fleſhe, and let them waſhe theyr clothes, and ſo make themſelues cleane.
8 Then lette them take a young bullocke with his meate offeryng (euen) fine floure mingled with oyle, and another yong bullocke ſhalt thou take for a ſinne offeryng.
9 And thou ſhalt bryng the Leuites before the tabernacle of the congregation, thou ſhalt gather the whole multitude of the children of Iſrael together,
10 And bryng the Leuites before the Lord, and the children of Iſraell ſhall put theyr handes vpon the Leuites.
11 And Aaron ſhal waue the Leuites before the Lorde for a waue offeryng of the chyldre of Iſrael, that they may execute the miniſtration of the ſeruice of the Lord.
12 And the Leuites ſhall put theyr handes vpon the heades of the bullockes: and thou ſhalt offer the one for a ſinne offeryng, and the other for a burnt offeryng vnto the Lorde, that thou mayeſt make an attonement for the Leuites:
13 And thou ſhalt ſet the Leuites before Aaron and his ſonnes, and waue them for a waue offeryng vnto the Lorde.
14 And thus thou ſhalt ſeparate the Leuites from among the chyldren of Iſrael, and the Leuites ſhalbe mine.
15 After that, ſhall the Leuites goe in, to do the ſeruice of the tabernacle of the congregation: And thou ſhalt cleanſe them, and waue them for a waue offeryng: Exod.12.a. Leuit.23.a. Num.28 c. Deut.6.a.
16 For they are gyuen and deliuered vnto me from among the chyldren of Iſrael, for ſuch as open euery wombe, euen for the firſt borne of al the children of Iſrael haue I taken them vnto me.
17 For all the firſte borne of the chyldren of Iſrael are mine, both man & beaſt: ſince the day that I ſmote euery firſte borne in the lãd of Egipt, I ſanctified them for my ſelf. Exod. Leuit.
18 And I haue taken the Leuites for all the firſt borne of the chyldren of Iſrael.
19 And haue giuen the Leuites as a gifte to Aaron and his ſonnes from amõg the children of Iſraell, to do the ſeruice of the children of Iſraell in the tabernacle of the congregation, & to make an attonement for the children of Iſrael: that there be no plague among the children of Iſrael, if the children of Iſrael come nigh vnto the ſanctuarie.
20 And Moſes, and Aaron, and all the congregation of the chyldre of Iſrael, did with the Leuites, according vnto all that the Lord commaunded Moſes concernyng the Leuites: euen ſo did the children of Iſraell vnto them.
21 And the Leuites were purified, & waſhed their clothes: And Aaron waued them as a waue offeryng before the Lorde, and made an attonement for them, to cleanſe them.
22 After that, wẽt the Leuites in, to do their ſeruice in the tabernacle of the congregation before Aaron, and his ſonnes: as the Lord had cõmaunded Moſes, concernyng the Leuites, euen ſo they dyd vnto them.
23 And the Lord ſpake vnto Moſes, ſaying, Exod.12.g. Num.19.k.
24 This is it, ỹ belongeth vnto the Leuites: From twentie & fiue yeares old, & vpward, they ſhall goe in to wayte vpon the ſeruice of the tabernacle of the congregation.

25 And

25 And from the age of fiftie yeares, they shal ceasse wayting vpon the seruice thereof, and shall serue no more:
26 But shall minister with their brethren in the tabernacle of the congregation, to keepe things committed to their charge: but shall doe no more seruice. Thus therefore shalt thou doe vnto the Leuites, touching their charge.

The. ix. Chapter.

2. The Passeouer. 13. Punishment for such as keepe it not. 15. Of the cloude.

1 AND the Lorde spake vnto Moses in the wildernesse of Sinai, in the firste moneth of the seconde yeare, after they were come out of the lande of Egypt, saying.
Exod.12.a. Leuit.23.a. Num.28 c. Deut.6.a.
2 Let the children of Israell celebrate the Passeouer at the time appoynted therevnto:
3 Euen the fourteenth day of this moneth at euen: ye shall keepe it in his season according to all the ceremonies of it, & according to all the manners thereof, shall ye keepe it.
4 And Moses spake vnto the children of Israell, that they shoulde celebrate the Passeouer.
5 And they kept the Passeouer the fourteenth day of the first moneth at euen in the wildernesse of Sinai: according to all that the Lorde commaunded Moses, euen so did the children of Israell.
6 And certaine men were defiled by a dead man, that they might not keepe the Passeouer the same day, and they came before Moses and Aaron the same day.
B 7 And they sayde vnto him, We are defiled by a dead man: wherfore are we kept backe, that we may not offer an offering vnto the Lorde in due season, among the children of Israel?
8 And Moses sayde vnto them, Stand still, and I will heare, what the Lord will commaunde, concerning you.
9 And the Lorde spake vnto Moses, saying,
10 Speake vnto the children of Israell, and say, If any man be vncleane by the reason of a corse, or bee in a way farre distant from you, and from your generations, he shall keepe the Passeouer vnto the Lorde.
11 The fourteenth day of the seconde moneth at euen let them keepe it: and eate it with vnleauened bread, and sowre herbes.
Exod.12.g. Num.19.f.
12 Let them leaue none of it vntil the morning, nor breake any bone of it: but according to all the ordinances of the Passeouer, let them keepe it.
13 But the man that is cleane, and is not in a iourney, and yet was negligent to keepe the Passeouer, the same soule shall be cut off from his people, because he brought not the offering of the Lorde in his due season: that man shall beare his sinne.
14 And if a straunger dwel among you, and C will keepe the Passeouer vnto the Lord: according to the ordinaunce of the Passeouer and maner thereof, so shall he doe. Ye shall haue one law, both for the straunger, and for him, that was borne in the same lande.
15 And the same day that the tabernacle was reared vp, a cloude couered the tabernacle, (namely) the tabernacle of the testimonie: & at euen, there was vpon the tabernacle as it were the appearance of fire, vntill the morning.
Exod.40.c. 3.Reg.8.b.
16 So it was alway: the cloud couered it by day, and the appearance of fire by night.
17 And when the cloude was taken vp from the tabernacle, then the children of Israell iourneyed: and in the place where the cloud abode, there the children of Israell pitched their tents.
18 At the mouth of the Lorde the children of Israell iourneyed, and at the mouth of the Lord they pitched: and as long as the cloud abode vpon the tabernacle, they lay still:
19 And when the cloude taryed still vpon the tabernacle long time, the children of Israell kept the watch of the Lord, & iourneyed not.
20 And when the cloude abode a few dayes vpon the tabernacle, they abode in their tentes, according to the commaundement of the Lorde: and they iourneyed also at the commaundement of the Lorde.
21 And when the cloude abode vpon the ta- D bernacle from euen vnto the morning, and was taken vp in the morning, then they iourneyed: Whether it were by day, or by night, that the cloude was taken vp, they iourneyed.
22 Or if the cloude taryed two dayes, or a moneth, or a yeare vpon the tabernacle, and remayned thereon, the children of Israell remayned still, and iourneyed not: and as soone as the cloude was taken vp, they iourneyed.
23 At the mouth of the Lorde they rested in the tentes, and at the commaundement of the Lord they iourneyed, keeping the watch of the Lorde, at the commaundement of the Lorde, by the hande of Moses.

The. x. Chapter.

2. The trumpets of siluer and their vse. 11. The Israelites depart from Sinai. 14. The captaynes of the hoste are numbered. 30. Obab refuseth to go with Moses.

1 And the lord ſpake vnto Moſes, ſaying,
2 Make thee two trumpets of ſyluer: of an whole peece ſhalt thou make them, that thou mayeſt vſe them to call the congregation togither, and when the campe ſhall iourney.
3 And when they ſhall blowe wyth them, all the multitude ſhall reſort to thee before the doore of the tabernacle of the congregation.
4 And if they blowe but one trumpet, then the Princes, whiche are heades ouer the thouſands of Iſrael, ſhal come vnto thee.
5 But if ye blow an alarme, the hoſtes, that lye on the eaſt partes, ſhal go forward.
6 And if ye blowe the alarme the ſeconde time, the hoſt that lieth on the ſouth ſide, ſhal take their iourney: for they ſhal blow an alarme when they take their iourneyes.
7 But when the congregation is to be gathered togither, they ſhall blow without an alarme.
8 And the Prieſtes that are Aarons ſonnes, ſhall blowe with their trumpettes, and yee ſhall haue them as a lawe for euer in your generations.
9 And if ye goe to warre in your lande agaynſt your enimies, that vexe you, ye ſhall blowe an alarme with the trumpets, and ye ſhall be remembred before the Lord your God, to be ſaued from your enimies.
10 Alſo in the day of your gladneſſe, and in your feaſt dayes, and in the beginning of your monethes, ye ſhal blow the trumpets ouer your burnt ſacrifices, and peace offerings, that they may bee a remembraunce for you before your God: I am the Lorde your God.
11 And it came to paſſe the twentieth day of the ſeconde moneth, in the ſeconde yeare that the cloude was taken vp from of the tabernacle of the teſtimonie.
12 And the children of Iſraell toke their iourney out of the deſart of Sinai, and the cloud reſted in the wilderneſſe of Pharan.
13 And they firſt toke theyr iourney at the mouth of the Lorde, by the hande of Moſes.
14 In the firſt place went the ſtanderd of the hoſt of the children of Iuda, according to their armyes: whoſe captaine was Nahaſſon, the ſonne of Aminadab.
15 And ouer the hoſt of the tribe of the children of Iſachar, was Nathanael the ſonne of Zuar.
16 And ouer the hoſt of the tribe of the children of Zabulon, was Eliab, the ſonne of Helon.
17 And the tabernacle was taken downe, and the ſonnes of Gerſon and Merari went forth, bearing the tabernacle.
18 And the hoſt of Ruben went forth wyth theyr ſtandarde and armyes, whoſe captaine was Elizur the ſonne of Sedeur.
19 And ouer the hoſt of the tribe of the children of Simeon, was Salamiel, the ſonne of Suri Saddai.
20 And ouer the hoſt of the tribe of the children of Gad, was Eliaſaph, the ſonne of Duel.
21 The Caathites alſo went forwarde, and bare the ſanctuarie, and the other did ſet vp the tabernacle agaynſt they came.
22 And the ſtanderde of the hoſt of the children of Ephraim, went forth according to their armies, whoſe captaine was Eliſama, the ſonne of Ammiud.
23 And ouer the hoſte of the trybe of the ſonnes of Manaſſe, was Gamaliel, the ſonne of Pedazur.
24 And ouer the hoſte of the trybe of the ſonnes of Beniamin, was Abidan, the ſonne of Gedeon.
25 And the ſtanderde of the hoſt of the children of Dan came forth (gathering all the hoſtes togyther) throughout theyr armyes, whoſe captayne was Ahiezer, the ſonne of Ammi Saddai.
26 And ouer the hoſt of the tribe of the children of Aſer, was Pagiel, the ſonne of Ochran.
27 And ouer the hoſt of the tribe of the children of Nephthali, was Ahira, the ſonne of Enan.
28 Theſe are the iourneyes of the children of Iſraell throughout theyr armies, and thus the hoſtes remoued.
29 And Moſes ſayde vnto Hobab the ſonne of Raguel the Madianite, which was Moſes father in lawe, We go vnto the place, of which the Lorde ſayde, I will giue it you. Come thou therefore with vs, and we will doe the good: for the Lorde hath promiſed good vnto Iſraell.
30 And he anſwered him, I will not go, but will depart to mine owne lande, and to my kynred.
31 He ſayde, Oh nay, leaue vs not, for thou knoweſt our manſions in the wilderneſſe, and thou mayeſt be to vs in ſtede of eyes.
32 And if thou go with vs, loke what goodneſſe the Lorde ſheweth vnto vs, the ſame will we ſhewe vnto thee.
33 And they departed from the mount of the Lorde three dayes iourney, and the arke of the couenant of the Lord went before them in the three dayes iourney, to ſearche out a reſting place for them.
34 And the cloude of the Lorde was vppon them

'them by day, when they went out of the
'campe.
'35 And when the arke went forth, Moses
'sayde, Ryse vp Lorde, and let thine ene-
Pſal.68.a. 'mies be scattered, and let them that hate
'thee flee before thee.
'36 And when the arke rested, he sayde, Re-
'turne, O Lord, vnto the many thousands
a. 'of Israell.

The.xi. Chapter.

1. The people murmureth. 4. They desire fleshe. 6. They loth Manna. 11. The wauering fayth of Moses. 16. The Lorde diuideth the burden of Moses to seuentie of the auncientes, and they prophecie. 31. It rayneth Quayles. 33. The fleshe raueners are punished.

A 1 AND when the people did wickedly, it
Exod.16.a. was a displeasure in the eares of the Lorde: And when the Lorde heard it, his countenaunce was prouoked to wrath, and the fire of the Lorde burnte among them, and consumed them, that were the vttermost of the host.

2 And the people cryed vnto Moses: And when Moses made intercession vnto the Lorde, the fyre quenched.

3 And he called the name of the place Taberah, bycause the fyre of the Lorde burnt among them.

4 And a number of people, that was among them, fell a lusting, and turned themselues, and wept (euen as did also the children of Israell) and sayde, Who shall giue vs flesh to eate?

5 We remember the fishe, whiche we did eate in Egypt for naught, and the Cucumbers, Melons, Leekes, Onyons, and Garleeke.

6 But nowe our soule is dryed away: for we can see nothing else, saue Manna.

B 7 The Manna was as Coriander seede,
Exod.16.g. and to see to, like (a) Bedellion.

Some call it white precious stone, and some a white pearle.

8 And the people went about, and gathered it, and ground it in mylles, or beate it in morters, and baked it in pannes, and made cakes of it: And the taste of it, was like vnto the taste of fresh oyle.

9 And when the deawe fell downe vpon the host in the night, the Manna fell vpon it.

10 And when Moses heard the people weepe throughout theyr householdes, euerie man in the dore of his tent, the wrath of the Lorde was kindled exceedingly, and it grieued Moses also.

11 And Moses sayd vnto the Lorde, Wherefore hast thou delt cruelly with thy seruant? And wherefore haue I not found fauour in thy sight, seeing that thou puttest the weight of all this people vpon me?

12 Haue I conceyued all this people? Or haue I begotten them? that thou shouldest say vnto me, Carie them in thy bosome, as a Nurse beareth a sucking childe, vnto the lande whiche thou swarest vnto theyr fathers?

13 Where should I haue fleshe to giue vnto al this people which weepe before mee, saying, Giue vs flesh, that we may eate.

14 I am not able to beare all this people a- C
lone, seeing it is to heauie for me.

15 If thou deale thus with mee, kyll me, I pray thee, if I haue founde fauour in thy sight, that I see not my wretchednesse.

16 And the Lorde sayde vnto Moses, Gather Exec.8.d.
vnto me three score and ten men, of the elders of Israel, which thou knowest, that they are the elders of the people, and officers ouer them: and thou shalt bring them vnto the tabernacle of the congregation, that they may stande there with thee:

17 And I will come downe, and talke with thee there, and take of the spirite whiche is vpon thee, and put it vppon them, and they shall beare the burthen of the people wyth thee, least thou bee constreyned to beare it alone.

18 And say thou vnto the people, Be halowed against to morow, and ye shal eate flesh: Exod.16.c.
for your whining is in the eares of the lord, seeing ye sayde, Who shall giue vs flesh to eate? wee were happie in Egypt. Therefore the Lorde will giue you fleshe, and ye shall eate.

19 Yee shall not eate one day, nor two, nor fiue dayes, nor ten, nor twentie dayes:

20 But euen a moneth long, vntill it come out at the nostrelles of you, and it shall be lothesome vnto you, bycause that yee haue cast the Lorde aside, which is among you, and haue wept before him, saying, Why came we thus out of Egypt?

21 And Moses sayde, Sire hundred thou- D
sand footemen are there of the people among Exod.12.k.
which I am: and thou hast sayde, I wyll giue them fleshe, that they may eate a moneth long.

22 Shall the sheepe and the oxen bee slayne for them, to finde them? or shall all the fish of the sea be gathered togither for them, to suffice them.

23 And the Lorde sayde vnto Moses, Shall Esai.50.a.
the Lordes hande ware short? Thou shalt and.59.a.
see nowe, whether my worde shall come to passe vnto thee, or not.

24 And Moses went out, and told the people the

the saying of the Lorde: and gathered the threescore and ten elders of the people, and set them round about the tabernacle.

25 And the Lorde came downe in a cloude, and spake vnto him, and toke of the spirite that was vpon him, and gaue it vnto the threescore and ten elders: And when the spirite rested vpon them, they prophecied, and did not ceasse.

26 But there remayned two of the men in the host, the name of the one was Eldad, and the name of the other Medad: And the spirite rested vpon them, (and they were of them that were written, and went not out vnto the tabernacle) and they prophecied in the host.

27 And there ranne a young man, and tolde Moses, and sayde, Eldad and Medad doe prophecie in the host.

28 And Iosuah the sonne of Nun, the seruaunt of Moses, one of his yong men answered, and sayde, My Lorde Moses, forbyd them.

Luke.9.g.

29 And Moses sayde vnto him, Enuiest thou for my sake? woulde God that all the Lordes people coulde prophecie, and that the Lorde woulde put hys spirite vppon them.

Ioel.2.g. 1.Cor.14.a.

30 And Moses gate him into the host, he, and the elders of Israell.

31 And there went forth a wynde from the Lorde, and brought Quayles from the sea, and let them fall aboute the host, euen a dayes iourney rounde aboute on euery syde of the host, and (they did flie in the ayre) as it were two cubites high ouer the earth.

Exod.16.a.

32 And the people stode vp all that day, and all that night, and all the next day, and they gathered Quayles: and hee that gathered little gathered ten Gomers full: And they spread them abroade for their vse, rounde about the host.

33 And while the flesche was yet betweene theyr teeth, and yer it was chewed vp, the wrath of the Lorde was kyndled agaynst the people, and the Lorde smote the people with an exceeding great plague.

Psal.78.d.

Psal.78.d.

34 And he called the name of the place, The graues of lust: bycause they buried the people that lusted there.

35 And the people toke their iourney from the graues of lust vnto Hazeroth, and abode at Hazeroth.

Num.33.c.

The.xij.Chapter.

1. Aaron and Miriam grudge agaynst Moses. 10. Miriam is striken with leprosie, and is healed at the prayer of Moses.

1 AND Miriam and Aaron spake against Moses, bycause of the woman of Ethiopia, which he had taken: for he had taken to wife one of Ethiopia.

2 And they sayde, Hath the Lorde in deede spoken onely through Moses? Hath hee not spoken also by vs? And the Lorde heard it.

3 (But Moses was a very meeke man, aboue all the men of the earth.)

4 And the Lord spake at once vnto Moses, vnto Aaron, and to Miriam, Come out ye three vnto the tabernacle of the congregation. And they came out all three.

5 And the Lorde came downe in the pyller of the cloude, and stode in the dore of the tabernacle, and called Aaron and Miriam. And they went out both of them.

6 And he sayde heare my wordes: If there be a Prophete of the Lordes among you, I will be knowne of him in a vision, and will speake vnto him in a dreame.

7 My seruaunt Moses is not so, which is faythfull in all mine house.

8 Vnto him wil I speake mouth to mouth in a vision, not in darke speaches and similitudes of the Lorde shall he see: Wherefore then were ye not afrayde to speake agaynst my seruant Moses?

9 And the Lorde was moued vnto wrath agaynst them, and he went his way.

10 And the cloude departed from the tabernacle: and beholde, Miriam was become leprous, as it were snowe: And Aaron loked vpon Miriam, and beholde, she was leprous.

11 And Aaron sayde vnto Moses, Alas my Lorde, I beseech thee, put not the sinne vpon vs, which we haue folishly committed, and sinned.

12 Oh, let hir not be as one dead, of whome the flesche is halfe consumed, when he commeth out of his mothers wombe.

13 And Moses cryed vnto the Lorde, saying, Heale hir nowe, O God, I beseeche thee.

14 And the Lorde sayde vnto Moses, If hir father had (a) spitte in hir face, shoulde shee not be ashamed seuen dayes? Let hir bee shut out of the host seuen dayes, and after that, let hir be receyued in againe.

15 And Miriam was shut out of the host seuen dayes: and the people remoued not, till she was brought in againe.

16 And afterwarde the people remoued from Hazeroth, and pitched in the wildernesse of Pharan.

The

The.xiij. Chapter.

2. Certaine men are sent to search the lande of Chanaan. 24. They bring of the fruite of the lande. 31. Caleb comforteth the people agaynst the discouraging of the other spyes.

A 1 AND the lord spake vnto Moses, saying,
2 Sende men out to search the lande of Chanaan, whiche I giue vnto the children of Israell: of euery tribe of theyr fathers shall ye sende a man, and let them all be such as are rulers among them.
3 And Moses at the commaundement of the Lord, sent forth out of the wildernesse of Pharan, such men as were all heades of the children of Israel.
☞ ‘4 Their names are these. Of the tribe of
‘ Ruben, Sammua the sonne of Zacur.
‘5 Of the tribe of Simeon, Saphat the
‘ sonne of Hori.
‘6 Of the tribe of Juda, Caleb the sonne of
‘ Jephune.
B ‘7 Of the tribe of Issachar, Igal the sonne of
‘ Joseph.
‘8 Of the tribe of Ephraim, Osea the sonne
‘ of Nun.
‘9 Of the tribe of Beniamin, Palti the sonne
‘ of Raphu.
‘10 Of the tribe of Zabulon, Gaddiell the
‘ sonne of Sodi.
‘11 Of the tribe of Joseph, namely of the tribe
‘ of Manasse, Gaddi the sonne of Susi.
‘12 Of the tribe of Dan, Amiel the sonne of
‘ Gemalli.
‘13 Of the tribe of Aser, Sethur the sonne of
‘ Michael.
‘14 Of the tribe of Nephthali, Nahabi the
‘ sonne of Vaphsi.
‘15 Of the tribe of Gad, Guell the sonne of
☞ ‘ Machi.
C 16 These are the names of the men whiche Moses sent to spie out the land: And Moses called the name of Osea, the sonne of Nun, Josuah.
17 And Moses sent them forth to spie out the lande of Chanaan, and sayd vnto them, Get you vp this way southward, that ye may go vp into the hie countrie,
18 And see the land, what maner thing it is, and the people that dwelleth therein, whether they be strong, or weake, eyther few, or many:
19 And what the lande is, that they dwell in, whether it be good, or badde, and what manner of Cities they bee that they dwell in, whether they dwell in tentes, or walled townes:
20 And what maner of lande that is, whether it be fat, or leane, or whether there be trees therein, or not. Be of good courage, and bring of the fruite of the lande: And it was about the tyme that Grapes are first ripe.
21 And so they went vp, and searched out the D
lande, from the wildernesse of Zin, vnto Rehob, as men come to Hemath.
22 And they ascended vnto the South, and came vnto Hebron, where Ahiman was, and Sesai, and Thalmai, the sonnes of Anac, Hebron was built seuen yeares before Zoan in Egypt.
23 And they came vnto the ryuer of Escoll, and cut downe there a braunche with one cluster of Grapes, and two men bare it vpon a staffe: and (they brought) also of the Pomegranates, and of the Figges.
24 And the place was called the ryuer of Escol, bycause of the cluster of Grapes, whiche the children of Israell cut downe thence.
25 And they turned backe againe from searching of the lande, after fortie dayes.
26 And they went, and came to Moses and Aaron, and vnto all the multitude of the children of Israell in the wildernesse of Pharan, to Cades, and brought them word, and also vnto all the Congregation, and shewed them the fruite of the lande.
27 And they tolde him, and sayde, We came vnto the lande whither thou sentest vs, and surely it floweth with milke and honie, and here is of the fruite of it.
28 Neuertheless, the people be strong, that E
dwell in the lande, and the cities are walled and exceeding great: and moreouer wee saw the children of Anac there.
29 The Amalechites dwel in the south countrey: and the Hethites, and the Jebusites, and the Amorites, dwel in the mountaynes: and the Chanaanites dwell by the sea, and by the coast of Jordane.
30 And Caleb stilled the people before Moses, saying, Let vs go vp at once, and possesse it, for we be able to ouercome it.
31 But the men that went vp with him sayd, We be not able to go vp against the people, for they are stronger than we.
32 And they brought vp an euil report of the lande, which they had searched, saying vnto the children of Israell, The lande, whiche we haue gone through to searche it out, is a lande that eateth vp the inhabitours thereof, and the people that we saw in it, are men of a great stature.
33 And there wee sawe also Gyauntes, the children of Anac, (which come) of the Gyauntes: And wee seemed in our sight, as

it

it were Grashoppers, and so we did in their sight.

The.xiiij. Chapter.

2. The people murmure agaynst God. 10. And would haue stoned Caleb & Iosuah. 37. The searchers of the lande die. 45. Amalech killeth the Israelites.

1 AND all the multitude of the people cryed oute, and wept throughout that night.

2 And all the children of Israell murmured agaynst Moses and Aaron, and the whole Congregation sayde vnto them, Would God that we had dyed in the lande of Egypt, or elles that we had dyed in thys wildernesse,

3 Wherefore hath the Lord brought vs vnto this lande, to fall vpon the sworde, and that our wyues, and our children should be a pray? Were it not better that we returne vnto Egypt againe?

4 And they sayde one to another, Let vs make a captayne, and returne vnto Egypt againe.

a. Lamenting the people, and praying for them.

5 Then Moses and Aaron fell (a) on theyr faces before all the assemblie of the congregation of the children of Israel.

6 And Iosuah the sonne of Nun, and Caleb the sonne of Iephune (which were) of them that searched the lande, rent theyr clothes:

B 7 And spake vnto all the companie of the children of Israell, saying, The land which we walked through to searche it, is a verie good lande.

8 If the Lorde haue a loue to vs, he will bring vs into this land, and giue it vs, which is suche a lande, as floweth wyth mylke and honie.

Deut.20.a. 9 But in any wise rebell not ye agaynst the Lorde, neither feare the people of the lande, for they are but (b) bread for vs: Their shield is departed from them, and the Lord is with vs, feare them not therefore.

b. We shall easily ouercome them.

10 But al the congregation bade stone them with stones: And the glory of the Lorde appeared in the tabernacle of the congregation, before all the children of Israell.

11 And the Lorde sayde vnto Moses, Howe long doeth this people prouoke mee, and howe long will it be yer they beleue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence, and destroy them, and will make of thee a greater nation, and mightier than they.

13 And Moses sayde vnto the Lorde, Then the Egyptians shall heare it, (for thou broughtest this people in thy might from among them.)

14 And it will bee tolde to the inhabiters of C this lande also: for they haue hearde lykewise that thou Lorde art among this people, and that thou Lorde art seene face to face, and that thy cloude standeth ouer them, and that thou goest before them by daye time, in a pyller of a cloude, and in a pyller Exo. of fyre, by night.

15 If thou shalt kill all this people, as they were but one man, then the nations, whiche haue hearde the fame of thee, will say,

16 Bycause the Lorde is not able to bring in this people into the lande, whiche he sware vnto them, therefore he hath slaine them in the wildernesse.

17 And now I beseech thee, let the power of my Lorde be great, according as thou hast spoken, saying,

18 It is long yer the Lorde be angrie: he is of great mercie, and suffereth iniquitie, and sinne, and leaueth no man innocent, and visiteth the vnrighteousnesse of the fathers, vpon the children, in the thirde and fourth generation. Exo.34.b.

19 Be mercifull, I beseeche thee, vnto the sinne of this people, according vnto thy great mercy, as thou hast forgiuen this people from Egypt, euen vntill now.

20 And the Lorde sayde, I haue forgiuen it, according to thy request.

21 But as truely as I liue, all the earth shal- D be filled with the glorie of the Lorde.

22 But all these men whiche haue seene my glory: and my myracles which I did in Egypt, and in the wildernesse, & haue tempted me, nowe these ten tymes, and haue not hearkened vnto my voyce: Nom.10.d.

23 Shall not see the lande whiche I sware vnto theyr fathers, neither shall any of them that prouoked me, see it.

24 But my seruant Caleb, bycause he had an Iohn other maner of spirite, (and bycause hee hath followed me vnto the vtmost) him will I bring into the lande which hee hath walked in, and his seede shall inherite it.

25 And also the Amalekites, and Chanaanites, remaine in the valley: to morrowe turne you and get you into the wildernesse, euen by the way of the red sea. Nom.14.f.

26 And the Lorde spake vnto Moses and Aaron, saying,

27 How long doth this euil multitude murmure agaynst me? I haue heard the murmurings of the children of Israell with the which they murmure agaynst mee.

28 Tell them therefore: As truely as I liue, C sayth

ſayth the Lorde, I will do vnto you, euen as ye haue ſpoken in mine eares:

29 Your carkaſſes ſhall fall in the wildernesse: and all you that were told throughout your numbers, from twentie yeares, and aboue, which haue murmured agaynſt mee,

30 Shal not come into the land, ouer which I lifted vp my hande to make you dwell therein, ſaue Caleb the ſonne of Iephune, and Joſuah the ſonne of Nun.

31 But your children, whiche yee ſayde, ſhoulde bee a pray, them will I bring in, and they ſhall knowe the lande, whiche yee haue refuſed.

32 And your carkaſſes ſhall fall in this wildernesse.

33 And your children ſhal wander in the wildernesse fortie yeares, and ſuffer for your whoredome vntil your carkaſſes be waſted in the wildernesse.

34 After the number of the dayes, in whiche ye ſearched out the lande, euen fortie dayes, euery day for a yeare, ſhall yee beare your vnrighteouſneſſe, euen fortie yeares, and ye ſhall knowe my breach of promiſe. c.4.b.

F 35 I the Lorde haue ſayde, that I will do it vnto all this euill congregation, that are gathered togither agaynſt me: For in this wildernesse they ſhal be conſumed, and there they ſhall die.

36 And the menne whiche Moſes ſent to ſearch the land, and which (when they came againe) made all the people to murmure agaynſt him, and brought vp a ſlaunder vpon the lande:

37 Euen the ſame men that did bring vp that ſlaunder vpon it, as though it had bene euill, dyed in a great plague before the Lorde. Nr.10.d.

38 But Joſua the ſonne of Nun, and Caleb the ſonne of Iephune, which were of the men that went to ſearche the lande, lyued ſtill.

39 And Moſes tolde theſe ſayings vnto all the children of Iſraell, and the people toke great ſorowe.

G 40 And they roſe vp earely in the morning, and gate them vp into the top of the mountaine, ſaying, Loe, we be here, and will go vp vnto the place of which the Lorde ſayde, (c) For we haue ſinned. t.1.f.

41 And Moſes ſayde, Wherefore tranſgreſſe ye thus the worde of the Lorde? it will not come well to paſſe.

42 Go not vp therefore, for the Lorde is not among you: that ye be not ſlain before your enimies.

43 For the Amalekites, and the Chanaanites (d) are there before you, and ye wil fal vpon the ſworde, bycauſe yee are turned away from the Lord, and the Lord will not be with you.

d. Be readie to come againſt you.

44 But they preſumed obſtinately to go vp into the hill top: Neuerthelater, the arke of the couenant of the Lord, and Moſes departed not out of the hoſt.

45 Then the Amalekites, and the Chanaanites which dwelt in the hill, came downe, and ſmote them, and conſumed them, euen vnto Horma.

The.xv.Chapter.

2. The drinke offerings of them, that enter into the lande. 30. The puniſhment of him that ſinneth of arrogancie, or pride. 32. Of him that gathered ſtickes on the Sabboth day.

1 AND the Lorde ſpake vnto Moſes, ſaying, A

2 Speake vnto the children of Iſraell, and ſay vnto them, When ye bee come into the lande of your habitations, whiche I giue vnto you: Leuit.23.d.

3 And will make an offering by fyre vnto the Lorde, namely a burnt offering, or a ſacrifice to fulfill a vowe, or a free offering, or in your principall feaſtes, to make a ſweete ſauour vnto the Lorde, of the heard, or of the flocke:

4 Then let him that offereth his offering vnto the Lorde, bring alſo a meate offering of a tenth deale of flowre, mingled with the fourth part of an Hin of Oyle. Leuit.2.a. and.6.b.

5 And the fourth part of an Hin of wine for a drinke offering ſhalt thou prepare wyth the burnt offering, or any other offering, for one lambe.

6 Or if it be a ramme, thou ſhalt prepare for a meat offering, two tenth deales of flowre, mingled with the thirde part of an hyn of Oyle.

7 And for a drinke offering, thou ſhalt offer the thirde part of on Hin of wine, for a ſweete ſauour vnto the Lorde. B

8 And when thou preparеſt a bullocke for a burnt offering, or for a ſacrifice to fulfill a vowe, or peace offering vnto the Lorde:

9 Let him bring with a bullocke, a meate offering of three tenth deales of flowre, mingled with halfe an Hin of Oyle.

10 And thou ſhalt bring for a drinke offering, euen halfe an Hin of wine, for an offering made by fyre for a ſweete ſauour vnto the Lorde.

11 After this maner ſhal it be done for a bullock, or for a ramme, or for a lambe, or a kid,

12 Accor-

12 Accoꝛding to the number, that ye ſhal pꝛe-
pare, ſo ſhall ye doe to euery one, accoꝛding
to their number.
13 All that are boꝛne of the countrey, ſhall do
theſe things after this maner, to offer an of-
fering made by fire of a ſweete ſauour vnto
the Loꝛde.
℣ 14 And if a ſtraunger ſoiourne wyth you,
oꝛ whoſoeuer be among you in your gene-
rations, and will offer an offering made by
fire of a ſweete ſauour vnto the Loꝛde: euen
as ye do, ſo he ſhall do.
15 One oꝛdinance ſhal be both foꝛ you of the
congregation, and alſo foꝛ the ſtraunger
that dwelleth (with you:) It ſhall be an oꝛ-
dinance foꝛ euer in your generations: as
yee are, ſo ſhall the ſtraunger bee befoꝛe the
Loꝛde.
16 One lawe, and one maner ſhall ſerue,
both foꝛ you, and foꝛ the ſtraunger that ſo-
iourneth with you.
17 And the Loꝛde ſpake vnto Moſes, ſaying,
Deut.8.c. 18 Speake vnto the childꝛen of Iſraell, and
ſay vnto them, When ye bee come into the
lande, to the which I bꝛing you,
19 Then, when ye wil eate of the bꝛead of the
lande, yee ſhall offer vp an heaue offering
vnto the Loꝛde.
20 Ye ſhall offer vp a cake of the firſt of your
Leuit.23.b. dowe, foꝛ an heaue offering: as ye doe the
heaue offering of the barne, euen ſo ye ſhall
heaue it.
℣ 21 Of the fyꝛſt of your dowe ye ſhall gyue
vnto the Loꝛde an heaue offering in your
generations.
22 And if ye haue erred, and obſerue not all
theſe commaundements, which the Loꝛde
hath ſpoken vnto Moſes,
23 Euen all that the Loꝛde hath commaun-
ded you by the hande of Moſes, from the
(firſt) daye that the Loꝛde commaunded
Moſes, and henceforwarde among your ge-
nerations.
24 If ought be committed ignoꝛantly of the
congregation, all the multitude ſhall offer
a bullock foꝛ a burnt offering, to be a ſweet
ſauour vnto the Loꝛde, with the meate of-
fering and dꝛinke offering thereto, accoꝛ-
ding to the maner, and an hee goate foꝛ a
ſinne offering.
25 And the pꝛieſt ſhall make an attonement
foꝛ all the multitude of the childꝛen of Iſ-
raell, and it ſhall be foꝛgiuen them, foꝛ it is
ignoꝛance: And they ſhall bꝛing theyꝛ of-
fering, a ſacrifice made by fire vnto the Loꝛd,
and their ſinne offering befoꝛe the Loꝛde foꝛ
their ignoꝛance.
26 And it ſhalbe foꝛgiuen vnto all the con-
gregation of the childꝛen of Iſrael, and vn-
to the ſtraunger that dwelleth among you,
ſeeing all the people were in ignoꝛance.
27 If any one ſoule ſinne thꝛough ignoꝛance,
he ſhal bꝛing a ſhe goate of a yeare old foꝛ a
ſinne offering.
28 And the pꝛieſt ſhall make an attonement
foꝛ the ſoule that ſinneth ignoꝛantly, when
he ſinneth by ignoꝛaunce befoꝛe the Loꝛde,
to reconcile him, and that it may be foꝛgy-
uen him.
29 And both thou, that art boꝛne of the chil-
dꝛen of Iſrael, and the ſtraunger that dwel-
leth among you, ſhall haue one lawe, who
ſo doth ſinne thꝛough ignoꝛance.
30 But the ſoule, that doth ought (a) pꝛeſum-
ptuouſly, whether he be boꝛne in the lande,
oꝛ a ſtraunger, the ſame blaſphemeth the
Loꝛde: and that ſoule ſhalbe cut off from a-
mong his people.
31 Becauſe he hath deſpiſed the woꝛde of the
Loꝛde, and hath bꝛoken his commaunde-
ment, that ſoule theꝛefoꝛe ſhalbe vtterly cut
off, and (b) his ſinne ſhalbe vpon him.
32 And while the childꝛen of Iſraell were in
the wildeꝛneſſe, they found a man that ga-
thered ſtickes vpon the Sabboth day.
33 And they, that found him gathering ſticks,
bꝛought him vnto Moſes, and Aaron, and
vnto all the congregation.
34 And they put him in ward, ſeeyng it was
not declared (c) what ſhuld be done to him.
35 And the Loꝛde ſayde vnto Moſes, Let the
man die, and let al the multitude ſtone him
with ſtones without the hoſt.
36 And al the multitude bꝛought him with-
out the hoſt, & ſtoned him with ſtones, and
he dyed, as the Loꝛd commaunded Moſes.
37 And the Loꝛde ſpake vnto Moſes, ſaying,
38 Speake vnto the childꝛen of Iſraell, and
bid them that they make them fringes in the
the boꝛders of their garments, thꝛoughout
their generations, and put vpon the fringe
of the boꝛders, a ribande of blew ſilke.
39 And the fringe ſhalbe vnto you to looke
vpon, that ye may remember all the com-
maundements of the Loꝛde, and do them:
and that ye ſeeke not after your owne hart,
oꝛ your owne eyes, after the which ye vſe to
go a whoꝛing.
40 But ye ſhall remember rather, and do al
my commaundementes, and bee holy vnto
your God.
41 I am the Loꝛd your God, which bꝛought
you out of the land of Egypt, foꝛ to be your
God: I am the Loꝛde your God.

The.xvi. Chapter.

1. The rebellion of Corah, Dathan, and Abi-
ram. 31. They periſh with their companie.

1 And

16 Cor. 10. c.

1 NOw Corah the sonne of Isaar, the sonne of Caath, the sonne of Leui, went apart with Dathan and Abiram, the sonnes of Eliab, and On, the sonne of Peleth, the sonne of Ruben:

2 And they rose vp before Moses, with certaine of the children of Israel, two hundred and fiftie, which were captaynes of the multitude, famous in the congregation, and men of renowme.

3 And they gather themselues togither against Moses and Aaron, and sayde vnto them, Ye take much vpon you, seeing all the multitude are holy euery one of them, and the Lorde is among them: Why lyft you your selues vp aboue the congregation of the Lorde?

4 And when Moses hearde it, hee fell vpon his face,

5 And spake vnto Corah, and vnto all his companie, saying, To morrowe the Lorde will shewe, who are his, who (a) is holy, and who ought to approch nigh vnto him: and whom he hath chosen, he will cause to come neare vnto him.

(a) Who is the holy priest, that he may come nie him to offer vnto him.

6 This doe therefore: Take ye firepannes, both Corah and all his companie,

B 7 And put fire therein, and put incense in them before the Lorde to morrow: and the man, whom the Lorde doth chose, the same shall bee holy: yee take much vpon you, ye sonnes of Leui.

Num. 3. b. 8 And Moses sayde vnto Corah, Heare I pray you, ye sonnes of Leui,

9 Seemeth it but a small thing vnto you, that the God of Israell hath separated you from the multitude of Israel, and brought you to himselfe, to do the seruice of the tabernacle of the Lorde, and to stande before the multitude, and to minister vnto them?

10 He hath taken thee to him, and all thy brethren the sonnes of Leui with thee: and seeke ye the office of the priest also?

11 For whiche cause both thou and all thy companie are gathered togither against the Lorde: and what is Aaron, that ye murmure against him?

12 And Moses sent, and called Dathan and Abiram the sonnes of Eliab: which sayde, We will not come vp.

13 Is it a small thing that thou hast brought vs out of the lande that floweth with milke and honie, to kyll vs in the wildernesse, except thou make thy selfe Lorde and ruler ouer vs also?

C 14 Moreouer thou hast not brought vs into a lande that floweth with milke and honie, neither giuen vs inheritaunce of fieldes and vineyardes: Wilt thou put out the eyes of these men? We will not come vp.

15 And Moses warred verie angrie, and sayd vnto the Lorde, Turne not thou vnto their offering: I haue not taken so much as an Asse from them, neyther haue I hurt any of them.

16 And Moses sayde vnto Corah, Be thou and all thy companie before the Lorde, both thou, they, and Aaron to morow.

17 And take euery man his censer, and put incense in them, and bring yee before the Lorde euerie man his censer, euen two hundred and fiftie censers: thou also and Aaron, euery one his censer.

18 And they tooke euery man his censer, and put fire in them, and laid incense theron, and stoode in the dore of the tabernacle of the congregation with Moses and Aaron.

19 And Corah gathered al the congregation agaynst them, vnto the dore of the tabernacle of the congregation: and the glorie of the Lord appeared vnto al the congregation.

20 And the Lorde spake vnto Moses and Aaron, saying,

21 Separate your selues from among this congregation, that I maye consume them at once. D

22 And they fell vpon their faces, and sayde, O God, the God of the spirites of all flesh, hath not one man sinned? Wilt thou bee wroth with all the multitude? Num. 17. a.

23 And the Lorde spake vnto Moses, saying,

24 Speake vnto the congregation, and say, Get you away from about the tabernacle of Corah, Dathan, and Abiram.

25 And Moses rose vp, and went vnto Dathan and Abiram: and the elders of Israel folowed him.

26 And he spake vnto the congregation, saying, Depart, I pray you, from the tentes of these wicked men, and touche nothing of theirs, least ye perish in all their sinnes.

27 And so they gate them from the tabernacle of Corah, Dathan, and Abiram, on euery side: and Dathan and Abiram came out, and stoode in the dore of their tentes, with their wyues, their sonnes, and their little children.

28 And Moses sayde, Hereby ye shall know, that the Lorde hath sent me to doe all these workes, for I haue not done them of myne owne minde. E

29 If these men die the common death of all men, or if they bee visited after the visitation of all men, then the Lord hath not sent me:

30 But if the Lorde make a (b) newe thing, and the earth open hir mouth, and swallow them vp, with all that they haue, and they goe downe quicke into the pit: then ye shal

(b) That is, if the Lorde do a thing not sene before.

vnderstande that these men haue prouoked the Lorde.

31 And assone as hee had made an ende of speaking all these wordes, the ground cloue asunder, that was vnder them:

Deut.11.a. Num.26.b. Psal.21.c.

32 And the earth opened hir mouth, and swalowed them vp, and their houses and all the men that were with Corah, and all theyr goodes.

33 And they, and all that they had, went downe aliue vnto the pit, and the earth closed vpon them: and they perished from among the congregation.

34 And all Israell, that were about them, fledde at the crye of them: And they sayde, Least the earth swalow vs vp also.

F 35 And there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered incense.

36 And the Lorde spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the priest, that hee take vp the censers out of the burning, and scatter the fire here and there, for they are halowed,

c. That haue destroied them selues by their owne sinnes, being the causers of their owne deathes.

38 The censers of these sinners (c) agaynst their owne soules: let them make of them brode plates for a couering of the aulter: For they offered them before the Lorde, and therefore they are halowed, and they shalbe a signe vnto the children of Israell.

39 And Eleazar the Priest toke the brasen censers, which they that were burnt had offered, and made brode plates for a (d) couering of the aulter,

d. To be a remembrance vnto the children of Israell, of Gods mighty hand against rebellion.

40 To be a remembrance vnto the children of Israell, that no straunger which is not of the seede of Aaron, come neare to offer incense before the Lord, that he be not like vnto Corah, and his companie, as the Lorde sayde to him by the hande of Moses.

41 But on the morowe, all the multitude of the children of Israell murmured agaynst Moses and Aaron, saying, ye haue killed the people of the Lorde.

G 42 And when the multitude was gathered agaynst Moses and Aaron, they looked towarde the tabernacle of the congregation: and beholde, the cloude couered it, and the glorie of the Lorde appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 And the Lord spake vnto Moses, saying,

45 Get you from among this congregation, that I maye consume them quickly. And they fell vpon their faces.

46 And Moses sayde vnto Aaron, Take a censer, and put fyre therein out of the aulter, and poure on incense, and go quickly vnto the congregation, and make an attonement for them: for there is wrath gone out from the Lorde, and there is a plague begun.

47 And Aaron toke as Moses commaunded hym, and ranne into the middes of the congregation: and beholde, the plague was begunne among the people, and hee put on incense, and made an attonement for the people.

48 And when he stoode betweene the deade and them that were alyue, the plague was stayed.

49 They that dyed in the plague, were fourtene thousande, and seuen hundred, beside them that dyed aboute the conspiracie of Corah.

50 And Aaron went againe vnto Moses before the dore of the tabernacle of the congregation, and the plague was stayed.

The.xvij.Chapter.

9. Aarons rodde buddeth, and beareth blossoms, wherby his priesthood is confyrmed.

1 AND the Lord spake vnto Moses, saying, Num.4.b.

2 Speake vnto the children of Israell, and take of euery one of them a rodde, after the houses of their fathers, of all their princes, according to the familie of their fathers, euen twelue roddes: and write euery mans name vpon his rodde.

3 And write Aarons name vppon the rodde of Leui: for euerie rod shalbe for the heade of the house of their fathers.

4 And put them in the tabernacle of the congregation, before (the arke) of the testimonie, where I will declare my selfe vnto you.

5 And the mannes rodde whom I chose, shall blossome: and I wil make ceasse from me the grudgings of the children of Israel, whereby they grudge agaynst you.

6 And Moses spake vnto the children of Israel, and all the princes gaue him a rod, one rod for euery prince, according to their fathers houses, euen twelue rods: and the rod of Aaron was among their roddes.

7 And Moses put the rods before the Lord, in the tabernacle of witnesse.

8 And on the morow, Moses went into the tabernacle of witnesse: and beholde, the rod of Aaron for the house of Leui was budded, and brought forth buddes, bare blossomes, and ripe Almondes.

9 And Moses brought out all the roddes from before the Lorde, vnto all the children of Israel: and they looked vpon them, and toke euery man his rodde.

10 And the Lorde sayde vnto Moses, Bring Aarons rodde againe before the wytnesse, to be

To be kept for a token to the rebellious childzen, and that their murmuring may ceasse from me, and that they die not.

11 And Moses did as the Lorde commaunded him, euen so did he.

12 And the chyldzen of Israell spake vnto Moses, saying, Beholde, we are wasted away, and perished, we all come to nought.

13 Whosoeuer commeth nigh, or approcheth to the tabernacle of the Lorde, shall dye: Shall we vtterly consume away and die?

The.xviij. Chapter.

1. The office of the Leuites. 8. The tythes and first fruites must be giuen them. 20. Aarons heritage.

1 AND the Lorde sayd vnto Aaron, Thou and thy sonnes, and thy fathers house with thee, shall beare the iniquitie of the sanctuarie: and thou and thy sonnes wyth thee, shall beare the iniquitie of your priestes office.

Num.4.b. 2 And thy brethren of the tribe of Leui, and of thy fathers houshold thou shalt bring with thee, that they may bee ioyned vnto thee, and minister vnto thee: but thou and thy sonnes with thee (shall minister) before the tabernacle of witnesse.

3 They shall keepe thy charge, euen the charge of all the tabernacle: onely let them not come nigh the vesselles of the sanctuarie, and the aulter, that they and yee also die not.

4 And they shalbe ioyned with thee, & keepe the charge of the tabernacle of the congregation, for all the seruice of the tabernacle: and let no straunger come nigh vnto you.

5 Therefore shall ye keepe the charge of the sanctuarie, and the charge of the aulter, that there fall no more wrath vpon the chyldzen of Israel:

6 Beholde, I haue taken your brethren the Leuites from among the chyldzen of Israel, which as a gift of yours, are giuen vnto the Lorde, to do the seruice of the tabernacle of the congregation.

B 7 Therefore shalt thou and thy sonnes with thee, keepe your priestes office for all things that parteyne vnto the aulter, and within the vayle, and ye shall serue: for I haue giuen your priestes office vnto you as a gyft: and therefore the straunger that commeth nigh, must be slaine.

8 And the Lord spake vnto Aaron, Beholde, I haue giuen thee the keeping of myne heaue offerings, of all the hallowed things of the chyldzen of Israel (euen) vnto thee I haue giuen them for the annointing, and to thy sonnes for an ordinance for euer.

9 This shalbe thine of the most holy things (reserued) frō the fyre (of the aulter.) All their sacrifices for all theyr meate offerings, sinne offerings, or trespasse offerings, which they bring vnto me, that shall bee most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eate it, and all that are males shall eate of it, let it be holy vnto thee.

11 And this also is thine: the heaue offerings of their giftes, throughout all the waue offerings of the chyldzen of Israel: I haue giuen them vnto thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: and all that are cleane in thy house, shall eate of it. Leuit.6.d.

12 All the (a) fat of the Oyle, and all the fat of the wine, and of the wheate, which they shal offer vnto the Lord for first fruites, the same haue I giuen vnto thee. a. That is the chiefest, and the best.

13 And whatsoeuer is first ripe in their lande, which they bring vnto the Lorde, shall bee thine, and all that are cleane in thine house, shall eate of it.

14 All things separate from the common vse in Israell, shall be thine. ℭ

15 All that breaketh the matrice in all flesh, that men bring vnto the Lorde, whether it be of men or beastes, shall be thine. Neuerthelater, the first borne of man shalt thou redeeme, and the first borne of vncleane beastes shalt thou redeeme.

16 Those that are to be redeemed, shalt thou redeeme, from the age of a moneth, according to thine estimation, for the money of fiue sicles, after the siele of the sanctuarie, which is twentie Gerahs.

17 But the first borne of a cowe, sheepe, and goate, shalt thou not redeeme, for they are holy: therefore thou shalt sprinckle theyr bloud vpon the aulter, and shalt burne their fat, as a sacrifice made by fire, for a sweete sauour vnto the Lorde. og.

18 And the flesshe of them is thine, as the waue breast, and the right shoulder, these are thine. Leuit.7.d.

19 All the heaue offerings of holye things, which the chyldzen of Israel offer vnto the Lorde, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: let it be a (b) salted couenant for euer before the Lorde, both vnto thee, and to thy seede with thee. b. That is, sure, stable, and incorruptible.

20 And the Lorde spake vnto Aaron, Thou shalt haue no inheritance in their lande, neither shalt thou haue any part among them: I am thy part, and thy inheritance among the chyldzen of Israel. Deut.18.a. Eccle.43.g.

D 21 Beholde, I haue giuen the children of Leui all the tenth in Israell to inherite, for the seruice which they serue in the tabernacle of the congregation.
22 Neither must the childrē of Israel hencefoorth come nigh the tabernacle of the congregation, least they beare sinne and die.
23 But the Leuites shal do the seruice in the tabernacle of the congregation, and beare their sinne: it shall bee a lawe for euer in your generations, that among the children of Israel they possesse no inheritance.
24 But the tythes of the children of Israell, which they pay as an heaue offering vnto the Lorde, I haue giuen the Leuites to inherite: and therefore I haue sayde vnto them, Among the children of Israel ye shall possesse no inheritance.
25 And the Lord spake vnto Moses, saying,
26 Speake vnto the Leuites, and saye vnto them, When ye take of the children of Israell the tithe, whiche I haue giuen you of them for your inheritance, ye shall take an heaue offering of the same for the Lorde, euen the tenth part of that tithe.
27 And this your heaue offering shalbe reckened vnto you, euen as though it were of the corne of the barne, or as the fulnesse of the winepresse.
E 28 Of this maner ye shall therefore offer an heaue offering vnto the Lorde, of all your tythes whiche ye receyue of the children of Israel, and ye shall giue therof the Lordes heaue offering to Aaron the priest.
29 Of all your giftes ye shal offer al the lords heaue offering, euen all the fat of the same, (to wit) the holy things therof.
30 Therfore thou shalt say vnto them, Whē ye haue taken away the fat of it from it, it shalbe counted vnto the Leuites, as if it were the increase of the corne flowre, or the increase of the winepresse.
31 And ye shall eate it in all places, both ye and your housholdes: for it is your rewarde for your seruice in the tabernacle of the congregation.
32 And ye shall beare no sinne by the reason of it, when ye haue offered from it the fat of it: neither shall ye pollute the holy things of the children of Israel, least ye die.

The xix. Chapter.

2. Of the redde Cowe. 14. The lawe of him, that dyeth in a tent. 16. And of him also, that toucheth any vncleane thing.

A 1 AND the Lorde spake vnto Moses and Aaron, saying.
2 This is the ordinaunce of the lawe whiche the lord hath commaunded, saying, Speake vnto the children of Israel, that they bring thee a redde Cow without spot, and wherein is no blemishe, and vpon whiche neuer came yoke.
3 And yee shall giue hir vnto Eleazar the priest, that he may bring hir without ỹ host, and cause hir to be slaine before his face:
4 And let Eleazar the priest take of hir bloud with his finger, and sprinckle it directly before the tabernacle of the congregation seuen tymes.
5 And cause the Cowe to bee burnt in hys sight, with hir skinne, flesh, and bloud: and the doung of hir shal be burne also.
6 And let the priest take Cedar wood, and hysope, and scarlet (lase) and cast it in the middes of the burning of the Cowe.
7 Then let the priest wash his clothes, and he shall bathe his flesh in water, and then come into the host, and the priest shalbe vncleane vntill the euen.
8 And he that burneth hir, shall washe hys clothes in water, and bathe his flesh in water, and be vncleane vntill the euen.
9 And a man that is cleane, shall gather vp the asshes of the Cow, and lay them without the host in a cleane place, and it shalbe kept for the multitude of the children of Israell for a water of separation: it is a sinne offering.
10 Therefore hee that gathereth the asshes of the Cowe, shall washe hys clothes, and remaine vncleane vntyll the euen: and it shalbe vnto the children of Israel, and vnto the straunger that dwelleth among them, a statute for euer.
11 Hee that toucheth the dead bodie of anye man, shalbe vncleane seuen dayes.
12 And he shall purifie hymselfe with thys water the thyrde day, and the seuenth day he shalbe cleane: But if he purifie not himselfe the thirde day, then the seuenth day hee shall not be cleane.
13 Whosoeuer toucheth the dead corse of any man that is dead, and purgeth not himselfe, defileth the tabernacle of the Lord, and that soule shalbe cut off from Israel, bycause the water of separation was not sprinckled vpon him: he shal be therefore vncleane, hys vncleannesse is yet vpon him.
14 This is the lawe of a man that dyeth in a tent: all that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes.
15 And all the vessels that be open, whiche haue no couering, bound vpon them, shalbe vncleane.
16 And who so euer toucheth one that is slaine with a sworde in the fieldes, or a dead person,

person, or a bone of a dead man, or a graue,
shalbe vncleane seuen dayes.
17 Therefore for an vncleane persone they
shall take of the burnt ashes of the sinne of-
fering, and running water shalbe put there-
to in a vessell.
Psal.51.b. 18 And let a cleane person take hyssope, and
dip it in the water, and sprinckle it vpon the
tent, and vppon all the vesselles, and on the
persons that were therein, and vpon him
that touched a bone, or a slaine person, or a
dead bodie, or a graue.
19 And the cleane person shal sprinckle vpon
the vncleane the thirde day, and the seuenth
day: and the seuenth day he shal purifie him
selfe, and wash his clothes, and bath himselfe
in water, and shalbe cleane at euen.
20 But the man that is vncleane, and puri-
fieth not himselfe, the same soule shalbe cut
off from among the congregation: bycause
he hath defiled the Sanctuarie of the Lorde,
and the water of separation hath not beene
sprinckled vpon him, therefore shall hee re-
maine vncleane.
D 21 And it shalbe a perpetual law vnto them,
that he that sprinckleth the water of separa-
tion, shall wash his clothes: and he that tou-
cheth the water of separation, shall bee vn-
cleane vntill the euen.
22 And whatsoeuer the vncleane person tou-
cheth, shalbe vncleane: and the soule that
toucheth (the thing that was touched of the
vncleane person) shalbe vncleane vntill the
euen.

The.xx. Chapter.

1. Miriam dyeth. 2. The people murmure. 8. They haue water euen out of the rocke. 12. Moses and Aaron shall not goe into the lande of promise. 14. Edom denyeth the Israelites passage through his Realme. 25. The death of Aaron, in whose roome Eleazar succeedeth.

I 1 AND the children of Israel came with the whole multitude into the desart of Num.33.d. Zin, in the first moneth, and the people abode at Cades: and there died Miriam, and was buried there.
2 But there was no water for the multitude: and they gathered themselues togy-
ther against Moses and Aaron.
3 And the people chode with Moses, and spake, saying, Would God that we had perished, when our brethren died before the Lorde.
4 Why haue yee brought the congregation of the Lorde into this wildernesse, that both we, and our cattell should die in it?
5 Wherefore haue ye made vs to come vp out of Egypt, to bring vs into this euill place, which is no place of seede, nor of figges, nor of vines, nor of Pomgranates: neyther is there any water to drinke? Exod.17.a.
6 And Moses and Aaron went from the presence of the congregation, vnto the dore of the tabernacle of the congregation, and fell vpon their faces, and the glorie of the Lorde appeared vnto them.
7 And the Lorde spake vnto Moses, saying, B
8 Take the rod, and gather thou and thy bro-
ther Aaron the congregation togither, and
speake vnto the Rocke before their eyes,
and it shall giue forth his water: and thou
shalt bring them water oute of the Rocke,
to giue the companie drinke, and their
beastes also.
9 And Moses toke the rodde from before the Lorde as he commaunded him. Exod.17.c.
10 And Moses and Aaron gathered the con-
gregation togither before the Rocke, and
(Moses) sayde vnto them, Heare ye rebels:
must we fetch you water out of this rocke?
11 And Moses lift vp his hand, and with his
rodde he smote the rocke two times, and the Psal.78.b.
water came out abundantly, and the multi-
tude dranke, and their beastes also.
12 And the Lorde spake vnto Moses and Aaron, Bycause yee beleeued me not, to sanctifie me in the eyes of the children of Israel, therefore ye shal not bring this congre-
gation into the lande, which I haue giuen
them.
13 This is the water of strife, bicause the chil-
dren of Israel stroue with the Lorde, and he
was sanctified in them.
14 And Moses sent messengers from Cades C
vnto the king of Edom: thus sayth thy bro- Judg.11.c.
ther, Thou knowest all the trauaile that we
haue had.
15 Our fathers went downe into Egypt and
we haue dwelt in Egypt a long time: and
the Egyptians vexed vs and our fathers.
16 And when we cryed vnto the Lorde, hee
hearde our voyce, and sent an Angell, and
hath fet vs vp out of Egypt: and beholde,
we are in Cades, euen in the vttermost citie
of thy border.
17 Let vs passe, I praye thee, through thy countrey: but we will not go through thy Num.21.c.
fieldes, or vineyardes, nor wee wil drinke of
the water of the fountaynes: we wil go by
the kings high way, and neyther turne vnto
the right hande, nor to the left, vntill we bee
past thy borders.
18 And Edom answered him, Thou shalt not
goe by mee, least I come out against thee
with the sworde.

19 The childzen of Israell sayde vnto him, We will goe by the beaten way: and if I and my cattel drinke of thy water, I wyll pay for it: I will but onely (without any harme) go through on my feete.

20 He answered, Thou shalt not go thorow. And Edom came oute agaynst him wyth much people, and with a mightie power.

D 21 And thus Edom denyed to giue Israell passage through his countrey: wherefore Israell turned away from him.

22 And the childzen of Israell departed from Cades, and came vnto mount Hor, with all the congregation.

23 And the Lorde spake vnto Moses and Aaron in mount Hor, harde by the coast of the lande of Edom, saying,

24 Aaron shalbe gathered vnto his people: for he shall not come into the lande whiche I haue gyuen vnto the childzen of Israell, bycause ye disobeyed my mouth at the water of strife.

25 Take Aaron and Eleazer his sonne, and bring them vp into mount Hor,

26 And cause Aaron to put off his garments, and put them vpon Eleazar his sonne: and Aaron shalbe gathered vnto his people, and shall die there.

27 And Moses did as the Lorde commaunded: and they went vp into mount Hor, in the sight of all the multitude.

E 28 And Moses toke off Aarons clothes, and
Deut.10.b. put them vpon Eleazar his sonne, and Aaron dyed there in the toppe of the mount: and Moses and Eleazar came downe out of the mount.

29 When all the multitude saw that Aaron was dead, they mourned for Aaron thirtie dayes, all the houshold of Israell.

The.xxi. Chapter.

1. Israel vanquisheth king Arad. 6. The firie serpentes sting them. 24. The kings, Sehon and Og, are ouercome in battaile.

I 1 AND when king Arad the Chanaanite,
Num.23.d. which dwelt towarde the south, hearde tell that Israell came by the way, that the spies had found out, he fought agaynst Israell, and toke some of them prisoners.

2 And Israel vowed a vow vnto the Lord, and sayde, If thou wilt delyuer this people into my hande, I will vtterly destroye theyr cities.

3 And the Lorde heard the voyce of Israel, and deliuered them the Chanaanites: and they destroied them and their cities, and called the name of the place, Horma.

Judg.1.d. 4 And they departed from mount Hor, by the way of the red sea, to compasse the lande Deu.
of Edom: and the soule of the people was sore grieued, bycause of the way.

5 And the people spake agaynst God, and Num.
agaynst Moses: Wherefore haue ye brought vs out of Egypt, for to die in the wyldernesse? for here is neither breade nor water, and our soule lotheth this light bread.

6 Wherefore the Lorde sent firie serpentes 1.Co.
among the people, which stong them: and Sap.
much people of Israel dyed.

7 Therefore the people came to Moses, and B
sayde, We haue sinned, for we haue spoken agaynst the Lorde, and agaynst thee: make Exo.
intercession to the Lorde, that he take away 3.Re.
the serpents from vs. And Moses made in- Ioh.
tercession for the people:

8 And the Lorde sayde vnto Moses, Make thee a firie serpent, and set it vp vpon a pole: that as many as are bitten, may looke vpon it, and liue.

9 And Moses made a serpent of brasse, and Ioh.
set it vpon a pole: and when a serpent had 4.Re.
bitten any man, hee beheelde the serpent of brasse, and liued.

10 And the childzen of Israel departed thence, Num.
and pitched in Oboth.

11 And they departed from Oboth, and pitched at the heapes of Abarim, euen in the wildernesse, which is before Moab, on the east side.

12 And they remoued thence, and pitched vpon the ryuer of Zared.

13 And they departed thence, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coastes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites.

14 Wherefore, it shalbe spoken in the booke C
of the warres of the Lorde, what thing hee did in the redde Sea, and in the Ryuers of Arnon.

15 And at the streame of the ryuers, that goeth downe to the dwelling of Ar, and lyeth vpon the border of Moab.

16 From thence (they returned) vnto Beer: the same is the wel, whereof the Lorde spake vnto Moses, Gather the people togither, and I will giue them water.

17 Then Israell sang this song, Spring vp well: sing ye vnto it.

18 The Princes digged this well, the Captaynes of the people digged it with the lawgiuer, and with their staues. And from the wildernesse they went to Mathana:

19 And from Mathana to Nahaliel, and from Nahaliel to Bamoth,

20 And from Bamoth of the valley that is in the fielde of Moab, vnto the top of the hill that

that lóketh towarde Jesimon.

D 21 And Israell sent messengers vnto Sehon king of the Amorites, saying,

m.20.c. 22 Let me passe thorough thy lande, we will
t.2.c. not turne into the fieldes or vineyards, neither drinke of the waters of the well: but we will go along by the kings high way, vntill we be past thy countrey.

t.29.b. 23 But Sehon would giue Israel no licence to passe thorough his countrey: but gathered all his people together, & went out agaynst Israel into the wildernesse: and he came to Jaza, and fought agaynst Israell.

t.1.a. 24 And Israell smote him with the edge of
e.4.a. the swoorde, and conquered his lande from Arnon vnto Jabok, vnto the childzen of Ammon: For the bozder of the childzen of Ammon was strong.

t.2.d. 25 And Israel toke all these cities, and dwelt in all the cities of the Amorites in Hesbon, and in all the townes that belong thereto.

26 For Hesbon was the citie of Sehon the king of the Amorites whiche fought before agaynst the king of the Moabites, and toke all his lande out of his hande, euen vnto Arnon.

27 Wherefore they that speake in prouerbes, say, come to Hesbon, and let the citie of Sehon be built, and repayred.

E 28 For there is a fire gone out of Hesbon, and a flame from the citie of Sehon, and hath consumed Ar in Moab, and the Lordes of Bamoth in Arnon.

29 Wo to thee Moab: Oye people of Chamos, yee are vndone: hee hath suffered his sonnes to be pursued, and his daughters to be in captiuitie vnto Sehon the king of the Amorites.

30 Their Empire is lost from Hesbon vnto Dibon, and we are made a wildernesse euen vnto Nopha, which reacheth vnto Medeba.

31 And thus Israell dwelt in the lande of the Amorites.

t.3.a. 32 And Moses sent to search out Jaezer, and
9.b. they toke the townes belonging therto, and rooted out the Amorites, that were therein.

33 And they turned, and went vp towarde Basan: and Og the king of Basan came out agaynst them, hee and all his people, to fight at Edzai.

F 34 And the Lorde sayde vnto Moses, Feare him not: for I haue delyuered hym into thy hande, and all his people, and his lande: and thou shalt doe to hym, as thou dyddest vnto Sehō the king of the Amorites which dwelt at Hesbon.

35 They smote him therefore, and his sonnes, and al his people, vntill there was nothing left him: and they conquered his lande.

The.xxij. Chapter.

1. King Balac sendeth for Balaam, whose name in the Hebrues is written Bileam. 12. God forbyddeth Balaam to curse the Israelites. 21. The Angell standeth in his way. 28. Balaams Asse speaketh.

1 AND the childzen of Israell departed, A
and pitched in the fields of Moab, on the other side of of Jozdane from Jericho.

2 And Balac the sonne of Ziphor, sawe all Iosue.24.b.
that Israel had done to the Amorites.

3 And the Moabites were sore afrayde of the people bycause they were manye, and they were stroken with feare of the childzen of Israel.

4 And Moab sayde vnto the elders of Madian, Nowe shall this companie "licke vp all that are rounde about vs, as an Oxe lycketh vp the grasse of the fielde. And Balac the sonne of Ziphor, was king of the Moabites at that tyme.

" Heb. with licking to escape away.

5 He sent Messengers therefore vnto Balaam the sonne of Beor, to Pethor, which is by the ryuer of the lande of the childzen of hys folke, to call him, saying, Beholde, there is a people come out of Egypt, and behold they couer the face of the earth, and dwell (a) ouer agaynst me.

Deut. 23. 2.Pet.2.c.

a. Not farre from me, euen harde by me.

6 Come nowe therefore, I pray thee, and curse me this people: for they are to mightie for me, so peraduenture I might be able to smite them, and to dziue them out of the lande: for I wote, that hee, whom thou blessest, is blessed: and he, whom thou cursest, is cursed.

7 And the elders of Moab, and the elders of B
Madian departed, hauing the (rewarde) of the sothsaying in theyr hande: and they came vnto Balaam, and tolde him the wordes of Balac.

8 He answered them, Tarry here this night, and I will bring you worde, euen as the Lorde shal say vnto me. And the Lordes of Moab abode with Balaam.

9 And God came vnto Balaam, and sayd, What men are these with thee?

10 And Balaam sayde vnto God, Balac the sonne of Ziphor, king of Moab, hath sent vnto me (saying,)

11 Beholde, there is a people come oute of Egypt, and couereth the face of the earth: Come nowe therefore, and curse them for my sake: if so peraduenture I may be able to ouercome them in battaile, and to dziue them out.

12 And God sayde vnto Balaam, Goe not thou with them, neyther curse the people:

for they are blessed.

13 And Balaam rose vp in the morning, and sayde vnto the Lordes of Balac, Get you vnto your land: for the Lorde wil not suffer me to go with you.

C 14 And the Lordes of Moab rose vp, and went vnto Balac, & sayde, Balaam would not come with vs.

15 And Balac sent againe a greater companie of Lordes, & more honorable than they,

16 Which came to Balaam, and tolde him, Thus sayeth Balac the sonne of Ziphor, Oh let nothing let thee, but come vnto me:

17 For I will greatly promote thee vnto great honour, and will do whatsoeuer thou sayest vnto me: come, I pray thee, curse this people for my sake.

Num. 23. e. 18 And Balaam answered, and sayde vnto the seruantes of Balac, If Balac woulde giue me his house full of siluer and golde, I can not go beyonde the worde of the Lorde my God, to do lesse, or more:

19 Nowe therefore I pray you, tarrie ye here this night, that I may wit what the Lorde will say vnto me more.

20 And God came vnto Balaam by night, and sayd vnto him, If the men come to call thee, rise vp, and goe with them: but looke, what I say vnto thee, that shalt thou do.

D 21 And Balaam rose vp early, and sadled his Asse, and went with the Lordes of Moab.

b. He went more to hurt and damage the children of Israel, and for his hyre, and lucre sake, than for any affection he had to obey God, as after. 32. verse.

22 And the (b) wrath of God was kindled, because he went: and the Angell of the Lorde stode in the way to be agaynst him, as hee rode vpon his Asse, and his two seruantes were with him.

23 And when the Asse saw the Angell of the Lorde stande in the way, and hauing hys sworde drawne in his hande, the Asse turned aside out of the way, and went out into the fielde: and Balaam smote the Asse, to turne hir into the way.

24 But the Angell of the Lorde stode in a path betweene the vineyards, and there was a wall on the one side, and another on the other.

25 And when the Asse saw the Angell of the Lord, she thrust hir selfe vnto the wall, and rusht Balaams foote agaynst the wall: and he smote hir againe.

26 And the Angel of the Lord went further, and stode in a narrow place, where was no way to turne, eyther to the right hande, or to the left.

27 And when the Asse sawe the Angel of the Lorde, she fell downe vnder Balaam: and Balaam was wroth, and smote the Asse with a staffe.

E 28 And the Lorde opened the mouth of the Asse, and she sayd vnto Balaam, what haue I done vnto thee, that thou hast smitten me now three tymes?

29 And Balaam sayde vnto the Asse, Because thou hast mocked me: I woulde also there were a sworde in mine hande, for euen now would I kill thee.

30 And the Asse sayde vnto Balaam, Am not I thine Asse, whiche thou hast ridden vpon since the fyrste tyme vnto this day? Was I euer wont to doe so vnto thee? He sayde, Nay.

31 And the Lorde opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, hauing his sworde drawen in his hande: He bowed himselfe therefore, and fell flat on his face.

32 And the Angell of the Lorde sayde vnto him, Wherefore hast thou smitten thine Asse these three tymes? Beholde, I came out to withstande thee, bycause (thine heart) hath declined out of the way before me.

33 And the Asse sawe mee, and turned from me nowe three tymes: or else if she had not turned fro me, I had surely slaine thee, and saued hir aliue.

34 Balaam sayde vnto the Angell of the Lorde, I haue sinned: for I wyst not, that thou stoodest in the way agaynst me: Now therefore if it displease thee, I will turne home againe.

35 The Angell of the Lorde sayde vnto Balaam, Goe with the men: but what I say vnto thee, that shalt thou speake. And so Balaam went with the Lordes of Balac.

36 And when Balac hearde that Balaam was come, he went out to meete him, vnto a citie of Moab, whiche is in the border of Arnon, euen in the vtmost coast.

37 And Balac sayde vnto Balaam, Dyd I not sende for thee to call thee? And wherefore camest thou not vnto me? Am I not able in deede to promote thee vnto honour?

38 And Balaam made answere vnto Balac, Loe, I am come vnto thee, and can I nowe say anye thing at all? The worde that God putteth in my mouth, that shall I speake.

39 And Balaam went with Balac, and they came into a citie of streetes.

40 And Balac offered oxen and sheepe, and sent (thereof) to Balaam, and to the Lords that were with him.

41 And on the morow Balac toke Balaam, and brought him vp into the high places of Baal, that thence hee might see the vtmost part of the people.

The

The.xxiij. Chapter.

1. Balaam causeth Balac to buylde aulters. 9. Balaam blesseth the people.

1 AND Balaam sayd vnto Balac, Buylde me here seuen aulters, and prepare me here seuen oxen, and seuen rammes.

2 And Balac dyd as Balaam sayde: and Balac and Balaam offered on euery aulter an oxe, and a ramme.

3 And Balaam sayde vnto Balac, Stande by thy sacrifice, and I will goe, if happily the Lorde will meete me: and whatsoeuer he sheweth me, I wil tel thee. And he went vp hygher:

4 But God mette Balaam, and (Balaam) sayde vnto him, I haue prepared seuen aulters, and haue offered vpon euery aulter, an oxe, and a ramme.

5 And the Lord put a saying in Balaams mouthe, and sayde, Goe agayne to Balac, and say on this wyse.

6 And when he went agayne vnto hym, loe, he stode by his burnt sacrifice, he and al the lordes of Moab.

B 7 And he toke vp his parable, and sayde, Balac the kyng of Moab hath brought me from Mesopotamia out of the mountaines of the east, (saying,) Come, curse Jacob for my sake, come and defie Israell.

8 How shal I curse him, whom God hath not cursed? or how shal I defie him, whom God hath not defied?

9 For frō the top of the rockes I see him, and from the hylles I beholde him: loe, the people shall dwell by themselues, and shall not be reckoned among the nations.

That is, the multitude of chyldren of Israel.

10 Who can tel the (a) dust of Jacob, and the nūber of the fourth part of Israell? I pray God that my soule may die the death of the righteous, & that my end may be lyke his.

11 And Balac sayde vnto Balaam, What haste thou done vnto me? I toke thee to curse mine enimies, and beholde thou haste blessed them altogether.

12 He aunswered, and sayde, Muste I not take heede to speake that, which the Lorde hath put in my mouth?

13 And Balac sayde vnto hym, Come, I pray thee, with me vnto another place, whence thou mayest see them, & thou shalt see but the vtmost part of them, and shalt not see them al: curse them out of that place for my sake.

C 14 And he brought hym into a fielde, where men might see farre of, euen to the top of an hil, and builte seuen aulters, and offered an oxe and a ramme, on euery aulter.

15 And he sayde vnto Balac, Stande here by thy burnt sacrifice, whyle I meete (the Lorde) yonder.

16 And the Lorde met Balaam, and put a worde in his mouth, and sayd, Goe againe vnto Balac, and say thus. Num.22.g.

17 And when he came to hym, beholde he stode by his burnt sacrifice, and the Lordes of Moab with hym. And Balac sayde vnto hym, What hath the Lorde sayde?

18 And he toke vp his parable, and aunswered, Ryse vp Balac, and heare, & hearken vnto me thou sonne of Ziphor:

19 God is not a man, that he should lie, neither the sonne of a man, that he should repent: should he say, and not do? or should he speake, and not make it good? 1.Cor.1.b. and,10.c.

20 Behold, I haue taken vpon me to blesse: for he hath blessed, & it is not in my power to alter it.

21 He beheelde no banitie in Jacob, nor sawe transgressiō in Israel: The Lord his God is with him, and the ioyful shout of a kyng is among them. D

22 God brought them out of Egypt, they haue strength as an Unicorne. Num.24.b.

23 For there is no sorcerie in Jacob, nor soothsaying in Israell, (b) according to this tyme it shalbe sayde of Jacob, and Israel, What hath God wrought?

b. As it is spoken at this tyme what wonderous workes the Lorde hath done for Israel, so shall it be in time to come.

24 Beholde, the people shall rise vp as a Lion, and heaue vp him selfe as a young Lion: He shal not lie downe (c) vntil he eate of the pray, and drinke the bloud of them that are slayne.

c. Vntill he hath taken the spoyle frō his enimies, and ouercome the.

25 And Balac sayd vnto Balaam, Neither curse them, nor blesse them at all.

26 But Balaam aunswered, and sayd vnto Balac, Tolde not I thee, saying, All that the Lorde speaketh, that I must do.

27 And Balac sayde vnto Balaam, Come, I pray thee, and I will bryng thee yet vnto another place, if at al it wil please God, that thou mightest thence curse them for my sake.

28 And Balac brought Balaam vnto the toppe of Peor, that loketh towarde Jesimon.

29 And Balaam sayde vnto Balac, Make me here seuen aulters, and prepare me here seuen oxen, and seuen rammes.

30 And Balac dyd as Balaam had sayde, & offered an oxe & a ramme, on euery aulter.

The.xxiiij. Chapter.

5. Balaam propheseth of the kingdome of Israel, and of the comming of Christ. 17. Balac is angry with Balaam. 20. The destruction of the Amalekites, and of the Kenites.

XXIII

1 AND when Balaam sawe, that it pleased the Lorde, that he should blesse Israel, he went not, as he did twyse before, to meete a sothsaying, but set his face toward the wildernesse.

2 And Balaam lifted vp his eyes, and looked vpon Israel, as he lay accordyng to his tribes, and the spirite of God came vpon him.

Num. 24. d.

3 And he toke vp his parable, & sayde, Balaam the sonne of Beor hath sayde, and the man whose (a) eyes are open, hath sayde,

a. He meaneth not the corporal eye, but the eye of the minde.

4 He hath sayde, which heareth the wordes of God, & seeth the visions of the almightie and falleth downe with open eyes:

5 Howe goodly are thy tentes, O Jacob, and thy habitations, O Israell?

6 Euen as the valleys are they laid abrode, and as gardens by the ryuers syde, as the tentes which the Lord hath pitched, and as Cypres trees beside the waters.

b. They shal be very fruitefull, as trees and gardens that be watered.

7 The water droppeth out of his bucket, and (b) his seede shalbe in many waters, and his kyng shalbe higher than (c) Agag; and his kyngdome shalbe exalted.

c. Al the Romane Emperours tooke their names of Cæsar, as the most noblest Emperour: so the kings of the Amalekites tooke their names of Agag, as the most valiaunt and renowmed prince.

8 God brought him out of Egypt, his strength is as the Unicorne: he shall eate the nations his enimies, and gnaw their bones, and pearse them through with his arrowes.

Gen. 49. b.

9 He couched himselfe, and lay downe as a Lion, and as an elder Lion: who shall styre him vp? Blessed is he that blesseth thee, and cursed is he that curseth thee.

d. A token of anger.

10 And Balac was wroth with Balaam, and (d) smote his handes together, and Balac sayde vnto Balaam, I sent for thee to curse myne enimies, and beholde, thou hast blessed them these three tymes.

11 Therefore now get thee quickly vnto thy place: I thought, that I would promote thee vnto honour: but lo, the Lorde hath kept thee backe from worshyp.

12 Balaam answeared vnto Balac, Tolde I not thy messengers, whiche thou sentest vnto me, saying,

Num. 22. d.

13 If Balac would giue me his house ful of siluer and golde, I can not passe the worde of the Lorde, to do eyther good or bad, of myne owne minde: but what the Lorde sayth, that will I speake.

14 And nowe beholde, I goe vnto my people: Come therefore, and I will aduertise thee, what this people shall do to thy folke in the latter dayes.

15 And he toke vp his parable, and sayde, Balaam the sonne of Beor hath sayde, The man whose eyes are open, hath sayde,

16 He hath sayde that heareth the wordes of God, and hath the knowledge of the most high, and beholdeth the vision of the almightie, and that falleth, and his eyes are opened:

17 I shal (e) see him, but not now: I shal beholde him, but not nigh. There shall come a starre of Jacob, and rise a sceptre of Israel, and shall smyte the coastes of Moab, and vndermine the children of Seth.

e. By the coming of Christ.

18 And Edom shalbe possessed, and Seir shall fall to the possession of their enimies, and Israel shal do manfully.

19 Out of Jacob shall come he, that shall haue dominion, and shall destroy the remnaunt of the citie.

20 And when he loked on Amalek, he toke vp his parable, and sayde, Amalek is the first of the nations: but his latter ende shall perishe vtterly.

21 And he loked on the Kenites, and toke vp his parable, and sayde, Strong is thy dwellyng place, and thou puttest thy nest in a rocke.

22 Nuertheless, the Kenite shalbe roted out, vntill Assur take thee prysoner.

23 And he toke vp his parable, & sayd, Alas, who shall liue, when God doth this?

24 The shippes also shall come out of the coast of Chittim, & subdue Assur, & subdue Eber, and he himself shal perish at the last.

25 And Balaam rose vp, and went and returned to his place: and Balac also went his way.

The xxv. Chapter.

1. The people committeth fornication with the daughters of Moab. 8. Phinees killeth Zamri and Cozbe. 17. God commaundeth to kyl the Madianites.

1 AND Israel abode in Sittim, and the people began to committe whoredome with the daughters of Moab:

2 Which called the people vnto the sacrifice of their goddes: And the people dyd eate, and bowed downe to their goddes.

3 And Israel coupled himselfe vnto Baal (a) Peor, and the indignation of the Lorde was kindled agaynst Israel.

4 And the Lorde sayde vnto Moses, Take all the heades of the people, and hang them vp before the Lorde, agaynst the (b) sunne, that the wrath of the Lordes countenance may be turned away from Israel.

5 And Moses sayd vnto the Iudges of Israel, Euery (c) one slay his men, that were ioyned vnto Baal Peor.

6 And beholde, one of the children of Israel, came and brought vnto his brethren

a Madianitish woman, euen in the sight of Moses, and in the sight of all the multitude of the chyldren of Israell, that wept before the dore of the tabernacle of the congregation.

B 7 And when Phinches the sonne of Eleazar, the sonne of Aaron the priest, sawe it, he rose vp out of the middes of the companie, and toke a iauelin in his hande,

8 And went after the man of Israell into the tent, and thrust them through, both the man of Israel, and also the woman, euen through the belly of hyr: And the plague ceassed from the chyldren of Israel.

10. a. 9 And there died in the plague twentie and foure thousande.

10 And the Lord spake vnto Moses, saying,

45. f. 11 Phinehes the sonne of Eleazar, the sonne c.2.c. of Aaron the priest, hath turned mine anger away frō the chyldren of Israel, while he was zelous for my sake among them, that I had not consumed the chyldren of Israel in my iealousie.

2.a. 12 Wherefore say, Behold, I giue vnto him my couenaunt of peace.

13 And he shall haue it, and his seede after him, euen the couenaunt of the priestes office for euer, bycause he was zelous for his Gods sake, and made an attonement for the chyldren of Israel.

14 The name of the Israelite thus kylled, whiche was slayne with the Madianitysshe woman, was Zamri, the sonne of Salu, a lorde of an house, and kinrede of Simeon.

15 And the name of the Madianitishe woman, that was slayne, was Cozbi, the daughter of Zur, a head ouer the people of his fathers house in Madian.

16 And the Lord spake vnto Moses, saying,

31. a. 17 Vexe the Madianites, and smyte them:

18 For they trouble you with their wiles, whiche haue beguiled you by deceipt in the cause of Peor, and in the cause of their sister Cozbi, the daughter of a lorde of the Madianites, whiche was slayne in the day of the plague, for Peors sake.

The.xxvi. Chapter.

2. The chyldren of Israel are numbred:

☞ 1 AND after the plague, the Lorde spake
A vnto Moses, & vnto Eleazar the sonne
of Aaron the priest, saying,

1.a. 2 Take the number of all the multitude of the childrē of Israel, frō twentie yeares old & aboue, thorowout theyr fathers houses, all that are able to goe to warre in Israel.

3 And Moses and Eleazar the priest, spake vnto them in the fieldes of Moab by Iordane (ouer agaynst) Iericho, saying,

4 (Ye shall number the people) from twentie yeares and aboue, as the Lord commaūded Moses, and the chyldren of Israel, when they were come out of Egypt.

5 Ruben the eldest sonne of Israell. The chyldren of Ruben: Hanoch, of whome commeth the kynrede of the Hanochites: and Pallu, of whom commeth the kynred of the Pallnites.

6 Of Hesron, commeth the kynrede of the Hesronites: of Charmi, commeth the kynrede of the Charmites.

7 These are the kinredes of the Rubenites, B and they were in number fourtie and three thousande, seuen hundred, and thirtie.

8 And the sonnes of Pallu, Eliab.

9 And the sonnes of Eliab: Nemuel, Dathan, and Abiram. This is that Dathan and Abiram, whiche were famous in the congregation, and stroue agaynst Moses Num.16.a and Aaron in the company of Corah, when they stroue agaynst the Lorde.

10 And the earth opened hyr mouth, and Num.16.c. swallowed them vp: Corah also was in the death of that multitude, what tyme the fire consumed two hundred and fiftie men: and they became a signe.

11 Notwithstanding, the chyldren of Corah dyed not.

12 And the chyldren of Simeon after theyr kynredes, were Nemuel, of whom cōmeth the kynrede of the Nemuelites: Jamin, of whom commeth the kynrede of the Jaminites: Jachin, of whom commeth the kynrede of the Jachinites.

13 Of Zareh, commeth the kynrede of the Zarehites: and of Saūl, commeth the kinrede of the Saulites.

14 These are the kinredes of Simeon, euen C twentie & two thousand, and two hūdred.

15 The chyldren of Gad after their kinredes, were Zephon, of whom commeth the kinrede of the Zephonites: Haggi, of whom commeth the kinrede of the Haggites: Suni, of whom commeth the kinrede of the Sunites.

16 Of Ozni, commeth the kynrede of the Oznites, and of Eri, commeth the kynrede of the Erites.

17 Of Arod, commeth the kynrede of the Arodites: Of Ariel, commeth the kinrede of the Arielites.

18 These are the kynredes of the chyldren of Gad, accordyng to theyr numbers fourtie thousande, and fiue hundred.

19 The chyldren of Juda, Er, and Onan, Gen.38.a. and Er and Onan died in the lande of Chanaan.

20 But

20 But the chyldȝē of Juda after theyr kinredes, were Sela, of whom commeth the kynrede of the Selanites: Phares, of whom commeth the kinrede of the Pharezites: Zareh, of whom commeth the kynrede of the Zarehites.

D 21 And the chyldȝen of Phares, were Helsron, of whom commeth the kynrede of the Helsronites, Hamul, of whom commeth the kynrede of the Hamulites.

22 These are the kynredes of Juda after theyr numbers, thȝeescoȝe and sixtene thousande, and fiue hundȝed.

23 The chyldȝen of Jsachar after their kinredes, were Thola, of whom commeth the kinrede of the Tholaites: Phua, of whom commeth the kinrede of the Phuaites.

24 Of Jasub, commeth the kynrede of the Jasubites: Of Simron, commeth the kinrede of the Simronites.

25 These are the kynredes of Jsachar after theyr numbers, thȝeescoȝe and foure thousande, and thȝee hundȝed.

26 The chyldȝē of Zabulon after their kinredes, were Sered, of whom commeth the kynrede of the Seredites: Elon, of whom commeth the kynrede of the Elonites: Jaheliel, of whom commeth the kinrede of the Jahelielites.

27 These are the kinredes of the Zabulonites after their numbers, thȝeescoȝe thousande, and fiue hundȝed.

E 28 The chyldȝen of Joseph thȝoughout their kinredes, were Manasse and Ephȝaim.

Josu. 17. a. 29 The chyldȝen of Manasse, Machir, of whom commeth the kinrede of the Machirites: And Machir begate Gilead, and of Gilead, commeth the kinrede of the Gileadites.

30 And these are the chyldȝē of Gilead, Hiezer, of whom commeth the kynrede of the Hiezerites: Helech, of whom commeth the kynrede of the Helechites.

31 And Asriel, of whom commeth the kynrede of the Asrielites: And Sechem, of whom commeth the kynrede of the Sechemites.

32 Semida, of whom commeth the kynrede of the Semidites: and Hepher, of whom commeth the kinrede of the Hepherites.

Josu. 17. a. 33 And Zalphaad the sonne of Hepher, had no sonnes, but daughters: And the names of the daughters of Zalphaad, were Mahela, Noa, Hagla, Milcha, and Thirza.

34 These are the kynredes of Manasse, and the number of them fiftie and two thousande, and seuen hundȝed.

F 35 These are the chyldȝen of Ephȝaim, after theyr kynredes: Suthelah, of whom commeth the kynrede of the Suthelahites: Becher, of whom commeth the kinrede of the Becherites: Thahen, of whom commeth the kynrede of the Thahenites.

36 And these are the chyldȝen of Suthelah: Eran, of whom commeth the kynrede of the Eranites.

37 These are the kynredes of the chyldȝen of Ephȝaim after theyr numbers, thirtie and two thousand, and fiue hundȝed. And these are the chyldȝen of Joseph after their kynredes.

38 These are the chyldȝen of Beniamin after their kinredes: Bela, of whom commeth the kinrede of the Belaites: Asbel, of whō commeth the kynrede of the Asbelites: Ahiram, of whom commeth the kynrede of the Ahiramites:

39 Supham, of whom commeth the kinrede of the Suphamites: Hupham, of whom commeth the kynrede of the Huphamites.

40 And the chyldȝen of Bela, were Ard, and Naaman, from whence commeth the kynrede of the Ardites, and of Naaman the kinrede of the Naamites.

41 These are the chyldȝen of Beniamin, after theyr kynredes, and after their numbers, fourtie and fiue thousande, & fiue hundȝed.

42 These are the chyldȝē of Dan after theyr kinredes: Suham, of whom commeth the kinrede of the Suhamites. These are the housholdes of Dan after their kinredes:

43 All the kinredes of the Suhamites, were after their numbers thȝeescoȝe & foure thousande, and foure hundȝed.

44 The chyldȝen of Aser after their kinreds, were Jemna, of whom commeth the kynred of the Jemnites: Jesui, of whom commeth the kinrede of the Jesuites: Bzia, of whom commeth the kinrede of the Bzites.

45 The chyldȝen of Bzia, were Heber, of whom commeth the kynrede of the Hebrites: Malchiel, of whom came the kinrede of the Malchielites.

46 And the daughter of Aser, was called Sarah.

47 These are the kinredes of Aser after their numbers, fiftie and thȝee thousande, & foure hundȝed.

48 The chyldȝen of Nepthali after their kinredes, were Jahȝziel, of whom came the kinrede of the Jahȝzielites, Guni, of whom came the kynrede of the Gunites.

49 Jezer, of whom came the kinrede of the Jezerites: Sellem, of whom came the kynrede of the Sellemites.

50 These are the kinreds of Nepthali accoȝding to theyr housholdes, whose number is fourtie and fiue thousand, & foure hundȝed.

51 These

51 These are the numbers of the chyldren of
Israel, fyue hundred thousande, and a thou-
sande, seuen hundred, and thirtie.
52 And the Lord spake vnto Moses, saying,
53 Vnto these the land shalbe diuided to in-
herite, according to the number of names.
m.17.g. 54 To many thou shalt giue the more in-
u.d. heritance, and to fewe the lesse: to euery
(tribe) shall the inheritaunce be giuen, ac-
cordyng to the number thereof.
55 Notwithstanding, the land shalbe diui-
ded by lot, & according to the names of the
tribes of theyr fathers, they shal inherite.
56 Accordyng to the lot shall the possession
therof be diuided betweene many, and few.
57 These are the numbers of the Leuites
after theyr kinredes: Gerson, of whome
came the kinrede of the Gersonites: Caath,
of whom came the kynrede of the Caa-
thites: Merari, of whom came the kinrede
of the Merarites.
58 These are the kynredes of the Leuites,
the kynrede of the Libnites, the kynrede of
the Hebronites, the kynrede of the Mahe-
lites, the kynrede of the Musites, the kyn-
rede of the Corathites, and Caath begate
Amram.
6.d. 59 And Amrās wife was called Jochebed,
a daughter of Leui, which was borne vnto
Leui in Egypt: And she bare vnto Amrā,
Aaron, Moses, and Miriam, their sister.
60 And vnto Aaron were borne, Nadab,
and Abihu, Eleazar, and Ithamar.
3.a. 61 And Nadab and Abihu dyed, when they
offered straunge fyre before the Lorde.
3.k. 62 And after theyr numbers, they were
twentie and three thousande, all males a
moneth olde and aboue: For they were not
numbred among the chyldren of Israel, bi-
cause there was no inheritaunce giuen them
among the children of Israell.
63 These are the numbers, when Moses and
Eleazar the priest, numbred the chyldren of
Israel in the playne of Moab, fast by Jor-
dane (ouer agaynst) Jericho.
64 And among these, there was not a man
of them, whom Moses and Aaron numb-
bred, when they tolde the children of Israel
in the wildernesse of Sinai.
65 For the Lord sayde of them, They shall
die in the wildernesse, and there was not
lefte a man of them, saue Caleb the sonne
☞ of Jephune, and Josuah the sonne of Nun.

The.xxvij. Chapter.

1. The lawe of the heritage of the daughters of Zalphaad. 12. The lande of promyse is shewed vnto Moses. 18. In whose steade is appoynted Iosuah.

1 THen came the daughters of Zalphaad the sonne of Hepher, the sonne of Gi-
lead, the sonne of Machir, the sonne of Ma-
nasse, of the kynrede of Manasse the sonne
of Joseph: whose names were Maala,
Noha, Hagla, Melcha and Thirza,
2 And stode before Moses and Eleazar
the priest, and before the Lordes, and all the
multitude by the dore of the tabernacle of
the congregation, saying,
3 Our father dyed in the wildernesse, and
was not in the company of them, that ga-
thered themselues together against the Lorde
in the congregation of Corah: but (a) dyed
in his owne sinne, and had no sonnes.
4 Wherfore then is the name of our father
taken away from among his kynrede, by-
cause he hath no sonne? Giue vnto vs there-
fore a possession, among the (b) brethren of
our father.
5 And Moses brought their (c) cause before
the Lorde.
6 And the Lord spake vnto Moses, saying,
7 The daughters of Zalphaad speake
right: thou shalt giue them a possession to
inherite among theyr fathers brethren, and
shalt turne the inheritaunce of theyr father,
vnto them.
8 And thou shalt speake vnto the chyldren
of Israell, saying, If a man dye, and haue
no sonne, ye shal turne his inheritaunce vn-
to his daughter.
9 If he haue no daughter, ye shall giue his
inheritaunce, vnto his brethren.
10 If he haue also no brethren, ye shall gyue
his inheritaunce, vnto his fathers bre-
thren.
11 And if his father haue no brethren, ye shall
gyue his inheritaunce, vnto him, that is next
to him of his kynrede, and he shall possesse
it: And this shalbe vnto the children of Is-
rael a lawe of iudgement, as the Lord hath
commaunded Moses.
12 And the Lorde sayde vnto Moses, Get
thee vp into this mount Abarim, and be-
holde the lande whiche I haue gyuen vnto
the chyldren of Israel:
13 And when thou "hast seene it, thou shalt
be (d) gathered vnto thy people also, as Aa-
ron thy brother was gathered.
14 For ye were disobedient vnto my mouth
in the desert of Zin, in the strife of the con-
gregation, neyther dyd ye sanctifie me in
the (e) waters, before theyr eyes: that is, the
water of stryfe in Cades, in the wildernesse
of Zin.
15 And Moses spake vnto the Lord, saying,
16 Let the Lorde God of the spirites of all
flesshe, set a man ouer the congregation,
17 Which

A Num.26.d. and.36.a. Iosu.16.a.

a. As al men dye, for that they are sin-ners: Some reade, dyed for his sinne, and expounde it thus: not for any particular sinne, that he had done, but for that gene-ral sinne, that the people of the Iewes had committed, in murmuryng agaynst Mo-ses: for whiche they entred not into the lande of pro-mise.
b. Brethren are here taken for kinsmen.
c. That is, theyr matter to be iudged, to know what he should de-termine, as he did of weighty matters.

Deut.3.d. and.34.a.

"Heb. And thou shalt see it.
d. Thou shalt dye, as other haue before thee.
e. You did not exalt and magnifie my power & om-nipotencie be-fore the chyl-dren of Israel, when they de-sired water.

17 Whiche may goe (f)out & in before them, and leade them out and in, that the congregation of the Lorde be not as sheepe which haue not a shepeheard.

18 And the Lorde sayde vnto Moses, Take thee Iosuah the sonne of Nun, a man in whom is the spirite, and put thine handes vpon hym,

19 And set him before Eleazar the priest, and before all the congregation: and gyue him a charge in theyr sight:

20 And put of thy (g) prayse vpon him, that all the company of the chyldren of Israell may be obedient.

21 And he shall stande before Eleazar the priest, whiche shall aske counsel for him after the (h) iudgement of Urim, before the Lord: And accordyng vnto his worde shal they goe (i) out and in, bothe he, and all the chyldren of Israell with hym, and all the congregation.

22 And Moses dyd as the Lord commaunded him: and he toke Iosuah and set hym before Eleazar the priest, and before all the congregation:

23 And put his handes vpon hym, and gaue him a charge, as the Lorde commaunded through the hande of Moses.

f. To rule and gouerne them, to leade them forth to battayle, and to bryng them backe.

g. Of thy authoritie, or thy dignitie, that the people may haue him in the greater reuerence, and yeelde them selues more to his obedience.

h. That is, of the priestes owne iudgement, to whō God reuealed his wil. Some vnderstand by Urim, certaintie, and illumination.

i. By goyng out, and comming in, is meant, in enterprysing of thyngs, and ceasslyng from enterpryses.

The.xxviij. Chapter.

1. VVhat must be offered on euery feast day.

AND the Lorde spake vnto Moses, saying,

2 Commaunde the children of Israel, and say vnto them, My offeryng and my bread for my sacrifices, whiche are made by fyre for a sweete sauour, shall ye obserue, to offer vnto me in theyr due season.

3 And thou shalt say vnto them, This is the offeryng made by fire, whiche ye shall offer vnto the Lorde: two (a) lambes of a yeare olde without spot, day by day, for a continual burnt offeryng.

4 One lambe shalte thou prepare in the morneyng, and the other at euen.

5 And thereto the tenth part of an Epha of flowre, for a meate offeryng, mingled with the fourth part of an Hin of beaten oyle.

6 It is a daily burnt offering, such as was ordeyned in the mount Sinai for a sweete sauour, a sacrifice made by fire vnto the Lorde.

7 And let the drinke offeryng of the same be the fourth part of an Hin for one lambe, and in the holy place shalt thou commaund the wine to be powred vnto the Lorde:

8 And the other lambe thou shalt offer at euen, after the manner of the meate offering, and the drynke offeryng of the morneyng, a sacrifice made by fyre shalt thou offer, for a sweete sauour vnto the Lord.

9 And on the Sabboth day, two lambes of a yeare olde without spot, and two tenth deales of floure for a meate offering mingled with oyle, & the drinke offering thereto.

10 This is the burnt offring of euery Sabboth, beside the dayly burnt offryng, and the drynke offeryng.

11 And in the beginnyng of your monethes, ye shal offer a burnt offering vnto ỹ Lord: two yong bullockes and a ramme, and seuen lambes of a yeare old without spot,

12 And three tenth deales of flowre for a meate offeryng myngled with oyle for one bullocke, and two tenth deales of flowre for a meate offeryng mingled with oyle for one ramme,

13 And a tenth deale of flowre myngled with oyle for a meate offeryng vnto one lambe, for a burnt offering of a sweete sauour, & a sacrifice made by fire vnto ỹ lord.

14 And theyr drinke offerings, shalbe half an Hin of wine vnto one bullocke, & the thirde parte of an Hin of wine vnto a ramme, and the fourth parte of an Hin vnto a lambe: This is the burnt offeryng of euery moneth, throughout the moneths of the yeare:

15 And one hee goate for a sinne offeryng vnto the Lorde, shalbe offered, besides the dayly burnt offering, & the drinke offering.

16 And the fourtienth day of the firste moneth, is the Passeouer of the Lorde.

17 And in the fiftienth day of the same moneth is the feast: seuen dayes long shall vnleauened bread be eaten.

18 In the first day shalbe an holy conuocation, ye shall do no maner of seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offeryng vnto the Lorde, two young bullockes, one ramme, & seuen lambes of a yeare old: let them be without spot.

20 And let theyr meate offering be of flowre myngled with oyle: three tenth deales allo shall ye offer for a bullocke, and two tenth deales for a ramme.

21 One tenth deale shalt thou offer for euery lambe of the seuen lambes.

22 And an hee goate for a sinne offeryng, to make an attonement for you.

23 Ye shall offer these beside the burnt offeryng

a. The Iewes do say, that by the beast that is sacrificed, the sinner is vnderstoode. For when the beast is led to be killed, the trespasser ought (say they) to thinke as though he for his offence were led vnto the same: and thus to cōfesse: O Lorde I am giltie of death: I haue deserued to be stoned for this trespasse, and not this beast: or to be strangled for this transgression, or to be burnt for this crime. But these sacrifices do by shadowe signifie Christe the true lambe of God, who would afterwarde cleanse our sinnes, and pay the pryce for them. How greeuous therefore should wee acknowledge and confesse our sinnes to be, for the whiche no beast, but the innocent sonne of God hath dyed? For the father sparyng vs, hath yeelded his sonne vnto death.

ryng in the mozning, whiche is a continuall burnt sacrifice.

24 After this manner ye shal offer throughout the seuen dayes, the flesh of the sacrifice made by fire, for a sweete sauour vnto the Lozde: and it shalbe done beside the dayly burnt offeryng, and the drinke offeryng.

25 And in the seuenth day ye shall haue an holy conuocation, (wherein) ye shall do no seruile wozke.

26 Also in the day of your first fruites, when ye bryng a newe meate offeryng vnto the Lozde, accozdyng to your (b) weekes, ye shall haue an holy conuocation, and ye shal do no seruile wozke in it.

27 But offer a burnt offering for a sweete sauour vnto the Lozd, two yong bullocks, a ramme, and seuen lambes of a yeare old,

28 With theyr meate offerings of flowre mingled with oyle, three tenth deales vnto a bullocke, two tenth deales vnto a ramme,

29 And one tenth deale vnto a lambe, throwout the seuen lambes,

30 And an hee goate to make an attonemẽt for you.

31 This ye shall do, besides the continuall burnt offeryng, and his meate offeryng, (& they shalbe vnto you without spot) with theyr drynke offerings.

The.xxix.Chapter.

1. VVhat must be offered the eight first dayes of the seuenth moneth.

1 AND in the first day of the (a) seuẽth moneth, ye shal haue an holy conuocation, ye shal do then no seruile wozke: For it is a day of blowyng the trumpettes vnto you.

2 And ye shall offer a burnt offeryng, for a sweete sauour vnto the Lozde, one young bullocke, one ramme, and seuen lambes of a yeare olde without blemishe:

3 And theyr meate offering shalbe made of flowre mingled with oyle, three (b) tenth deales vnto the bullocke, & two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, throughout the seuen lambes:

5 And an hee goate for a sinne offeryng, to make an attonement for you:

6 Beside the burnt offeryng of the (c) moneth, and the meate offeryng, and beside the dayly burnt offeryng, & the meate offering, and the drynke offerings of the same, which muste be done accozdyng vnto the manner of them, for a sauour of sweetenesse, it is a sacrifice made by fire vnto the Lozde.

7 And ye shall haue the tenth day of that moneth, an holy (d) conuocation, and ye shal humble your soules, and shall do no manner wozke therein.

8 But ye shall offer a burnt offeryng vnto the Lozde, for a sweete sauour, one young bullocke, a ramme, and seuen lambes of a yeare olde, whiche shalbe vnto you without blemyshe.

9 Theyr meate offeryng shalbe of flowre mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme:

10 And a tenth deale vnto euery lambe, throughout the seuen lambes:

11 And an hee goate for a sinne offering, beside the sinne offeryng of attonement, and dayly burnt offeryng, & the meate & drinke offeryngs that belong to the same.

12 And in the fiftenth day of the seuenth moneth, ye shal haue an holy conuocation, and do then no seruile wozke, and ye shal keepe a feast vnto the Lozde seuen dayes long.

13 And ye shall offer a burnt offering for a sacrifice made by fire for a sweete sauour vnto the Lozde, thirtene young bullockes, two rammes, and fourtene lambes of a yeare old, which shalbe without blemishe.

14 And theyr meate offring shalbe of flowre mingled with oyle, three tenth deales vnto euery one of the thirtene bullockes, two tenth deales to eyther of the rammes,

15 And one tenth deale to eache of the fourtene lambes:

16 And one hee goate for a sinne offeryng, beside the dayly burnt offeryng, with the meate and drynke offering.

17 And the (e) second day ye shal offer twelue young bullockes, two rammes, fouretene yearelyng lambes without spot:

18 And let their meate offerings and drinke offerings, vnto the bullockes, rammes, and lambes, be accozdyng to the nũber of them, and after the manner:

19 And an hee goate for a sinne offeryng, beside the dayly burnt offeryng, and his meate and drynke offering.

20 And the thirde day ye shall offer eleuen bullockes, two rammes, & fourtene yearelyng lambes without spot:

21 And let theyr meate and drinke offerings vnto the bullockes, rammes, and lambes, be after the number of them, and accozdyng to the manner:

22 And there shalbe offered an hee goate for a sinne offering, beside the dayly burnt offeryng, and the meate and drinke offeryng.

23 In the fourth day ye shall offer ten bullockes, two rammes, and fourtene yearelyng lambes without blemishe:

24 Let their meate and drynke offeryngs vnto the bullockes, rammes, and lambes, be

e. Of the feast of tabernacles.

be accordyng to the number of them, and after the manner:

25 And an hee goate for a synne offering, beside the dayly burnte offeryng, & the meate and drynke offeryng.

26 In the fifth day ye shall offer nyne bullockes, two rammes, & fouretene lambes of one yeare olde without spot:

27 And let theyr meate and drynke offerings vnto the bullockes, rammes, and lambes, be accordyng to the number of them, and after the manner.

28 And an hee goate for a synne offering, beside the dayly burnt offering, and the meate and drynke offeryng.

29 And in the sixth day ye shall offer eyght bullockes, two rammes, & fouretene yearelyng lambes without spot:

30 And let theyr meate and drynke offerings vnto the bullockes, rammes, & lambs, be accordyng to the number of them, and after the manner:

31 And an hee goate for a synne offeryng, beside the dayly burnt offering, and his meate and drynke offeryng.

32 In the seuenth day, yee shall offer seuen bullockes, two rãmes, and fouretene lãbes, that are yearelings, without blemishe:

33 And let theyr meate and drynke offerings vnto the bullockes, rãmes, & lambes, be according to theyr nũber, & after the manner:

34 And an hee goate for a synne offeryng, beside the dayly burnt offeryng, & the meate and drynke offeryng.

35 In the eyghth day, ye shall haue a solemne assemblie, and ye shall do no seruile worke therein:

36 But ye shall offer a burnt offeryng, a sacrifice made by fire, for a sweete sauour vnto the Lord, one bullocke, one ramme, and seuen yeareling lambes without spot:

37 Let theyr meate and drynke offerings vnto the bullocke, ramme, and lambes, be accordyng to the number, and accordyng to the manner:

38 And an hee goate for a synne offeryng, beside the dayly burnt offeryng, and the meate and drynke offeryng.

39 These thinges ye shall do vnto the Lorde in your feastes, beside (f) your vowes, and freewill offerings, your burnt offeryngs, meate offerings, drinke offerings, and peace offerings.

f. Your voluntarie sacrifices.

40 And Moses tolde the children of Israel, all that the Lorde commaunded hym.

The.xxx.Chapter.

.2 Of vowes, when they shalbe kept, and when not.

1 AND Moses spake vnto the heades of the tribes, concernyng the children of Israell, saying. This is the thyng, whiche the Lorde hath commaunded.

2 If a man vowe a vowe vnto the Lorde, or sweare an othe to binde his soule, he shal not goe backe with his worde, but shall fulfil all that is proceeded out of his mouth.

3 If a woman also vowe a vowe vnto the Lorde, and binde hyr selfe, beyng in hir fathers house in the tyme of hir youth:

4 And hir father heare hir vow and bonde, whiche she hath made vpon hyr soule, and holde his peace thereto, then all hir vowes and bondes whiche she hath made vpon hir soule, shal stande in effect.

5 But if hyr father disallowe hyr the same day, that he heareth al hyr vowes & bondes, whiche she hath made vpon hyr soule, they shall not be of value, and the Lorde shall forgiue hyr, because hyr father (a) disallowed hyr.

6 If she had an husband, when she vowed or pronounced ought out of hyr lyppes, wherewith she bounde hir soule,

7 And hyr husbande heard it, and helde his peace thereat, the same day he hearde it: then hir vowes shall stande, and hyr bondes, wherewith she bound hir soule, shal stande in effect.

8 And if hir husband disallow hyr the same day, that he hearde it, then he shall make hir vowe, whiche she hath vpon hir, and the openyng of hir lippes, wherewith she bound hir soule, of none effect, and the Lorde shall forgiue hir.

9 But euery vowe of a widow, and of hir, that is diuorced, that they haue bounde their soule withal, shal stand in effect with them.

10 If she vowed in hyr (b) husbandes house, or bounde hyr soule with an othe,

11 And hyr husbande hearde it, and helde his peace, concernyng hyr, and disallowed hyr not, then all hir vowes shall stande, and euery bonde, wherwith she bounde hir soule, shall stande.

12 But if hir husbande disanulled them the same day, that he hearde them, then nothing that proceedeth out of hir lippes in vowes and bondes, wherwith she bound hir soule, shall stande in effect: for hir husbande hath disanulled them, and the Lorde shall forgiue hir.

13 All vowes and othes, that bynde to (c) humble the soule, may hyr husbande stablishe, or breake.

14 But if hir husbande holde his peace from (d) one day to another, then he stablisheth all hir vowes and bondes, whiche she had vpon

vpon hyr: he confirmeth them, bycause he helde his peace, concernyng hyr the same day, that he hearde them.

15 But (e) if he breake them, after that he hath hearde them, he shall beare hyr sinne himselfe.

16 These are the ordinaunces, whiche the Lord cõmaunded Moses, betweene a man and his wyfe, and betweene the father and his daughter, beyng yet a damsel in hyr fathers house.

The.xxxi.Chapter.

8. The Madianites are slayne and theyr cities burnt, Balaã is slayne. 27. The pray is equally diuided. 49. A present giuen of Israel.

1 AND the Lorde spake vnto Moses, saying,

2 Auenge the children of Israel of the Madianites, and afterwarde shalt thou be gathered vnto thy people.

3 And Moses spake vnto the folke, saying, Harnesse some of you vnto warre, and let them go vpon the Madianites, and auenge the Lorde of the Madianites.

4 Of euery tribe a thousande, throughout all the tribes of Israel, shall ye sende to the warre.

5 And there were deliuered out of ỹ thousandes of Israell, twelue thousande, prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousande of euery tribe, and with them Phinees the sonne of Eleazar the priest to the warre, & the holy vessels, and the trumpets to blowe, were in his hande.

7 And they warred agaynst the Madianites, as the Lorde commaunded Moses, and slue all the males.

8 And they slue the kynges of Madian among other, that were slayne: Namely, Eui, and Rekem, Zur, and Hur, and Reba: fiue kynges of Madian, with (a) Balaam the sonne of Beor, whom they slue with the swoorde.

9 And the children of Israell toke all the women of Madian prysoners, and theyr children, and spoyled al theyr cattel, and all theyr flockes, and all theyr goodes.

10 And they burnt all theyr cities wherein they dwelt, and all theyr goodly dwellings with fire.

11 And they toke all the spoyle, and all the bootie, both of men and beastes.

12 And they brought the captiues, and that whiche they had taken, and the spoyle, vnto Moses and Eleazar the priest, and vnto the companie of the children of Israel, euen vnto the hostes, that were in the fieldes of Moab by Iordane, ouer agaynst Iericho:

13 And Moses and Eleazar the priest, and al the lordes of the congregation, went out of the host to meete them.

14 And Moses was angry with the officers of the host, with the captaynes ouer thousandes, and ouer hundredes, whiche came from the warre, and battayle.

15 And Moses sayd vnto them, Haue ye saued al the (b) women aliue?

16 Beholde, these caused the children of Israel, through the counsel of Balaam, to cõmit trespasse agaynst the Lorde in the businesse of (c) Peor, and there followed a plague among the congregation of the Lord.

17 Nowe therfore, slay al the men children, and kill the women, that haue layne with men fleshly.

18 But all the women children, that haue not layne with men fleshly, keepe alyue for your selues.

19 And ye shall remayne without the host seuen dayes, all that haue killed any person, and all that haue touched any dead body, and purifie both your selues and your prysoners the thyrde day, and the seuenth.

20 And purifie all your rayments, and that is made of skinnes, and al worke of goates heare, and al things made of wood.

21 And Eleazar the priest sayd vnto the men of warre, which went to the battaile, This is the ordinaunce of the lawe, whiche the Lorde commaunded Moses:

22 As for gold, siluer, braste, and iron, tinne, and leade,

23 And al ỹ may abide the fire, ye shal make it go through the fire, and it shalbe cleane: Neuertheles, it shalbe purified with water of separation: & al that suffereth not the fire, ye shal make go thorowe the water:

24 And washe your clothes the seuenth day, and ye shalbe cleane, and afterwarde come into the host.

25 And the Lord spake vnto Moses, saying,

26 Take the summe of the pray, that was taken, both of the persons, and of the cattel, thou and Eleazar the priest, and the chefe fathers of the congregation:

27 And diuide the pray into two partes, betweene them, that toke the warre vpon them, and went out to battayle, and all the congregation.

28 And take a tribute vnto the Lorde of the men of warre, which went out to battayle: one soule of fiue hundred, bothe of the persons, and of the kine, and of the asses, and of the sheepe.

29 And ye shal take it of their half, and giue

e. Any day within the first seuen that he touche them.

a. Because of false prophesie he gaue himself howe to abuse the Israelites to forsake God.

b. As who would say, ye should haue left none aliue

c. In honouring that Idol.

Iudi.21.b.

Num.19.b.

D

E

it vnto Eleazar the priest, as an heaue offeryng of the Lorde.

30 And of the halfe of the chyldren of Israel, thou shalt take one portion of fiftie, of the persons, and of the beeues and of the asses, and of the sheepe, and of all maner of beastes, and giue them vnto the Leuites, which wayte vpon the charge of the tabernacle of the Lorde.

31 And Moses and Eleazar the priest, did as the Lorde commaunded Moses.

32 And the bootie, and the rest of the pray whiche the men of warre had caught, was sixe hundred thousand, threescore and fiftien thousande sheepe,

33 And threescore and twelue thousande of beeues,

34 And threescore and one thousande asses,

F 35 And thirty and two thousand persons in all, of women that had layne by no man.

36 And the halfe, whiche was the part of the, that went out to warre, was in number three hundred thousande, and seuen and thirty thousand, and fiue hundred sheepe.

d. This is that portion whiche the souldiers gaue to God.

37 And the (d) Lords part of the sheepe, was sixe hundred and threescore and fiftiene.

38 And the beeues were thirty and sixe thousande, of which the Lordes part was threescore and twelue.

39 And the asses were thirty thousande, and fiue hundred, of which the Lordes part was threescore and one.

e. The virgins.

40 And the (e) persons were sixtiene thousande, of whiche the Lordes part was thirtie and two persons.

41 And Moses gaue the tribute, which was the Lords heaue offering, vnto Eleazar the priest, as the Lord commaunded Moses:

f. Of that part of the spoyle, which was allotted to those that had not ben at warre.

42 And the other (f) halfe of the children of Israell, whiche Moses diuided from the men of warre,

43 (That is to wite) the halfe that perteyned vnto the congregation, was three hundred thousande, and thirty and seuen thousande, and fiue hundred sheepe:

G 44 And thirtie and sixe thousand beeues:

45 And thirty thousand asses, and fiue hundred:

46 And sixtiene thousande persons.

47 And Moses toke of the halfe, that perteyned vnto the (g) chyldren of Israell, one portion of fiftie, bothe of the persons, and of the cattell, and gaue them vnto the Leuites, whiche wayted vpon the charge of the tabernacle of the Lorde, as the Lorde commaunded Moses.

g. Those that were no souldiers.

D 48 And the officers of thousands, of the hoste, the captaynes ouer the thousandes, and the captaynes ouer the hundreds, came to Moy-

49 And sayde vnto Moses, Thy seruauntes haue taken the summe of the men of warre, whiche are vnder our authoritie, and there lacketh not one man of vs:

50 We haue therefore brought a present vnto the Lorde, what euery man founde, of iewels of golde, braceletes, chaynes, rynges, earerings, and spangles, to make an attonement for our soules before the Lorde.

51 And Moses and Eleazar the priest, toke the golde of them, all the wrought iewels.

52 And all the golde of the heaue offeryng, that they heaued vp to the Lord, of the captaynes ouer thousandes and hundreds, was sixtene thousande, seuen hundred and fiftie sicles.

53 (For the men of warre had spoyled, euery man (h) for himselfe.)

54 And Moses and Eleazar the priest, toke the golde of the captaynes ouer the thousandes, and hundredes, and brought it into the tabernacle of the congregation, for a (i) memoriall of the chyldren of Israell before the Lorde.

The xxxij. Chapter.

2. To Ruben and Gad, and to halfe the tribe of Manasses, is promised the possession beyond Iordane eastwarde. 7. The Rubenites, and the Gadites be rebuked of Moses. 16. Their promises vnto Moses.

1 The chyldren (a) of Ruben and the chyldren of Gad had an exceedyng great multitude of cattell: and when they sawe the lande of Jazer, and the land of Gilead, that it was an apt place for cattel,

2 The chyldren of Ruben, and the chyldren of Gad came, and spake vnto Moses and Eleazar the priest, and vnto the Lordes of the congregation, saying,

3 The land of Ataroth, and Dibon, Jazer, and Nemrah, Hesbon, and Elealeh, Sebam, and Nebo, and Beon,

4 Whiche countrey the Lord smote before the congregatiō of Israell, is a lande meete for cattel, & we thy seruaunts haue cattell.

5 Wherefore, sayde they, if we haue founde grace in thy sight, let this lande be gyuen vnto thy seruaunts to possesse, and bring vs not ouer Iordane.

6 And Moses sayde vnto the chyldren of Gad and Ruben, Shall your brethren go to warre, and shall ye sit here?

B 7 Wherefore discourage ye the harte of the chyldren of Israel, that they should not go ouer into the lande, which the Lorde hath gyuen them?

8 Thus dyd your fathers, when I sent the

from

from Cades Barnea to ſee the lande.
9 For when they went vp euen vnto the riuer of Eſchol, and ſawe the lande, they diſcouraged the hart of the chyldren of Iſrael, that they ſhould not go into the lād, which the Lorde hath giuen them.
10 And the Lordes wrath was kindled the ſame tyme, and he ſware, ſaying,
11 None of the men that came out of Egypt, from twentie yeares olde and aboue, ſhall ſee the lande, whiche I ſware vnto Abraham, Iſahac, and Iacob, bycauſe they haue not wholy folowed me,
12 Saue Caleb the ſonne of Iephune the Kenezite, and Ioſuah the ſonne of Nun: for they haue conſtantly folowed the lord.
13 And the Lord was very angry with Iſrael, and made them wander in the wyldernelle fourtie yeares, vntill all the generation, that had done euill in the ſight of the Lorde, were conſumed.
C 14 And beholde, Ye are ryſen vp in your fathers ſteede, as an increaſe of ſinfull men, to augment the fierce wrath of the Lorde towarde Iſrael:
15 For if ye turne away from after him, he will yet againe leaue the people in the wildernelle, (b) & ye ſhall deſtroy all this folke.
16 And they wēt neare him, & ſayd, We wil build ſheepefoldes here for our ſheepe, & for our cattel, & (walled) cities for our children:
17 But we our ſelues wil goe ready armed before the chyldren of Iſrael, vntil we haue brought them vnto (c) their place: and our chyldren ſhal dwell in the fenſed cities, bycauſe of the inhabiters of the lande.
18 We will not returne vnto our houſes, vntill the chyldren of Iſrael haue inherited, euery man his inheritaunce:
19 Neyther wil we inherite with them on yonder ſide Iordane forewarde, bycauſe our inheritance is fallen to vs on this ſide Iordane, eaſtwarde.
20 And Moſes ſayde vnto them, If ye will do this thing, and goe harneſſed (d) before the Lorde to warre,
D 21 And will goe all of you in harneſſe ouer Iordane before the Lorde, vntill he haue caſt out his (e) enimies from his ſight,
22 And vntill the lande be ſubdued before the Lorde: then ye ſhall returne, & be without ſinne (f) before the Lord, and before Iſrael, and this lande ſhalbe your poſſeſſion before the Lorde.
23 But if ye wil not do ſo, beholde, ye haue ſinned againſt the Lorde: and be ſure (g) your ſinne will finde you out.
24 Make therefore, buylde cities for your chyldren, and foldes for your ſheepe, and do that ye haue ſpoken.
25 The childrē of Gad, & the childrē of Ruben ſpake vnto Moſes, ſaying, Thy ſeruāts will do as my Lorde commaundeth.
26 Our children, our wiues, our ſheepe, and our cattel, ſhall remayne here in the cities of Gilead:
27 But thy ſeruauntes will go al harneſſed for the warre, and vnto battayle before the Lorde, as my Lorde ſayth.
28 And for theyr ſakes, Moſes commaunded E Eleazār the prieſt, and Ioſuah the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael,
29 And Moſes ſayd vnto them, If the children of Gad, and the children of Ruben will go with you ouer Iordane, al armed, to fight before the Lorde, then when the lande is ſubdued before you, ye ſhall gyue them the lande of Gilead to poſſeſſe:
30 But (h) if they wil not go ouer with you in harneſſe, they ſhall haue theyr poſſeſſions among you, in the lande of Chanaan.
31 And the children of Gad, & the children of Ruben, anſweared, ſaying, As (i) the Lorde hath ſayd vnto thy ſeruaunts, ſo wil we do:
32 We will goe harneſſed before the Lorde into the land of Chanaan, that the poſſeſſion of our inheritaunce may be giuen vs on this ſide Iordane.
33 And Moſes gaue vnto the children of Gad, and to the children of Ruben, and vnto halfe the tribe of Manaſſe the ſonne of Ioſeph, the kyngdome of Sehon king of the (k) Amorites, and the kingdome of Og kyng of Baſan, the lande with the cities thereof, in the coaſtes and cities of the cōtrey rounde about.
34 And the children of Gad buylt Dibon, and Ataroth, and Aroer,
35 And Aroth, Sophan, Iaaſer, & Iogbea,
36 Bethnimra, and Betharan, fenſed cities: and they buylded foldes for the ſheepe.
37 And the chyldren of Ruben buylt Hebon, Eleale, Kiriathaim,
38 Nebo, Baalmeon, & turned their names, and Sibama alſo: and gaue other names, vnto the cities, which they buylded.
39 And the chyldren of Machir, the ſonne of Manaſſe went to Gilead, and toke it, and put out the Amorites, that dwelt therein.
40 And Moſes gaue Gilead vnto Machir, the ſonne of Manaſſe, & he dwelt therein.
41 And Iair the ſonne of Manaſſe went and toke the ſmall townes thereof, and called them (l) Hauoth Iair. Deut. 3. b.
42 And Nobah went and toke Kenath, & the townes belonging thereto, and called it Nobah, after his owne name.

h. Ouer Iordane.
i. That, which is ſpoken by Gods meſſenger, is ſayde to be ſpoken by God.
k. Thoſe Amorites that dwelt on this ſide of Iordane. Some of them dwelt by Iordane, of whom mentiō is made. Ioſu. 10.
l. That is to ſay, the villages of Iair.

The.xxxiij. Chapter.

1. The iourneyes of Iſraell are numbred. 52. They are commaunned to kill the Chanaanites.

☞ A

1 These are the iourneyes of the chyldren of Iſrael, which went out of the land of Egypt with their armies, vnder the (a) hande of Moſes and Aaron.

a. The guydyng and conductyng.

2 And Moſes wrote their goyng out by theyr iourneyes, accordyng to the commaundement of the Lorde: euen theſe are the iourneyes of theyr goyng out.

b. A citie in the lande of Goſen.
c. Which the Iewes call Niſan, whiche conteyneth part of Marche, and part of Apryll.
d. With great power, and rather diuine, thā humane.
e. Their idols, or theyr chiefe rulers.

3 They departed from (b) Rameſes the fiftenth day of the (c) firſt moneth, on the morowe after the Paſſouer: and the chyldren of Iſrael went out (d) with an high hand in the ſight of the Egyptians.

4 (For the Egyptians buryed al their firſt borne whiche the Lord had ſmitten among them, & vpon (e) their goddes alſo the Lorde did execution.)

Exod. 13. d.

5 And the chyldren of Iſraell remoued frō Rameſes, and pitched in Sucoth.

6 And they departed from Sucoth, and pitched theyr tentes in Etham, whiche is in the edge of the wyldernesse.

B

Exod. 14. a.

7 And they remoued from Etham, and turned agayne vnto Pihairoth, whiche is before Baal Zephon: and they pitched before Migdol.

Exod. 14. a.

8 And they departed from Pihairoth: and went through the middes of the ſea into the wildernesse, and went three dayes iourney in the wyldernesse of Etham, & pitched in Marah.

Exod. 16. a.

9 And they remoued from Marah, & came vnto Elim, where were twelue fountaynes of water, and threeſcore and ten Palme trees and they pitched there.

10 And they remoued from Elim, & camped faſt by the red ſea.

Exod. 16. a.

11 And they remoued from the red ſea, and camped in the wilderneſſe of Zin.

12 And they toke theyr iourney out of the wilderneſſe of Zin, and ſet vp their tentes in Daphka.

13 And they departed from Daphka, and lay in Alus.

C

Exod. 17. a.

14 And they remoued from Alus, and lay at Raphidim, where was no water for the people to drynke.

Exod. 19. a.

15 And they departed from Raphidim, and pitched in the wildernesse of Sinai.

Num. 11. g.

16 And they remoued frō the deſart of Sinai, and pitched at the graues of luſt.

Num. 11. g.

17 And they departed from the ſepulchres of luſt, and lay at Haſeroth.

18 And they departed from Haſeroth, and pitched in Rithma.

19 And they departed from Rithma, and pitched at Rimon Pharez.

20 And they departed frō Rimon Pharez, and pitched in Libna.

21 And they remoued from Libna, and pitched at Riſſa.

22 And they iourneyed from Riſſa, and pitched in Kehelatha.

23 And they went from Kehelatha, and pitched in mount Sepher.

24 And they remoued from mount Sepher, and lay in Harada.

25 And they remoued from Harada, and pitched in Makeloth.

26 And they remoued from Makeloth, and lay at Thahath.

27 And they departed from Thahath, and pitched at Tharath.

28 And they remoued from Tharath, and pitched in Mithca.

29 And they went from Mithca, & pitched in Haſmona.

30 And they departed from Haſmona, and lay at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene Jaakan.

32 And they remoued from Bene Jaakan, and lay at Horgadgad.

33 And they went from Horgadgad, and pitched in Jethebatha.

34 And they remoued from Jethebatha, and lay at Abrona.

35 And they departed from Abrona, and lay at Ezeon gaber.

36 And they remoued from Ezeon gaber, and pitched in the wilderneſſe of Sin, whiche is Cades.

37 And they remoued from Cades, and pitched in mount Hor, whiche is in the edge of the lande of Edom.

38 And Aaron ỳ prieſt went vp into mount Hor, at the commaundement of the Lorde, and dyed there, euen in the fourtienth yeare after the chyldren of Iſraell were come out of the lande of Egypt, and in the firſte day of the fifth moneth.

39 And Aaron was an hundred and twentie and three yeares olde when he dyed in mount Hor.

40 And kyng Erad the Chanaanite (which dwelt in the South in the lande of Chanaan) heard of the commyng of the chyldren of Iſrael:

41 And they departed from Mount Hor, and pitched in Zalmona.

42 And they departed from Zalmona, and pitched in Phunon.

43 And they departed from Phunon, and pitched

pitched in Oboth.
44 And they departed frō Oboth, & pitched
in Jim abarim, in the border of Moab.
45 And they departed from Jim abarim,
and pitched at Dibon Gad.
46 And they departed from Dibon Gad,
and lay in Almon Diblathaim.
47 And they remoued from Almon Dibla-
thaim, and pitched in the mountaynes of
Abarim before Nebo.
48 And they departed from the mountaines
of Abarim, and pitched in the fields of Mo-
ab, fast by Jordane (ouer agaynst) Jericho.
49 And they pitched by Jordane, frō Beth
Jesimoth, vnto the playne of Sittim, in the
fieldes of Moab.
50 And the Lorde spake vnto Moses in the
fielde of Moab by Jordane (ouer agaynst)
Jericho, saying,
51 Speake vnto the children of Israel, & say
vnto them, When ye are come ouer Jor-
dane (to enter) into the lande of Chanaan,
52 Ye shal driue out al the inhabiters of the
land before you, & destroy all their pictures,
& breake a sunder al their images of mettal,
and plucke downe al theyr high places,
53 And possesse the land, and dwell therein:
for I haue giuen you the lande to enjoy it.
54 And ye shall diuide the inheritaunce of
the lande by lot among your kinredes, and
giue to the moe, the more inheritaunce, and
to the fewer, the lesse inheritaunce: and
your inheritāce shalbe in the tribes of your
fathers, euery mans inheritaunce in the
place, where his lot falleth.
55 But if ye will not driue out the inhabi-
ters of the land before you, then they, whom
ye let remayne of them, shalbe prickes in
your eyes, and dartes in your sides, and shal
vexe you in the lande wherein ye dwell.
56 Moreouer, it will come to passe, þ I shal
do vnto you, as I thought to do vnto thē.

The .xxxiiij. Chapter.

1. The coastes and borders of the land of promise. 17. Certayne men are assigned to diuide the lande.

1 AND the Lorde spake vnto Moses, say-
ing,
2 Commaunde the children of Israell, and
say vnto them, When ye come into the
lande of Chanaan, (a) this is the lande that
shall fall vnto your inheritaunce, (euen) the
land of Chanaan with his coastes.
3 And your south quarter shalbe from the
wildernesse of Zin, along by the coaste of
Edom, so that your south quarter reach vpō
the side of the (b) salt sea eastwarde.
4 And set a compasse from the South vp
to Acrabim, & reacheth to Zinna: and goe
out from the South to Cades Barnea, and
go out also to Hazar Addar, & go along to
Azmon.
5 And set a compasse againe from Azmon,
vnto the (c) riuer of Egypt, and shal go out
at the sea.
6 And let your west quarter be the greate
sea, let the same sea be your west coast.
7 And this shalbe your north quarter: ye
shall compasse your border from the great
sea, vnto (d) mount Hor.
8 And from mount Hor, ye shall describe
your border, till it come vnto Hemath, and
the ende of the coast shalbe at Zedada.
9 And the coast shal reach out to Ziphron,
and goe out at Hazar Enan: This shalbe
your north quarter.
10 And ye shall describe your east quarter
from Hazar Enan, to Sepham.
11 And the coast shall goe downe from Se-
pham to Ribla on the east side of Ain: and
the same border shal descend and go out at
the side of (e) the sea of Cenereth eastward.
12 And then go downe along by Jordane,
& leaue at the salt sea: and this shalbe your
land, with the coastes therof rounde about.
13 And Moses commaunded the chyldren of
Israel, saying, This is the lande whiche ye
shal inherite by lot, & which the lord com-
maūded to giue vnto nine tribes & an halfe.
14 For the tribe of the chyldren of Ruben,
accordyng to the housholdes of theyr fa-
thers, and the tribe of the children of Gad,
accordyng to their fathers housholdes, and
halfe the tribe of Manasse, haue receyued
theyr inheritaunce.
15 Two tribes and an halfe haue receyued
theyr inheritaunce on the other side of Jor-
dane, ouer agaynst Jericho eastwarde.
16 And the Lord spake vnto Moses, saying,
17 These are the names of the men whiche
shall diuide the lande vnto you: Eleazar
the priest, and Josuah the sonne of Nun.
18 And ye shall take also a (f) Lord of euery
tribe, when ye diuide the lande.
19 The names of the men are these: Of the
tribe of Juda, Caleb the sonne of Jephune.
20 Of the tribe of the children of Simeon,
Semuel the sonne of Amiud.
21 Of the tribe of Beniamin, Elidad the
sonne of Cislon.
22 Of the tribe of the chyldren of Dan, the
lorde Bucki, the sonne of Jogli.
23 From among the chyldren of Joseph, for
the tribe of the chyldren of Manasse, the
lorde Haniel, the sonne of Ephod.
24 Of the tribe of the chyldren of Ephraim,

L.iij. the

Num.21.c.
Deut.2.a.
Num.25.a.
Deut.7.a.
Num.26.f.
Num.1.c.
Deut.3.d.
Josu.14.a.

a. That is to say, this is the description of the lande of Chanaan, which shall fall vnto you for inheritaunce.
b. 25.a. Otherwise, the dead sea.
c. By whiche ryuer some thynke Nilus to be meant: some others Rhinocorura, called Mediterraneum.
d. Hor, a litle hyl, but not that whereon Aaron died.
e. Which is in the Gospel calleth the lake of Genezareth.
f. One of the chiefe men of euery tribe.

the lorde Camuel, the sonne of Siphtan.
25 Of the tribe of the sonnes of Zabulō the lorde Elisaphan, the sonne of Pharnach.
26 Of the trybe of the children of Isachar, the lorde Palthiel, the sonne of Isan.
27 Of the tribe of the sonnes of Aser, the lord Ihihud, the sonne of Salomi.
28 Of the tribe of the chyldren of Nephthali, the lorde Pedael, ỹ sonne of Ammihud.
29 These are they, whom the Lorde commaunded to diuide the inheritaunce vnto the chyldren of Israel in the lande of Chanaan.

The.xxxv. Chapter.

2. Vnto the Leuites are giuen cities and suburbes. 11. The cities of refuge. 16. The law of manquelling. 30. For one mans witnesse shall no man be condemned.

1 AND the Lord spake vnto Moses in the fieldes of Moab by Iordane ouer agaynst Iericho, saying,
2 Commaund the chyldren of Israell, that they giue vnto the Leuites of the (a) inheritaunce of theyr possession, cities to dwel in: and ye shall giue also vnto the cities of the Leuites, suburbes harde by theyr cities rounde about them.
3 The cities shal they haue to dwell in, and the suburbes for theyr cattell, and for theyr possession, and al maner of beasts of theyrs.
4 And the suburbes of the cities, whiche ye shall gyue vnto the Leuites, shall reache from the wall of the citie outward, a thousande cubites rounde about.
5 And ye shall measure without the citie of the East side, two thousand cubites, & of the South side, two thousand cubites, & of the West side, two thousand cubites, and of the North side, two thousande cubites also, and the citie shal be in the middes: and these shalbe the suburbes of theyr cities.
6 And from among the cities, whiche ye shall gyue vnto the Leuites, there shall be sixe cities for refuge, whiche ye shall appoynt (to that intent) that he, which killeth, may flee thyther: and to them ye shall adde fourtie and two cities moe.
7 So that al the cities, which ye shal gyue the Leuites, may be fourtie and eyght: them (shal ye giue) with theyr suburbes.
8 And these cities, which ye shal giue, shalbe out of the possession of the chyldren of Israell. They that haue many, shall gyue many: but of them, that haue fewe, ye shall take fewe. Euery one shal giue of his cities vnto the Leuites, accordyng to the inheritaunce, whiche he inheriteth.
9 And the Lord spake vnto Moses, saying,
10 Speake vnto the chyldren of Israell, and say vnto them, Whē ye be come ouer Iordane into the lande of Chanaan:
11 Ye shall appoynt you cities, to be cities of refuge for you: that he, whiche sleeth a person vnwares, may flee thyther.
12 And these cities shalbe vnto you a refuge from the (b) auenger of blood: that he, which kylleth, die not, vntill he stande before the (c) congregation in iudgement.
13 And of these cities, whiche ye shall giue, sixe cities shal ye haue for refuge.
14 Ye shall giue three (d) on this side Iordane, and three in the lande of Chanaan, which shalbe cities of refuge.
15 And these sixe cities shalbe a refuge, both for the children of Israell, & for the straunger, and for him that dwelleth among you: that al they, which kil any person vnwares, may flee thyther.
16 And if any man smyte another with an instrument of yron, that he die, then is he a murderer: & the murderer shall die for it.
17 If he smyte him with throwyng a (e) stone, that a man may die with, and if he dye, he that smote hym is a murderer: let the same murderer be slayne therefore.
18 Or if he smyte hym with a hand weapon of wood, that a man may dye with, then if he dye, he is a murderer: let the same murderer be slayne therefore.
19 (f) The reuenger of blood hymselfe shall slay the murderer: when he meeteth him, he shall slay him.
20 But if he thrust hym of hate, or hurle at hym by laying of wayte, that he dye,
21 Or smyte hym with his hande of enmitie, that he dye, he that smote hym shall dye the death, for he is a murderer: the reuenger of the blood shall slay the murderer, when he meeteth hym.
22 But if he pushed hym vnaduisedly, and not of hate, or cast vpon him any thing, and not in laying of wayte,
23 Or any maner of stone that a man may die with, & saw him not, and he caused it to fall vpon him, and he dye, and was not his enimie, neyther sought him any harme:
24 Then the congregation shall iudge betweene the slayer, & the reuenger of blood, accordyng to these lawes.
25 And the congregation shall deliuer the slayer out of the hande of the reuenger of blood, and the congregation shall restore hym to the citie of his refuge, whyther he was fled: and he shall abyde there vnto the death of (g) the high priest, whiche was annoynted with the holy oyle.

26 But

a. For that the Leuites had no heritage in the lād of Chanaan. Iosu. 21. a.

Iosu. 20. a.

Deut. 19. Iosu. 20.

b. The next of kinne vnto the partie slayne, which ought to followe the suite.

c. The Hebrues vse to stande by the iudge, when the Senate & chiefe men in the citie

d. In diuision of Ruben, Gad, & halfe tribe Manasse. Exod. 21.

e. So dangerous the man may be thereof.

f. Hebr. next of kin to him that is murdred.

g. This was a figure of Christ, by whose death we are out of the prison.

26 But if the slayer come without the bor-
ders of his citie of refuge, whither he was
fledde:
27 And the reuenger of bloud finde hym
without the borders of the citie of his re-
fuge, & the reuenger of bloud kill the slayer,
he shalbe giltlesse:
28 Bycause he shoulde haue bydden in the
towne of his refuge vntyll the death of the
high priest: and after the death of the high
priest, the slayer shoulde returne vnto the
lande of his possession.
29 So these things shalbe (h) a law of iudge-
ment vnto you, throughout your genera-
tions, in all your dwellings.
30 Who so killeth any person, the (iudge)
shal put ỹ murderer to death thorow wit-
nesses: but one witnesse shal not testifie a-
gaynst any person, to cause him to die.
31 Moreouer, ye shall take no recompence
for the lyfe of the murderer, whiche is wor-
thy to die: but he shalbe put to death.
32 And ye shall take no recompence for hym
that is fledde to the citie of his refuge, that
he shoulde come agayne, and dwell in the
lande, before the death of the hygh priest.
33 So ye shall not pollute the lande whiche
ye shal dwel in, for bloud defileth the land:
& the lande can not be cleansed of the bloud
that is shed therin, but by the bloud of him,
that shed bloud.
34 Defile not therefore the lande, whiche ye
shall inhabite, for I am in the middes ther-
of: (euen) I the Lorde dwell among the
chyldren of Israel.

(h) That is, to iudge wylfull & crimal murthers.

The.xxxvi. Chapter.

1. An order for the mariage of the daughters of Zelaphead. 7. The inheritaunce coulde not be giuen from one tribe to another.

AND the chiefe fathers of the families of the childre of Gilead, the sonne of Ma-
chir, the sonne of Manasse, of the kynrede of the sonnes of Joseph, came fowth and spake before Moses, and before the princes the chiefe fathers of the children of Israel,
2 And sayde, The Lorde commaunded (a) my Lorde to giue the lande to inherite by lot to the chyldren of Israel: and my Lord was commaunded by the Lorde, to gyue the inheritaunce of Zelaphead our brother, vnto his daughters.
3 If they be maried to any of the sonnes of (b) the other tribes of the children of Israel, then shall theyr inheritaunce be taken from the inheritaunce of our fathers, and shalbe put to the inheritaunce of the tribe whiche they are receyued into, and so shal it be ta-ken from the lot of our inheritaunce.
4 And when the Jubilee of the chyldren of Israel commeth, then shall theyr inheri-taunce be put vnto the inheritaunce of the tribe whereinto they are receyued, and so shall theyr inheritaunce be taken away frō the inheritaunce of the tribe of our fathers.
5 And Moses commaunded the children of Israel, according to the worde of the Lord, saying, The tribe of the sonnes of Joseph haue (c) sayde well.
6 This therfore doth the Lord commaund the daughters of Zelaphead, saying, Lette them be wiues, to whome they themselues thinke best: only to the familie of the tribe of theyr fathers shall they marie.
7 So shal not the inheritaunce of the chyl-dren of Israel remoue from tribe to tribe: for euery one of the chyldren of Israel shal ioyne hymselfe to the inheritaunce of the tribe of his fathers.
8 And euery daughter that possesseth any inheritaunce (d) in any tribe of the chyldren of Israel, shalbe wyfe vnto one of the kyn-red of the tribe of hyr father, that the chyl-dren of Israell may enioy euery man the inheritaunce of his father.
9 Neyther ought the inheritaunce to goe from one tribe to another: but euery one of the tribes of the chyldren of Israell, shalbe ioyned to his owne inheritaunce.
10 And as the Lorde commaunded Moses, euen so dyd the daughters of Zelaphead:
11 For Mahela, Thirza, Hagla, Milcha, & Noa, the daughters of Zelaphead, were maryed vnto theyr fathers brothers sonnes.
12 They were wyues vnto the families of the sonnes of Manasse, the sonne of Jo-seph, and so theyr inheritaunce remayned in the tribe of the kynrede of theyr father.
13 These are the (e) commaundementes and lawes, whiche the Lorde commaunded by the hande of Moses vnto the chyldren of Israel, in the fieldes of Moab, by Jordane (towarde) Jericho.

(a) He meaneth Moses.
(b) To any of another tribe then of Manasses.
(c) For the tribe could not haue cōtinued if their inheri-taunce had ben taken frō thē.
(d) Whiche shalbe when there is no male childe to inherite.
(e) That is, cōcernyng the ceremoniall & iudicial lawes.

¶ The ende of the fourth booke of Moses.

¶ The fyfth booke of Moſes,

called in the Hebrue, Elle haddebarim,

and in the Greeke, Deuteronomium.

¶ *The firſt Chapter.*

1. A briefe rehearſal of things done before, from Horeb vnto Cades Barnea. 32. Moſes reproueth the people for theyr incredulitie. 44. The Iſraelites are ouercome by the Amorites, bycauſe they fought agaynſt the commaundement of the Lorde.

A 1 THeſe be ỹ wordes whiche Moſes ſpake vnto al Iſrael on (a) the other ſide of Iordane in the wilderneſſe, in the playne ouer agaynſt ỹ red ſea, betweene Pharan and Tophel, Laban, Hazeroth, and Diſahad.

a. In the coũtrey of Moab: and this wilderneſſe was betweene the playne of Moab and the ſea.

b. Moſes repeteth agayne the law which was gyuen fourtie yeares before, ſo that the youth of his people, were eyther vnborne, or to yong to iudge: for whiche ſeconde repetition, this boke is called in greeke Deuteronomium, that is, the ſecond law.

2 There are eleuen dayes iourney from (b) Horeb, by the way of mount Seir, vnto Cades Barnea.

3 And it came to paſſe in the firſt day of the eleuenth moneth, in the fourtieth yeare, that Moſes ſpake vnto the chyldren of Iſraell, accordyng vnto al that the Lord had giuen him in commaundement vnto them:

4 After he had ſlayne Sehon the kyng of the Amorites, which dwelt in Heſbon, and Og kyng of Baſan, whiche dwelt at Aſtaroth in Edrai,

5 On the other ſide of Iordane in the land of Moab, began Moſes, to declare this law ſaying,

c. In the ſecond yeare, & ſecõd moneth.

6 The Lorde our God ſpake vnto vs in (c) Horeb, ſaying, Ye haue dwelt long inough in this mount.

B 7 Turne you, and take your iourney, and goe to the mount of the Amorites, and vnto al the places nighe therevnto, bothe vnto the playne, and hilles, & dales, to the South, to the ſeas ſide, to the land of Chanaan, and vnto Libanon, euen vnto the great riuer, the riuer of Euphrates.

8 Beholde, I haue ſet the lande before you: Goe in, and poſſeſſe the lande whiche the Lorde ſware vnto your fathers, Abraham, Iſahac, and Iacob, to gyue vnto them, and to theyr ſeede after them.

Gen. 15. d. and. 17. b.

d. By the counſel of Iethro my father in lawe.

9 And (d) I ſpake vnto you in the ſame tyme, ſaying, I am not able to beare you my ſelfe alone.

10 For the Lord your God hath multiplied you: ſo that you be this day as the ſtarres of heauen in number.

11 (The Lorde God of your fathers make you a thouſande times ſo many moe as ye are, & bleſſe you, as he hath promiſed you.)

Exod. d.

12 How can I my ſelfe alone, (e) beare your cumbraunce, your charge, and your ſtryfe, that is among you?

e. Meanyng that Moſes an harde burdeuous matter among them.

13 Bring you men of wyſdome, and of vnderſtanding, and expert, according to your tribes, & I will make the rulers ouer you.

C 14 And ye aunſwered me, and ſayde, That which thou haſt ſpoke, is good for vs to do.

15 And ſo out of your tribes (f) I toke the chiefe men of wyſedome, and that were expert, and made them rulers ouer you, captaynes ouer thouſandes, and captaynes ouer hundredes, captaynes ouer fiftie, and captaynes ouer tenne, and officers among your tribes.

f. To ſignifie that expert knowen in godlyneſſe ought to be taken to gouerne.

16 And I charged your iudges that ſame tyme, ſaying, Heare the cauſe of your brethren, and iudge ryghteouſly betweene euery man and his brother, and the ſtranger, that is with him.

Iohn. 7. d.

17 Ye ſhall haue no reſpect of any perſon in iudgement, but you ſhal heare the ſmal aſwell as the great: You ſhall not feare the face of any man: for the iudgement (g) is Gods. And the cauſe that is to harde for you, referre it vnto me, and I wil heare it.

Leuit. 19. Prou. 24.

g. And man is but Gods miniſter.

18 And I commaunded you the ſame ſeaſon, al the things which ye ſhould do.

19 And when we departed from Horeb, we went through all that greate and terrible wylderneſſe, as ye haue ſeene by the way of the mountayne of the Amorites, as the Lord our God commaunded vs: and we came to Cades Barnea.

20 And (h) I ſaid vnto you, Ye are come vnto the mountayne of the Amorites, whiche the Lorde our God doth gyue vnto vs.

h. So that is to be ſuppoſed to them ſelues, that they enioyed not the inheritaunce.

21 Beholde, the Lorde thy God hath ſet the lande before thee: goe vp, and poſſeſſe it, as the Lorde God of thy fathers hath ſayd vnto thee: feare not, neither be diſcouraged.

Deut. 20. D

22 And ye came vnto me euery one, & ſayde, We will ſende men before vs, to ſearche vs out

Num. 14.

out the lande, and to bring vs worde againe, what way wee muſt goe vp by, and vnto what cities we ſhall come.

23 And the ſaying pleaſed me well: and I toke twelue men of you, of euery tribe one,

24 Which departed, and went vp into that mountaine, and came into the (i) valley Eſcol, and ſearched it out.

25 And toke of the land in their handes, and brought it vnto vs, and brought vs worde againe, and (k) ſayd, It is a good land, which the Lord our God doth giue vs.

26 Notwithſtanding, ye would not go vp, but were diſobedient vnto the worde of the Lorde your God,

27 And murmured in your tentes, and ſaide, Becauſe the Lorde (l) hateth vs, therefore hath he brought vs out of the land of Egipt, to deliuer vs into the hand of the Amorites, and to deſtroy vs.

28 Whither ſhall we goe vp? Our brethren haue diſcouraged our hart, ſaying, The people is greater and taller than we, the cities are great, and walked euen vp to heauen, and moreouer, we haue ſeene the ſonnes of the (m) Anakims there.

29 Then I ſayde vnto you, Dread not, nor be ye afrayde of them.

30 The (n) Lord your God which goeth before you, he ſhall fight for you, according to all that hee did vnto you in Egypt before your eyes:

31 And in the wildernelle, where thou haſt ſeene, how that the Lord thy God bare thee, euen as a man doth beare his ſonne, in al the way which ye haue gone by, vntill ye came vnto this place:

32 And yet in this thing ye did not beleeue the Lorde your God.

33 He went in the way before you, to ſearche you out a place to pitch our tentes in, in fire by night, that ye might ſee what way to go, and in a cloud by day.

34 And the Lorde hearde the voyce of your wordes, and was wroth, and ſware, ſaying,

35 There ſhall not one of theſe men, and of this froward generation, ſee that good land, which I ſware to giue vnto your fathers:

36 Saue Caleb the ſonne of Iephune, he ſhal ſee it, and to him will I giue the lande, that he hath troden vpon, and to his children, becauſe he hath followed the Lorde.

37 Alſo the Lorde was angrie with mee for your ſakes, ſaying, Thou alſo ſhalt not goe in thither.

38 But Joſuah the ſonne of Nun, whiche (o) ſtandeth before thee, he ſhal go in thither. Encourage him therefore: for he ſhal cauſe Iſrael to inherite the lande.

39 Moreouer, (p) your children, which ye ſaid ſhould be a pray, and your ſonnes, which in that day had no knowledge betweene good and euill, they ſhall go in thither, and vnto them will I giue it, and they ſhall enioy it.

40 But as for you, turne your face, and take your iourney into the wildernelle, euen by the way of the red ſea.

41 Then ye anſwered, and ſayde vnto mee, We haue ſinned againſt the Lorde: (q) we will goe vp and fight, according to all that the Lorde our God commanded vs. And when ye had gyrt on euery man his weapons of warre, ye were readie to go vp into the hill.

42 And the Lorde ſayde vnto me, Say vnto them, Go not vp, neyther fight, for (r) I am not among you: leaſt ye fall before your enimies.

43 And I tolde you theſe things, and you would not heare, but diſobeyed the worde of the Lorde, and went preſumptuouſly vp into the hill.

44 And the Amorites, whiche dwelt in that mountayne, came out againſt you, and chaſed you, as bees vſe to doe, and deſtroyed you in Seir, euen vnto Horma.

45 And ye came againe, and wept before the Lorde: but the Lorde (s) would not heare your voyce, nor hearken vnto you.

46 And ſo ye abode in Cades a long ſeaſon, according vnto the time, that ye remayned (before.)

p. Which were vnder xx. yeares olde.

G Num. 14. g.

q. This doth declare, what is the nature of man, which will do that, which God forbiddeth, & wil not do that whiche God commaũdeth.

r. He ſheweth that our ſtrength ſtandeth in Gods aſsiſtance.

s. The cauſe was for that they lamented not their ſin, but the loſſe of their brethren, and ſo were hypocrites in their lamenting.

The. ij. Chapter.

The rehearſall of al that was done from the time they departed from Cades Barnea, vnto the battaile againſt the kings, Sehon, and Og.

1 Then we (a) turned out face, and toke our iourney into the (b) wildernelle, euen by the way of the red ſea, as the Lorde ſpake vnto me: And we compaſſed (c) mount Seir a long time.

2 And the Lorde ſpake vnto me, ſaying,

3 Ye haue compaſſed this mountaine long ynough: turne you northwarde.

4 And warne thou the people, ſaying, Yee ſhall goe through the (d) coaſt of your brethren, the children of Eſau, which dwelt in Seir, and they ſhalbe afrayde of you.

5 Take ye good heede vnto your ſelues therfore: Ye ſhall not prouoke them, for I will not giue you of their lande, no not ſo much as a foote breadth, becauſe I haue gyuen mount Seir vnto Eſau to poſſeſſe.

6 Ye ſhall buy meate of them for money, to eate, and yee ſhall procure water of them

I a. They ſhewed their obedience after gods chaſtiſing.

b. The deſart of Zin.

c. This mountaine appertayneth to the Idumeans, which came of Eſau.

d. At their returne thither, for before they were repelled by the Idumeans. Nũ. 20. 21.

Gen. 23. b.

for money, to drinke.

B 7 For the Lord thy God hath blessed thee in all the workes of thy hande, and (c) knoweth thy walking through this great wildernesse this fortie yeares, and the Lorde thy God hath bene with thee, so that thou hast lacked nothing.

c. Knowing is here taken for fauouring, as in many other places of scripture.

8 And when wee were departed from our brethren the children of Esau, which dwelt in Seir, through the way of the wildernesse from Elath, and from Ezion Gaber, wee turned and went by the way of the wildernesse of Moab.

9 And the Lorde sayd vnto me, Thou shalt not fight against the Moabites, neither prouoke them to battayle: for I will not giue thee of their lande to possesse, because I haue giuen Ar vnto the children of Loth to possesse.

10 The (f) Emims dwelt therein in tymes past, a people great, many, and tall, as the (g) Anakims,

f. Giants, the worde signifieth, terrible men.

g. Giauntes which came of one Anak. Num. 13. 23.

11 Which also were taken for Giauntes, as the Anakims, whom the Moabites call Emims.

12 The Horims also dwelt in Seir before tyme, whom the children of Esau chased out, and destroyed them before them, and dwelt in their steade, as Israel did vnto the lande of his possession, which the Lord gaue them.

13 Now ryse vp (sayd I) and get you ouer the riuer Zared: and we went ouer the riuer Zared.

C 14 The space in which we came from Cades Barnea, vntill we were come ouer the riuer Zared, was thirtie and eight yeares, vntill all the generation of the men of warre were wasted out from among the host, as the Lorde sware vnto them.

15 For in deede the hande of the Lorde was against them, to destroy them from among the (h) host till they were consumed.

h. That were of the age of xx. yeares and vpwarde.

16 And so it came to passe, that all the men of warre were consumed and deade from among the people.

17 And the Lorde spake vnto me, saying,

18 Thou shalt goe through Ar, the coast of Moab, this day:

i. Called Zamzũmims, that is to say, wicked and abhominable. But they couered theyr wickednesse with a godly name, calling them selues Rephaims, that is, Phisitions, or preseruers, to cure and reformme vices.

19 And when thou commest nigh vnto the children of Ammon, thou shalt not lay siege vnto them, nor moue warre against them: For I will not giue thee of the lande of the children of Ammon any possession, but I I haue giuen it vnto the children of Loth to possesse.

20 That also it was taken for a lande of giauntes, and giauntes dwelt therein in olde tyme, whom the Ammonites call (i) Zamzummims,

21 A people that was great, many, and tall, as the Anakims: But the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their steade:

22 As he did for the children of Esau, which dwell in Seer, for whom he destroyed the Horims before them, & they possessed them, and dwelt in their steade vnto this day.

23 And the Auims, which dwelt in Hazarim, euen vnto Azza, the (k) Caphthorims, whiche came out of Caphthor, destroyed them, and dwelt in their steade.

k. That men of Padocia some me Ioseph that this ple is w known. Num.

24 Ryse you vp therfore, and take your iourney ouer the riuer Arnon: Beholde, I haue giuen into thy hande Sehon the Amorite, king of Hesbon, and his land: begin to possesse it, and prouoke him to battaile.

25 This day will I begin to sende the feare and dread of thee vpon all nations that are vnder all the heauen, so that they whiche heare speake of thee, shal tremble and quake before thee.

26 And so I sent messengers out of the wildernesse of Kedemoth, vnto Sehon king of Hesbon, with wordes of peace, saying,

27 Let me passe through thy lande: I will goe along by the high way, I will neyther turne vnto the right hande, nor vnto the left. Num. Deut.

28 Thou shalt sell me meate for money, for to eate, and giue me water for money, for to drinke: Onely I will goe through on my feete, E

29 As the (l) children of Esau, which dwell in Seir, and the Moabites which dwell in Ar, did vnto me, vntil I be come ouer Iordane, into the lande, whiche the Lorde our God giueth vs.

l. By Sehon could mould ther with ample with re his defin was mad

30 But Sehon the king of Hesbon, would not let vs passe by him: for the Lorde thy God hardened his spirite, and made hys heart obstinate, because he would deliuer him into thy hande, as it is come to passe this day.

31 And the Lorde sayde vnto mee, Beholde, I haue begunne to giue Sehon and hys lande before thee: begyn to possesse and inherite his lande.

32 Then both Sehon and al his people came out agaynst vs to fight at Jaza. Num. Deut.

33 And the Lorde set him before vs, and wee smote him, & his sonnes, and all his people.

34 And we toke all his cities the same season, and slue the men, women, and children of all the cities, and let nothing remayne,

35 Saue the cattell onely wee caught vnto our selues, and the spoyle of the cities which we toke.

36 From

36 From Aroer, which is by the brinke of the riuer of Arnon, and from the citie that is in the riuer, vnto Gilead, there was not one citie to strong for vs: the Lorde our God deliuered all (m) vnto vs.

37 Onely vnto the lande of the childzen of Ammon thou camest not, nor vnto euerie place of the (n) riuer Jabock, nor vnto the cities in the mountaynes, nor vnto whatsoeuer the Lorde our God forbad vs.

(m) Into our hande.

(n) Or Iaboc.

The.iij. Chapter.

The rehearsall of things, that chaunced from the victorie of the two kings, Sehon and Og, vnto the institution of Iosuah in Moses steade.

1 Then we turned and went vp the way to Basan: and Og the king of Basan came out agaynst vs, he, and all his people, to fight at Edzai.

Num.21.g. Deut.29.b.

2 And the Lorde sayde vnto me, Feare him not: for I wil deliuer him, and all his people, and his lande, into thy hande, and thou shalt do vnto him, as thou diddest vnto Sehon king of the Amorites, which dwelt at Hesbon.

3 And so the Lord our God delyuered into our handes, Og also the king of Basan, and all his folke: and we smote him, vntil none was left him aliue.

4 And we toke al his cities the same season, neither was there a citie which we toke not from them, euen threescore cities throughout the region of Argob, of the kingdome of Og in Basan.

5 All these cities were made strong with high walles, gates, and barres, beside vnwalled townes a great many.

6 And we vtterly destroyed them, as we did vnto Sehon king of Hesbon, and bringing to naught all the Cities, with men, women, and (a) childzen:

(a) As God commaunded them.

7 But all the cattel, and the spoyle of the cities, we toke for our selues.

8 And thus wee toke the same season out of the hande of two kings of the Amorites, the lande that was on the other side of Jordane, from the ryuer of Arnon, vnto mount Hermon:

9 (Which Hermon the Sidons call Sirion, and the Amorites call it Senir.)

10 All the cities that lay in the plaine, and all Gilead, and all Basan, vnto Selcha and Edzai, Cities of the kingdome of Og in Basan:

11 For onely Og king of Basan, remayned of the remnant of the Giants, whose bed was a bed of (b) Iron: And is it not yet at Rabbath among the childzen of Ammon? Nine cubites doth the length thereof conteyne, and foure cubites the breadth of it, after the cubite of a (c) man.

(b) The greater the giant was, the more was Gods goodnes and power to be magnified for the conquest.

(c) Of the common stature. Num.32.f. Deut.29.b. Iosu.12.b.

12 And so we conquered this lande the same time, from Aroer, which is by the ryuer of Arnon, vnto halfe mount Gilead, and the cities thereof gaue I vnto the Rubenites, and Gadites.

13 And the rest of Gileed, and all Basan of the kingdome of Og, gaue I vnto the half tribe of Manasse: euen al the region of Argob, with all Basan, whiche is called the lande of Giants.

14 Jair the sonne of Manasse, toke all the countrey of Argob, vnto the coastes of Gessuri, and Maachati, and called them after his owne name, Basan Hauoth Jair, (d) vnto this day.

C

(d) Till the time when this story was written.

15 And I gaue Gilead vnto Machir.

16 And vnto the Rubenites and Gadites I gaue Gilead, vnto the riuer of Arnon, halfe the valley, and beyonde, euen vnto the riuer (e) Jabock, which is the border of the childzen of Ammon:

(e) Which diuideth the Ammonites from the Amorites.

17 The (f) plaine also, and Jordane, and the coast therof, frō (g) Cenereth, euen vnto the sea, which is in the plaine, euen the salt sea, vnder the springs of the hill eastwarde.

(f) The desart.

(g) Called also Gennezareth, of the sea of Galilee, or Tiberias.

18 And I commaunded you the same time, saying, the Lorde your God hath gyuen you this lande to enioy it: ye shall go harnessed before your brethren the childzen of Israel, all that are meete for the warre. Num.32.d.

19 Your wiues onely, your childzen, and your cattell (for I know, that ye haue much cattell) shall abyde in your cities which I haue giuen you,

20 Untill the Lorde haue giuen rest vnto your brethren, aswell as vnto you, and vntill they also possesse the lande whiche the Lorde your God hath giuen them beyonde Jordane: and then shall ye returne againe, euery man vnto his possessiō, which I haue giuen you.

21 And I commaunded Josuah himselfe the same time, saying, Thine eyes haue seene all that the Lorde your God hath done vnto these two kings: euen so shal * he do vnto all kingdomes whither thou goest.

D

Num.27.d.

* The Lorde.

22 Ye shall not feare them: for the Lorde your God shall fight for you.

23 And I besought the Lorde the same time, saying.

24 O Lorde God, thou hast begun to shewe thy seruant thy greatnesse, and thy mightie hande: for where is there a God in heauen or in earth, that can do after thy workes, and lyke to thy power?

25 I pray

25 I pray thee let mee goe ouer, and see the good lande, that is beyonde Iordane, that goodly (h) mountaine, and Libanon.

h. Of Moriah, or Sion, where the temple was builded.

26 But the Lorde was angrie with me for your sakes, and woulde not heare me. And the Lorde sayd vnto me, Be content: speake no more vnto me of this matter.

Num. 27. c. 27 Get thee vp into the toppe of the hill, and lift vp thine eyes westwarde, northwarde, southwarde, and eastwarde, and beholde it with thine eyes: for thou shalt not goe ouer this Iordane.

Num. 34. d. 28 But charge Iosuah, and encourage him, and bolden him: For he shall go before this people, and hee shall diuide vnto them the lande which thou shalt see.

29 And so we abode in the valley ouer against the house of Peor.

The. iiij. Chapter.

1. An exhortation to obserue the law, without adding or diminishing. 6. Therein standeth our wisedome. 9. We must teach it to our children. 15. No image ought to be made to worship. 26. Threatnings against them that forsake the lawe of God. 37. God chose the seede, bicause he loued their fathers. 43. The three Cities of refuge.

I 1 NOwe therefore hearken, O Israell, vnto the ordinances and lawes whiche I teach you, for to (a) doe them, that ye may liue, and goe in, and possesse the land, whiche the Lorde God of your fathers giueth you.

a. He sheweth that this doctrine standeth in practise, and not in bare knowledge.

2 (b) Ye shall put nothing vnto the worde, whiche I commaund you, neither shall you take ought from it, that yee may keepe the commaundements of the Lord your God, which I commaunde you.

b. God will be serued according to his worde.

3 (c) Your eyes haue seene what the Lorde did against Baal Peor: for all the men that followed (d) Baal Peor, the Lorde thy God hath destroyed from among you.

c. He warneth them by Gods plagues, shewed on other Idolaters.

d. The god of the Moabites and Ammonites. This worde Baal doth signifie maister, or patrone.

4 But ye, that cleaue vnto the Lorde your God, are aliue euerie one of you this day.

5 Beholde, I haue taught you ordinances and lawes, such as the Lord my God commaunded me, that ye shoulde doe euen so in the lande, whither ye go to possesse it.

6 Keepe them therfore, and do them, for that is (e) your wisedome, and vnderstanding in the sight of the people, that they may heare all these ordinaunces, and say, Surely it is a wyse and vnderstanding people: it is a great nation.

e. He sheweth the true mean to get wisedome, which vertue men naturally doe most desire.

7 For what other nation is so great, that goddes come so nighe vnto it, as the Lorde our God, is nigh (f) vnto vs in all things as oft as we call vnto him?

f. Succouring vs, and deliuering vs from all trouble.

8 Yea, and what Nation is so great, that hath ordinaunces and lawes so righteous, as all this lawe which I set before you this day?

9 Take heede to thy selfe therefore, and kepe thy soule diligently, that thou forget not the things, which thine eyes haue seene, and that they depart not out of thy heart all the dayes of thy life: but teache them thy sonnes, and thy sonnes sonnes. Deut.

10 Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord sayde vnto me, Gather me the people together, & I will make them heare my wordes, that they may learne to feare mee, all the dayes that they shal liue vpon the earth, and that they may teach their children. Exod. g. The

11 Ye came and stoode also vnder the mountaine, and the mountayne (g) burnt wyth fyre, euen vnto the middes of heauen, and there was darkenesse, cloudes, and myst.

12 And the Lorde spake vnto you out of the middes of the fyre, and ye heard the voyce of the wordes: but saw no similitude, but heard a voyce onely. 1. Ioh.

13 And he declared vnto you his couenaunt, which he commaunded you to do (euen) ten commaundementes, whiche he wrote vpon two tables of stone.

14 And the Lord commaunded me the same season, that I shoulde teach you ordinances and lawes, whiche ye ought to doe in the lande, whither ye go to possesse it.

15 Take therefore good heede vnto your selues, as pertayning vnto your soules, (h) (for ye saw no maner of Image in the day that the Lorde spake vnto you in Horeb, out of the middes of the fire,) h. Mee

16 Least ye marre your selues, and make you a grauen Image, and the picture of any maner of figure, whether it be the likenesse of man, or woman:

17 The likenesse of any maner of beast, that is on the earth: or the likenesse of any maner feathered foule, that flyeth in the ayre.

18 Or the likenesse of any maner worme that creepeth on the earth: or the likenesse of any maner fishe, that is in the waters beneath the earth:

19 Yea, and least thou lift vp thine eyes vnto heauen, and when thou seest the sunne, the moone, and the starres, with all the host of heauen, thou shouldest be driuen to worship them, and serue them, and shouldst worship and serue the things, whiche the Lorde thy God hath made to serue all nations vnder the whole heauen. Deut. Sapi. Iob. Gen.

20 But the Lord hathe taken you, & brought

you

you out of the (i) iron fornace, euen out of Egypt, to be vnto him a people, and inheritance as ye be this day.

(i) Of most hard and cruell bondage.

21 Furthermore the Lorde was angry with me for your wordes, and sware, that I shoulde not go ouer Iordane, and that I shoulde not goe in vnto that good lande, whiche the Lorde thy God giueth thee for thine inheritance.

22 But I must die in this lande, and shall not go ouer Iordane: But yee shal goe ouer and possesse that good lande.

23 Take heede vnto your selues, that ye forget not the appoyntment of the Lorde your God, whiche he made with you, and that ye make you no grauen (k) Image or likenesse, that the Lorde thy God hath forbidden thee.

(k) To worship God, or to worship it, this is forbidden of Images declareth, why detestable they are in the sight: and that God foresee, the people shulde yeelde themselues to wicked-nesse.

24 For the Lord thy God is a (l) consuming fyre, and a (m) ielous God.

(l) To them that come not to him in repentance and faith, but continuewise, resist him.

25 When thou shalt beget children, and thy children beget children, and shalt haue remayned long in the lande, if ye doe wickedly, and make any maner of grauen Image, and worke euill in the sight of the Lorde thy God, to prouoke him to anger:

(m) So that he will not suffer his honour to be giuen to any other.

26 I cal heauen and earth to record agaynst you this day, that ye shall shortly perish frō off the lande whereunto you goe ouer Iordan, to possesse it: Ye shal not prolong your dayes therin, but shall vtterly be destroyed:

27 And the Lord shall scatter you among the people, and ye shall be left fewe in number among the nations, whither the Lord shall bring you.

28 And there ye shall serue goddes, which are the worke of mans hande, wood, and stone, whiche neyther see, nor heare, nor eate, nor smell.

Deut.30.a.

29 If from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thy hart, and with al thy soule.

30 When thou art in tribulation, and when all these things, that be here spoken of, are come vpon thee, euen in the latter dayes, if thou turne to the Lorde thy God, and shalt be obedient vnto his voyce:

Deut.26.g.

31 (For the Lord thy God is a merciful God) he will not forsake thee, nor destroy thee, nor forget the appoyntment of thy fathers, which he (n) sware vnto them.

(n) God confirmeth his promises by an othe, to the end we may be the more certified of the hope of our saluation.

32 For aske of the dayes that are past, which were before, and since the day that God created man vpon the earth, & (aske) from the one side of heauen vnto the other, if euer there came to passe such a great thing, or whether any such lyke thing hath bin heard as this.

33 Dyd euer any people heare the voyce of God speaking out of the myddes of a fyre, as thou hast heard, and yet lyued?

34 Or, hath God assayed to goe and take him a people from among Nations, by temptations, by signes, by wonders, by warre, by a mightie hande, by a stretched out arme, and by great sightes, according vnto all that the Lorde your God did vnto you in Egypt before your eyes? Psal.136.b.

35 Unto thee it was shewed, that thou mightest knowe that the Lorde is God, and that there is none other but he. F

36 Out of heauen hee made thee heare his voyce, that he might instruct thee: and vpon earth he shewed thee his great fire, and thou hearedst his worde out of the middes of the fyre. Exod.19.c.

37 And because hee (o) loued thy fathers, he chose their seede after them, and brought thee out in his sight with his mightie power out of Egypt, Exod.13.c.

o. Of his mere mercie, not of their merits.

38 To thrust out nations greater and mightier than thou art, before thee, and to bring thee in, and to giue the their land to inheritance, as it is come to passe this day.

39 Understand therefore this day, and consider it in thine heart, that the Lorde is God in heauen aboue, and vpon the earth beneath: neyther is there any other.

40 Thou shalt keepe therefore his ordinances, and his commaundements which I commaunde thee this day, that it may goe well with thee, and with thy children after thee, and (p) that thou mayest prolong thy dayes vpon the earth, which the Lorde thy God giueth thee for euer.

p. God promiseth reward to men, not for that they deserue it, but to make them chearefull in well doing, and to shew, that they shall not serue him in vayne.

41 Then Moses seuered three Cities on the other side of Iordane towarde the Sunne rysing:

42 That he should flee thither, which had killed his neighbour vnwares, and had not hated him in time past: and therefore should he flee vnto one of the same cities, and liue:

43 Namely Bezer in the wildernesse, euen in the plaine Countrey of the tribe of Ruben, and Ramoth in Gilead of the tribe of Gad, and Golan in Basan, of the tribe of Manasse.

44 And so this is the lawe, which Moses set before the children of Israel:

45 These are the (q) witnesses, statutes, and ordinances, which Moses tolde the children of Israel after they came out of Egypt,

q. The articles of the couenant that God made with them.

46 On the other side of Iordane, in the valley ouer agaynst the house of Peor, in the lande of Sehon king of the Amorites, which dwelt at Hesbon, whom Moses and the children of Israel smote, after they were come out of Egypt, Num.19.f.

47 And

47 And poſſeſſed his lande, and the lande of Og king of Baſan, two kings of the Amorites, whiche were on the other ſide of Iordane towarde the ſunne ryſing,

48 From Aroer, which is by the banke of the riuer Arnon, vnto mount Sion, whiche is Hermon,

49 And all the plaine on the other ſyde of Iordane eaſtwarde, euen vnto the (r) Sea, which is in the playne vnder the ſpringes of the hill.

r. Namely the ſalt ſea, or dead ſea.

The.v. Chapter.

5. Moſes is the meane betweene God and the people. 6. The lawe is repeated. 25. The people are afrayde at Gods voyce. 29. The Lorde wiſheth that the people woulde feare him. 32. They muſt decline neyther to the right hande, nor to the left.

1 AND Moſes called all Iſrael, and ſayd vnto them, Heare, O Iſrael, the ordinances and lawes, whiche I ſpake in your eares this day, that ye may learne them, and (a) fulfill them in deede.

a. Gods doctrine conſiſteth in practiſe, and not in ſpeculation.

2 The Lorde our God made a couenaunt with vs in Horeb.

3 The Lorde (b) made not this couenaunt with our fathers, but with vs: euen with vs, which are all here aliue this day.

b. With ſuch ſtraunge wonders.

4 The Lorde talked with you (c) face to face in the mount, out of the middes of the fire:

c. So clearly, that you could not doubt, but that it was he.

5 And I ſtoode betweene the Lorde and you the ſame tyme, and ſhewed you the worde of the Lorde: For ye were afrayde at the ſight of the fire, and went not vp into the mount: and he ſayde,

6 (d) I am the Lorde thy God, which brought thee out of the lande of Egypt, from the houſe of bondage.

d. Conferre this chapter with the.xx. of Exodus.

7 Thou ſhalt haue none other Goddes in my preſence.

8 Thou ſhalt (e) make thee no grauen Image, or any likeneſſe of that, whiche is in heauen aboue, and that is in earth beneath, and that is in the water beneath the earth.

e. Namely to worſhip it, or to repreſent me by it.

9 Thou ſhalt neyther bowe thy ſelfe vnto them, nor ſerue them: For I the Lorde thy God, am a iealous God, viſiting the wickedneſſe of the fathers vpon the children, euen vnto the thirde and fourth generation, among them that hate me:

10 And ſhewe mercie vpon thouſandes, among them that loue mee, and keepe my commaundements.

Exod.19.c. 11 Thou ſhalt not take the name of the Lorde thy God in vayne. For the Lorde will not holde him giltleſſe that taketh his name in vaine.

12 Keepe the Sabboth day, that thou ſanctifie it, as the Lorde thy God hath commaunded thee.

13 Sixe dayes thou ſhalt labour, and doe all that thou haſt to do. Exod.

14 But the ſeuenth day is the Sabboth of the Lorde thy God: thou ſhalt not doe anye worke therein, neyther thou, nor thy ſonne, nor thy daughter, nor thy man ſeruant, nor thy mayd, nor thine oxe, nor thine aſſe, nor any of thy cattell, nor the ſtraunger that is within thy gates: that thy man ſeruant and thy mayde, may reſt aſwell as thou. C Exod.

15 Remember that thou were a ſeruaunt in the lande of Egypt, and how that the Lorde thy God brought thee out thence, through a mightie hande and a ſtretched out arme: for which cauſe the Lorde thy God commaunded thee to keepe the Sabboth day. Pſal.

16 Honour thy (f) father and thy mother, as the Lorde thy God hath commaunded thee: that thy dayes may bee prolonged, and that it may go well with thee in the land which the Lorde thy God giueth thee. Exod. f. By this father, he preheminence ſo all o that an gree o riorities princes, ſtraues, ſters and ſtrelles.

17 Thou (g) ſhalt not ſlay. g. He deth not the outw act, but ra cor an rage a our neig

18 Thou ſhalt not commit adulterie. Rom.

19 Thou ſhalt not ſteale.

20 Thou ſhalt not beare falſe witneſſe againſt thy neighbour:

21 Thou ſhalt not luſt after thy neighbours wife, thou ſhalt not couet thy neighbours houſe, his field, his ſeruant, his mayde, his oxe, his aſſe, or ought that thy neighbour hath.

22 Theſe wordes the Lorde ſpake vnto all your multitude in the mount, out of the middes of the fire, of the cloude, and of the darkeneſſe, with a great voyce and (h) added nothing: and wrote them in two tables of ſtone, and deliuered them vnto me. h. That ſhould a the like.

23 And it came to paſſe, that when ye hearde the voyce out of the middes of the darknes, for the mountaine did burne with fire) then yee came vnto mee, with the captaynes of your tribes, and your elders,

24 And ye ſayd, Behold, the Lorde our God hath ſhewed vs his glorie, & his greatneſſe, and wee haue hearde his voyce oute of the middes of the fire: we haue ſeene this day, that God doth talke with man, and yet he liueth. Exod.

25 Nowe therefore why ſhould we die, that this great fire ſhould conſume vs? If wee heare the voyce of the Lorde our God any more, we ſhall die: i. The ſ ture doth ten vn word to ſhew man to tle and thing.

26 For what (i) fleſhe hath there beene, that euer heard the voice of the liuing God ſpeaking oute of the middes of the fire (as wee haue done) and yet lyued? Which hath ore ſtore of things per- mitted to life. Exod.

27 Goe thou, and heare all that the Lorde our God

God sayth, and tell thou vnto vs all that the Lorde our God sayth vnto thee, and we will heare it, and do it.

28 And the Lorde hearde the voyce of your wordes when ye spake vnto me, and the Lorde sayde vnto mee, I haue heard the voyce of the wordes of this people, whiche they haue spoken vnto thee: they haue well sayde, all that they haue spoken.

29 Oh that there were such an heart in them, that they would feare me, and keepe all my commaundementes alway, that it myght go well with them, and with their children for euer.

30 Goe, and saye vnto them, Get you into your tentes againe:

31 But stande thou here by mee, and I will tell thee all the commaundementes, ordinances, and lawes, which thou shalt teache them, that they may doe them in the lande, which I giue them to possesse.

32 Take heede therefore, that ye doe in deede as the Lorde your God hath commaunded you, and (k) turne not aside, eyther to the right hande, or to the left:

33 But walke in all the wayes, whiche the Lorde your God hath commaunded you, that ye may liue, and that it may goe well with you, and that yee may prolong your dayes in the lande, which ye shall possesse.

The.vi. Chapter.

1. An exhortation to feare God, and keepe his commaundements. 5. Which is to loue him with all thine heart. 7. The same must bee taught to the posteritie. 16. Not to tempt God. 25. Righteousnesse is conteyned in the lawe.

1 These are the commaundementes, and ordinances, and lawes, whiche the Lord your God commaunded me to teach you, that ye might doe them, in the lande whither ye go to possesse it:

2 Namely, that thou mightest feare the Lorde thy God, and keepe all his ordinances, and his commaundementes whiche I commaunde thee, thou and thy sonne, and thy sonnes sonne, all the dayes of thy life: that thy dayes may be prolonged.

3 Heare therefore O Israell, and take heede, that thou doe it, that it may goe well with thee, and that ye may encrease mightily, euen as the Lorde God of thy fathers hath promised thee, a lande that (a) floweth with milke and honie.

4 Heare, O Israell: the Lorde our God is Lorde onely.

5 And thou shalt loue the Lorde thy God with all thine heart, and with all thy soule, and with all thy might.

6 And these wordes which I commaunde thee this day, shal be in thine heart: Deut.11.b.

7 And thou shalt shewe them vnto thy children, and shalt talke of them, when thou art at home in thine house, and as thou walkest by the way, and when thou lyest downe, and when thou rysest vp. B

8 And thou shalt binde them for a signe vpon thy hande, and they shall be as frontlets betweene thine eyes.

9 And thou shalt write them vpon the (b) postes of thy house, and vpon thy gates.

b. By these kinds of speach he meneth nothing but continual meditation of the lawe.

10 And when the lord thy God hath brought thee into the lande which he sware vnto thy fathers, Abraham, Isahac, and Jacob, and shall giue to thee great and goodly Cities, which thou buildedst not,

11 Houses full of all maner of goodes, whiche thou filledst not, and welles digged, which thou diggedst not, Vineyards, and Olyue trees, which thou plantedst not: and when thou hast eaten, and art full,

12 Then beware least thou forget the Lord, which brought thee out of the lande of Egypt, from the house of bondage.

13 Thou shalt feare the Lorde thy God, and serue him, and shalt (c) sweare by his name. Deut.10.d.

c. By lawfull swearing, that the Lorde is our God. C

14 See that yee walke not after straunge goddes, the goddes of the Nations, which are about you:

15 (For the Lorde thy God is a ielous God among you) least the countenaunce of the Lorde thy God be moued to wrath agaynst thee, and destroy thee from the face of the earth.

16 Ye shall not tempt the Lorde your God, as ye did in the place of temptation. Math.4.b.

17 But you shall diligently keepe the commaundements of the Lorde your God, and his testimonies, and his ordinances which he hath commaunded thee:

18 And thou shalt doe that, which is right and good in the (d) sight of the Lorde: that thou mayest prosper, and that thou mayest goe in, and possesse that good lande, whiche the Lorde sware vnto thy fathers,

d. Here God willeth vs to serue him according to his worde, not according to our owne inuentions.

19 To cast out all thine enimies before thee, as the Lorde hath sayde.

20 And (e) when thy sonne asketh thee in tyme to come, saying, What meane these testimonies, ordinances, and lawes, which the Lorde our GOD hath commaunded you?

e. We must not only serue God our selues during our life, but also endeuour that our children may doe the same after vs.

21 Then thou shalt say vnto thy sonne, We were Pharaos bondmen in Egypt, and the Lord brought vs oute of Egypt wyth a mightie hande.

22 And

D 22 And the Lord shewed signes & wonders, great, and euill vpon Egypt, vpon Pharao, and vpon all his housholde before our eyes:
23 And brought vs out from thence, to bring vs in, and to giue vs the lande whiche hee sware vnto our fathers.
24 And he hath commaunded vs to doe all these ordinaunces, and to feare the Lorde our God for our wealth, al the dayes of our life, as it is come to passe this day.
f. No man can perfectly fulfil the law: therfore we must haue recourse to Christ by faith, in whom we are reputed for just.
25 Moreouer this shalbe our (f) righteousnesse before the Lorde our God, if we take heede, and keepe all these commaundements, as he hath commaunded vs.

The.vij.Chapter.

1. The Israelites may make no couenant with the Gentiles. 5. They muste destroy their Idols. 8. The election dependeth on the free loue of God. 19. The experience of the power of God ought to confyrme vs. 25. To auoyde all occasion of Idolatrie.

I 1 When the Lorde thy God shall bring thee into the lande, whither thou goest to possesse it, and hath cast out many nations before thee: namely the Hethites, the Gergesites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Jebusites, seuen nations, greater and mightier than thou:
2 And when the Lorde thy God hath set them before thee, thou shalt smite them, and vtterly destroy them, and make no couenant with them, nor haue compassion on them.
Exod.13.c.
3 Thou shalt make no mariages with them: neyther giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.
4 For they will deceyue thy sonne, that he shoulde not followe me, and they shal serue straunge goddes: and then will the wrath of the Lorde ware hote agaynst thee, and destroy thee suddenly.
a. God woulde haue his seruice pure without all superstition.
5 But thus ye shal deale with them: (a) Ye shall ouerthrowe their aulters, and breake downe their pyllers, and cut downe theyr groues, and burne their grauen Images with fyre.
6 For thou art an holye people vnto the Lorde thy God: the Lorde thy God hath chosen thee, to bee a speciall people vnto himselfe, aboue all Nations that are vpon the earth.
Deut.13.a. Exod.19.a.
B 7 The Lord did not set his loue vpon you, nor chose you, bycause ye were mo in number than any people, (for ye were the fewest of all people.)
8 But bycause the Lord loued you, and bycause he woulde keepe the othe, whiche hee had swoone vnto your fathers, therfore hath the Lorde brought you out through a mightie hande, and delyuered you out of the house of bondage, euen from the hande of Pharao king of Egypt. Exo.
9 Understande therefore, that the Lord thy God, is God, and that a true God, whiche keepeth appointment, and mercy vnto them, that loue him and keepe his commaundementes, euen throughout a thousande generations: Exod.
10 And rewardeth them that hate hym to theyr (b) face, so that hee bringeth them to nought, and doth not deferre the tyme, but rewardeth hym that hateth hym before hys face. b. Mat. or in the
11 Kepe thou therfore the commaundements, and ordinaunces, and lawes, which I commaunde thee this day, that thou do them.
12 If ye hearken vnto these lawes, and obserue and doe them: the Lorde thy (c) God also shall keepe vnto thee the appoyntment, and the mercie whiche he sware vnto thy fathers. c. This couenant is ordered vpon free grace therefore compell their obedience, but respecting mercy to them
13 He will loue thee, and blesse thee, and multiplie thee: he will also blesse the fruite of thy wombe, and the fruite of thy lande, thy corne, thy wine, and thyne oile, and the increase of thy kine, & the flockes of thy sheepe, in the lande whiche hee sware vnto thy fathers to giue thee.
14 Thou shalt be blessed aboue all nations: C there shalbe neither man nor woman vnfruitefull among you: nor any of your cattell shalbe barren.
15 Moreouer the Lord will take away from Exod. thee all maner infirmities, and will put none of the euill diseases of Egypt (whiche thou Exod. knowest) vpon thee: but will sende them vpon all them that hate thee.
16 Thou shalt consume al the nations which the Lorde thy God shall delyuer thee: thine eye shall haue no pitie vpon them, nor shalt thou suffer theyr goddes, for that shalbe thy decay.
17 If thou say in thine heart, These nations are mo than I, how can I cast them out?
18 Thou shalt not feare them: but remember, what the Lord thy God did vnto Pharao, and vnto all Egypt. Deut. Josu.
19 The great temptations, whiche thyne eyes sawe, and the signes and wonders, and the mightie hande, and stretched oute arme, whereby the Lorde thy God brought thee out: euen so shall the Lorde thy God do vnto all nations of whom thou art afrayde.
20 Moreouer, the Lorde thy God will sende Exod.
(d) hornettes

(d) hornettes among them, vntill they that are left, and hide themselues from thee, bee destroyed.

21 Thou shalt not feare them: for the Lorde thy God is among you, a mightie God, and a terrible.

22 For the Lorde thy God wil put out these nations before thee by a little and a little: thou mayst not consume them at once, least the (e) beasts of the field increase vpon thee.

23 But the Lorde thy God shall giue them ouer before thee, and shal destroy them with a mightie destruction, vntil he haue brought them to naught.

24 And he shal deliuer their kings into thine hande, and thou shalt destroy their name from vnder heauen: There shall no man be able to stande before thee, vntill thou haue destroyed them.

25 The grauen images of their goddes shalt thou burne with fire: and couet not the gold and siluer that is on them, nor take it vnto thee, least thou be snared (f) therein: for it is an abhomination before the Lorde thy God.

26 Bring not therefore abhomination into thine house, least thou be a cursed thing, as it is: but vtterly defie it, and abhorre it: for it is a cursed thing.

The.viij. Chapter.

2. God humbleth the Israelites, to trie what they haue in their heart. 5. God chastiseth them as his children. 14. The heart ought not to be proude for gods benefites. 19. The forgetfulnesse of Gods benefites causeth destruction.

1 ALL the commaundementes, whiche I commaunde thee this day, shall ye kepe for (a) to do them, that ye may liue, and multiplie, and goe in, and possesse the lande, whiche the Lorde sware vnto your fathers.

2 And thou shalt remember all the waye which the Lord thy God lead thee these fortie yeares in the wildernesse, for to humble thee, and to (b) proue thee, and to know what was in thine heart, whether thou wouldest keepe his commaundements or no.

3 He humbled thee, and suffered thee to hunger, and fed thee with Manna, whiche neither thou, nor thy fathers knewe of, to make thee knowe, that a man doth not liue by breade onely: but by euery (worde) that proceedeth out of the mouth of the Lorde, doth a man liue.

4 Thy raiment wared not old vpō thee, neither did thy foote (c) swell these fortie yeares.

5 This also shalt thou consider in thine heart: that as a man chastiseth his sonne, euen so the Lorde thy God chasteneth thee.

6 Therefore shalt thou keepe the commaundements of the Lorde thy God, that thou walke in his wayes, and feare him.

7 For the Lorde thy God bringeth thee into a good lande, a lande, in the which are riuers of water, and fountaynes, and deepes that spring out of valleyes, and hilles:

8 A lande, wherein is wheate and barlie, vineyardes, figtrees, and pomegranates: a lande, wherein is oyle oliue, and honie:

9 A lande, wherein thou shalt eate breade without scarcenesse, neyther shalt thou lack any thing: a land, the (d) stones whereof are iron, and out of the hilles whereof thou shalt digge brasse.

10 When thou hast eaten (e) therefore and filled thy selfe, thou shalt blesse the Lorde thy God for the good lande which he hath giuen thee.

11 Beware that thou forget not the Lorde thy God, that thou wouldest not keepe his commaundements, his lawes, and his ordinaunces, whiche I commaunde thee this day:

12 Yea, and when thou hast eaten and filled thy selfe, and hast buylt goodly houses, and dwelt therein:

13 And when thy beastes and thy sheepe are waxen many, and thy siluer & gold is multiplied, and al that thou hast is increased:

14 Then beware least thine (f) hart arise, and thou forget the Lorde thy God, whiche brought thee out of the lande of Egypt, and from the house of bondage:

15 And whiche was thy guyde in the great and terrible wildernesse (wherein were) firy serpents, and scorpions, and drought without any water: but he brought out water for thee, euen out of the rocke of flint.

16 He fed thee in the wildernesse with Manna, whiche thy fathers knewe not, euen for to humble thee, and to proue thee, and that he might so do thee good at thy latter ende,

17 Least thou shouldest say in thine hart, My power, (g) and the might of mine owne hand hath prepared me this abundance:

18 But remember the Lorde thy God: for it is he, which giueth thee power to get (h) substaunce, for to make good the promise, which he sware vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after straunge goddes, and serue them, and worship them: I (i) testifie vnto you this day, that ye shall surely perish.

20 As the Nations, which the Lorde destroyed

M. before

Exod.24.f. a. Shewing that it is not ynough to heare the word except we expresse it by example of life.

b. Which is declared in affliction, either by patience, or by grudging against Gods visitation.

Exod.16.d. Num.11.b.

Math.4.a.

Deut.29.a. c. As they that go barefooted.

Exod.23.d. So that it your conscience, that God accomplisheth not his promise whome as ye would wishe.

Iosh.10.

Iosh.7.a. Mat.12.f. And be inclined to idolatrie.

Num.15.c. 1.Cor.10.a.

d. Which hath mines of mettall.

e. Thou shalt not forget to be thankful to God in prosperitie.

f. Bicause prosperitie maketh men proude, and to forget God.

1.Reg.2.b.

g. Vnder this worde power, he cōprehendeth wisdome, dexteritie, diligence, and all other meanes by which men might get goodes.

h. If al earthly goodes come onely frō god, much more heauenly.

Deut.4.d.

i. Denounce, or protest.

stroyed before your face, euen so ye shall perish, because ye would not be obedient vnto the voyce of the Lorde your God.

The.ix. Chapter.

4. God doth them good, not for their owne righteousnesse, but for his owne sake. 7. Moses putteth them in remembrance of theyr sinnes. 17. The two tables are broken. 21. Moses prayeth for the people.

I

1 HEare, O Israell, thou passest ouer Iordane (a) this day, to go in and possesse Nations greater and mightier than thy selfe, Cities great and walled vp to the heauen:

a. That is, yet it be long.

Num.13.c. 2 A people great and tall, euen the children of the Anakims, which thou knowest of, and of whome thou hast heard say, Who wyll stand before the children of Anac?

3 Understande therefore this day, that the Lord thy God is euen he, which goeth ouer before thee, as a consuming (b) fire, he shall destroy them, and he shal bring them down before thy face: so thou shalt cast them out, and bring them to naught quickly, as the Lorde hath sayde vnto thee.

b. To consume your enimies, as fire consumeth wood.

c. If we deserue not worldly things, much lesse deserue we spirituall things.

4 (c) Speake not thou in thine heart, after that the Lorde thy God hath cast them out before thee, saying, For my righteousnesse the Lorde hath brought me in, to possesse this lande: but for the wickednesse of these Nations the Lorde hath cast them out before thee.

5 It is not for thy righteousnesse sake, or for thy right heart, that thou goest to possesse their land: but for the wickednesse of these nations, the Lorde thy God doth cast them out before thee, euen to performe the worde, which the Lorde thy God sware vnto thy fathers, Abraham, Isahac, and Iacob.

Leuit.20.d.

6 Understande therefore, that it is not for thy righteousnesse sake, that the Lorde thy god doth giue thee this good land to possesse it, seeing thou art a (d) stiffenecked people.

d. As an vntractable oxe, that refuseth the yoke.

B

7 Remember (e) and forget not, how thou prouokedst the Lorde thy God in the wildernesse: since the daye that thou diddest depart out of the lande of Egypt, vntyll ye came vnto this place, yee haue rebelled agaynst the Lorde.

e. This he sayeth, for that it is most necessarye to haue men brought to the acknowledging of their sinnes.

8 Also in " Horeb ye prouoked the Lorde to anger, so that the Lord was wroth with you euen to haue destroyed you.

" or, Sinai. Exod.17.b. and.32.c.

9 When I was gone vp into the mount, to receyue the tables of stone, the tables of the couenaunt, which the Lord made wyth you, and I abode in the mount foztie dayes and foztie nightes, when I neyther did eate bread noz drinke water.

10 And the Lorde deliuered me two tables of stone, written with the (f) finger of God, and in them were conteyned al the wordes, which the Lord sayd vnto you in the mount out of the myddes of fire, in the day, when ye came togither.

f. After the maner and notation of deuine matters.

11 And when the foztie dayes, and foztie nightes were ended, the Lorde gaue me the two tables of stone, the tables of the couenaunt.

12 And the Lorde sayde vnto me, Aryse, and get thee downe quickly from hence, for thy people, whiche thou hast brought oute of Egypt, haue (g) soare offended: they are turned at once oute of the way, whiche I commaunded them, and haue made them a molten Image.

Exod.

g. Meaning are corrupted when they part from obedience to God.

12 Furthermore, the Lorde spake vnto mee, saying, I haue seene this people, and behold, it is a stifnecked people.

14 (h) Let me alone, that I may destroy them, and put out the name of them from vnder heauen: and I will make of thee a mightie nation, and greater than they be.

C

h. Meaning that gods mens prayers do stay Gods vengeance.

15 And I turned me, and came downe from the hill, euen from the hill that burnt with fire, and the two tables of the couenant were in my handes.

16 And I looked, and beholde, ye had sinned against the Lorde your God, and had made you a molten calfe, and had turned at once out of the way, which the Lorde had commaunded you.

17 And I toke the two tables, and threwe them out of my two handes, and brake (i) them before your eyes.

Exod.32. i. Moses in this of a godly zeale, and not of any humane passion.

18 And I fell downe flat before the Lorde, euen as at the first time: and foztie dayes, and foztie nightes I did neither eate bread, noz drinke water, because of all your sinnes, which ye sinned, in doyng wickedly in the sight of the Lorde, in that ye prouoked him vnto wrath.

Exod.34. and.34.b

19 (For I was afrayde, that for the wrath and fiercenesse, wherewith the Lorde was moued agaynst you, hee woulde haue destroyed you) But the Lord heard me at that tyme also.

20 The Lorde was verie angry with Aaron also, euen to haue (k) destroyed him: and I made intercession for Aaron also the same tyme.

k. This shewes how daungerous a thing is for rulers to suffer wickednesse to be committed.

21 And I toke your sinne, the calfe whiche yee had made, and burnt him with fyre, and stamped him, and grounde him verie small, euen to dust: and I threwe the dust thereof into the brooke, that discended out of the (l) mount.

D

l. Horeb, or Sinai.

22 Also

Exod.34.

Precepts.

22 Also at the burning place, at the place of tempting, and at the sepulchres of lust, ye prouoked the Lorde to anger.

Num.11.a.

23 Likewise when the Lorde sent you from Cades Barnea, saying, Go vp and possesse the lande, which I haue giuen you: you rebelled agaynst the worde of the Lord your God, and neyther beleeued him, nor hearkened vnto his voyce.

Iudges.7.f.

24 You haue bene rebellious vnto the Lorde since the day, that I knew you.

25 And I fell downe flat before the (m) Lord fortie dayes and fortie nightes, as I fell downe before: for the Lord sayd he would destroy you.

m. Declaring thereby that God will haue vs continue in prayer.

26 I made intercession therefore vnto the Lorde, and sayd, O Lord God, destroy not thy people, and thine inheritance, which thou hast deliuered through thy great goodnesse, and which thou hast brought out of Egypt through a mightie hande.

Exod.34.a.

27 (n) Remember thy seruauntes, Abraham, Isahac, and Jacob, and looke not vnto the stubburnesse of this people, nor to their wickednesse and sinne:

n. That is, thy promise made to them.

28 Least the lande, whence thou broughtest them, say, The Lorde is not able to bring them into the land, which he promised them, and bycause he hated them, therefore hath he caryed them out, to slay them in the wildernesse.

29 Beholde, they are thy people, and thine inheritaunce, which thou broughtest out in thy mightie power, and in thy stretched out arme.

The.x. Chapter.

5. The second tables put in the arke. 8. The tribe of Leui is dedicate to the seruice of the tabernacle. 12. VVhat the Lord requireth of his people. 16. The circumcision of the hart. 17. God regardeth not the person. 21. The Lorde is the prayse of Israell.

1 IN the same season the Lord sayd vnto mee, Hewe thee two tables of stone lyke vnto the first, and come vp vnto mee into the mount, and make thee an Arke of woodde.

Exod.34.a.

2 And I wil write in the tables the wordes that were in the first tables which thou brakest, and thou shalt put them in the arke.

3 And I made an arke of (a) Sittim wood, and hewed two tables of stone like vnto the first, and went vp into the mountayne, hauing the two tables in mine hande.

a. Which is a very excellent kind of Cedar not subiect to putrefaction.

Exod.34.d.

4 And hee wrote in the tables according to the first writing, the tenne commaundements, which the Lorde spake vnto you in the mount out of the middes of the fyre, in the day, when (b) you were gathered together: and the Lord gaue them vnto me.

Exod.34.c.

b. When you came togither to receyue the lawe at the mount Sinai. Deut.33.f.

5 And I departed, and came downe from the hill, and put the tables in the arke, which I had made, and there they be, as the Lorde commaunded me.

6 And the children of Israell toke theyr iourney from Beroth of the children of Jakan, to Mosera, where (c) Aaron dyed, and was buryed, and Eleazer his sonne became priest in his steede.

Num.33.d.

c. Fortie yeares after they departed out of Egypt.

7 From thence they departed vnto Gudgodah: and from Gudgodah to Jethebath, a lande which hath ryuers of waters.

8 The same season the Lorde separated the tribe of Leui, to beare the Arke of the couenant of the Lorde, and to stande before the Lorde, and to minister vnto him, and to blesse (d) in his name, vnto this day.

Num.3.4. and.18.

d. To declare the benefites vnto the people. Deut.18.a.

9 Wherefore the Leuites haue no part, nor inheritaunce with their brethren: but the Lorde (e) is their inheritance, as the Lorde thy God hath promised them.

e. So God turned the curse of Iacob Gen.49.b. into blessing. Deut.9.d.

10 And I taried in the mount, euen as at the first time, fortie dayes and fortie nights: and the Lord heard me at that time also, and the Lorde would not destroy thee.

11 And the Lorde sayde vnto me, Arise, and go forth in the iourneyes before the people, that they may go in, and possesse the lande, whiche I sware vnto their fathers to gyue vnto them.

12 And now Israel, what doth the Lord thy God require of thee, but to feare the Lorde thy God, and to walke in all his wayes, to loue him, and to serue the Lorde thy God with all thine hart, and with all thy soule?

Deut.6.a. Deut.6.b. Math.22.d. Iosue.22.d.

13 Namely, that thou keepe the commaundements of the Lorde, and his ordinaunces, whiche I commaunde thee this day for thy wealth.

14 Beholde, heauen, and the heauen of heauens, is the Lordes thy Gods, and the earth, with all that therein is.

C

15 Notwithstanding, the Lorde had a delite in thy fathers to loue them, and chose theyr seede after them, euen you aboue al nations, as thou seest this day.

16 (f) Circumcise therefore the foreskinne of your hart, and be no more stifnecked.

f. That is, let all our euil affections be cut off: he sheweth in these words the end of circumcision. Galat.2.d. Rom.2.d. Acts.10.f. Colo.3.b. Ephes.6.b. 1.Pet.1.c.

17 For the Lord your God, is God of gods, and Lord of Lordes, a great God, a mightie, and a terrible, which regardeth no mans person, nor taketh rewarde.

18 He doth right vnto the fatherlesse and widowe, and loueth the straunger, to gyue him foode and rayment.

19 Loue ye therefore the straunger also: for

Exod.22.c. ye were straungers your selues in the lande of Egypt.

Deut.6.c. Math.4.b. Luke.4.b. 20 Thou shalt feare the Lorde thy God, and him onely shalt thou serue: to him shalt thou cleaue, and sweare by his name.

D 21 He is thy prayse, and thy God, that hath done for thee these great & terrible things, which thine eyes haue seene.

Gen.46.c. 22 Thy fathers went downe into Egypt with threescore and ten persons: and nowe the Lorde thy God hath made thee, & multiplyed thee, as the (g) starres of heauen.

g. He alludeth to the promise made to Abraham.

The.xi. Chapter.

1. An exhortation to loue God, and to keepe his lawes. 10. The prayses of Chanaan. 18. To haue in minde continually the word of God. 19. To teach it vnto the children. 26. Blessing and cursing.

I 1 THerefore thou shalt (a) loue the Lorde thy God, and keepe his obseruances, his ordinaunces, his lawes, and his commaundements alway.

a. Loue is the first poynt of the true keeping of the lawe.

2 Knowe you this day, (for I speake not to your children which haue neyther knowne, nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hande, and his stretched out arme,

3 His miracles, and his actes whiche hee did in the middes of Egypt, euen vnto Pharao the king of Egypt, and vnto al his lande:

4 And what he did vnto the host of Egypt, vnto their horses and charettes: howe hee brought the water of the red sea vpon them, as they pursued you behynde: and how the Lorde hath brought them to naught vnto this day:

Exod.14.f.

b. As who shoulde say, ye whiche haue sene with your eyes the things that God hath done.

5 And (b) what he did vnto you in the wildernesse, vntill ye came vnto this place.

6 And what he did vnto Dathan and Abiram the sonnes of Eliab, the sonne of Ruben: howe the earth opened hir mouth, and swalowed them, with their housholds, and their tentes, and all their substance, that was in their possession, in the middes of Israel.

Num.16.c.

B 7 Doubtlesse, your eyes haue seene all the great actes of the Lord, which he wrought.

8 Therefore shal ye keepe all the commaundements, which I commaund thee this day, that ye may (c) be strong, and go in, and possesse the lande, whither ye go to possesse it:

c. Aswell in shewing you fauour, as in executing his iust iudgemẽt against you for your sinnes.

9 And that ye may prolong your dayes in the lande which the Lorde sware vnto your fathers, to giue vnto them, and to theyr seede, a lande that floweth with milke and honie.

10 For the lande whither thou goest to possesse it, is not as the land of Egypt, that yee came out of, where thou sowedst thy seede, and (d) wateredst it with thy feete, as a garden of herbes.

Deut.1

d. As by king & pipes uey wa of Nilus they wer to haue rain in

11 But the lande whither ye go ouer to possesse it, is a lande that hath hylles and valleyes, and drinketh water of the rayne of heauen.

12 This lande doth the Lorde thy God care for, and the eyes of the Lorde thy God, are alwayes vpon it, from the beginning of the yeare, (e) vnto the ende of the yeare.

e. God p seth rewa them the his lawe that they serue an to encou them.

13 If you shall hearken therefore vnto my commaundements, which I commaunde you this day, that yee loue the Lorde your God, and serue him with all your heart, and with all your soule:

C

14 I also will giue raine vnto your land in due season, the (f) first rayne and the later, that thou mayest gather in thy corne, thy wine, and thine oyle.

f. In the ti time.

15 And I will sende grasse in thy fieldes for thy cattell, that thou mayest eate, and fill thy selfe.

16 But beware, that your (g) heart deceyue you not, and yee turne aside, and serue straunge goddes and worship them:

g. By fal to blind the tiõ, proce of your ow inuentions

17 Least then the Lord being wroth against you, shutte vp the heauen, that there be no rain, and that your land yeeld not hir fruit, and least ye perish quickly from of the good land, which the Lord giueth you.

Deut.1 3.Reg. and.18. Amos.4

18 Therefore shall ye put vp these my words in your heart, and in your soule, and binde them for a signe vpon your hande, that they may be as a frontlet betweene your eyes.

Deut.6 Prou.3

19 And ye shall teach them your children, that they may talke of them, when thou sittest in thine house, and when thou walkest by the way, when thou lyest down, and when thou rysest vp.

Deut.6 Prou.3

20 Yea, and thou shalt write them vpon the dore postes of thine house, and vpon thy gates.

21 That your dayes may be multiplyed, and the days of your children, in the land which the Lorde sware vnto your fathers to giue them, as long as the dayes of heauen last vpon the earth.

D

22 For if yee keepe all these commaundements, which I commaunde you, so that ye do them: namely, that ye loue the Lorde your God, and walke in all his wayes, and cleaue vnto him:

23 Then will the Lord cast out all these nations before you, and ye shalbe the heyres of great nations, and of them that are mightier than your selues.

24 All (h) the places wheron the soles of your
feete shall treade, shall be yours: euen from
the wildernesse, and from Libanon, and
from the ryuer Euphrates, euen vnto the
vttermost sea shall (i) your coast be.
25 There shall no man be able to stande be-
fore you: for the Lorde your God shal cast
the feare and dread of you vpon al the land,
that ye shall treade vpon, as he hath sayde
vnto you.
26 Beholde, I set before you this day, a bles-
sing and a curse:
27 A blessing, if yee obey the commaunde-
ments of the lord your God, which I com-
maunde you this day:
28 And a curse, if ye will not obey the com-
maundements of the Lorde your God, but
turne out of the way, which I commaunde
you this day, to go after straunge goddes,
which ye haue (k) not knowne.
29 When the Lorde thy God therefore hath
brought thee into the lande, whither thou
goest to possesse it, thou shalt put the blessing
vpon mount Garizim, and the curse vpon
mount Ebal.
30 Are not these mountaynes on the other
syde Iordane, on that part of the waye,
where the sunne goeth downe, in the lande
of the Chanaanites, which dwel in the plain
ouer agaynst Gilgall beyde the groue of
Moreh?
31 For ye shall passe ouer Iordane, to go in
and possesse the lande, which the Lorde your
God giueth you, and ye shall possesse it, and
dwell therein.
32 Take heede therefore, that yee doe all the
commaundements and lawes, which I set
before you this day.

The.xij.Chapter.

1. To destroy the idolatrous places. 5. 8. To serue God where he commaundeth, and as he commaundeth, and not as men fantasie. 19. The Leuites must be nourished. 31. Idolaters burnt their children to theyr goddes. 32. To adde nothing to Gods worde.

1 These are the ordinaunces and lawes,
which ye shall obserue and doe in the
lande, which (a) the Lord God of thy fathers
giueth thee to possesse it, as long as ye liue
vpon the earth.
2 Ye shal destroy al places, wherein the na-
tions, whiche ye shall possesse, serued theyr
goddes, vpon high mountaynes, on hilles,
and vnder euery greene tree.
3 You shall ouerthrowe their aulters, and
breake theyr pyllers, and burne their (b) gro-
ues with fyre, and you shall hewe downe
the grauen Images of the Gods, that they
haue, & bring the names of them to naught
out of that place.
4 Ye shall (c) not do so vnto the Lord your
God:
5 But ye shall seeke the place, whiche the
Lorde your God shal chose out of all your
tribes, to put his name there, and there to
dwell, and thither thou shalt come:
6 And thither ye shall bring your burnt sa-
crifices, your offrings, your tithes, and heaue
offerings of your hande, your vowes, your
freewill offrings, and the first borne of your
kine, and of your sheepe.
7 And there ye shall eate (d) before the Lorde
your God, and ye shall reioyce in all that
ye put your hande vnto, both yee and your
housholdes, wherein the Lorde thy God
hath blessed thee.
8 Ye shall not do after al (e) the things that
we do here this day, euery man what see-
meth him good in his owne eyes.
9 For ye are not yet come to rest, and to the
inheritance, which the Lorde your God gi-
ueth you.
10 But when ye go ouer Iordane, and dwel
in the land, which the Lord your God hath
giuen you to inherite, and when he hath gi-
uen you rest from all your enimies rounde
about, and shall dwell in safetie:
11 Then vnto the place, which the Lord your
God hath chosen, to put his name there, yee
shall bring all that I commaunde you:
namely, your burnt sacrifices, your offrings,
your tithes, the heaue offering of your hand,
and all your speciall vowes, which ye vowe
vnto the Lorde.
12 And ye shall reioyce before the Lord your
god, you and your sonnes, and your daugh-
ters, your seruants, and your maydens, and
the Leuite, that is within your gates, forasmuch as hee hath no part nor inheritaunce
with you.
13 Take heede that thou offer not thy burnt
offerings in euery place, that thou seest:
14 But in the place which the Lorde shall
(f) chose in one of thy trybes, there thou
shalt offer thy burnt offerings, and there
thou shalt do all that I commaunde thee.
15 Notwithstanding, thou mayest kill and
eate flesh in all thy Cities, whatsoeuer thy
soule lusteth after, (g) according to the bles-
sing of the Lorde thy God, which he hath
giuen thee: both the vncleane and the cleane
may eate thereof, euen of the Roe buck, and
of the Hart.
16 Onely ye shall not (h) eate the blood, but
poure it vpon the earth, as water.
17 Thou mayest not eate within thy gates

a. We are warned hereby, to seeke the true God onely, and none other. Deut.7.a.

b. When they made sacrifice to their false goddes.

c. God is to be serued in truth, and not in superstition

Exod.14.b. and.16.b.

d. In the place where the arke is.

e. He meaneth not, that they nowe serued god after their owne inuentions, but that neuertheless, they shoulde serue him yet more purely in the land of Chanaan.

Deut.10.b. and.18.a.

f. This was not accomplished, till the temple was built in mount Sion.

g. According to the abilitie that he hath giuen thee.

h. This prohibition was made, that men might learne to abhorre crueltie.

the tith of thy corne, of thy wine, and of thy oyle, and the firſt borne of thy kine, and of thy ſheepe: neither any of thy vowes, which thou vowẽſt, nor thy freewill offerings, or heaue offerings of thy hande:

18 But thou muſt eate them before the Lord thy God, in the place whiche the Lorde thy God hath choſen, thou and thy ſonne, and thy daughter, thy ſeruaunt, and thy mayde, and the Leuite that is within thy gates: and thou ſhalt reioyce before the Lord thy God, in all that thou puttẽſt thy hand vnto.

Eccle. 7. a. 19 Beware that thou forſake not the Leuite, as long as thou liueſt vpon the earth.

20 If when the Lord thy God ſhal enlarge thy border as he hath promiſed thee, thou ſay, I will eate fleſh (becauſe thy ſoule longeth to eate fleſhe) thou mayſt eate fleſh, whatſoeuer thy ſoule luſteth.

D 21 If the place, which the Lord thy God hath choſen to put his name there, be to far from thee, then thou ſhalt kill of thy oxen, and of thy ſheepe, whiche the Lorde hath giuen thee, as I haue commaunded thee, and thou ſhalt eate in thine owne Citie, whatſoeuer thy ſoule luſteth.

Deut. 15. d. 22 And as the Roe bucke, and the Hart is eaten, euen ſo ſhalt thou eate them: both the cleane, and the vncleane ſhall eate of them.

i. Thus hee ſayeth, for that their life conſiſteth in their bloud. 23 But bee ſtrong, that thou eate not the (i) bloud: for the bloud is the life, and thou mayſt not eate the life with the fleſh.

24 Thou ſhalt not eate it, but poure it vpon the earth as water.

25 Thou ſhalt not eate it, that it may goe well with thee, and with thy children after thee: but thou ſhalt doe that which is right in the ſight of the Lorde.

k. Things conſecrate to God, or that are appoynted for ſacrifice. 26 But thy holy (k) things which thou haſt, and thy vowes, thou ſhalt take, and come vnto the place, which the Lord hath choſen.

27 And thou ſhalt offer thy burnt offerings, both fleſh and bloud vpon the aulter of the Lord thy God: and the bloud of thine offerings ſhal be poured out vpon the aulter of the Lorde thy God, and thou ſhalt eate the fleſh.

E 28 Take heede, and heare all theſe wordes, which I cõmaund thee, that it may go well with thee, and with thy children after thee for euer, if thou doe that, which is good and right in the ſight of the Lorde thy God.

29 When the Lord thy God ſhal deſtroy the Nations before thee, whither thou goeſt to poſſeſſe them, and thou ſucceedeſt in their inheritance, and dwelleſt in their land:

l. By falling into their idolatrie and ſuperſtition. 30 Beware that thou bee not taken in (l) a ſnare, after them, after that they be deſtroyed before thee, and that thou aſke not after their goddes, ſaying, How do theſe nations ſerue their goddes? I will do ſo likewiſe.

31 Nay, thou ſhalt not do ſo vnto the Lorde thy God: for all abhominations, and that which the Lorde hateth, the ſame haue they done vnto their goddes.

32 For they haue (m) burned both their ſonnes and their daughters with fyre before their goddes. Therefore what ſo euer I commaunde you, take heede ye doe it: and put thou naught thereto, nor take ought therefrom.

The. xiij. Chapter.

5. The inticers to Idolatrie muſte bee ſlaine, ſeeme they neuer ſo holye, 6. ſo neare of kynred or friendſhip, 12. or great in multitude or power.

1 IF there ariſe among (a) you a Prophet, or a dreamer of dreames, and giue thee a ligne or a wonder,

2 And that ligne or wonder, which hee hath ſayde come to paſſe, and then ſay, Let vs (b) goe after ſtraunge goddes (which thou haſt not knowne) and let vs ſerue them:

3 Hearken not thou vnto the wordes of that Prophete or dreamer of dreames: for the Lorde thy God proueth you to know, whether (c) ye loue the Lord your God with all your heart, and with all your ſoule.

4 Ye ſhall walke after the Lord your God, and feare him, keepe his commaundements, and hearken vnto his voyce: you ſhall ſerue him, and cleaue vnto him.

5 And that prophete, or dreamer of dreames ſhall die (d) becauſe he hath ſpoken to turne you away from the Lord your God, which brought you out of the land of Egypt, and deliuered you out of the houſe of bondage, to thruſt thee out of the way, which the lord thy God commaunded thee to walke in: and therefore thou ſhalt put the euill away from thee.

6 If (e) thy brother, the ſonne of thy mother, or thine owne ſonne or thy daughter, or the wife that lyeth in thy boſome, or thy friend, which is as thine owne ſoule vnto thee, entice thee ſecretely, ſaying, Let vs goe and ſerue ſtraunge goddes (which thou haſt not knowne, nor yet thy fathers:)

7 And they be any of the gods of the people, which are rounde about you, whether they be nigh vnto thee, or farre off from thee, frõ the one ende of the earth vnto the other:

8 Thou ſhalt not conſent vnto him, nor hearken vnto him: thine eye ſhall not pitie him, neyther ſhalt thou haue compaſſion on him, nor keepe him ſecrete:

9 But

9 But cause hym to bee slaine: (f) thyne hande shall be first vppon him to kyll him, and then the handes of all the people.

10 And thou shalt stone him with stones that he die: bycause he hath gone about to thrust thee away from the Lorde thy God, which brought thee out of the lande of Egypt, and from the house of bondage.

11 And all Israell shall heare and feare, and shall doe no more any such wickednesse, as this is among you.

12 If thou shalt heare say in one of thy Cities, which the Lorde thy God hath giuen thee to dwell in,

13 That certaine men being the children of Belial, are gone out from among you, and haue moued the inhabiters of their Citie, saying, Let vs go and serue straunge Gods, which ye haue not knowne:

14 Then thou must seeke, and make search, and enquire diligently: and beholde, if it be true, and the thing of a suretie, that such abhomination is wrought among you:

15 Then thou shalt smyte the dwellers of that Citie with the edge of the sworde, and destroy it vtterly, and all that is therin, and euen the very cattel thereof, with the edge of the sworde:

16 And gather all the spoyle of it into the middest of the streete therof, and burne with fire both the Citie and all the spoyle thereof euery whit for (g) the Lorde thy God: and it shall be an heape for euer, and shall not be buylt againe.

17 And (h) there shall cleaue nought of the damned thing in thine hand, that the Lorde may turne from the fiercenesse of his wrath, and shew thee mercie, and haue compassion on thee, and multiplie thee, as he hath sworn vnto thy fathers.

18 Therefore shalt thou hearken vnto the voyce of the Lorde thy God, to keepe all his commaundements, which I commaunde thee this day, that thou doe that, whiche is right in the eies of the Lorde thy God.

The.xiiij. Chapter.

1. The maners of the Gētils in marking them selues for the deade, may not bee followed. 4. VVhat meates are cleane to be eaten, and what not. 29. The tythes for the Leuites, straunger, fatherlesse, and widow.

1 YE are the children of the Lorde youre God: ye shall not cut your selues, nor make you any baldnesse betweene your (a) eyes for the dead man.

2 For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen thee to be a seuerall people vnto himselfe, aboue all the nations that are vpon the earth.

3 Thou shalt eate no maner of abomination.

4 (b) These are the beastes which yee shall eate of, Oxe, Sheepe, and Goates.

5 Roe, Bucke, and Bugle, wylde Goate, Unicorne, wilde Oxen, and Camoise.

6 And all beastes that cleaue the howfe, and cleaue the clift into two clawes, and chewe the cudde, them ye shall eate.

7 Neuertheless, these ye shall not eate, of them that chewe the cud, and of them that diuide and cleaue the howfe only, the Camel, the Hare, and the Conie: for they chewe the cud, but diuide not the howfe, therefore they are vncleane vnto you.

8 And also the swine, though he diuide the howfe, yet he cheweth not the cud, therefore is he vncleane vnto you, yee shall not eate of the flesshe of such, nor touch the dead carkasse of them.

9 These ye shall eate, of all that are in the waters: al that haue finnes, and scales shall ye eate:

10 And whatsoeuer hath not finnes & scales, of that yee may not eate, but it is vncleane vnto you.

11 Of all cleane byrdes ye shall eate.

12 But these are they, of whiche ye shall not eate, the Eagle, the Gossehauke, and the Osprey.

13 The Glede, the Kite, and the Vulture after their kinde.

14 And all kinde of Rauens.

15 The Esstritche, the Nightcrow, the Cuckow, and the sparowhauke after their kind.

16 The little Owle, the great Owle, and the Redshanke,

17 The Pellicane, the Swanne, and the Cormorant.

18 The Stozke, the Heron in his kinde, the Lapwing, the Backe.

19 And let euery creeping thing, that fleeth, be vncleane vnto you, and not be eaten of.

20 But of all cleane foules ye may eate.

21 Ye shal eate of nothing, that dieth alone: but thou shalt giue it vnto the straunger, that is in thy citie, that he eate it, or thou mayest sell it vnto a straunger: for thou art an holye people vnto the Lorde thy God. Thou shalt not (c) seethe a kyd in his mothers mylke.

22 Thou shalt tythe all the encrease of thy seede, that the fielde bringeth forth yeare by yeare.

23 And thou shalt eate before the Lorde thy God, in the place whiche hee hath chosen, and where he hath put his name, the tithe of

f. Deut.17.b. Thou shalt be the first to slay him.

g. In the honour of God, shewing that God is honoured in destroying them, that robbe him of his honour.

h. Thou shalt haue no part of that spoyle.

Exod.19.a.

I Leuit.10.b. a. As the heathen dyd in mourning for the dead.

Deut.6.a.

b. Hereby was figured to the Iewes a spirituall pureneſſe.

B

C

D

c. This figureth the forbidding of things tending to crueltie.

Exod.23.e. and.34.d.

Deut.12.d.

thy corne, and of thy wine, and of thine oile, and the firſt borne of thy kine, and of thy ſheepe: that thou mayeſt learne to feare the Lorde thy God alwayes.

Deut.12.a. 24 If the way bee too long for thee, ſo that thou be not able to carrie it, and if the place be farre from thee, which the Lord thy God hath choſen to ſette his name there, and the Lorde thy God hath bleſſed thee:

d. Or binde vp. 25 Then ſhalt thou make it in money, and take the (d) money in thine hande, and goe vnto the place whiche the Lorde thy God ſhall chooſe.

26 And thou ſhalt beſtowe that money for whatſoeuer thy ſoule luſteth after, for oxen, and ſheepe, wine, and ſtrong drinke, and for whatſoeuer thy ſoule deſireth: and thou ſhalt eate there before the Lorde thy God, and be merry, both thou and thy houſeholde.

Deut.10.b. 27 And the Leuite, that is within thy gates, ſhalt thou not forſake, for hee hath neyther part, nor inheritance with thee.

Deut.26.c. 28 At the end of three yeares thou ſhalt bring forth all the tithes of thine increaſe the ſame yeare, & lay it vp within thine owne gates.

e. He ſheweth the true vſe, whereto tithes ſhoulde be employed. 29 And the Leuite, whiche hath no part nor inheritance with thee, ſhall come, (e) and the ſtraunger, the fatherleſſe, and the widowe, which are within thy gates, ſhall eate and be filled, that the Lorde thy God may bleſſe thee in all the workes of thine hande, which thou doeſt.

The.xv.Chapter.

1. The yeare of releaſing of debts. 5. God bleſſeth them that keepe his commaundementes. 7. To helpe the poore. 12. The freedome of ſeruants. 19. The firſt borne of the cattell muſt be offered vnto the Lorde.

1 AT the terme of ſeuen yeares, thou ſhalt make a freedome.

Leuit.25.d. a. This is ſpoken in fauour of thoſe detters that were poore, or not able to pay. 2 And this is the maner of the freedome: Whoſoeuer (a) lendeth ought with his hand vnto his neighbour, may not aſke againe (that whiche hee hath lent) of his neighbour, or of his brother, bycauſe it is called the Lordes free yeare.

3 Yet of a ſtraunger thou mayſt call it home againe: but he that is thy brother, him ſhall thine hande remit.

Eccle.4.a. b. So that if the detter be rich, he may be forced to pay his debt, this ordinance notwithſtanding. 4 Neuertheleſſe, there (b) ſhall be no begger among you: for the Lorde ſhall bleſſe thee in the lande, which the Lorde thy God gyueth thee for an inheritance:

5 So that thou hearken vnto the voyce of the Lorde thy God, to obſerue and doe all theſe commaundementes, whiche I commaunde thee this day:

6 For the Lorde thy God hath bleſſed thee, as he hath promiſed thee: and thou ſhalt lende vnto many nations, but thou thy ſelfe ſhalt not borrow: and thou ſhalt raigne ouer manye Nations, and they ſhall not raigne ouer thee. Deut.

7 If one of thy brethren among you be poore within any of thy gates in thy lande, which the Lorde thy God giueth thee, thou ſhalt not harden thine heart, nor ſhut thine hande from thy poore brother. B John.

8 But thou ſhalt open thine hande vnto him, and lende him ſufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, that thou wouldeſt ſay, the ſeuenth yeare, The yeare of freedome is at hande: and therefore it grieueth thee to loke on thy poore brother, & giueth him naught, and hee then crie vnto the Lorde againſt thee, and it be ſinne vnto thee:

10 Thou ſhalt giue him, and let it not grieue thine heart to giue vnto him: bycauſe that for this thing the Lord thy God ſhall bleſſe thee in all thy workes, and in all that thou putteſt thine hande to doe.

Math.5. c. For an of your ritie. 11 The land ſhall neuer be without (c) poore, and therefore I commaunde thee, ſaying, Thou ſhalt open thine hande vnto thy brother, that is needie, and poore in thy lande.

Leuit.25. 12 If thy brother an Hebrue ſell himſelfe to thee, or an Hebrue woman, and ſerue thee ſixe yeares, in the ſeuenth yeare thou ſhalt let him go free from thee.

13 And when thou ſendeſt hym oute free from thee, thou ſhalt not let him goe away emptie:

C d. To acknowledge God benefites receyued by labour. 14 But (d) ſhalt giue him of thy ſheepe, of thy corne, and of thy wine, and giue him of that wherewith the Lorde thy God hath bleſſed thee.

15 And remember that thou were a ſeruaunt in the lande of Egypt, and the Lorde thy God delyuered thee thence: and therefore I commaunde thee this thing to day.

Exod.21 16 And if he ſay vnto thee, I will not go away from thee, bycauſe hee loueth thee, and thine houſe, and is well at eaſe with thee:

17 Then ſhalt thou take an Aule, and nayle his eare to the doore therewith, and let hym be thy ſeruaunt for euer: and vnto thy mayde ſeruant thou ſhalt do likewiſe.

18 And lette it not grieue thine eye, when thou letteſt him goe out free from thee, for he hath beene worth a double hyred ſeruant to thee in hys ſeruice ſixe yeares: and the Lorde thy God ſhall bleſſe thee in all that thou doeſt.

19 All the firſt males that come of thy cattell, Leuit.

and

and of thy sheepe, thou shalte halowe vnto the Lord thy God: thou shalt do no worke with the firste borne bullocke, nor sheare the first gendred of thy sheepe.

20 Thou shalt eate it before the Lorde thy God yeare by yeare, in the place, which the Lord shal chose, both thou & thy household.

21 If there be any blemishe therein, as if it be lame, or blynde, or haue any other euyll fauouredneſſe, thou shalt not offer it vnto the Lorde thy God:

22 But shalte eate it within thyne owne gates, the vncleane and cleane person shall eate it alyke, as the Roe and the Hart.

23 Only eate not the blood therof, but powre it vpon the grounde, as water.

The.xvi.Chapter.

1. Of Easter. 10. VVhitsontide. 13. And the feast of tabernacles. 18. VVhat officers ought to be ordeyned. 21. Idolatrie forbidden.

1 OBserue (a) the moneth of newe corne, that thou mayeſt offer the Passeouer vnto the Lorde thy God: For in the moneth, when corne beginneth to ripe, the Lorde thy God brought thee out of Egypt by night.

(a) That is, the moneth of newe fruytes, tyme was nigh in barley, and rype in wheate.

2 Thou shalt therefore offer the Passeouer vnto the lord thy God (of sheepe and oxen) in the place, whiche the Lorde shall chose to put his name there.

3 Thou shalt eate no leauened bread with it: but seuen dayes shalt thou eate vnleauened bread therewith, euen the (b) bread of tribulation) for thou camest out of the land of Egipt in hast) that thou mayeſt remember the day, when thou camest out of the lande of Egypt, all the dayes of thy lyfe.

(b) Whiche declareth the troubles, that they were in, beyng vnder Pharao.

4 And there shalbe no leauened bread seene in all thy coastes seuen dayes long, neyther shal there remayne any thing of the fleshe, whiche thou offereſt the firste day at euen, vntyll the morowyng.

5 Thou mayeſt not offer the Passeouer within any of thy gates whiche the Lorde thy God giueth thee:

6 But in the place which the lord thy God shall chose to set his name in, there thou shalt offer the Passeouer at euen, aboute the goyng downe of the sunne, euen in the season that thou camest out of Egypt.

7 And thou shalt roste it, and eate it in the place, whiche the Lorde thy God hath chosen, and thou shalt returne on the morowe, and goe vnto thy tentes.

8 Sixe dayes thou shalt eate sweete bread, and the seuenth day shalbe a solemne assembly before the Lord thy God: thou shalt do no worke therein.

9 Seuen weekes shalt thou (c) number vnto thee, and beginne to number the seuen weekes, when thou beginneſt to put the sickle to the corne.

(c) Numbring from the next day after eating the Passeouer.

10 And keepe the feast of weekes vnto the Lorde thy God, with a freewyll offeryng of thine hande, whiche thou shalt giue vnto the Lorde thy God, accordyng as the Lord thy God hath bleſſed thee. Actes.2.a.

11 And thou shalt reioyce before the Lorde thy God, thou, and thy sonne, thy daughter, thy seruaunt, and thy mayde, and the Leuite that is within thy gates, and the straunger, and the fatherleſſe, and the wydowe, that are among you, in the place whiche the Lorde thy God hath chosen, to put his name there.

12 And remember that thou were a seruant in Egypt: and thou shalt obserue, and do these ordinaunces.

13 Thou shalt also obserue the (d) feast of tabernacles, seuen dayes after that thou haſte gathered in thy corne, and thy wyne.

(d) Whiche is kept in the.15. day of the seuenth moneth ℂ

14 And thou shalt reioyce in thy feast, thou, and thy sonne, thy daughter, thy seruaunt, and thy mayde, the Leuite, the straunger, and the fatherleſſe, and the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a solemne feast vnto the Lorde thy God, in the place, which the Lord shall chose: for the Lorde thy God shall bleſſe thee in all thy fruytes, and in al the workes of thine handes, therfore shalt thou be glad. 1.Reg.8.g.

16 Three times in ỹ yeare shal al thy males appeare before the Lorde thy God, in the place which he shal chose: in the (e) feast of vnleauened bread, in the feast of weekes, & in the feast of tabernacles: and they shal not appeare before the (f) Lorde (g) emptie. Exod.23.c.

(e) Easter.
(f) He meaneth before the arke.
(g) Without some offeryng.

17 Euery mã shal giue (h) accordyng to the gift of his hande, and according to the bleſſing of the Lorde thy God, whiche he hath giuen thee.

(h) According to his power.

18 Iudges and officers shalt thou make thee in all thy cities, whiche the Lorde thy God giueth thee throughout thy tribes, and they shal iudge the people with iuſt iudgement.

19 Wreſt not thou the lawe, nor know any person, neyther take any reward: For gifts do blynde the eyes of the wise, and peruert the wordes of the righteous. Exod. 23. a. Eccl.20.d.

20 That, which is iuſt & right shalt thou follow, that thou mayeſt liue, & enioy the lãd, which the Lorde thy God giueth thee.

21 (i) Thou muſte plante no grone of any trees neare vnto the aulter of the Lorde thy God, which thou shalt make thee.

(i) Accordyng to the manner of the Painims which planted trees aboute theyr aulters, to shadow thẽ, whereby the place seemed to thẽ to haue the more maieſtie.

22 Thou ſhalt ſet thee vp no piller, whiche the Lorde thy God hateth.

The.xvij. Chapter.

2. The puniſhmẽt of the idolater. 9. Hard cõtrouerſies are brought vnto the prieſte and the iudge. 12. The contemner muſte dye. 15. The election of the king. 16. 17. VVhat things he ought to auoyde. 18. And what he ought to imbrace.

A Leui.22.c. a. God muſt be ſerued with the perfecteſt, and pureſt things. b. The frailtie of the offender, ſhall not excuſe the offence.

1 Thou ſhalt offer vnto the Lorde thy God no oxe nor ſheepe, (a) wherin is a blemiſh, or any euil fauouredneſſe: for that is an abominatiõ vnto the Lord thy God.

2 If there be founde among you within any of thy gates whiche the Lorde thy God giueth thee, mã or (b) womã ỹ hath wrought wickedneſſe in the ſight of the Lorde thy God, in tranſgreſſyng his couenaunt:

3 And hath gone & ſerued ſtrange goddes, and worſhipped them, as the Sunne, or moone, or any of the hoſt of heauen, (c) which I haue not commaunded:

Deut.4.c. c. God refuſeth all ſuche ſeruice as he hath not commaunded.

4 And it is tolde thee, & thou haſt heard of it, then ſhalt thou enquire diligently: & if it be true, and the thyng of a ſuretie, that ſuch abomination is wrought in Iſrael:

5 Then ſhalt thou bring forth that man or that woman (whiche haue committed that wicked thyng) vnto the gates, and ſhalte ſtone them with ſtones til they die.

Num.35.d. 6 At the mouth of two or three witneſſes, ſhall he that is worthy of death dye: and at the mouth of one witneſſe, let no man die.

B d. To ſhewe that their witneſſe was true. e. To declare that al muſt be of one accorde to puniſhe idolaters. f. Cryme and cryme.

7 The (d) handes of the witneſſes ſhalbe firſt vpon him, to kill him, and afterwarde the hands (e) of al the people: and thou ſhalt put the wicked away from thee.

8 If there ryſe a matter to hard for thee in iudgement betweene (f) bloud and bloud, betweene plea and plea, betweene plague and plague, and the matters come to ſtryfe within thy gates: then ſhalt thou ariſe, and get thee vp vnto the place, whiche the Lord thy God hath choſen,

g. Who ſhall pronoũce ſentẽce according as the prieſte ſhall inſtruct him agreeable to gods word.

9 And come vnto the prieſtes the Leuites, and vnto (g) the iudge that ſhalbe in thoſe dayes, and aſke: and they ſhall ſhewe thee the ſentence of iudgement.

10 And thou muſte do accordyng to that which they of that place (whiche the Lorde hath choſen) ſhewe thee, and thou ſhalt obſerue to do accordyng to all that they enſourme thee:

h. That the controuerſie may be the ſooner ended.

11 Accordyng to ỹ ſentence of the law which they tell thee, (h) ſhalt thou do: and bow not from that, whiche they ſhewe thee, neyther to the right hande, nor to the left.

12 And that man, that will do preſumptuouſly, and wil not (i) hearken vnto the prieſt (that ſtandeth there before the Lorde thy God to miniſter) or vnto the Iudge: that man ſhall dye, and thou ſhalt put away euill from Iſraell.

i. As he is the miniſter God, and nounceth greeably his word.

13 And all the people ſhall heare, and feare, and ſhall do no more preſumptuouſly.

14 When thou arte come vnto the lande, C whiche the Lorde thy God giueth thee, and enioyeſt it, and dwelleſt therein, then if thou ſhalt ſay, I wil ſet a kyng ouer me, lyke as al the nations that are about me: 1.Reg.

15 Then thou ſhalt make hym kyng ouer thee, whome the Lord thy God ſhal chooſe: Euen one from among thy brethren ſhalte thou make king ouer thee, and thou mayeſt not ſet a ſtranger ouer thee, which is not of thy brethren.

16 But he ſhall not multiplie horſes to hym ſelfe, nor bring the people agayne to (k) Egypt, to encreaſe the number of horſes: foraſmuch as the Lorde hath ſayde vnto you, Ye ſhall henceforth goe no more agayne that way. 3.Reg.4. k. To reſt ſuch wic the Egyp had done them.

17 Alſo he ought not to multiplie wyues to him ſelfe, leaſt his hart (l) turne away, neyther ſhall he gather him ſiluer and golde to muche. l. From lawes of

18 And when he is ſet vpon the ſeate of his kyngdome, he ſhall wryte him out a copie of this (m) lawe, in a booke before the (n) prieſts the Leuites: m. That Deuteron mium. n. Acc to the co whiche priests

19 And it ſhalbe with him, and he ought to reade therein all the dayes of his lyfe, that he may learne to feare the Lorde his God, and to keepe all the wordes of this lawe, and theſe ordinaunces for to do them: Iolu.1.

20 And that his harte aryſe not aboue his brethren, & that he turne not from the commaundement to the right hande, or to the left: but that he may prolong his dayes in his kyngdome, he, and his children in the middes of Iſraell.

The.xviij. Chapter.

3. The portion of the Leuites. 6. Of the Leuite commyng from another place. 9. To auoyd the abhomination of the Gentiles. 15. God will not leaue them without a true prophete. 20. The falſe prophete ſhalbe ſlayne. 22. How he may be knowen.

I 1 The prieſtes of the Leuites, and all the tribe of Leui, muſt haue no part nor (a) inheritaunce with Iſraell: but ſhall eate the fiery offerynges of the Lorde, and his inheritance. Num.1 a. The

2 Therefore ſhall they haue no inheritance among

among their brethren: but the Lord is their inheritance, as he hath sayd vnto them.

3 And the Priests dutie of the people, and of them that offer, whether it be ore or sheepe, they must giue vnto the priest the (b) shoulder, and the two cheekes, and the mawe.

The right shoulder.

4 The fyrst fruites also of thy corne, wyne, and oyle, and the firste of the fleece of thy sheepe, shalt thou giue him.

Num.3.b. 5 For the Lorde thy God hathe chosen hym out of all thy tribes, to stande and to minister in the name of the Lorde, he and hys sonnes for euer.

6 If a Leuite come out of any of thy cities of all Israell, where he is a soiourner, and come (c) with all the lust of his hearte vnto the place which the Lorde hath chosen:

c. To serue God with a good will.

B 7 He shal minister in the name of the Lord his God, as his other brethren the Leuites do, which remayne there before the Lorde.

8 And they shal haue lyke portions to eate, beside (d) that whiche commeth of the sale of his patrimonie.

d. Besides that whiche they haue of their fathers bookes, they shal haue of the tithes and first fruites, as the other Leuites do.

9 When thou art come into the lād which the Lorde thy God giueth thee, thou shalt not learne to do after the abominations of those nations.

10 Let there not be founde among you any one that maketh his sonne, or his daughter to (e) goe through the fire, or that vseth witchcraft, or a regarder of tymes, or that regardeth the fleeyng of fowles,

e. Whiche thought the thyng be-cause two yeres to be a sacrifying.

11 Or a sorcerer, or a charmer, or that counsayleth with spirites, or a southsayer, or that asketh counsayle of the dead.

12 For all that do suche thyngs, are abomination vnto the Lorde: and bycause of these abominations, the Lorde thy God dothe cast them out before thee.

Thou shalt serue god truely & sincerely. 13 Thou shalt be (f) perfect therefore in the sight of the Lorde thy God.

C 14 For these nations whiche thou shalt possesse, hearken vnto regarders of tymes, and vnto sorcerers: but the Lord thy God hath not suffered thee so to do.

Exo.3.d. 15 The Lorde thy God will styrre vp vnto thee a prophete amōg you, euē of thy brethrē lyke vnto me, vnto him ye shall hearken,

Act.17.b. 16 According to al that thou desyredst of the Lord thy God in Horeb in ỳ day of the assembly, when thou saidest, Let me heare the voyce of my Lorde God no more, nor see this great fire any more, that I die not.

Exod.20.a. 17 And the Lord sayde vnto me, They haue well spoken.

18 I will rayse them vp a prophete from among theyr brethren like vnto thee, & will put my wordes in his mouth, and he shall speake vnto thē al that I shal cōmāde him.

19 And whosoeuer will not hearken vnto my wordes, whiche he shall speake in my name, (g) I wyl requyre it of hym.

g. I will punishe him for it.

20 But the prophete which shall presume to speake a worde in my name, which I haue not commaunded hym to speake, or that speaketh in the name of strange goddes, the same prophete shall die.

21 And if thou say in thine hart, Howe shall we know the worde whiche the Lord hath not spoken?

22 Euen when a prophete speaketh in the name of the lord, if the thing (h) folow not, nor come to passe: that is the thyng, which the Lorde hath not spoken, but the prophete hath spoken it presumptuously: thou shalt not therefore be afrayde of hym.

h. This is one sure token of a false prophete: of another, mention is made before Chapter.13.

The.xix.Chapter.

2. The fraunchised townes. 14. Not to remoue thy neyghbours boundes. 16. The punishment of him, that beareth false witnesse.

A Deut.12.b.

1 WHen the Lorde thy God hath rooted out the nations, whose land the Lord thy God giueth thee, and thou succeedest in theyr inheritance, and dwellest in theyr cities, and in their houses:

a. Appoynt three cities of refuge.

2 Thou shalt (a) separate three cities for thee in the myddes of the land, which the Lorde thy God giueth thee to possesse it:

b. Make it able to be trauayled without any let. Exod.21.a.

3 Thou shalte (b) prepare the way, and diuide the coastes of thy lande, whiche the Lorde thy God giueth thee to inherite into three partes, that whosoeuer committeth (c) murder, may flee thyther.

c. That killeth one by chaunce, and not of set purpose.

4 For this cause must the slayer flee thither, that he may liue: Who so killeth his neighbour ignorantly, and hated him not in time passed.

5 And when a man goeth vnto the wood with his neyghbour, to hewe wood, and as his hande fetcheth a stroke with the axe to cut downe the tree, the head slippeth from the helue, and smiteth his neyghbour that he dieth, the same shall flee vnto one of the same cities, and lyue:

6 Least the auenger of the bloud folow after the slayer whyle his hart is hote, & ouertake him bycause the way is long, and slay hym, and yet there is no cause (d) worthy of death in him, in as much as he hated him not in tyme passed.

d. Or can not be iudged to death.

7 Wherfore I cōmaūde thee, saying, Thou shalt appoynt out three cities, for thee.

B 8 And if the Lorde thy God (e) enlarge thy coastes (as he hath sworne vnto thy fathers) and giue thee all the lande whiche he sayde he would giue vnto thy fathers:

e. When thou goest ouer Iordane.

9 Thou

9 Thou shalt keepe all these commaundements to do them, whiche I cõmaund thee this day, that thou loue the Lord thy God, and walke in his wayes euer: and adde thre cities moe for thee beside these three,

10 That innocent bloud be not shed in thy land, which the Lorde thy God giueth thee to inherite, and (f) so bloud come vpon thee.

11 But if any man hate his neighbour, & lay wayte for him, and rise agaynst him, and smite him that he dye, and then flee vnto any of these cities:

12 The (g) elders of his citie shal sende, and fetche hym thence, and deliuer hym into the handes of the auenger of bloud, that he may die.

13 (h) Thine eye shal not spare him, but thou shalt (i) put away (the crye of) innocent bloud frõ Israel, that it may go wel with thee.

14 Thou shalt not remoue thy neyghbours (k) marke, which they of olde tyme haue set in thyne inheritaunce, that thou shalt inherite in the lande, whiche the Lord thy God giueth thee, to enioy it.

15 One witnesse shal not rise agaynst a mã for any manner treshalle, or for any manner sinne, or for any manner fault that he offendeth in: but at the mouth of two witnesses, or of three witnesses, shall the matter be stablished.

16 If a false witnesse rise vp against a man, to accuse him of treshalle:

17 Then both the men whiche stryue together, shall stande (l) before the Lord, before the priestes and the iudges which shalbe in those dayes:

18 And the iudges shall make diligent inquisition: and if the witnesse be found false, and that he hath giuen false witnesse agaynst his brother:

19 Then shall yee do vnto hym, as he had thought to do vnto his brother, & thou shalt put euill away from the middes of thee.

20 And other shal heare, and feare, and shall hencefoorth commit no more any such wickednesse among you.

21 And thyne eye shall haue no compassion, but lyfe for lyfe, eye for eye, tooth for tooth, hande for hande, foote for foote.

f. That the death of the partie slayne, be not layd to thy charge.

g. The officers or magistrates.

h. Wilfull murder can not be pardoned without Gods hygh displeasure.

i. Reuẽge the innocẽt bloud

k. Meere-stone, or land-bounde: The very Panims did iudge this to be a great offence.

Num.35.d. Deut.17.a.

Susan.1. g.

l. God is present, where his true ministers are.

Exod.21.c.

The.xx. Chapter.

3. The exhortation of the priest, when the Israelites goe to battayle. 5. The exhortation of the officers, shewyng who should goe to battayle. 10. Peace must first be proclaimed: 19. The trees that beare fruyte must not be destroyed.

1 When thou (a) goest out to battayle agaynst thine enimies, and seest hosses, and charrets, and people, more than thou, be not afrayde of them: for the Lord thy God is with thee, whiche brought thee out of the lande of Egypt.

2 And when ye are come nyghe vnto battayle, the priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel, you are come this day vnto battayle against your enimies: let not your hartes faynt, neyther feare, nor be amazed of them, nor dreade them.

4 For the Lorde (b) your God goeth with you, to fight for you agaynst your enimies, and to saue you.

5 And let the officers speake vnto the people, saying, If any man haue builte a newe house, and (c) haue not dedicate it: let hym goe and returne to his house, least he die in the battayle, and another man dedicate it.

6 And if any man haue plãted a vineyard, and haue not made it common: let hym goe, and returne againe vnto his house, least he die in the battayle, & another man make it common.

7 And if any man be betrouthed vnto a wife, and haue not taken hyr: let him goe and returne agayne vnto his house, least he die in the battayle, & another man take hir.

8 And let the officers speake further vnto the people, and say, If any man feare, and be faynt harted, let him goe & returne vnto his house, least he make his brothers harte faynt aswel as his.

9 And when the officers haue made an end of speaking vnto the people, they shal make captaines of the armie to gouerne ỳ people.

10 When thou commest nigh vnto a citie to fight agaynst it, offer them peace.

11 And if they (d) answere thee agayne peaceably, and open vnto thee, then let al the people that is founde therein, be (e) tributaries vnto thee, and serue thee.

12 And if they will make no peace with thee, but make warre agaynst thee, thou shalt beliege it.

13 And when the Lorde thy God hath deliuered it into thyne handes, thou shalt smite all the males thereof with the edge of the swoorde:

14 But the women, and the chyldren, and the cattel, and all that is in the citie, and all the spoyle thereof, shalt thou take vnto thy selfe, and eate the spoyle of thine enimies, which the Lorde thy God hath giuen thee.

15 Thus shalt thou do vnto all the cities which are a great way off from thee, which are

a. Haue good cõsel to do. Deut.

Num.

b. God and power euer ready helpe vs.

c. Which tooke possessiõ of a house he reuiseth here thankfully for that fyre. Some take this sentence thus: For in halbe in dede of the field borne out in siege against thee. Whiche are no fruite mi to eare.

Iudi.

Deut. d. If they low thy of peace. e. To that citie ners of ble, and punished.

That the dying of the sonne in a solitarie place, might strike into their minds an horror of the fact or offence. To make vnthrifts sayer.

Iosh.

are not of the cities of (f) these nations.

16 But of the cities of these nations, whiche the Lorde thy God shall giue thee to inherite, thou shalt saue alyue nothyng that breatheth:

17 But shalte destroy them without redemption, namely the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebusites, as the Lord thy God hath commaunded thee:

18 That they teache you not to do after all theyr abominations, whiche they haue done vnto theyr goddes, and so ye shoulde sinne agaynst the Lorde your God.

19 When thou haste besieged a citie long tyme, and made warre agaynst it to take it, destroy not the trees thereof, that thou wouldest thrust an axe vnto them: but eate of them, and cut them not downe, to further thee in thy siege: for the tree of the field (g) is mans lyfe.

20 Onely those trees, whiche thou knowest to be (h) vnfruitful, those shalt thou destroy and cut downe, and make bulwarkes agaynst the citie, that maketh warre with thee, vntill thou subdue it.

The.xxi.Chapter.

2. Inquisition for murder. 11. Of the woman taken in warre. 15. The birthright can not be chaunged for affection. 18. The disobediēt childe. 23. The body may not hang al night.

1 IF one be founde slayne in the lande, which the Lorde thy God giueth thee to possesse it, and lieth in the fielde, and it is not knowen who hath slayne him:

2 Then thyne elders, and thy Iudges shall come forth, & measure vnto the cities, that are rounde about him that is slayne:

3 And let the elders of that citie, whiche is nerte vnto the slayne man, take out of the droue, an heyffer, that hath not bene put to labour, nor hath drawen in the yoke:

4 And let the elders of that citie, bring the heyffer vnto a (a) harde and rough valley, whiche is neither eared nor sowen, & stryke off the heiffers necke there in the valley:

5 And the preests, ỹ sonnes of Leui (whom the Lord thy God hath chosen to minister, and to (b) blesse in the name of the Lorde) shall come forth: and by theyr worde shall all stryke and plague be tried.

6 And all the elders of the citie, that come forth to the slayne man, shall washe theyr handes ouer the heiffer, that is beheaded in the valley,

7 And shall aunswere, and say, Our handes haue not shed this bloud, neyther haue our eyes seene it.

8 Be mercyfull, (c) Lorde, vnto thy people Israel, whiche thou hast deliuered, & lay no innocent bloud vnto thy people of Israels charge. And the bloud shalbe forgiuen thē.

9 And so shalt thou put (d) innocent bloud from thee, when thou shalt haue done that, which is right in the sight of the Lorde.

10 When thou goest to warre against thine (e) enimies, and the Lord thy God hath deliuered them into thyne handes, and thou hast taken them captiue,

11 And seest among the captiues a beautifull woman, and haste a desire vnto hyr, that thou wouldest haue hyr to thy wyfe:

12 Thou shalte bryng hyr home to thyne house, and she shall (f) shaue hyr head, and shall pare hyr nayles,

13 And put hyr rayment, that she was taken in, from hyr, and let hyr remayne in thyne house, and (g) beweepe hyr father and hyr mother a moneth long: and after that shalt thou goe in vnto hyr, and marry (h) hyr, and she shalbe thy wyfe.

14 And if thou haue no fauour vnto hyr, then let hyr goe whither she lusteth, and sell hyr not for money, nor make "marchaundise of hyr: bycause thou hast (i) humbled hyr.

15 If a man haue two wyues, one beloued, and another hated, and they haue borne hym children, bothe the loued, and also the hated: If the firste borne be the sonne of the hated,

16 Then when the tyme commeth, that he dealeth his goodes among his children, he may not make the sonne of the beloued first borne, "before the sonne of the hated, which is in deede the first borne:

17 But he shall know the sonne of the hated for the first borne, and giue hym (k) double portion of all that he hath: for he is (l) the firste of his strength, and to him belongeth the right of the first borne.

18 If a man haue a sonne that is stubburne and disobedient, that he wyll not hearken vnto the voice of his father, and voyce of his mother, and they haue chastened hym, and he would not hearken vnto them:

19 Then shal his father and his mother take hym, and bryng hym out vnto the elders of that citie, and vnto the (m) gate of that same place,

20 And say vnto the elders of the citie, This our sonne is stubburne and disobedient, and wil not hearken vnto our voyce, he is a riotter, and a dronkarde.

21 And (n) all the men of that citie shall stone hym with stones vnto death: and thou shalt put euyll away from thee, and al Israel

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(f) Beareth fruite good for sustenance mans. For he speaketh here of fruitefull trees. Some take this sentence thus: For he shalbe in stede of the tree of the field to come out in siege against thee. Whiche are no fruite mā to eate.

That the burying of the dead in a solitarie place, might strike into their mindes an horrour of the fact or offence. To make Moyses prayer.

a. This prayer the preestes vttered in the hearyng of the people.

d. The vengeance due for murder.

e. Not those of the lande of Chanaan, but others.

f. This declareth that she should be altered from hyr olde conuersation, before she were made a member of Gods people.

g. As vtterly forsakyng hir countrey and kynrede.

h. This libertie was graunted for such as were taken in warre, otherwyse the Israelites might not marry out of theyr owne nation.

" or, vse hir as thy seruant.

i. Vsed hyr as thy wife.

" or, as long as the sonne of the hated doth liue.

k. His parte shalbe as great as two of the others.

l. That is, he was begotten in the floure of his fathers age.

Exod.21. b.

m. The place of iustice.

n. This declareth the greatnesse of the offece: For blasphemers, and idolaters were put to no other death than this.

rael shal heare, and feare.

22 If a man haue cõmitted a treſpaſſe worthy of death, and is put to death for it, and thou hang hym (o) on a tree,

o. A gybbet, or gallowes.

23 His body shall not remayne al night vpon the tree, but thou shalte burie hym the same day, for the curſe of God is on hym, that is hanged: Defile not thou thy lande, whiche the Lorde thy God giueth thee to inherite.

The. xxij. Chapter.

1. He commaundeth vs to haue care of our neyghbours goodes. 5. The womã may not weare mans apparell, nor the man womans apparel. 22. The puniſhment of adulterie.

A

1 Thou shalt not ſee thy brothers oxe or sheepe goe aſtray, and (a) withdrawe thy ſelfe from them: but shalt bryng them agayne vnto thy brother.

a. That is, not to be willyng to help in time of neede.

2 And if thy brother be not (b) nyghe vnto thee, or if thou know him not, then bryng it vnto thyne houſe, and it shal remayne with thee, vntill thy brother aſke for them, and then deliuer him them agayne.

b. Charitie muſt be ſhewed to thy brother aſwel tar abſent, as preſent.

3 In lyke maner shalt thou do with his Aſſe, & ſo shalt thou do with his rayment: & with all loſt things of thy brother, whiche he hath loſt and thou haſt found, shalt thou do likewiſe, and thou mayeſt not hyde it from them.

Exod. 23. a.

4 Thou shalt not ſee thy brothers Aſſe or Oxe fall downe by the way, and withdraw thy ſelfe from them: but shalt helpe him to heaue them vp agayne.

c. This ſheweth that order is to be kept in naturall comelineſſe for diſtinctiõ of perſons.

5 The woman shall not (c) weare that whiche parteyneth vnto the man, neyther shall a man put on womans rayment: for all that do ſo, are abomination vnto the Lorde thy God.

d. If crueltie may not be ſhewed to litle byrdes, muche leſſe to man, whom God created like vnto himſelfe.

6 If thou chaunce vpon a byrdes neſt by the way, in whatſoeuer tree it be, or on the grounde, whether they be young or egges, and the damme ſittyng vpon the young, or on the egges, thou (d) shalt not take the damme with the young:

B

7 But shalt in any wiſe let the damme go, and take the yong to thee, that thou mayeſt proſper, and prolong thy dayes.

8 When thou buyldeſt a newe houſe, thou shalt make a battlement on the roofe, that thou heape not bloud vpon thyne houſe, if any man fall from thence.

Leui. 19. d.

e. Meanyng by this lawe, that they ſhold ſtande to one truth in ſingleneſſe of hart.

9 Thou shalt not ſowe thy vineyard with (e) diuers ſeedes: leaſt the fruite of the ſeede, whiche thou haſte ſowen, and the fruyte of the vineyarde be defiled.

10 Thou shalt not plowe with an Oxe and an (f) Aſſe together.

f. For mack like in declara curteſie nitie, be in m to offe his neig g. To that pl dealing to be r thyng.

11 Thou shalt not weare a garment made of wool (g) and lynnen togeather.

12 Thou shalt not make thee gardes vpon the foure quarters of thy veſture, wherwith thou couereſt thy ſelfe.

13 If a man take a wife, and when he hath layne with hyr, hate hir,

14 And lay ſhamefull things vnto hyr charge, and bryng vp an euyll name vpon hyr, and ſay, I toke this wyfe, and when I came to hir, I founde hir not a mayde:

15 Then shall the father of the damſell, and the mother, bryng forth the tokens of the damſels virginitie vnto the elders of the citie in the gate.

C

16 And the damſels father shal ſay vnto the elders, I gaue my daughter vnto this man to wyfe, and he hateth hir,

17 And loe, he layeth ſhamefull things vnto hyr charge, ſaying, I found not thy daughter a mayde: and yet theſe are the tokens of my daughters virginitie. And they shall ſpread ẏ veſture before ẏ elders of the citie.

18 And the elders of that citie shal take that man, and chaſtiſe hym,

19 And ammerce him in an hundred ſicles of ſiluer, and gyue them vnto the (h) father of the damſell, bycauſe he hath brought vp an euyll name vpon a mayde of Iſrael: and ſhe shalbe his wyfe, and he may not put hir away al his dayes.

h. The receyu reſon bycauſ ſhame fact ſha haue lo vpon h

20 But if the thyng be of a ſuretie, that the damſell be not founde a virgin:

D

21 They shall bryng the damſel to the doore of hyr fathers houſe, and the men of that citie shall ſtone hir with ſtones to death, bycauſe ſhe hath wrought follie in Iſrael, to play the whore in hyr fathers houſe: and ſo thou shalt put euyl from among you.

22 If a man be founde lying with a woman that hath a wedded huſband, they shal both dye, bothe the man that lay with the wyfe, and alſo the wife: and ſo thou shalt put away euill from Iſrael. Leui.

23 If a mayde be betrouthed vnto an huſbande, & then a man finde hir in the towne, and lie with hyr:

24 Ye ſhall bring them out bothe vnto the gates of the ſame citie, & ſhal ſtone thẽ with ſtones to death: the damſel, bicauſe ſhe cried not being in the citie: & the man bicauſe he hath (i) humbled his neighbours wife: and thou shalt put away euill from thee. i. De

25 But if a man finde a betrouthed dãſel in the field, and force hir, and lie with hir: then the man, that lay with hir, shall die alone.

26 But vnto the damſell thou shalt do no harme, bycauſe there is in the damſell no cauſe

cause (k) of death: For as when a man ryseth against his neighbour, & slayeth him, euen (l) so is this matter.

27 For he founde hyr in the fieldes: and the betrouthed damsel cried, and there was no man to succour hyr.

28 If a man finde a mayde, that is not betrouthed, and take hir, and lye with hir, and they be founde,

29 Then the man that lay with hyr, shall gyue vnto the damsels father fiftie sicles of siluer, and she shal be his wife, bycause he hath humbled hyr: and he may not put hyr away al his dayes.

30 No man shall take his fathers wyfe, nor vnheale his fathers couerynge.

The.xxiij. Chapter.

1. VVhat mē might not be admitted to office. 15. Of the fugitiue seruaunt. 17. To flee all kinde of whoredome. 19. Of vsurie. 21. Of vowes. 24. Of the neighbours vine & corne.

1 NOne that is hurt by burslīng, or hath his priuie members cut off, shall come into the congregation (a) of the Lorde.

2 And a bastarde (b) shal not come into the congregation of the Lorde: no not in the tenth generation shall he not enter into the congregation of the Lorde.

3 The Ammonites and the Moabites shal not come into the cōgregatiō of the Lorde, no not in the tenth generatiō, nor they shal neuer come into the congregation of the Lord:

4 Bycause they met you not with (c) bread and water in the way, when ye came out of Egypt, and bicause they hyred against thee Balaam the sonne of Beor of Pethor of Mesopotamia, to curse thee.

5 Neuertheles, the Lord thy God would not hearken vnto Balaā: but the Lord thy God turned ẏ curse to a blessing vnto thee, bycause the Lord thy God loued thee.

6 Thou shalt not seeke theyr peace, (d) nor wealth, all thy dayes for euer.

7 Thou shalt not abhorre an (e) Edomite, for he is thy brother: neyther shalt thou abhorre an Egyptian, bycause thou were a straunger in his lande.

8 The children, that are begotten of them, shall come into the (f) congregation of the Lorde, in the thirde generation.

9 When thou goest out with the hoste against thine enimies, keepe thee from all wickednesse.

10 If there be among you any man, ẏ is vncleane by the reason of vncleannesse, that chaunceth him by night, let him go out of the host, and not come in agayne into the host.

11 But at euentyde let him washe himselfe with water: and then, when the sunne is downe, let him come into the host agayne.

12 Thou shalt haue a place also without the host, whyther thou shalt resort to.

13 And thou shalt haue a paddle staffe vpon thy weapon: and when thou wilt ease thy selfe, digge therewith, and turne and couer that, whiche is departed from thee.

14 For the Lorde thy God walketh in the middes of thyne host, to ryd thee, and to set (g) thyne enimies before thee: therfore shal the place of thyne host be pure: that he see no vncleane thing in thee, and so turne himself from thee.

15 Thou shalt not deliuer vnto the maister, (h) the seruaunt, whiche is escaped from his mayster vnto thee.

16 He shall dwell with thee (euen) among you, in what place he himselfe liketh best, in one of thy cities, where it is good for him, and thou shalt not vexe him.

17 There shal be no whore of the daughters of Israel, nor whore keeper of the sonnes of Israel.

18 Thou shalt neyther bryng the hyre of a (i) whore, nor the price of a dogge into the house of the Lorde thy God, in any maner of vow: for euen both of them are abhomination vnto the Lorde thy God.

19 Thou shalt not hurt thy brother by vsurie of money, nor by vsurie of corne, nor by vsurie of any thing, ẏ he may be hurt withal.

20 Vnto (k) a straunger thou mayest lende vpon vsurie, but not vnto thy brother: that the Lorde thy God may blesse thee in all that thou settest thyne hande vnto in the lande, whither thou goest to possesse it.

21 When thou hast (l) vowed a vowe vnto the Lord thy God, thou shalt not slacke to pay it: For the Lorde thy God will surely require it of thee, and it shalbe sinne in thee.

22 If thou shalt, leaue vowyng, it shalbe no sinne in thee.

23 But that, whiche is once gone out of thy lippes, thou musse (m) keepe and do, accordyng as thou hast vowed vnto the Lorde thy God of a free wyll, and as thou hast spoken with thy mouth.

24 When thou commest into thy neyghbours vineyarde, thou mayest eate grapes thy belly full at thine owne pleasure: but thou shalt put none in thy vessell.

25 Euen so, when thou commest into thy neyghbours corne, thou mayest plucke the eares with thyne hand: but thou shalt not moue a sicle vnto thy neyghbours corne.

¶ The

C

g. To gyue thee victorie agaynst thyne enimies.

h. He speaketh this of the Panims, whiche beyng cruelly vsed of theyr masters, fledde to the Iewes, and were turned to the true religion.

i. God will not be serued with things vilely gotten.

Exod. 22. d. Leuit. 25. f.

k. Bycause they were an harde harted people, therefore was this libertie giuen thē for a time.

D

l. We vowe vnto the Lord, when we vowe agreeably to his worde.

m. If the vow haue auctoritie of Gods worde.

Math. 12. a.

The.xxiiij. Chapter.

1. Diuorcement is permytted. 5. He that is newly maryed, is exempted from warre. 6. Of the pledge. 14. VVages must not be retayned. 16. The good must not be punished for the bad. 17. The care of the straunger, fatherlesse, and wydowe.

1 WHen a man hath taken a wyfe, & maried hyr, if she finde no fauour in his eyes, bycause he hath spied some vncleanneſſe in hyr: (a) then let hym wryte hir a byll of diuorcement, and put it in hyr hand, and lende hyr out of his house:

a. This was suffered, only for preuenting a further mischief. Matth.10.b

2 And whē she is departed out of his house, let hyr goe, and be another mans wyfe.

3 And if the seconde husbande hate hyr, let hym wryte hyr also a letter of diuorcemēt, and put it in hyr hande, and lend hir out of his house: or if the second man die, whiche toke hyr to wyfe,

4 Hir first man, which sent hir away, may not take hyr agayn to be his wife, after that she is defiled · For that is abomination in the sight of the Lorde, and (b) thou shalt not cause the lande to sinne, which the Lord thy God shall giue thee to inherite.

b. Thou shalt not defile the lande by thy sinne. Exod.22. d.

5 When a man taketh a new wife, he shal not goe to warfare, neyther shal be charged with any businesse, but shal be free at home one yeare, and reioyce with his wife, which he hath taken.

c. Vnder these he comprehēdeth all instrumentes and tooles, with the whiche a man getteth his lyuing. Exod. 21. b.

6 No man shall take the (c) neather or the vpper mylstone to pledge: for then he shal hurt a mans lyfe.

7 If any man be founde stealyng any of his brethren the chyldren of Israel, and abuseth him, or selleth him: the theefe shall dye, and thou shalt put euyl away from the middest of thee.

8 Take heede to thy self as concernyng the plague of leprosie, that thou obserue diligently & ye shal do accordyng vnto all that the priests & Leuites shal teach you: euē as I cōmaund them, so ye shal obserue to do.

Num.12.a.

9 Remember, what the Lord thy God did vnto Miriā by the way, after that ye were come out of Egypt.

d. As though thou wouldest choose thy pledge: but shalt be cōtented with that, whiche he can conueniently spare.

10 When thou doest lende thy brother any thing, thou (d) shalt not goe into his house to fetche a pledge from thence:

11 But shalt stande without, and the man that borowed it of thee, shall bryng the pledge out of the dores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge:

13 But shalt deliuer him the pledge againe, when the sunne goeth downe, that he may sleepe in his owne rayment, and bleſſe thee: and it shal be (e) righteousnesse vnto thee before the Lorde thy God.

e. The the deb should kinde, will re pence f. The not wi his wag hym. Leui.

14 Thou shalt not oppresse an hyred (f) seruaunt, that is needie and poore, whether he be of thy brethren, or of the straungers, that are in thy lande within thy gates:

15 But shalte gyue him his hyre the same day, and let not the sunne go downe thereon: for he is needie, and therewith sustayneth his life: least he crie agaynst thee vnto the Lorde, and it be sinne vnto thee.

16 The fathers shall not be put to death for the children, nor the children for the fathers: but euery man shal be put to death for his owne sinne.

Jerem. 4. Ezech.

17 Thou shalte not peruert the ryght of the straunger, (g) nor of the fatherlesse, nor take a wydowes rayment to pledge:

g. God careth people, that the least re

18 But remember that thou were a seruant in Egypt, and how the Lord thy God deliuered thee thence: and therefore I commaunde thee to do this thyng.

19 When thou cuttest downe thine haruest in thy fielde, & hast forgotten a sheafe in the fielde, thou shalt not goe againe to fetch it: but it shalbe for the stranger, the fatherlesse, & the widow: that the Lord thy God may bleſſe thee in al the workes of thyne hande.

Leuit.

20 When thou beatest downe thine oliue tree, "thou shalt not search the boughes agayne, to gather vp that thou lefte ſt behind thee: but it shalbe for the straunger, the fatherlesse, and the wydowe.

"or, g thyne

21 When thou gatherest the grapes of "thy vineyarde, thou shalt not gather the grapes cleane after thee: but leaue them for the straunger, the fatherlesse, and the wydowe.

"or, g the vin

22 And remember, that thou also were a seruaunt in the lande of Egypt: and therefore I commaunde thee to do this thyng.

The.xxv. Chapter.

3. The beating of the offenders. 5. To rayse vp seede to the kinsman. 11. In what case a womās hād must be cut off. 13. Of iust weights & measures. 19. To destroy the Amalekites.

1 IF there be stryfe betweene men, they shall come vnto the lawe, and let the iudges giue sentence betweene thē: & iustifie the (a) righteous, & condemne the vngodly.

a. Shal right him sentence side. b. If this offence not de 2. Cor.

2 And if any man be vngodly, and worthy of strypes, then let the Iudge cause hym to lye downe, and to be beaten (b) before his face, accordyng vnto his trespalle, vnto a certayne number.

3 Fourtie strypes he shall gyue hym, and not passe: least yf he shoulde exceede, and beate hym aboue that with many strypes, thy

thy brother ſhould appeare deſpiſed and vile before thyne eyes.

4 Thou ſhalt not muſell the oxe, that treadeth out the corne.

5 If brethren dwell together, and one of them die, and haue no chylde, the wife of the dead ſhall not marry without vnto a ſtraunger: but his "kynſman ſhall goe in vnto hyr, and take hir to wyfe, and occupie the rowme of his kinſman.

6 And the eldeſt ſonne, whiche ſhe beareth, ſhall ſucceede in the name of his brother, whiche is dead, that his name be not put out of Iſrael.

7 And if the man wyll not take hys kinſwoman, then let hyr goe vp to the gate vnto the elders, and ſay, My kynſman refuſeth to ſtirre (c) vp vnto his brother a name in Iſrael, neyther will he marry me:

8 Then the elders of his citie ſhal call him, and commune with him: and if he ſtande and ſay, I will not take hyr:

9 Then ſhall his kinſwoman come vnto him in the preſence of the elders, and loſe his ſhoe of his foote, and ſpit in his face, and aunſwere, and ſay, So ſhall it be done vnto that man, that dothe not (d) buylde vp his brothers houſe.

10 And his name ſhalbe called in Iſraell, the vnſhod houſe.

11 If, (e) when men ſtrine together, one with another, the wife of the one drawe neare for to ryd hir huſband out of the handes of him that ſmiteth him, and put forth hyr hande, and take him by the ſecretes:

12 Thou ſhalt cut of hyr hande, and let not thyne eye pitie hyr.

13 Thou ſhalt not haue in thy bagge two maner of waygh̄tes, a great, and a ſmall.

14 Neyther ſhalt thou haue in thyne houſe diuers meaſures, a great, and a ſmal.

15 But thou ſhalte haue a ryght and iuſte waygh̄t, and a perfite and a iuſte meaſure ſhalte thou haue: that thy dayes may be lengthned in the lande, which the Lord thy God giueth thee.

16 For al that do ſuch things, and al that do vnryght, are abomination vnto the Lorde thy God.

17 Remēber, what Amalech did vnto thee by the way, whē ye were come out of Egipt.

18 Howe he met thee by the way, and ſmote the hindmoſte of you, all that were feeble, and came behinde, when thou were faynted and werie: and he feared not God.

19 Therfore, when the Lorde thy God hath giuen thee reſte from all thyne enimies rounde about, in the lande, which the Lord thy God giueth thee to inherite and poſſeſſe: ſee that thou but out the (f) remēbrance of Amalech from vnder heauen: and forget it not.

The. xxvi. Chapter.

3. The offeryng of the firſt fruytes. 5. VVhat they muſt proteſt, when they offer them. 12. The tythe of the third yeare. 13. Theyr proteſtation in offeryng it. 19. To what honour God preferred them, whiche aeknowledge him to be theyr Lorde.

1 When thou art come into the lād, which the Lorde thy God giueth thee to inherite, & haſt enioyed it, & dwelleſt therein:

2 Take of the firſt of al ỹ fruite of ỹ earth, & bring it out of the land, that the Lord thy God giueth thee, and put it in a baſket, and goe vnto the place, whiche the Lorde thy God ſhall chooſe (a) to ſet his name in it.

3 And thou ſhalt come vnto the prieſt, that ſhalbe in thoſe dayes, and ſay vnto him: I knowledge this day vnto ỹ lord thy God, ỹ I am come vnto the countrey, whiche the lord ſware vnto our fathers for to giue vs.

4 And the prieſt ſhal take the baſket out of thyne hand, and ſet it downe before the aulter of the Lord thy God.

5 And thou ſhalt anſwere and ſaye before the Lorde thy God: the Syrians went (b) about to deſtroy my father, and he went downe into Egypt, and ſo ſoiourned there with a fewe folke, and grewe there vnto a nation great, mightie, and full of people.

6 And the Egyptians vexed vs, & troubled vs, and loaded vs with moſt cruel bōdage.

7 And whē we cried vnto the lord God of our fathers, the Lord heard our voyce, & lwked on our aduerſitie, labour, & oppreſſion.

8 And the Lord brought vs out of Egypt, in a mightie hande, & a ſtretched out arme, and in great terribleneſſe, and ſignes, and wonders.

9 And he hath brought vs into this place, and hath giuen vs this lande that floweth with milke and honie.

10 And (c) nowe lo, I haue brought the firſt fruytes of the lande, which thou, O Lorde, haſt gyuen me: and thou ſhalt ſet it before the Lorde thy God,

11 And reioyce in al the good things, whiche the Lorde thy God hath gyuen vnto thee, and vnto thyne houſe, thou, and the Leuite, and the ſtraunger that is among you.

12 When thou haſt made an ende of tithing al the tithes of thine increaſe the third yere, whiche is the yeare of tything: thou ſhalt giue it vnto the Leuite, the ſtraunger, the fatherleſſe, and the widdow, that they may

N. eate

" Or, brother, The hebrue worde here ſignifieth not a natural brother, but any other kinſma, with whome they might marry by their lawe.

b This lawe was made to the intēt inheritance ſhould not paſſe from one tribe to another.

c That wyll not beget a childe to beare his kynſmans name.

d This ordinaunce declareth, that vnchamefaſtneſſe in a woman is reprehible, and therfore worthy of sharpe punishment. Leui. 17. g. Pith. 6. c.

e Deut. 9. a. 1. Tim. 5. c. Par. 12. b. Ruth. 4. b.

f That is, vterly deſtroy the Amalekites: whiche kyng Saul did partly perfourme, about 450. yeares after.

a To be called vpon and worſhipped.

b Meanyng Iacob, who was ſeruaunt in Syria to Laban for twētie yeares ſpace. Gen. 46. a. Exod. 1. b.

c To acknowledge gods benehte in gyuing them the lande of Chanaan.

Exod. 13. d. and 34. c. Prou. 3. b.

Exod. 3. b.

Exod. 14. c.

rate within thy gates, and fill themselues:

d. Thou shalt protest with a pure cõsciẽce, hauing regard to God more than to men.

13 And (d) thou shalt say before the Lord thy God, I haue brought the halowed things out of myne house, & haue giuen them vnto the Leuite, the straunger, the fatherlesse, and the widdowe, accordyng to all thy commaundements, which thou hast commaunded me: I haue not transgressed thy commaundements, nor forgotten them.

14 I haue not eaten thereof in my (e) mournyng, nor suffered ought to perishe therow vncleannesse, nor giuen ought therof for the dead: but haue hearkened vnto the voyce of the Lorde my God, and haue done after al that thou hast commaunded me.

e. Though I stoode in neede so to do.

Exod. 19. a
Baruc. 2. c

15 Loke downe therfore frõ thy holy habitatiõ, euen from heauen, & blesse thy people Israell, and the lande whiche thou hast giuen vs, as thou swarest vnto our fathers (a lande) that floweth with mylke and hony.

16 This day the Lorde thy God hath commaunded thee to do these ordinaunces and lawes: keepe thou them, and do them, (f) with al thyne hart, and al thy soule.

f. With a pure cõsciẽce, voyde of hypocrisie.

17 Thou hast set (g) vp the Lorde this day to be thy God, and to walke in his wayes, and to keepe his ordinances, his commaundements, and his lawes, and to hearken vnto his voyce.

g. Thou haste protested to take the Lorde to thy God, refusing al false goddes.

Exod. 19. a

18 And the Lorde hath set thee vp this day, to be a seuerall (h) people vnto him, as he hath promised thee, and that thou keepe his commaundements:

h. Peculiar or chosen.

19 And to make thee high aboue al nations, whiche he hath made, in prayse, in name, & honour, & that thou mayest be an holy people vnto the Lord thy God, as he hath sayd.

Jere. 13. b
Deut. 7. a

The. xxvij. Chapter.

2. They are commaunded to write the lawe vpon a stone for a remembraunce. 5. Also to buylde an aulter. 12. The blessings are gyuen on mount Garizim. 13. The cursings are gyuen on mount Ebal.

1 AND Moses with the elders of Israell (a) commaunded the people, saying, Keepe all the commaundements whiche I commaunde you this day.

a. In Gods name.

Josue. 4. a

2 And in that day, when you shall passe ouer Iordane vnto the land, which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaster them with plaster:

3 And wryte vpon them all the wordes of this law, when thou art come ouer, bicause thou art come into the land, which the Lord thy God giueth thee, a lande that floweth with mylke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore, when ye be come ouer Iordane, ye shall set vp the (b) stones, whiche I cõmaunded you this day in mount Ebal, and thou shalt plaster them with plaster.

b. God his lawes graue

5 And there shalte thou buylde vnto the Lorde thy God an aulter of stones, and lift vp no iron vpon them.

6 Thou shalt make the aulter of the Lord thy God of whole stones, & offer burnt offerings thereon vnto the Lorde thy God.

7 And thou shalt offer peace offerings, and shalt eate there, and reioyce (c) before the Lorde thy God.

c. That gyue God thanke bringe into the

8 And thou shalt wryte vpon the stones all the wordes of this law, playnely, and well.

9 And Moses and the priestes the Leuites spake vnto all Israel, saying, Take heede, and heare, O Israel, this day thou arte become the people of the Lorde thy God.

10 Thou shalte hearken therefore vnto the voyce of the Lord thy God, and do his commaundements, and his ordinaunces, whiche I commaunde thee this day.

11 And Moses charged the people the same day, saying,

12 These shal stande vpon mount Garizim to (d) blesse the people, when ye are come ouer Iordane, Simeon, Leui, Juda, Issachar, Joseph, and Beniamin.

d. Thes fings shew ought god will

13 And these shall stande vpon mount Ebal (e) to curse, Ruben, Gad, Aser, Zabulon, Dan, Nephthali.

e. Decl that they haue cast feare God his vengeã if they not obey for his

14 And the Leuites shall aunsweare, & say vnto al ỹ mẽ of Israel with a loude voyce,

15 Cursed be the man, that maketh any carued or molten image, an abomination vnto the Lord, the worke of the hãds of the crafts man, & putteth it in a secrete place: and all the people shal answeare and say, Amen.

16 Cursed be he, that curseth his father, & his mother: and all the people shall say, Amen.

17 Cursed be he, that remoueth his neyghbours marke: and all the people shall say, Amen.

18 Cursed be he, that maketh the blynde to goe out of his way: and all the people shal say, Amen.

19 Cursed be he, that hindereth the ryght of the straunger, (f) fatherlesse, and widdowe: and all the people shall say, Amen.

f. Violen he contin al chole are subiect iniurie violence.

20 Cursed be he, that lieth with his fathers wyfe, and vnhealeth his fathers couerynge: and all the people shall say, Amen.

21 Cursed be he, that lyeth with any maner of beast: and al the people shal say, Amen.

22 Cursed be he, that lieth with his sister, the daughter of his father, or ỹ daughter of his mother: and al the people shall say, Amen.

23 Cursed be he, that lyeth with his mother in

in lawe: and al the people shall say, Amen.

24 Cursed be he, that smyteth his neyghbour(g) secretely: and al the people shal say, Amen.

25 Cursed be he, that taketh a rewarde to slay the soule of the innocent bloud: and all the people shal say, Amen.

26 Cursed be he, that continueth not in all the wordes of this lawe to do them: and al the people shall say, Amen.

The.xxviij. Chapter.

1. The promises to them, that obey the commaundements. 15. The threatnings to the contrarie.

1 IF thou shalt hearken diligently vnto the voyce of the Lorde thy God, and obserue and do all his commaundements, whiche I commaunde thee this day: the Lorde will set thee on highe aboue all the nations of the earth.

2 And al these blessings shal come on thee, and ouertake thee, if thou shalt hearken vnto the voyce of the Lorde thy God.

3 Blessed shalt thou be in the citie, & blessed in the fielde.

4 Blessed shalbe the fruite of thy body, and the fruite of thy grounde, and the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

That is, they shalbe filled with the aboundaunce of thy fruytes. All that thou doest shal prosper well.

5 Blessed shalbe thy basket, (a) & thy stoare.

6 Blessed shalt thou be, when thou goest out, and blessed when thou (b) commest in.

7 The Lord shal giue ouer thine enimies, that rise against thee, that they may fall before thy face: they shall come out against thee one way, & flee before thee seuē wayes.

8 The Lord shal commaunde the blessing vpon thee in thy stoarehouses, and in al that thou settest thyne hand vnto, and wil blesse thee in the lande, which the Lorde thy God giueth thee.

9 The Lorde shall make thee an holy people vnto himselfe, as he hath swoorne vnto thee: if thou shalte keepe the commaundements of the Lorde thy God, and walke in his wayes.

10 And al the nations of the earth shall see, that the name of the (c) Lord is called vpon ouer thee, and they shal be afrayde of thee.

For he will declare that he is thy God, and that thou arte his chosē people.

11 And the Lorde shall make thee plenteous in goodes, in the fruite of thy body, in the fruyte of thy cattell, and in the fruite of thy grounde in the lande, whiche the Lorde sware vnto thy fathers, to giue thee.

For nothing vpon earth can prosper, vnlesse it be by his heauenly blessing increase it or conserue it.

12 The Lorde shall open vnto thee his good treasure, (d) euen the heauen to giue rayne vnto thy lande in due season, and to blesse al the labours of thy hande: and thou shalt lende vnto many nations, but shalt not borowe thy selfe.

13 And the Lord shal make thee the chiefest, and not the lowest, and thou shalt be aboue onely, and not beneath: if that thou hearken vnto the commaundementes of the Lorde thy God, whiche I commaunde thee this day, to keepe and to do them: Deut.11.b. Deut.15. a.

14 And see that thou bowe not aside from any of these wordes, whiche I commaund thee this day, eyther to the right hande, or to the left, that thou wouldst goe after strange goddes, to serue them. C Deut.4.a. and.17.b.

15 But if thou wilt not hearken vnto the voyce of the Lorde thy God, to keepe, and to do all his commaundements and his ordinaunces, whiche I commaunde thee this day, all these curses shal come vpō thee, and ouertake thee. Leuit.26.b Baruc. 1. c. Dan.9.c.

16 Cursed shalt thou be in the citie, and cursed in the fielde.

17 Cursed shalbe thy basket and thy stoare.

18 Cursed shal be the fruyte of thy body, and the fruyte of thy lande, and the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be, when thou goest in, and cursed when thou goest out.

20 The Lord shal sende vpon thee cursing, destruction, and rebuke, in all that thou settest thine hand to, & that thou doest, vntil he destroy thee, & bring thee to nought quickly, bicause of the wickednesse of thine inuentions, and bicause thou hast forsaken me.

21 The Lord shal make the pestilence cleaue vnto thee, vntil he haue cōsumed thee frō of the lande, whither thou goest to enioy it. D

22 The Lord shal smite thee with swelling, with feuers, with heate, with burnyng, and with the swoorde, with blastyng, and myldeawe: and they shall folow thee vntil thou perishe. Leuit.26. b.

23 And the heauen that is ouer thy head shal be (e) brasse, and the earth that is vnder thee, shal be iron. Leuit.26. f. Deut.11.b

e. Meanyng the heauens shalbe so hardened, that it shall giue no moysture.

24 The Lorde shall turne the rayne of thy land vnto powder and dust, euen from heauen shal they come downe vpon thee, vntil thou be brought to nought.

25 And the Lorde shall cause thee to fal before thyne enimies: thou shalte come out one way agaynst them, & flee seuen wayes before them, and shalt be scattered among al the kingdomes of the earth.

26 And thy carkasse shal be meate vnto all maner of foules of the ayre, and vnto the beastes of the earth, and no man shall fray them away.

27 The Lorde wyll smyte thee with the botche Exod.9.b.

botche of Egypt, and the emerhodes, scabbe and itche, that thou mayest not be healed thereof.

28 And the Lord shal smite thee with madnesse, and blindnesse, and dasing of hart.

29 Thou shalt grope at noone dayes, as the (f) blinde gropeth in darknesse, and shalte not prosper in thy wayes: thou shalt be oppressed with wrong, & be polled euermore, and no man shall succour thee.

f. Thou shalt not be able to vnderstande things that be plaine, for wāt of discretion.

30 Thou shalt be betrouthed vnto a wyfe, and another man shall lye with hyr: thou shalt buylde an house, and not dwell therein: thou shalt also plant a vineyarde, and shalt not gather the grapes.

2. Reg. 12. c. Deut. 25. b.

31 Thyne oxe shalbe slaine before thine eyes, and thou shalt not eate thereof: thine Asse shalbe violently take away, euen before thy face, and shal not be restored to thee againe: thy sheepe shall be gyuen vnto thyne enimies, and no man shall rescue them.

32 Thy sonnes & thy daughters shall be giuen vnto another nation, & thine eyes shall see it, (g) & dasle vpon them al the day long: and there shal be no might in thine hand.

g. Wishyng that they may come fro their bondage.

33 The fruite of thy lande, and all thy labours, shall a nation, whiche thou knowest not, eate vp: and thou shalt cōtinually suffer violence and be oppressed alway:

34 So that thou shalt be cleane beside thy selfe, for the sight of thyne eyes whiche thou shalt see.

35 The Lorde shall smyte thee in the knees and legges with a mischeuous botche that can not be healed, euen from the sole of thy foote, vnto the top of thy head.

36 The (h) Lorde shall bryng thee and thy kyng, whiche thou shalt set ouer thee, vnto a nation, whiche neyther thou, nor thy fathers haue known, that there thou mayest serue straunge Goddes, euen wood and stone.

h. Gods wrathe hath bene so: as for example, Manasses, Ioachim, and Zedechias.

37 And thou shalt be wondred at, spoken of, and iested at among all nations, whyther the Lorde shal carie thee.

38 Thou shalt carie much seede out into the fielde, and shalt gather but litle in: for the grashopper shall destroy it.

39 Thou shalt plant a vineyarde and dresse it, but shalte neyther drynke of the wyne, neither gather the grapes: for the wormes shall eate it.

40 Thou shalt haue oliue trees throughout all thy coastes, but shalte not annoynt thy selfe with the oyle, for thine olines shal "fal downe.

"or, be shaken before they be rype.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shal be caried away captiue.

42 All the trees, and fruite of thy lande shal (i) wormes consume.

43 The straunger that is among you, shall dyme aboue thee vp on hyghe: and thou shalt come downe beneath alowe.

44 He shall lende thee, and thou shalt not lende him: he shalbe the head, and thou shalt be the tayle.

45 Moreouer, all these curses shall come vpon thee, and shall folowe thee, and ouertake thee, tyll thou be destroyed: because thou harkenedst not vnto the voyce of the Lorde thy God to keepe his commaundements, and his ordinaunces, which he commaunded thee.

46 And they shal be vpon thee (k) for signes and wonders, and vpon thy seede for euer.

47 Because thou seruedst not the Lorde thy GOD with ioyfulnesse, and with a good hart, when thou haddest abundaunce of all things.

48 Therefore shalt thou serue thyne enimie, whiche the Lorde shall sende vpon thee, in hunger, and thirste, in nakednesse, and in neede of all things: and he shall put a (l) yoke of yron vpon thy necke, vntill he haue brought thee to nought.

49 And the Lord shal bryng a nation vpon thee from a farre, and from the ende of the world, as swift as an Eagle fleeth, a natiō whose tongue thou shalt not vnderstande:

50 A nation of a shamelesse & cruel countenaunce, which shal not regard the person of the old, nor haue compassion on the young:

51 The same shall eate the fruite of thy cattel, and the fruite of thy land, vntill he haue destroyed thee, and shall leaue thee neyther corne nor wyne, nor oyle, nor the increase of thy kyne, nor the flockes of thy sheepe, vntil he haue brought thee to nought:

52 And he shal keepe thee in, in all the cities, vntil he haue cast downe thy high walles & strog holds, wherin thou trustedst, throughout al the lande: and he shal besiege thee in al thy cities throughout al the lande, which the Lorde thy God hath giuen thee.

53 And thou shalt eate the frute of thyne owne body, the flesh (m) of thy sonnes, & of thy daughters, whiche the Lorde thy God hath giuen thee, in that straytnesse & siege, wherewith thyne enimie shall inclose thee.

54 So that it shall greeue the man (that is tender, & exceedyng delicate among you) to looke on his brother, and vpon his wife, that lieth in his bosome, and on the remnaunt of his chyldren, whiche he hath yet left,

55 For feare of gyuyng vnto any of them of the flesche of his chyldren, whom he shall eate: because he hath nothyng left hym in

that

that ſtraytneſſe and ſiege, wherewith thyne enimie ſhal beſiege thee in all thy cities.

56 Yea, and the woman that is ſo tender and delicate, that ſhe darreth not aduenture to ſet the ſole of hyr foote vpon the ground, for ſoftneſſe and tenderneſſe, ſhalbe greeued to looke on hyr huſbande, that lyeth in hyr boſome, and on hyr ſonne, and on hyr daughter,

57 And on hir (n) afterbirth that is come out from betweene hyr feete, and hyr children, whiche ſhe ſhall beare: for when all things lacke, ſhe ſhall eate them ſecretely, duryng the ſiege and ſtraytneſſe, wherewith thyne enimies ſhal beſiege thee in thy cities.

58 If thou wylt not keepe and do all the wordes of this law, that are written in this booke, and feare this glorious and fearefull name, The Lorde thy God:

59 (o) The Lord wil ſende vnto thee & thy ſeede great plagues, & of long continuance, euill ſickneſſes, and of long duraunce:

60 Moreouer, he will bring vpon thee al the diſeaſes of Egypt, and thoſe whiche thou were afrayde of, ſhal cleaue vnto thee.

61 And all maner ſickeneſſes, and all maner plagues, which are not written in the booke of this lawe, will the Lorde bryng vpon thee, vntill he bryng thee to nought.

62 And ye ſhall be lefte fewe in number, where before ye were as the (p) ſtarres of heauen in multitude: becauſe thou wouldeſt not hearken vnto the voyce of the Lord thy God.

63 And it ſhall come to paſſe, that as the Lorde reioyced ouer you, to do you good, & to multiplie you: euen ſo he wyll reioyce ouer you, to deſtroy you, and to bring you to nought, and ye ſhalbe walked from of the lande, whither thou goeſt to enioy it.

64 And the Lorde ſhall ſcatter thee among all nations, from the one ende of the world vnto the other: and there thou ſhalte ſerue ſtraunge goddes, whiche neyther thou nor thy fathers haue knowen, euen wood and ſtone.

65 And among theſe nations thou ſhalt find no eaſe, neyther ſhal the (q) ſole of thy foote haue reſt: but the Lorde ſhal giue thee there an vnquiet hart, and dasling eyes, and ſorow of mynde.

66 And thy lyfe ſhall hang in doubte before thee, and thou ſhalte feare bothe day and night, and ſhalt haue no aſſuraunce of thy lyfe.

67 In the morning thou ſhalt ſay, Would God it were night: and at night thou ſhalt ſay, Would god it were morning, for feare of thy hart, whiche thou ſhalt feare, and for the ſight of thine eyes, whiche thou ſhalte ſee.

68 And ỹ Lord ſhal bryng thee into Egipt agayne with (r) ſhippes, by the way, which I ſayde to thee, thou ſhalt ſee it no more agayne: and there ye ſhal be ſolde vnto your enimies for bondmen, and bondwomen, & no man ſhal buye you.

r. Bycauſe they were vnthankeful to God for his miraculous deliueryng of them by the partyng aſunder of the red ſea.

The.xxix. Chapter.

2. The people are exhorted to obſerue the cõmaundements. 10. The whole people from the higheſt to the loweſt are comprehended vnder Gods couenant. 19. The puniſhment of hym that flattereth hymſelfe in his wyckedneſſe. 24. The cauſe of Gods wrath agaynſt his people.

1 THeſe are the wordes of the "couenaunt whiche the Lorde commaunded Moſes to make with the chyldren of Iſrael in the lande of Moab, beſide the appoyntment whiche he made with them in "Horeb.

"or, Articles. Exod. 19. a.

2 And Moſes called al Iſrael and ſayd vnto them, Ye haue ſeene all that the Lorde did before your eyes in the land of Egypt, vnto Pharao and vnto all his ſeruauntes, and vnto all his lande,

"or, moũt Sinai, where the law was firſt giuen, fourtie yeares before the making of this couenãt.

3 The greate "temptations whiche thyne eyes haue ſeene, thoſe great miracles, and wonders:

"or, proofes.

4 And yet (a) the Lorde hath not giuen you an hart to perceyue, and eyes to ſee, & eares to heare, vnto this day.

a. This declareth that man can not perceyue the things perteynyng to God, without the helpe of the grace of God.

5 And I haue led you fourtie yeeres in the wilderneſſe: & your clothes are not waxed olde vpon you, and thy ſhoe is not waxed olde vpon thy foote.

6 Ye haue eaten no (b) bread, nor dronke wine or ſtrong drinke: that ye might know how that I am the Lorde your God.

b. Made by mã: but Mãna, the foode of angels, whiche ſerued thẽ for bread and all other ſuſtenaunce. Num. 21. f.

7 And ye came vnto this place, and Sehon the kyng of Heſbon, and Og the kyng of Baſan, came out agaynſt vs vnto battayle, and we ſmote them,

8 And toke their lande, and gaue it for an inheritaunce vnto the Rubenites, and Gadites, and to the halfe tribe of Manaſſe.

B

9 Keepe therefore the wordes of this couenaunt, and do them, that ye may (c) vnderſtande all that ye ought to do.

c. Some read, that ye may be wiſe.

10 Ye ſtãd this day euery one of you before the (d) Lorde your God: your captaynes, your tribes, your elders, your officers, and al the men of Iſrael:

d. Who ſearcheth your hartes, & therfore ye may not diſſemble with hym. Joſue. 9. d.

11 Your children alſo, your wyues, and the ſtraunger that is in thyne hoſt, from the (e) hewer of thy wood, vnto the drawer of thy water:

e. Not onely the chiefe, but alſo the meaneſt.

n. She ſhalbe ſo vexed with hunger, that ſhe ſhal thinke long ver hyr childe borne, that ſhe might eate it.

Ezech. 5. d.

o. Some read, the Lorde wyll curate thy plagues: meaning, from other plagues: ſo that they ſhalbe more greeuous and more notable.

p. He alludeth to the promiſe made to Abraham. Gene. 15.

Genes. 22. c.

q. Thou ſhalt be a vagabõd.

f. He alludeth to an auncient ceremonie, by whiche they that made a couenaunt, diuided a beast into two partes, & passing betweene the same, sayde: So be he diuided that breaketh this couenaũt.

12 That thou shouldest goe into the (f) couenaunt of the Lorde thy God, and into his othe whiche the Lorde thy God maketh with thee this day:

13 For to make thee a people vnto himselfe, and that he may be vnto thee a God, as he hath sayde vnto thee, and as he hath sworne vnto thy fathers, Abraham, Isahac, and Iacob.

14 I make not this bond and this othe with you onely:

15 But bothe with hym that standeth here with vs this day before the Lord our God, and also with him that is (g) not here with vs this day.

g. Meaning the, that were yet vnborne.

16 For ye know, how we haue dwelt in the land of Egypt, and how we came through the middes of the nations, whiche ye passed by:

17 And ye haue seene their abominations, and their idols, wood and stone, siluer, and golde, whiche were among them.

18 Least there be among you man or woman, kinred or tribe, whose harte turneth away this day from the Lorde our God, to go and serue the goddes of these nations: & least there be among you some (h) rote, that beareth gall and wormewood.

h. That is, sinne: the roote whereof muste speedily be cut vp, least afterward the bitter fruite therof do choke the soule.

19 So that when he heareth the wordes of this othe, he "blesse himselfe in his harte, saying, (i) I shall haue peace, I wil walke in the meanyng of myne owne hart: to put the drunken (k) to the thirstie.

"or. flatter.

i. No harme shall come to me.

k. For as the thirstie mã desireth nothing but drinke: so he that hath disordered lustes, can not be satisfied in them.

20 And so the Lorde wyll not consent to be mercyfull vnto him, but then the wrath of the Lorde and his ielousie, shall smoke agaynst that man: and all the curses that are written in this booke, shall light vpon him, and the Lorde shall do out his name from vnder heauen.

21 And the Lord shall separate him vnto euil, out of al the tribes of Israel, according vnto al the curses of the couenaunt, that are written in the booke of this law.

22 So that the generation to come of your chyldren, that shall ryse vp after you, and the straunger, that shall come from a farre lande, shal say, when they see the plagues of that lande, and the diseases, wherewith the Lorde hath smitten it:

23 How al the lande is burnt vp with brimstone and salt, and that it is neither sowen, nor beareth, nor any grasse groweth therein, like as in the place of the ouerthrowing, of Sodome, Gomor, Adama, & Zeboim, whiche the Lorde ouerthrewe in his wrath and anger:

Gen. 19. c.

Jere. 22. b.

24 Euen then shall all nations say, Wherefore hath the Lord done on this fashion vnto this lande? O howe fierce is this great wrath?

25 And men shal say, Because they haue forsaken the couenant of the lord God of their fathers, which he made with them, when he brought them out of the lande of Egypt.

26 For they went and serued strange gods, and worshipped them, goddes whiche they knew not, and "which had giuen them nothyng.

"or. & had not them a to pollute.

27 And the wrath of the Lorde wared hote agaynst this lande, to bryng vpon it all the curses, that are written in this booke.

28 And the Lord cast them out of their land in anger, and wrath, and great indignation, and cast them into a straunge lande, as this day beareth witnesse.

29 The (l) secretes of the Lorde our God are opened vnto vs, and to our chyldren for euer, that we may do all the wordes of this lawe.

l. He ... neth the ... ous sentē ... of things ... serued in ... secrete ... ledge, ... ting the ... reueled ... as his law.

The. xxx. Chapter.

1. Mercy shewed when they repent. 6. The Lord doth circumcise the hart. 11. Al excuse of ignorance is taken away. 19. Lyfe and death is set before them. 20. The Lorde is their lyfe whiche obey him.

1 When all these wordes are come vpon thee, the blessing and the curse, whiche I haue set before thee, thou shalt (a) turne vnto thyne harte, among all the nations, whyther the Lord thy God hath driuen thee,

a. By be ... ging co ... bothe his ... uour and ... displeasu ...

2 And come agayne vnto the Lorde thy God, and hearken vnto his voyce in al these things that I commaunde thee this day, thou, and thy chyldren, with all thine harte, and all thy soule:

3 And the Lorde thy God (b) wil turne thy captiuitie, and haue compassion vpon thee, and will turne and fetch thee againe from all the nations among which the Lord thy God had scattered thee.

b. That ... wil chang ... purpose ... cocile ... to thee.

4 Though thou were cast vnto the extreme partes of heauen: euen from thence wyl the Lord thy God gather thee, and from thence will he fetche thee:

5 And the Lorde thy God will bryng thee into the lande, whiche thy fathers possessed, and thou shalt enioy it: and he wil shewe thee kindnesse, and multiply thee aboue thy fathers.

6 And the Lord thy God wyl (c) circumcise thyne hart, and the hart of thy seede, that thou mayest loue the Lorde thy God, with all thyne harte, and all thy soule, that thou mayest lyue.

c. Wil ... away ... godly ... affection.

7 And the Lorde thy God will put al these curses

curses vpon thine enimies, and on them that hate thee, and that persecute thee.

8 But thou shalt turne, and hearken vnto the voyce of the Lorde, and doe al his commaundements, which I commaunde thee this day:

9 (And the Lorde thy God will make thee plenteous in all the worckes of thine hande, in the fruite of thy bodie, and in the fruite of thy cattell, and in the fruite of thy lande, for thy wealth: for the Lord wil turne againe and (d) reioyce ouer thee to do thee good, as he reioyced ouer thy fathers.

10 If thou hearken onely vnto the voyce of the Lorde thy God, to keepe his commaundementes and his ordinaunces, whiche are written in the booke of this lawe, and if thou turne vnto the Lord thy God with all thine heart, and all thy soule.)

11 For the commaundement, which I commaunde thee this day, is (e) not hidden from thee, neither farre off.

12 It is not in heauen, that thou needst to say, Who shal go vp for vs to heauen, and bring it vnto vs, that we may heare it, and do it?

13 Neyther is it beyonde (f) the sea, that thou shouldest say, Who shall go ouer the sea for vs, and bring it vnto vs, that we may heare it and do it?

14 But the word is very nigh vnto thee, euen in thy mouth, & in thine hart, that thou do it.

15 Beholde I haue set before thee this day, (g) life and good, death and euill:

16 For where as I commaunde thee thys day, to loue the Lord thy God, to walke in his wayes, and to keepe his commaundements, his ordinances, & his lawes, (if thou so do) thou shalt liue, and multiplie, and the Lorde thy God shal blesse thee in the lande, whither thou goest to possesse it.

17 But if thine hart turne away, so that thou wilt not heare, but shalt go astray, and worship straunge goddes, and serue them:

18 I pronounce vnto you also this day, that ye shall surely perish, & that ye shal not prolong your dayes vpo the land whither thou passest ouer Iordane, to go and possesse it.

19 I cal heauen and earth to record this day against you, that I haue set before you, life and death, blessing and cursing: Therefore (h) chose lyfe, that both thou and thy seede may liue:

20 That thou mayst loue the Lord thy God, and be obedient to his voyce, and cleaue vnto him: for he is thy life, and the length of thy dayes, that thou mayest dwel vpon the (i) earth, which the Lorde sware vnto thy fathers, Abraham, Isahac, and Iacob, to giue them.

The. xxxi. Chapter.

2.7. Moses preparing himselfe to die, appoynteth Iosuah to rule the people. 9. He gyueth the law to the Leuits, that they should reade it to the people. 19. God giueth them a song as a witnesse betwene him and them. 23. God confyrmeth Iosuah. 29. Moses sheweth them, that they will rebell after his death.

1 AND Moses went and spake these wordes vnto all Israel, A

2 And sayde vnto them, I am an hundred and twentie yeares olde this day, and can no more (a) go out and in: also the Lord hath sayde vnto me, Thou (b) shalt not goe ouer this Iordane.

a. Can no longer perfourme the charge committed vnto me.
b. That is, into the lande of Chanaan: for Iordane in the coast of Moab, is the bounde of the lande of Chanaan. Num. 20. f.

3 The Lorde thy God will goe ouer before thee, and he will destroy these nations before thee, & thou shalt possesse them: and Iosuah shall go before thee, as the Lord hath sayde.

4 And the Lorde shall do vnto them, as hee did to Sehon and Og, kings of the Amorites, and vnto the lande of them whom he destroyed.

5 And the Lord shall giue them ouer (c) before your face, that yee may doe vnto them according vnto all the commaundements, which I haue commaunded you.

c. Into your power.

6 Plucke vp your harts therfore, & be strong, dread not, nor be afrayde of them: for the Lorde thy God himselfe doth go with thee: he shall not fayle thee, nor forsake thee.

7 And Moses called vnto Iosuah, and sayd vnto hym in the syght of all Israel, Be strong, and of good courage, for thou must go with this people vnto the lande whiche the Lorde hath swoorne vnto theyr fathers to giue them: and thou shalt giue it them to inherite. B Iosue. 1. b. 3. Reg. 2. a.

8 And the Lorde doth goe before thee: hee shall bee with thee, hee shall not fayle thee, neyther forsake thee: feare not therefore, nor be discomfited.

d. Before Moses time the doctrine which conteyned the maner of seruing God, was not put in writing, but onely deliuered by woorde of mouth, by the fathers to the children, from one generatiō to another.

9 And (d) Moses wrote this law, and deliuered it vnto the priestes the sonnes of Leui, which bare the arke of the testament of the Lord, and vnto all the elders of Israel.

10 And Moses commaunded them, saying, Euery (e) seuenth yeare, in the solemnitie of the free yeare, euen in ỹ feast of tabernacles,

e. Notwithstanding this solemne lecture of the lawe at the ende of euery seuē yeares, they had in the meane time ordinarie exercise in the same.

11 When all Israel is come to appeare before the Lorde thy God in the place whiche he hath chosen: thou shalt reade this lawe before all Israel, that they may heare it.

12 Gather the people togither, men, women, and children, and the straunger that is wythin thy Gates, that they maye heare, and learne, and feare the Lorde your God,

and keepe and obſerue al the wordes of this lawe.

f. Whiche were vnborne at the giuing of the lawe.

13 And that their children, which know (f) nothing, maye heare, and learne to feare the lord your God, as long as ye liue in ẏ land whither ye go ouer Iordane to poſſeſſe it.

¶ 14 And the Lorde ſayde vnto Moſes, Beholde, thy dayes are come that thou muſte die: Cal Ioſuah therefore, and ſtande ye in the tabernacle of the congregation, that I may giue him a charge: and Moſes and Ioſuah went and ſtode in the tabernacle of the congregation.

Exod. 33. d.

15 And the Lord appeared in the tabernacle, euen in the piller of the cloude: and the piller of the cloude ſtode ouer the dore of the tabernacle.

g. Forſaking God, to whom they had plight their trouth, as to their ſpouſe.

16 And the Lorde ſayde vnto Moſes, Beholde, thou ſhalt ſleepe with thy fathers: and this people will riſe vp, and goe (g) a whoring after ſtraunge gods of the lande whither they goe, and will forſake mee, and breake the appoyntment, whiche I haue made with them.

h. I will turne my face from them: as it is ſayd, that God ſheweth vs his countenance, when he doth fauour vs.

17 And then my wrath will ware hote agaynſt them in that day, and I will forſake them, and will (h) hyde my face from them, and they ſhall be conſumed, and muche aduerſitie and tribulation ſhall come vpon them: ſo that then they wil ſay, Are not theſe troubles come vpon me, becauſe God is not with me?

18 And I alſo will ſurely hyde awaye my face in that day, for all the euils ſake whiche they ſhall haue wrought, in that they are turned vnto ſtraunge goddes.

19 Nowe therefore write yee this ſong for you, and teach it the children of Iſrael, and put it in theyr mouthes, that thys ſong may be my witneſſe agaynſt the children of Iſrael.

20 For I will bring them into the lande, whiche I ſware vnto theyr fathers, that floweth with mylke and honie: and they ſhall eate, and fill themſelues, and ware fat, and turne vnto ſtraunge goddes, and ſerue them, and blaſpheme me, and breake my couenant.

D 21 And when much miſchiefe and tribulation is come vpon them, this ſong ſhall (i) anſwer them as a witneſſe: For it ſhall not be forgotten out of the mouthes of their ſeede: for I know their imagination, which they goe aboute euen nowe, before I haue brought them into the lande which I ſware.

i. Shal teſtifie to them that are thus plagued for departing from mee.

22 Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

Ioſue. 1. a. 3. Reg. 2. b.

23 And he gaue Ioſuah the ſonne of Nun a charge, and ſayde, Be bolde, and ſtrong, for thou ſhalt bring the children of Iſrael into the lande, which I ſware vnto them: and I will be with thee.

24 And when Moſes had made an ende of writing the wordes of this lawe in a booke, vntill he had finiſhed them,

25 Moſes cõmaũded the Leuites, which bare the arke of the couenant of the Lord, ſaying,

26 Take ye the booke of this law, & put it in the (k) ſide of the arke of the couenant of the Lorde your God, that it may be there for a (l) witneſſe agaynſt thee.

Deut. k. To the ſide of the arke.

27 For I knowe thy rebellion, and thy ſtiffe necke: while I am yet aliue with you this day, ye haue bin diſobedient vnto the Lord: and how much more after my death?

28 Gather vnto mee all the elders of your tribes, and your officers, that I may ſpeake theſe wordes in their eares, and call heauen and earth to recorde againſt them.

29 For I am ſure, that after my death, ye wil vtterly be corrupt, and turne from the way, which I haue cõmaunded you: and tribulation wil come vpõ you in the latter dayes, becauſe ye ſhall haue wrought wickednes in the ſight of the Lorde, to prouoke him through (m) the workes of your handes.

m. By ſhipping gods with your hands.

30 And Moſes ſpake in the eares of all the congregation of Iſrael the wordes of thys ſong, vntill he had ended them.

The. xxxij. Chapter.

7. The ſong of Moſes concerning Gods benefites toward the people. 15. And their ingratitude towarde him. 20. God menaceth them. 21. And ſpeaketh of the vocation of the Gentiles. 46. Moſes commaundeth to teache the lawe to the children. 48. God forewarneth Moſes of his death.

1 HEare ye, O ye (a) heauens, and I ſhall ſpeake: & let the earth heare the wordes of my mouth.

a. As vers. 1. of the 1. chap. of Iſaie.

2 My doctrine ſhall drop as doth the raine: and my ſpeach ſhall flow as doth the deawe, as the ſhowre vpon the herbes, and as the droppes vpon the (b) graſſe.

b. Nor the ſhowre that ſtandeth vpõ the graſſe, but that falleth.

3 For I will publiſh the name of the Lord: Aſcribe ye honour vnto our God.

4 Perfect is the worke of the moſt mightie "God: for all his wayes are iudgement: He is a God of truth, without wickednes, righteous, and iuſt is he.

5 Frowardly haue (c) they done agaynſt him by their (d) vices, not being his owne children, but a wicked and frowarde generation.

c. Calleth Gods children, not honour the, to ſhewe from whom they were fallen.

6 Doe ye ſo reward the Lord, O thou fooliſhe Nation and vnwiſe? Is not hee thy father

father that hath bought thee? Hath he not made thee, and ordeyned thee?

7 Remember the dayes of the worlde, that is past, consider the yeares of so many generations: aske thy father, and he will shewe thee, thy elders, and they will tell thee.

8 When the highest diuided the Nations their inheritance, and when he separated the sonnes of Adam, he put the borders of the Nations according to the number of the children of Israel:

9 For the Lordes part is his people, and Jacob is the portion of his inheritance.

10 He found him in a desart lande, in a voyd ground, and in a roaring wildernesse: He ledde him aboute, he gaue him vnderstanding, and kept him as the apple of his eye.

11 As an Eagle, that styreth vp hir nest, and flitteth ouer hir yong, and spreadeth hir wings, taketh them, and beareth them on hir wings:

12 The Lord alone was his guide, and there was no straunge God with him.

13 He caryed him vp to the highe places of the earth, that he might eate the encrease of the fieldes, and he fedde him with honie out of the rocke, and with oyle out of the most hard stone.

14 With butter of kyne, and mylke of the sheepe, with fat of the lambes, and fatte of rammes, and bee goates, wyth the fat of the most plenteous wheate, & that thou mightest drinke the most pure bloud of the grape.

15 But he that shoulde haue beene vpright, when he waxed fat, spurned with his heele: thou art well fed, thou art growne thicke, thou art euen laden with fatnesse: and hee forsoke God his maker, and regarded not the God of his saluation.

16 They prouoked him to anger wyth straunge goddes, euen with abhominations prouoked they him.

17 They offred vnto diuels, and not to God: euen to goddes whom they knewe not, to newe goddes, that came newly vp, whome their fathers feared not.

18 Of God that begat thee, thou art vnmindful, and hast forgotten God that made thee.

19 The Lord therefore sawe it, and was angrie: bicause of the prouoking of his sonnes (e) and his daughters.

20 And he sayde, I will hyde my face from them, and will see what their ende shalbe: For they are a verye frowarde generation, children in whom is no fayth.

21 They haue angred me with that, which is no God, and prouoked me with their vanities: and I also will prouoke them with those, whiche are no people, I will anger them with a foolish nation.

22 For fyre is kindled in my wrath, and burneth vnto the bottome of hell, and hath consumed the earth with hir encrease, and set a fyre the bottomes of the mountaynes. Jere.20.c.

23 I will heape mischeefes vpon them, and will destroy them with mine arrowes.

24 They shall bee burnt with hunger, and consumed with heate, and with bytter destruction: I will also sende the teeth of beastes vpon them, with the furiousnesse of serpents in the dust. Jere.5.b. Joel.1.b.

25 Without[wyth] shall the swoorde robbe them of theyr chyldren, and wythin in the chamber feare: both yong men and yong women, and the sucklings, with the men of gray heades.

26 I haue sayde, I will scatter them abroade, and make the remembrance of them to cease from among men.

27 Were it not, that I feared the wrath of the enimie, least their aduersaryes shoulde (f) vtterly withdrawe themselues, and least they shoulde say, Our high hande hath done all this, and not the Lorde. f. Reioycing to see the godly afflicted, and attributing that to them selues, which is wrought by Gods hande.

28 For it is a nation voyde of counsell: neyther is there any vnderstanding in them. E

29 O that they were wyse and vnderstoode this, that they woulde consider theyr latter ende.

30 Howe shoulde one chase a thousande, and two put ten thousand to flight, except theyr maker had solde them, and except the Lorde had shut them vp?

31 For their god is not as our God: our enimies also themselues are iudges. 1.Reg.5.b.

32 For their vine is of the vineyarde of Sodome, and of the fieldes of Gomorra: their grapes are grapes of gall, and their clusters be bitter.

33 Their vine is the poyson of dragons, and the cruell gall of aspes.

34 Is not (g) this layde in store with me, and sealed vp among my treasures? g. As if he said, Thinke not that I forget mens sinnes: but reserue them to the time of punishment.

35 Vengeance is mine, and I will reward, their feete shall slyde in due tyme: for the daye of theyr destruction is at hande, and the things that shall come vppon them, make haste. Rom.12.d. F

36 For the Lord (h) shal iudge his people, and haue compassion on his seruants, when hee seeth, that theyr power is gone, and that they be in a maner shut vp, or brought to nought, and forsaken. 2.Mac.7.a. h. Gouerne them.

37 And he shall say, Where are theyr gods, their god in whom they trusted? Jere.2.d.

38 The fat of whose sacrifices they did eate, and dranke the wine of their drinke offerings:

rings: let them rise vp, and helpe you, and be your protection.

Deut.4.f. 1.Reg.2.t. Iob.15.b.

39 See nowe, howe that I, I am God, and there is none but I: I kill, and will make aliue: I wound, and will heale, neyther is there any that can deliuer out of my hande.

40 For I will lift vp my hande to heauen, and will say, I liue euer.

G 41 If I whet the edge of my swoorde, & mine hande take holde to doe iustice, I will recompence vengeance on mine enimies, and will reward them that hate me.

42 I will make mine arrowes drunke with bloud, and my swoorde shall deuour flesh, and that for the blood of the slaine, and for their captiuitie, since the beginning of the wrath of the enimie.

i. That is, acknowledge gods goodnes towards them.

43 (i) Praise ye heathen his people, for he will auenge the blood of his seruaunts, and will auenge him of his aduersaryes, and will be mercifull vnto his land, and to his people.

44 And Moses came and spake all the woords of this song in the eares of the people, he, and Iosuah the sonne of Nun.

45 And Moses spake all these woordes vnto the ende, to all the people of Israell,

Deut.6.b.

46 And sayd vnto them, Set your hears vnto all the woordes which I testifie vnto you this day, and ye shall commaunde them vnto your children, that they may obserue, and do all the woordes of this lawe

47 And let it not be a vaine word vnto you: for in it is your life, and through this woorde yee shall prolong your dayes in the lande, whither ye goe ouer Iordane to possesse it.

48 And the Lorde spake vnto Moses the same day, saying,

49 Get thee vp into this mountayne Abarim, vnto mount Nebo, which is in the land of Moab, ouer agaynst Iericho, and behold the lande of Chanaan, whiche I giue vnto the children of Israel to possesse:

50 And die in the mount whiche thou goest

Num.20.d.

vnto, and thou shalt bee gathered vnto thy people, as Aaron thy brother dyed in mount Hor, and was gathered vnto his people:

Num.20.a.

51 Bicause ye trespassed agaynst me among the children of Israel at the waters of strife at Cades in the wildernesse of Zin: for ye sanctified me not amõg ỹ childrẽ of Israel.

52 Thou shalt therefore see the lande before thee, and shalt not go thither vnto the land, which I giue the children of Israel.

The.xxxiij. Chapter.

1. Moses before his death blesseth al the tribes of Israell. 26. There is no God lyke to the God of Israel. 29. Nor any people like vnto this.

1 THis is the (a) blessing wherewith Moses (b) the man of God blessed the children of Israell, before his death, and sayd,

2 (c) The Lorde came from Sina, and rose vp from Seir vnto them, and appeared from mount Pharan, and he came with ten thousande of Saintes, and in his right hande a lawe of fyre for them.

3 And he loued the people, all (d) his saintes also are in thy handes: they were smitten to goe after thy feete, and to receyue of thy woordes.

4 Moses gaue vs a lawe for (e) an inheritance of the congregation of Iacob:

5 And hee was in Israell king, when the heades of the people, and the tribes of Israel were gathered togither.

6 Let Ruben liue, and not die, and be fewe in number.

7 The same also happen to Iuda: and hee sayde, Heare Lorde the voyce of Iuda, and bring him vnto his people: his handes shall be good ynough for him, if thou helpe him agaynst his enimies.

8 And vnto Leui he sayde, (f) Thummim and Urim shalbe with thee, and with euery one that is godly in thee: thou didst proue him also in the temptation, and stryuedst with him at the waters of stryfe.

9 He that hath sayd (g) vnto his father and to his mother (I haue not seene him) and he that knewe not his brethren, nor knewe his owne children, those are they that haue obserued thy woorde, and shall keepe thy couenant.

10 They shal teache Iacob thy iudgements, and Israel thy law: they shall put incense before thy nose, and the burnt sacrifice vpon thine aulter.

11 Blesse, Lorde, his substance, and accept the woorke of his handes: smite the loynes of them that rise agaynst him, and of them, that hate him, that they rise not againe.

12 And of Beniamin he sayde, The beloued of the Lord shal dwel in safetie vpon hym, and the lord shal couer him al the day long, and he shal dwel betweene his shoulders.

13 And of Ioseph hee sayde, Blessed of the Lorde is his lande for the " fruites of heauen, through the deawe and springs that lie beneath.

14 And for the sweete fruites of the increase of the sunne, and ripe fruites of the moone:

15 For the first fruits of the principal mountaynes, and for the fruites that the hylles bring forth for euer:

16 And for the fruites of the earth, and fulnesse thereof: and for the good wyll of (h) him, that dwelt in the bushe, shall the blessing

a. What a forte of the that go after shew Israel. b. The meure holy c. Here bring people minde glorious ling of d. The dren of e. To among from age.

B

f. By this words he neth the hood. That is, mim sig eth perf and Vrim, & know Read Ex. g. That esteeme seruing than the of his p

" or, fatnes

" or, sweete of the ear meeuing sweete and rare comelie uen. Gen.49. C

h. God is appeared Moses in a bushe.

ling come vpon the head of Ioseph, and vpon the top of the head of him, that was separated from among his brethren.

17 His first borne Ox hath beautie, and hys hornes are as the hornes of an Unicorne, and with them hee shall trouble the nations togither, euen vnto the endes of the world: these are also ten thousandes of Ephraim, and the thousands of Manasses.

18 And vnto Zabulon he sayd, Reioice Zabulon in thy going out, and thou Issachar in thy tentes.

19 They shal cal the people vnto the hill, and there they shall offer offerings of righteousnesse: for they shall sucke of the abundance of the sea, and of treasure hid in the sand.

20 And vnto Gad he sayd, Blessed be he that enlarged Gad: he dwelleth as (i) a Lion, that catcheth for a pray the arme with the heade.

21 He loked to him selfe at the beginning, because there was a portion of the (k) lawgiuer hid, and hee came with the heades of the people, and executed the righteousnesse of the Lord, and his iudgements with Israell.

22 And vnto Dan he sayde, Dan (l) is a Lions whelpe, he shall leape from Basan.

23 And vnto Nephthali he sayde, O Nephthali, satisfied with Gods fauour, and full with the blessing of the Lorde, possesse thou the west and the south.

24 And to Aser he sayde, Aser shalbe blessed with children, he shalbe acceptable vnto his brethren, and shall dippe his foote in oyle.

25 Thy shoes shalbe iron and brasse, and thy strength shal cõtinue as long as thou liuest.

26 There is none like vnto the God of Israell, which though he sit vpon the heauen (as vpon an horse) yet is her thine helper, whose glorie is in the celestiall places.

27 The eternal God is thy refuge, and vnder the armes of the euerlasting God shalt thou liue, he shall cast out the enimie before thee, and say, Destroy them.

28 Israell then shall dwell in safetie, and alone, and the fountayne of Jacob shall bee vpon a lande of corne and wine, and hys heauens shall droppe the dewe.

29 Happie art thou, O Israel: who is lyke vnto thee, O people, that art saued in the Lorde, which is the shield of thy helpe, and sworde of thy glorie? Thine enimies haue lost their strength to theeward, and thou shalt treade vpon their high places.

(i) Meaning that this tribe shalbe victorious.

(k) That is, which God the lawgiuer had reserued for Gadites.

(l) That is, he shall be strong enough to defend himselfe.

The.xxxiiij. Chapter.

1. Moses seeth all the lande of Chanaan. 5. He dyeth. 8. Israell weepeth. 9. Iosuah succeedeth in Moses roome. 10. The prayse of Moses.

1 AND Moses went from the plaine of Moab, vp into mount (a) Nebo, and vnto the top of the (b) hil that is ouer against Jericho: and the Lorde shewed him al the land of Gilead, euen vnto Dan:

2 And all Nephthali, and the lande of Ephraim, and Manasse, and all the lande of Juda, euen vnto the vtmost (c) sea.

3 And the south, and the plaine of the valley of Jericho, the citie of Palme trees, (euen) vnto Zoar.

4 And the Lorde sayde vnto him, This is the lande, whiche I sware vnto Abraham, Isahac, and Jacob, saying, I will giue it vnto thy seede: I haue caused thee also to see it with thine eyes, but thou shalt not go ouer thither.

5 So Moses the seruant of the Lorde dyed there in the land of Moab, according to the worde of the Lorde.

6 And he (d) buryed him in a valley, in the lande of Moab, ouer against the house of Peor: but (e) no man knoweth of his sepulchre vnto this day.

7 Moses was an hundred and twentie yeares olde, when he dyed: his eye was not dimme, nor his natural force abated.

8 And the children of Israell wept for Moses in the plaine of Moab thirtie dayes: And the dayes of weeping and mourning for Moses were ended.

9 And Iosuah the sonne of Nun was ful of the spirite of wisedome, for Moses had put his handes vpon him: and the children of Israel were obedient vnto him, and did as the Lorde commaunded Moses.

10 And there arose not a prophet since in Israell, like vnto Moses, whom the Lorde knew face (f) to face,

11 According vnto al the miracles and wonders, which the Lorde sent him to doe in the lande of Egypt before Pharao and all his seruants, and before all (g) his lande.

12 And according to al that mightie (h) hand, and all the great feare which Moses shewed in the sight of all Israel.

A Num.16.c.
a. Which was a part of the mount Abarim.
b. Some reade, the toppe of Phasga, betwene which hil and Iericho, the floud of Iordan doth runne.
c. The Sea Mediterraneum, which lyeth westward from Iurie.
Gen.11.b. Deut.4.c.

B
d. Gods Angell.
e. Least the Israelites should take occasion of idolatrie thereby.

Num.20.d.

Num.27.c.

f. To whom God spake most plainly & familiarly
g. Al the inhabitants of his lande.
h. Great power.

¶ *The ende of the fifth booke of Moses, called in the* Hebrue Elle haddebarim, and in the Greeke, Deuteronomium.

1575.

The ſeconde part of the Bible conteining theſe bookes *following*.

The booke of Ioſuah.
The booke of Iudges.
The booke of Ruth.
The firſt book of Samuel.
The ſeconde booke of Samuell.
The thirde booke of the Kings.
The fourth booke of the Kings.
The firſte booke of the Chronicles.
The ſecond booke of the Chronicles.
The firſt booke of Eſdras.
The ſeconde booke of Eſdras.
The booke of Eſther.
The booke of Iob.

God ſaue the Queene.

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The booke of Iosuah, vvhome *the Hebrues call Iehosuah.*

¶ *The first Chapter.*

1 The Lorde incourageth Iosuah to inuade the land of promise. 5. The Lord promiseth to assist Iosuah if he obey his word. 11. Iosuah commaundeth the people to prepare themselues to passe ouer Iordane, 12. and exhorteth the Rubenites too execute their charge.

1 AFter the (a) death of Moses the seruaunt of the Lord, it came to passe, ỹ the Lorde spake vnto Iosuah, the son of Nun Moses (b) minister, saying,

2 Moses my seruaunt is dead: now therfore aryse, goe ouer this Iordane, thou and all this people, vnto the lande, the whiche I to them the children of Israell doe (c) giue.

3 All the places that the soales of your feete shall treade vpon, haue I giuen you, as I sayd vnto Moses.

4 From the (d) wildernesse and this Libanon, vnto the greate riuer Euphrates, all the lande of the (e) Hethites, euen vnto the (f) greate sea, towarde the going downe of the sunne, shall be your coast.

5 There shall not a man bee able to withstand thee all the dayes of thy lyfe: for as I was with Moses, so will I bee with thee, and will not fayle thee, nor forsake thee.

6 Be strong therefore and bolde: for vnto this people shalte thou diuide the lande for inheritance, whiche I sware vnto their fathers to geue them.

7 Only be thou strong, and of a stout courage, that thou mayest obserue and doe according to all the lawe, whiche Moses my seruaunt commaunded thee: turne not from the same, neither to the right hande, nor to the leafte, that thou mayst doe wysely in all that thou takest in hande.

8 Let not the booke of this lawe depart out of thy mouthe, (g) but occupie thy mynde therein day and night, that thou mayest obserue and doe according to all that is writte therin: for then shalt thou make thy way (h) prosperous, and then thou shalte doe wysely.

9 Haue not I commaunded thee, that thou shouldest bee strong and hardie, and not feare nor be faynt hearted? For I the Lord thy God am wyth thee, whyther so euer thou goest.

10 Then Iosuah commaunded the officers of the people, saying:

11 Goe through the middes of the hoast, and commaund the people, saying, Prepare you vittayles: for after (i) three dayes ye shall passe ouer this Iordane, to go in, and enioye the lande whiche the Lorde your God giueth you, to possesse it.

12 And vnto the Rubenites, Gadites, and halfe the tribe of Manasses, spake Iosuah saying,

13 Remember the worde whiche Moses the seruaunte of the Lorde commaunded you, saying, The Lorde your God hathe giuen you rest, and hath giuen you this (k) lande.

14 Your wiues, your children, and your cattell, shall remayne in the land which Moses gaue you on (l) this side of Iordan: but ye shall goe before your brethren armed, all that be men of warre, and helpe them:

15 Until the Lorde haue giuen your brethren rest, as he hath you, and vntil they also haue obteyned the land whiche the Lord your God giueth them: and then shall ye returne vnto the lande of your possession, and enioye it, whiche (lande) Moses the Lordes seruaunte gaue you on this syde of Iordane towarde the sunne rising.

16 And they answered Iosuah, saying, All that thou hast commaunded vs, we will doe: and whyther soeuer thou sendest vs, we will goe.

17 Accordyng as wee obeyed Moses in all thynges, so will wee obeye thee: only the Lorde thy God bee with thee, as hee was with Moses.

18 And who soeuer he be that doth disobeye thy mouth, and will not hearken vnto thy wordes in all that thou commaundest hym, let him die: onely bee strong, and of good courage.

a. The beginning of this booke dependeth on the last chap. of Deut. which was written by Iosuah, as a preparatiō to his history.

b. Education with Moses by Gods prouidence, was a meane to make Iosuah meete for this highe calling: Blessed are they that haue their vocatiō with good men.

c. God onely disposeth king doms, and giueth them to whom he will.

d. Of Zin, called Cadesh and Paran.

e. Perath. Meaning the whole land of Chanaan.

f. Called Mediterraneum, whiche in respect of the other seas of the land of Chanaan, is called great.

Deut. 7. b.

Deut. 5. g.

g. To geuerence, requireth continuall study of Gods lawe.

h. Studie and obserue Gods lawe, and be sure of prosperous successe in all thy doyngs.

i. Meaning frō the day that this was proclaymed.

Num. 32. b.

k. Meaning the lande of Sihon the king of the Amorites, and Og king of Basha.

l. In respect of the land of the Amorites.

Iere. 32. a.

The.ij. Chapter.

6. Rahab acknowledgeth the God of Israell to be the highest God.

A 1 AND Iosuah the sonne of Nun, sent out of (a) Sittim two men, to spie secretely, saying, Go and view the land, and also Iericho. And they went, & came into an "harlots house, named Rahab, and lodged there.

a. Which place was in the plaine of Moab neare vnto Iordane.

"or, Tauerners house, or hostes.

2 And it was tolde the king of Iericho, saying, Beholde, there came men in hyther to night, of the children of Israell, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, (b) Bring forth the men that are come to thee, and whiche are entered into thine house: for they be come to search out all the lande.

b. Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their owne power resist his meanes.

4 And the woman toke the two men, and hidde them, and sayde thus, In deede there came men vnto me, but I wiste not whence they were.

5 And about the time of the shutting of the gate, when it was darke, the men went out, whither the men went, I wote not: followe ye after them quickly, for ye shall ouertake them.

c. The roofe after their maner was flatte and plaine, so that they might walke and do their businesse thervpon.

5 But she had brought them vp into the (c) roofe of the house, and hidde them with the stalkes of flaxe, which she had lying abrode vpon the roofe.

7 And the men pursued after them the way to Iordane, vnto the fourdes: and as sone as they, which pursued after them, were gone out, they shut the gate.

B 8 And yer euer they were a sleepe, she came vp vnto them vpon the roofe,

Deut.28.a. Iosuah.5.a.

9 And sayde vnto the men, I knowe that the Lord hath giuen you the land, for the (d) feare of you is fallen vpon vs, and the inhabitantes of the lande faynte at the presence of you:

d. That people that will heare the voyce of the Lorde, and obserue his law, shalbe honored and feared: it is Gods promise.

Deut.28. Exod.14.c. Num.21.k.

10 For we haue heard howe the Lorde dryed vp the water of the red sea before you, when you came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side of Iordane, Sehon and Og, whom ye vtterly destroyed.

11 And as sone as we had heard these things, our hearts did faint, and there remayned no more courage in any man at the presence of you: for the (e) Lord your God is the God in heauen aboue, and in earth beneath.

e. God is no regarder of persons: For here is a daughter of Abraham by fayth, and worthie confession, founde among the gentiles, yea in the sinfull citie of Iericho.

12 Nowe therefore, I pray you, sweare vnto me by the Lorde, that as I haue shewed you mercie, so ye shall also shew mercy vnto my fathers house, and giue mee a true token.

13 And that ye shall saue aliue both my father and my mother, & my brethren, and my sisters, and all that they haue, and that yee shall deliuer our "soules from death.

"or, liues

14 And the men answered hir, (f) Our lyues for you to die, if ye vtter not this our businesse. And when the Lorde hath giuen vs the lande, wee will deale mercyfully and truly with thee.

f. We you our of our

15 And then she let them downe by a corde through a windowe: for hir house was vpon the towne wall, and she dwelt vpon the towne wall.

16 And she sayde vnto them, Get you into the (g) mountaine, least the pursuers meete you, and hide your selues there three dayes, vntill the pursuers be returned, and then shal you go your owne way.

g. Which neare Citie.

17 And the men sayde vnto hir, (h) We will be blamelesse of this thy oth which thou hast made vs sweare:

h. That shalbe geel if thou performe condition follow so and otherwise we be saue thine.

18 Beholde, when we come into the lande, thou shalt binde this corde of redde threde in ỳ window, which thou didst let vs down by: and thou shalt bring thy father and thy mother, thy brethren, and all thy fathers housholde (euen) into thine house.

19 And then whosoeuer doeth go out at the dores of thy house into the streete, (i) his bloud shall be vpon his owne head, and we will be guiltlesse: and who so euer shall be with thee in the house, his bloud shall be on our head, if any mans hand touch him.

i. He his guilte owne

20 And if thou vtter these our wordes, wee will be quite of thy othe whiche thou hast made vs sweare.

21 And she sayd, According vnto your wordes, so be it. And she sent them away, and they departed: and she bound the "red corde in the windowe.

"or, skarlet

22 And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: And the pursuers sought them throughout all the way, but founde them not.

23 And the two men returned, and descended from the mountayne, and passed (k) ouer, and came to Iosuah the sonne of Nun, and tolde him all that came vnto them.

k. Tow riuer

24 And they sayde vnto Iosuah, Truly the Lorde hath deliuered into our handes all the lande, and all the inhabitantes of the countrey faint at the presence of vs.

The.iij. Chapter.

1. Iosuah commeth with the people vnto Iordane. 7. God sheweth by myracles that he is with Iosuah, and that he guideth the people.

1 And

I 1 NOw Iosuah rose early, and they remoued from Sittim, and came to (a) Iordane, he and all the children of Israel, and lodged there, before they went ouer.

a. In March, according to the Hebrues, about fortie dayes after Moses deathe. Which time was gyuen them, for to prepare them vitayles.

2 And after (b) three dayes, the officers wente throughout the hoste,

3 And commaunded the people, saying, When yee see the arke of the testamente of the Lord your God, and the priests that are Leuites bearing it, ye shall depart frō your place, and goe after it.

4 So yet, that there shall be a space betwene you and it, about "two thousande cubites by measure: And yee shall not come nyghe vnto it, that yee maye knowe the way by whyche ye muste goe: for ye haue not gone this way in times past.

" or, a myle.

Exod.20.g. Num.11.d.

5 And Iosuah sayde vnto ỹ people, Sanctifye your selues: for to morowe the Lorde shall do wonders among you.

6 And Iosuah spake vnto the Priests, saying, Take vp the arke of the couenante, and goe ouer before the people. And they toke vp the arke of the testamente, and wente before the people.

B 7 And the Lorde sayde vnto Iosuah, Thys day wyll I begin to magnifye thee in the sight of all Israel, that they maye knowe how that as I was with Moses, so wyll I be with thee.

Iosue.1.a.

8 And thou shalte commaunde the Priestes that beare ỹ arke of the couenaunt, saying, Whē ye are come to the edge of the waters of Iordane, ye shall stād still in (c) Iordane.

c. Euen in the channell where the streame had runne.

9 And Iosuah said vnto the children of Israel, Come hyther, and heare the wordes of the Lord your God.

10 And Iosuah sayde, (d) Hereby yee shall know, that the liuing God is among you, and that he will without fayle cast out before you the Chanaanites, the Hethithes, the Heuites, the Pherezites, the Gergesites, the Amorites, and the Iebusites.

d. By this miracle in diuiding the water

11 Beholde, the Arke of the couenaunt of the Lord of all the worlde, goeth before you into Iordane.

12 Now therefore take from among you (e) twelue men, out of the tribes of Israel, out of euery tribe a man.

e. Whyche should set vp twelue stones in remembrance of the benefite.

13 And as sone as the soles of the feete of the priestes, that beare the arke of the Lorde the gouernour of all the worlde, treade in the waters of Iordane, the waters of Iordane shalbe diuided: and the waters that come from aboue, shall stand still vpon an heape.

Psalme.114. Iosue.3.f.

14 And so, when the people were departed from their tentes, to goe ouer Iordane, the priestes, bearing the arke of the (f) couenaunt, went before the people.

f. So called, bycause in it were layde vp the tables, wherein the couenaunt of the Lord was written: that is, the ten commaundements

15 And as sone as they that bare the arke came vnto Iordane, & the feete of ỹ priestes, that bare the arke, wer dipped in the brimme of the water (For Iordane vseth to fill all his (g) banckes all the time of haruest,)

Eccle.23.d.

g. In that ripe soyle, the sun hasteth haruest, and melteth the snowe in the hilles, whereby Iordane then swelleth, and so this miracle is the greter.

16 The waters also that came downe from aboue, did rise vp vpon an heape, & departed farre from the Citie of Adam, that was beside Zarthan: And the waters that were beneath toward the sea of the wildernesse, euen the salt sea, fayled, and were cut off: & the people went right ouer against Iericho.

17 And the priestes that bare the arke of the couenaunt of the Lorde, stode dry within Iordane, ready (h) prepared, and al the Israelites went ouer through the dry, vntil all the people were gone cleane ouer thorough Iordane.

h. Eyther tarying til the people were past: or as some reade, fayre, as though they had bin vppon the dry lande.

The.iiij. Chapter.

3 Twelue stones out of the chanel be erected for a signe of the drying of Iordane. 12. The Rubenites, the Gadites, and the halfe tribe of Manasses, do goe before their brethren armed. 19. Iordane commeth agayne, and filleth the chanel.

I 1 NOw so, when the people were all gone ouer Iordane, (after the Lord had spoken vnto Iosuah, saying,

Deut.27.a.

2 Take you twelue men out of the people, out of euery tribe a man.

3 And commaunde you them, saying, Take you hence out of the middes of Iordane, (euen) out of the place where the priestes stode in a readinesse, twelue stones, whych ye shall take away with you, and leaue thē in the (a) lodging where you shall lodge this night.

a. Meaning the place wher they should campe.

4 Then Iosuah called the twelue men, which he had prepared of the children of Israel, out of euery tribe a man.

5 And Iosuah sayde vnto them, Get you before the arke of the Lorde your God euen through the mids of Iordane, and take vp euery man of you a stone vpō his shoulder, according vnto the number of the tribes of the children of Israel,

Deut.27.a.

6 That this maye be a signe among you: That when your (b) children aske their fathers in time to come, saying, what (meane) these stones with you?

b. God commandeth that not only we ourselues take profite by hys wonderfull workes: but that also our posteritie may know the cause thereof, and glorifye hys name.

7 Ye may answer them, how that the waters of Iordane diuided at the presence of the arke of the couenaunt of the Lord: (For when it went ouer Iordane, the waters of Iordane diuided) And these stones are become a memoriall vnto the children of Israel for euer.

8 And the childzen of Israell dyd euen so as
Iosuah commaunded, and toke vp twelue
stones out of the middes of Iozdane, as
the Lozde sayde vnto Iosuah, accozding to
the number of the tribes of the childzen of
Israell, and caryed them away with them
vnto the place where they lodged, and layd
them downe there.

c. Besides the twelue stones, which wer caryed by the tribes, and set vp in Gilgal.

9 And Iosuah set vp twelue(c) stones in the
middes of Iozdane, in the place where the
feete of the priestes, whiche bare the arke of
the testamente, stode: and there haue they
continued vnto this day.

10 Foz the priestes which bare the arke, stode
in the middes of Iozdane, vntill all was fi-
nished, that the Lozde commaunded Iosu-
ah to say vnto the people, accozding to all
that Moses charged Iosuah: And the peo-
ple hasted, and went ouer.

11 And when all the people were cleane pas-
sed ouer, the arke of the Lozd went ouer al-
so, and the priests(d) before the people.

d. The arke with the priestes whiche came ouer after the people, being ouer, went before the people as Iosuah had appoynted, Chapter. 3.

12 And the childzen of Ruben, and the chil-
dzen of Gad, and halfe the tribe of Manas-
ses, went before the childzen of Israell ar-
med, as Moses charged them.

13 Euen foztie thousand, prepared foz warre,
went before the (e) Lozd vnto batayle, tho-
rough the playne of Iericho.

Num. 32. f.

e. That is, the arke.

14 That day the Lozde magnifyed Iosuah
in the sight of al Israel: & they feared hym,
as they feared Moses, al dayes of his life.

15 And the Lozd spake vnto Iosuah, saying,

Iosuah. 3. b.

16 Commaunde the priestes, that beare the
(f) arke of the testimonie, to come vp out of
Iozdane.

C

f. Wherin was the rodde of Aaron, and Manna, witnesses of Gods wonderfull works, and all the tables testifying Gods will.

17 Iosuah therefoze commaunded the prie-
stes, saying, Come ye vp out of Iozdane.

18 And when the priestes, that bare the arke
of the couenaunt of the Lozde, were come
vp out of the middes of Iozdane, and as
soone as the soles of the priests feete were set
on the dry lande, the waters of Iozdane re-
turned vnto their place, and wente ouer all
their bankes, as they dyd before.

19 And the people came vp out of Iozdane
the tenth (day) of the (g) firste moneth, and
pitched in Gilgal, euen in the east bozder of
the citie Iericho.

g. Called Abib or Nisan, conteyning parte of Marche, and part of April.

20 And the twelue stones, which they toke
out of Iordan, did Iosuah pitch in Gilgal.

D

21 And he spake vnto the childzen of Israel,
saying, If your childzen aske their fathers
in time to come, and saye, What (meane)
these stones?

22 Ye shall shew your childzen, and say, Is-
rael came ouer this Iozdane on drie lande.

23 Foz the Lozd your God dzied vp the wa-
ter of Iozdane before you, vntill yee were
gone ouer, as the Lozde your God dyd the
red sea, whiche he dzied vp before vs, till we
were gone ouer:

24 That all the people of the (h) world may
knowe the hande of the Lozde, how mig-
tie it is, and that yee might feare the Lozd
your God foz euer.

The. v. Chapter.

2. Of the seconde circumcision vnder Iosu-
ah, and wherefore it was. 12. Manna fayleth
and becommeth scarse.

1 AND when all the kings of the(a) Amo-
rites, which are beyond Iozdane west-
ward, and al the kings of the Chanaanites,
which were by the sea, heard, how the Lozd
had dzied vp the waters of Iozdane before
the childzen of Israel, vntill they wer gone
ouer, theyz harts faynted foz feare, and there
was no spirit in them any moze, foz the pre-
sence of the childzen of Israel.

2 That same tyme the Lozde sayd vnto Io-
suah, Make thee sharpe knyues, and go to
(b) agayne, and circumcise the chyldzen of
Israel the second time.

3 And Iosuah made him sharpe knyues, and
circumcised the childzen of Israel in the (c)
hill of the foreskinnes.

4 And this is the cause why Iosuah circum-
cised all the people, euen the males that
came oute of Egypte: bicause that all the
men of warre dyed in the wyldernesse by
the way after they came out of Egypt.

5 Foz all the people that came oute, were
circumcised: but all the people that were
bozne in the wildernesse by the waye after
they came out of Egypt, were not (d) cir-
cumcised.

6 Foz the childzen of Israell walked foztie
yeares in the wildernesse, til al the people of
the men of warre, that came out of Egypt
were consumed: bicause they hearkned not
vnto the voyce of the Lozd: Vnto whome
the Lozde sware, that he woulde not shewe
them the land, whiche the Lozd sware vnto
their fathers, that he woulde giue vs, euen a
land that floweth with milke and honie.

7 And their childzen whom he set vp in their
steede, them Iosuah circumcised: foz they
were vncircumcised: bicause they circum-
cised them not by the way.

8 And when they had circumcised al the peo-
ple, they abode in their places in the campe
till they were whole.

9 And the Lozde sayde vnto Iosuah, This
day haue I taken away the (e) shame of E-
gypt from you: wherefoze the name of the
same place is called Gilgal, vnto this day.

10 And

10 And the children of Israel abode in Gilgal, and helde the feast of Passouer the fourtenth day of the (f) moneth at euen, in the playne of Iericho.

11 And they did eate of the corne of the lande on ỳ morow after ỳ Passouer, sweete cakes and parched corne, in the selfe same day.

12 For the Manna ceased on the morow after they had begon to eate of the corne of the land: neyther hadde the children of Israell Manna any more, but dyd eate of the fruite of the lande of Chanaan that yeare.

13 And when Iosuah was nigh to Iericho, he lift vp his eyes, and loked: and beholde, there stode a man agaynste him, hauing a swoorde drawen in his hande: And Iosuah wente vnto him, and sayde vnto him, Art thou on our syde, or on our aduersaries.

14 And he sayde, Nay: but as a Captayne of the host of the Lord am I nowe come. And Iosuah fell on his face to the earth, and dyd (g) worshipe, and sayd vnto him, What sayth my Lord vnto his seruaunt?

15 And the captayne of the Lordes host sayd vnto Iosuah, Put thy shoe (h) off thy foote: for the place, whereon thou standest, is holy. And Iosuah did so.

The.vi. Chapter.

1. God gyueth the Citie of Iericho vnto Iosuah. 20. Iericho is taken. 22. Rahab is saued. 26. The buylder agayne of Iericho is cursed.

1 AND Iericho was (a) shut vp and (b) closed, bycause of the children of Israell: neyther myghte anye manne goe oute, or in.

2 And the Lorde sayd vnto Iosuah, Behold, I haue giuen Iericho into thyne hand, and the kyng thereof, and the strong menne of warre.

3 And ye shall compasse all ỳ citie, all ye that be men of warre, and goe rounde about it once: and so shall you do sixe dayes.

4 And seuen priestes shall beare before the arke seuen trumpettes of (c) rams hornes: And the seuenth day yee shall compasse the citie seuen times, and the priests shall blowe with the trumpettes.

5 And when they make a long blast with the rammes horne, and yee heare the sounde of the horne, all ỳ people shall shoute wyth a great showte: And then shall the wall of the citie fall downe, and the people shall assend vp, euery man streyght before him.

6 And Iosuah the sonne of Nun, called the priestes, and sayde vnto them, Take vp the arke of the couenant, and let seuen priestes beare seuen trumpettes of rammes hornes before the arke of the Lorde.

7 And he sayde vnto the people, (d) Goe, and compasse the citie, and let him, that is harnessed, goe before the arke the Lorde.

8 And when Iosuah had spoken vnto the people, the seuen priestes bare the seuē trumpettes of rammes hornes, and went forthe before the arke of the Lorde, and blew with the trumpettes: and the arke of the couenāt of the Lord followed them.

9 And the menne of armes went before the priestes, that blewe with the trumpets: and the (c) gathering host came after the arke, as they went, and blewe with trumpets.

10 And Iosuah had commaunded ỳ people, saying, Ye shall not shoute, nor make anye noyse with youre voyce, neyther shall anye word proceede out of your mouth, vntil the day I bid you shoute, then shall ye shoute.

11 And so the arke of the Lord compassed the citie, and went about it (f) once: and they returned into the host, and lodged there.

12 And Iosuah rose early in the morning, & the priests toke vp the arke of the Lorde.

13 And seuen priestes bare seuen trumpets of rammes hornes, and went before the arke of the Lord: and going, blewe with the trumpets. And the men of armes wente before them: but the (g) gathering host came after the arke of the Lorde, whiche wente before with the blowing of the trumpets.

14 And the seconde day they passed the Citie once, and returned agayne into the host: and so they did sixe dayes.

15 And when the seuenth day came, they rose early (euen) with the dawning of the day, & compassed the citie after the same manner (h) seuen times: only that day they compassed the citie seuen times.

16 And at the seuenth time, when the priestes blewe with the trumpets, Iosuah sayd vnto the people, Showte, for the Lord hathe giuen you the citie.

17 And the citie shall be (i) accursed, and all that are therein, vnto the Lord: only Rahab the harlot shall lyue, and all that are with hir in the house, bycause she hidde the messengers that we sent.

18 And in any wise be ye ware of ỳ accursed things, lest ye make your selues accursed, and take of the accursed things, and make the host of Israell accursed, and trouble it.

19 But all the siluer, golde, and vessels of brasse and iron, shalbe (k) consecrate vnto ỳ Lord, and all shall come into his treasurie.

20 And the people shouted, and blewe with trumpets: And when the people hearde the sounde of the trumpe, they shouted with

Ierud.11.a. The first moneth before spoken of, Chap.4.

C In that, that Iosuah worshippeth him, he acknowleadgeth him to be God: and in that, that he willeth himselfe the Lords captayn, he declareth himself to be Christe.

That is, giue ouer thy claime of thy self, and of thy affections.

I That none should goe out. That none should come in

The conquest myghe not be assigned of mans power, but to the mercie of God, whiche with moste weake thinges can ouercome that, whiche seemeth most strong.

B d. This is chefely mente by the Rubenites Gadites, and the halfe tribe of Manasses.

c. Meanīg the rereward, wherein was the standerde of the tribe of Dan. Num.10.

f. For that day.

g. The tribe of Dan was so called, bycause it marched last and gathered vp whatsoeuer was left of others.

C

h. Besydes euery day once, for the space of sixe dayes.

i. Condemned vtterly to be destroyed. Iosu.2.a. Leuit.27. Num.21.a. Deu.13.b.

k. Man and beast being destroyed, and all other thīgs that could not by fire be molten and transfourmed: all metals are so reserued to the Lords vse, that they shoulde neuer be conuerted to any priuate vse.

a great shout, and the wall fell downe flat, so that the people went vp into the citie, euery man streight before him, and toke the citie.

Heb.11.f. 2.Mac.12. D

21 And they vtterly destroyed all that was in the citie, both man and woman, young and olde, Oxe, Sheepe, and Asse, with the edge of the swoorde.

Iosua.2.c.

22 But Iosuah had sayd vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that she hathe, as ye sware vnto hir.

23 And the young menne that were spyes, went in, and brought out Rahab, and hir father & mother, and hir brethren, and al that she had: and they brought out all hir kinred, and put them (l) without the host of Israell.

l. For it was not lawful for straungers to dwell among the Israelites till they were purged.

24 And they burnt the citie with fyre, and al that was therein: onely the siluer, and the golde, and the vesselles of brasse and iron, they put vnto the treasure of the (m) house of the Lorde.

m. Meaning, the tabernacle.

25 And Iosuah saued Rahab the harlot, and hir fathers housholde, and all that she had: and (n) she dwelt in Israel euen vnto thys day, bycause she hid the messengers whyche Iosuah sent to spye out Jericho.

n. For she was maried to Salmon, prince of the tribe of Iuda. Math.1.

26 And Iosuah sware at that tyme, saying, Cursed be the man before the Lorde, that riseth vp, and buyldeth this citie Jericho: He shall lay the (o) foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

o. He shall build it to the destruction of all his stocke, which thyng was fulfilled in Hiel of Bethel 1.King.6.

27 And so the Lord was with Iosuah, & hys fame was noysed throughout all landes.

The.vij.Chapter.

1. Achan vsurpeth of the Church iewels. 2. Ai is searched. 11. VVhat things Achan had cōueyed of those whiche ought to haue bene burnt.

A Deut.7.d.

1 BVt yet the children of Israell trespassed in the (a) forbidden thing: for Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zareth, of the tribe of Juda, toke of the forbidden thing: And the wrath of the Lord waxed hot against the children of Israel.

a. By taking that whiche was commanded to be destroyed.

2 And Iosuah sent men from Jericho, to (b) Ai, whiche is beyde Bethauen, on the east syde of Bethel, and spake vnto them, saying, Get you vp, and viewe the countrey. And the men went vp, and viewed Ai,

b. They were cities, the name of one, Ai, of the Amorites which was the greater, and is here described: the other of the Ammonites. I.Esd.49.

3 And returned to Iosuah, and sayde vnto him, Let not all the people goe vp: but let as it were two or three thousande men goe vp, and smite Ai: and make not all the people to labour thither, for they are but fewe.

4 And so there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ai, (c) smote of them about thirtie and sixe men: for they chased them from before the gate, euen vnto Sebarim, and smote them in the going downe: wherfore the harts of the people for feare melted away lyke water.

6 And Iosuah (d) rent his clothes, and fell to the earth vppon his face before the arke of the Lorde vntill the euentide, he and the elders of Israell, and put earthe vppon theyr heads.

7 And Iosuah sayde, Alas, O Lorde God, Wherefore hast thou brought this people ouer Jordane, to deliuer vs into the hande of the Amorites, and to destroy vs? Woulde God we had bin content, and dwelt on the other (e) syde of Jordane.

8 Oh Lorde, what shall I say, when Israel turneth their backes before their enimies?

9 Surely the Chanaanites, and all the inhabitantes of the land, shal heare of it, and shall conspire against vs, and destroy the name of vs out of the worlde: And what wilt thou do vnto thy mightie (f) name?

10 And the Lorde sayde vnto Iosuah, Get thee vp: wherefore lyest thou thus vpon thy face?

11 Israel hathe sinned, and they haue transgressed mine appoyntment, whiche I commaunded them: for they haue taken of the excommunicate things, and haue also stolen, and dissembled also, and put them vnto their owne stuffe.

12 And therefore is it, that the children of Israel can not stand before their enimies, but shall turne their backs before their enimies, bycause they be excommunicate: Neyther will I be with you any more, except ye (g) destroy ỹ excommunicate from amōg you.

13 Up (therefore) and sanctifye the people, and say, Sanctifye your selues against to morowe, for so sayde the Lord God of Israel, There is a "dampned thing among you, O Israel: & therefore ye can not stande against your enimies, vntill ye haue put the dampned (h) thing from among you.

14 To morowe in the morning therefore ye shalbe brought according to youre tribes: And the tribe which the Lord (i) taketh shal come according to the kinreds thereof: And the kinred which the Lord shal finde giltie, shal come by housholdes: And the housholde whiche the Lorde shall finde faultie, shall come man by man.

15 And he that is founde with the accursed thyng

thing, shalbe burnt with fire, he, and al that he hath, because he hath transgressed the couenant of the Lorde, and wrought follie in Israell.

16 And so Iosuah rose vp early in the morning, and brought Israell by their tribes, and the tribe of Iuda was caught.

17 And he brought the kinredes of Iuda, & toke the kinrede of the Zarehites: And he brought the kinrede of the Zarehites, man by man, and Zabdi was caught.

18 And he brought his housholde man by man, and Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zared, of the tribe of Iuda, was caught.

19 And Iosuah said vnto Achan, My sonne, I beseech thee giue glory to the Lord God of Israell, and (k) make confession vnto him, and shewe me what thou hast done, hide it not from me.

(k) God is glorified whe the sin is confessed.

20 And Achan answered Iosuah, and sayd, Of a trueth I haue sinned against ỹ Lord God of Israell, & thus & thus haue I done.

21 I sawe among the spoyles a goodly babilonishe garment, and two hundred sicles of siluer, and a tongue of golde of fiftie sicles weight, & I coueted them, & toke thē, & behold, they lie hid in the earth in the middest of my tent, & the siluer is there vnder.

22 And so Iosuah sent messengers: whiche when they ranne vnto his tent, behold, they were hid in his tēt, & the siluer there vnder.

23 Therfore they toke them out of the middest of his tent, & brought them vnto Iosuah, and vnto al the children of Israel, and layde them out (l) before the Lorde.

(l) That is, before the arke of the Lorde.

24 And Iosuah toke Achan the sonne of Zareth, and the siluer, and the garment, and the (m) tongue of gold, and his sonnes, and his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that he had: and all Israell with him brought them vnto the valley of Achor.

(m) Some reade, a wedge, others a plate, and some a rod.

25 And Iosuah sayde, In (n) as muche as thou hast troubled vs, the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, & ouerwhelmed them with stones.

(n) What sharp iudgement & grieuous punishment they ought to haue, that by wickednelle draw Gods wrath vpon the multitude.

26 And they cast vpon him a great heape of stones vnto this day: And so the Lord turned from the wrath of his indignatiō. And the name of the place is called the (o) valley of Achor vnto this day.

(o) That is, the valley of trouble.

The.viii. Chapter.

3. The siege, 19. and winning of Ai. 29. The kyng thereof is hanged. 30. Iosuah setteth vp an aulter. 32. He wryteth the law vppon stones, 35. and readeth it to al people.

1 AND the Lorde sayde vnto Iosuah, Feare not, neyther be thou fayntharted: Take all the men of warre with thee, and vp, and get thee to Ai. Behold, I haue gyuen into thy hande the king of Ai, and his people, his citie, and his lande: A Deut.7.c.

2 And thou shalt do to Ai, and hyr kyng, as thou diddest vnto Iericho, and hir king. Neuertheleſſe, the spoile and cattell thereof, shall ye take vnto your selues: Thou shalt lie in wayte against the citie, on the (a) backside thereof. Iosua.6.d. Deut.20.c.

a. Meanyng on the West side.

3 And so Iosuah arose, and all the men of warre, to goe vp against Ai: And Iosuah chose out thirtie thousand strong men, and valiant, and sent them away by night:

4 And he commaunded them, saying, Behold, ye shal lie in waite against the towne on the backside thereof: Goe not very farre from the citie, but be al ready,

5 And I, and all the people that are with me, wil approche vnto the citie: And when they come out agaynst vs, as they did at the first tyme, then will we flee before them:

6 For they will come out after vs, till we haue brought them out of the citie. For they will say, They flee before vs, as at the firste time: and we will flee before them. B

7 In the meane tyme shall ye ryse vp from lying in wayte, and destroy the citie: for the Lorde your God will deliuer it into your hande.

8 And when ye haue taken the citie, ye shal set it on fire: according to the commaundement of the Lord shall ye do. Behold, I haue charged you.

9 Iosuah therefore sent them forth, & they went to lie in wayte, and abode betweene Bethel and Ai, on the west side of the citie of Ai: But Iosuah lodged that night (b) among the people.

b. That is, with the rest of the armie.

10 And Iosuah rose vp early in the morning, and (c) numbred the people, and went vp, he & the elders of Israell before the people, against Ai.

c. That is, mustred them, and set thē in aray.

11 And al the men of warre that were with hym, went vp, and drewe nigh, and came against the citie, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 And he toke aboute fiue thousande men, and (d) set them to lye in wayte betweene Bethel and Ai, on the west side of the citie.

d. He set these fewe, that the other whiche lay in ambush might not be discouered.

13 And the people set al the host, that was on the northside, against the citie, and them that lay in wayte on the west, against the citie: And Iosuah walked the same night in the middes of the valley.

14 And when the kyng of Ai sawe it, they

hasted, and rose vp early, and the men of the citie went out against Israell to battayle, he and all his people at a time appointed, euen before the playne: and wist not that there were some that lay in wayte against him on the backside of the citie.

c. As they which fained themselues to flee for feare.

15 And Iosuah & al Israel, (c) as beaten before them, fled the byway of the wildernes.

16 And al the people of the towne were called together, to followe after them: And they followed after Iosuah, & were drawen away from the citie.

17 And there was not a man lefte in Ai and in Bethel, that went not out after Israell: And they left the citie open, and followed after Israel.

f. Or list vp the baner, to signifie when they shall inuade the citie.

18 And the Lorde sayde vnto Iosuah, (f) Stretche out ỹ speare that is in thine hand, toward Ai, for I will giue it into thy hãd. And Iosuah stretched out the speare that he had in his hande, toward the citie.

19 And they that lay in wayte, arose quickly out of theyr place, and ranne assone as Iosuah had stretched out his hande: and they entred into the citie, and toke it, and hasted, and set the citie on fire.

20 And when the men of Ai looked backe after them, they sawe the smoke of the citie ascend vp to heauen, and they had no "place to flee, eyther this way, or that way: and the people that fledde to the wildernes, turned backe vpon the followers.

"or, power.

21 And when Iosuah & all Israel saw, that they that lay in wayte had taken the citie, and that the smoke of it ascended, they turned agayne, and slue the men of Ai.

22 And the other issued out of the citie against them, and so were they in the myddest of Israell: for these were on the one side of them, and the rest on the other side. And they layd vpon them, so that they lette none of them escape nor remayne:

Deut. 7. a.

23 And the king of Ai they toke aliue, and brought hym to Iosuah.

24 And when Israell had made an ende of slaying all the inhabitantes of Ai, in the fielde of the wildernesse, where they chased them, and when they were all fallen on the edge of the swoorde, vntil they were wasted, all the Israelites returned vnto Ai, and (g) smote it with the edge of the swoorde.

g. For the fyring of the citie was not to destroy it, for they should take the spoile thereof for a pray: but was to signifie to Iosuah, that they were entred.

25 And al that fel that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Iosuah plucked not his hand backe agayne, whiche he stretched out vpon the speare, vntil he had vtterly destroyed all the inhabiters of Ai.

Num. 21. d. Deut. 20. f.

27 Onely the cattel, and the spoyle of the citie, Israel toke vnto themselues, accordyng vnto the woorde of the Lord, which he commaunded Iosuah.

28 And Iosuah set Ai on fire, and made it an heape for (h) euer, and a wildernesse (euẽ) vnto this day.

29 And the king of Ai he hanged on a tree, vntill euẽ: And as sone as the Sunne was downe, Iosuah commaunded that (i) they should take the carkasse downe of the tree, and cast it at the entring of the gate of the citie, & lay thereon a great heape of stones, (that remayneth) vnto this day.

30 Then Iosuah buylte an aulter vnto the Lorde God of Israel in mount Ebal,

31 As Moses the seruaunt of the Lord commaunded the children of Israell, and as it is written in the booke of the lawe of Moses, an aulter of whole stones, ouer whiche no man hath lifte an iron: And they sacrificed thereon burnt sacrifices vnto the Lord, and offered peace offerings.

32 And he wrote there vpon the stones, a (k) rehearsal of the law of Moses, and wrote it in the presence of the children of Israel.

33 And al Israell, and the elders thereof, and their officers, and iudges, stoode part on this side of the arke, and part on that side, before the priestes that were Leuites, whiche bare the arke of the couenant of the Lord, as wel the stranger, as they that were borne amõg them: halfe of them ouer against mount Garizim, and halfe of them ouer against mount Ebal, as Moses the seruaunt of the Lorde had commaunded before, that they should blesse the people of Israel.

34 Afterwarde he read all the woordes of the lawe, the blessings, and cursings, according to al that is written in the booke of the law.

35 And there was not one woorde of al that Moses commaunded, whiche Iosuah read not before all the congregation of Israell, as well the (l) women and children, as the straungers that were conuersant among them.

The. ix. Chapter.

1. Certayne kyngs are gathered against Iosuah. 2. The Gabaonites do guylefully requyre peace of Iosuah. 21. The Gabaonites are made ministers in cuttyng of wood, and bearyng of water.

1 AND when all the kings that dwell (a) beyonde Iordan in the hilles and valleys, and along by all the coastes of the (b) great sea, ouer against Libanon: (Namely) the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the

the Iebusites, heard thereof:
2 They gathered themselues together, to fight against Iosuah, and against Israell, with one accorde.
Gen. 21.a 3 And ỹ inhabiters of Gibeon heard what Iosuah had done vnto Iericho, and to Ai,
4 And they wrought wylily, and went & made themselues embassadours, and toke olde sackes vpon their Asses, and wine bottels olde, both rent and (c) bounde vp:
Because they were all one.
5 And old clowted shoes vpon their feete, & their rayment was olde: and al their prouision of bread was dryed vp, and hoared.
6 And they came vnto Iosuah into the host of Gilgal, & sayd vnto him, and vnto al the men of Israel, We be come frō a far countrey, & now make ye agreement with vs.
B 7 And the men of Israel sayd vnto the Heuite, It may be thou dwellest among vs, and then how cā I make peace with thee?
8 And they sayd vnto Iosuah, We are thy seruantes. And Iosuah sayde vnto them agayne, What are ye, and whence come ye?
Euen the iudges for the crime of death, presumed to swear the name of God, and to giue his reason.
9 They answered him, From a very farre countrey thy seruants are come, for ỹ name (d) of the Lord thy God: for we haue heard the fame of him, & al that he did in Egypt,
Num. 21.f.
10 And all that he did to the two kings of the Amorites that were beyond Iordane, Sehon kyng of Hesbon, and Og kyng of Basan, which were at Astaroth.
11 Wherefore our elders, and all the inhabiters of our countrey, spake vnto vs, saying, Take vittailes with you to serue by the way, & goe meete them, and say vnto them, We are your seruantes: And nowe make ye a couenaunt of peace with vs.
12 This our fode of bread we toke with vs out of our houses whote, the day we departed to come vnto you: But now beholde, it is dried vp, and hoared.
13 And these bottels of wine, whiche we filled, were newe, and see, they be rent: And these our garments, and shoes, are worne for oldnesse, by the reason of the exceedyng long iourney.
Some to trye the matter, and to taste it beyng so: some other say, it was rather the nature accordyng to the weather, that did eate their vitailes.
14 And the men toke of their (e) vittayles, & coūselled not with the mouth of the Lord.
Iosh. 22. a.
15 And Iosuah made peace with them, and made a couenaunt with them, that they should be suffered to liue: And the Princes of the congregation sware vnto them.
16 But at the ende of three dayes, after they had made a league with them, they heard, that they were their neighbours, and that they dwelt among them,
From Gil. 17 And the children of Israell toke their (f) iourney, and came vnto their cities the thirde day: and their cities were Gibeon, and Caphira, Beroth, and Kiriathiarim.
18 And the children of Israell slewe them not, bycause the Princes of the congregatiō had sworne vnto them by the Lorde God of Israell: and all the multitude (g) murmured against the princes.
g. The multitude is commōly enclined to maligne their magistrates, and to construe theyr doings to the worst part.
19 But al the princes sayde vnto all the congregation, We haue sworne vnto them by the Lorde God of Israel, and therefore we may not hurt them.
20 But this we will do to them, We will let them liue, least wrath be vpō vs, bicause of the othe which we sware vnto them.
21 And the princes sayde vnto them againe, Let them liue, and hewe wood, and drawe water vnto al the congregation, (and they dyd) as the princes sayde vnto them.
22 And Iosuah called for them, and talked with them, and sayde, Wherefore haue ye beguyled vs, saying, We dwell farre from you: when ye dwell among vs?
23 And nowe are ye cursed, and there shall not ceasse to be of you bondmen, & hewers of wood, and drawers of water for the (h) house of my God.
h. Which was the tabernacle vnto the tyme of Solomon, & after that the temple at Hierusalem.
Deut. 7.a.
24 And they answered Iosuah, and sayde, It was tolde thy seruantes, howe that the Lorde thy God had commaunded his seruant Moses, to giue you all the lande, and to destroy all the inhabitours thereof out of your sight, and therfore we were exceeding sore afrayde for our liues at the presence of you, and haue done this thing.
25 And beholde, we are in thine hande: as it seemeth good and right in thyne eyes to do vnto vs, so do.
26 And euen so dyd he vnto them, and ryd them out of the hande of the children of Israel, that they slue them not.
27 And Iosuah made them that same day hewers of wood, and drawers of water for the congregation, and for the (i) aulter of God, vnto this day, in the place, whiche he should chose.
i. That is, the sacrifices.

The.x. Chapter.

1. Fiue kyngs make warre against Gibeon, whom Iosuah discomfiteth. 12. The sunne standeth styl at Iosuahs peayer. 26. The fiue kings are hanged.

1 NOw when Adonizedec king of Hierusalem had heard, howe Iosuah had taken Ai, and had destroyed it: (and howe that, as he had done to Iericho and hir kyng, euen so he had donne to Ai and hyr kyng) and howe the inhabitours of Gibeon had made peace with Israel, and were among them,
A

2 They

2 They feared exceedingly, for Gibeō was was a greate citie, as any citie of the kingdome, and was greater than Ai, and all the men thereof were very mightie.

3 Wherefore Adonizedec kyng of Hierusalem, sent vnto Hoham kyng of Hebron, and vnto Pira kyng of Iarmuth, and vnto Japhia kyng of Lachis, and vnto Dabir kyng of Eglon, saying,

4 Come vp vnto me, & help me, ỏ we may smite Gibeō: for they haue made peace with Iosuah, and with the children of Israell.

5 Therefore the fiue kinges of the Amorites, the kyng of Hierusalem, the kyng of Hebron, the kyng of Iarmuth, the king of Lachis, and the kyng of Eglon, gathered themselues together, & went vp, they with all theyr hostes, and besieged Gibeon, and made warre agaynst it.

6 And the men of Gibeon sent vnto Iosuah to the host in Gilgal, saying, Withdraw not thy hande from thy seruaunts, come vp to vs quickly, and saue vs, and helpe vs: for al the kings of the Amorites, which dwell in the mountaynes, are gathered together (a) agaynst vs.

a. As soone as thou makest a league with the children of God, by regeneration: thou shalt be sure to haue the wicked children of the world in thy toppe.

7 And so Iosuah ascended from Gilgal, he and all the people of warre with him, and all the men of might.

8 And the Lorde sayd vnto Iosuah, Feare them not: for I haue deliuered them into thine hande, neyther shal any of them stand agaynst thee.

9 Iosuah therfore came vnto them sodainly, and went vp from Gilgal al night.

10 And the Lorde troubled them before Israel, and slue them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethoron, and smote them to Azeka, and Makeda.

11 And as they fled from before Israell, and were in the goyng downe to Bethoron, the Lorde caste downe great stones from heauen vpon them, vntill Azeka, and they died: There were moe dead with hayle (b) stones, than they were whom the children of Israel slue with the swoorde.

b. Al kinde of creatures shall destroy the wicked, when the Lorde of hoastes will haue it so.

Eccl. 46. a.
Esai. 28. d.

12 Then spake Iosuah to the Lorde, in the day when the Lorde deliuered the Amorites before the children of Israell, and he sayde in the sight of Israell, Sunne, stand thou still vpon Gibeon, and thou Mone in the valley of Ialon.

13 And the Sunne abode, and the Mone stode still, vntill the people had auenged themselues vpon their enimies. Is not this written in the booke of the (c) righteous? So the Sunne (I say) abode in the middest of heauen, and hasted not to goe downe by the space of a whole day.

c. The Hebrue word is Iasher, that is, righteous: therefore some iudge it meaneth Moses booke, and the Chaldee text readeth, the booke of the law: but others thinke Iasher to be the very name of the booke, which is lost, and now not extant.

14 And there was no day like that before it, or after it, that the Lorde heard the voyce of a man: for the Lord (d) fought for Israell.

d. By whom men are mightie and ouercome their enimies.

15 And Iosuah returned, & all Israell with him, vnto the campe to Gilgal.

16 But the fiue kings fled, and were hid in a caue at Makeda,

17 And it was tolde Iosuah (of one) saying, The fiue kings are founde hid in a caue, whiche is at Makeda.

18 And Iosuah sayd, Rol great stones vpon the mouth of the caue, and set men by it, for to keepe it.

19 And stande ye not still, but folowe after your enemies, and smyte all the hindmost, and suffer them not to enter into their cities: for the Lorde your God hath deliuered them into your hande.

20 And when Iosuah and the children of Israell had made an ende of slaying them with an exceedyng great slaughter, til they were wasted: the rest that remayned of thē, entred into walled cities.

21 And all the people returned to the host to Iosuah at Makeda in peace, neyther dyd any man moue his tongue agaynst the children of Israel.

22 Then sayde Iosuah, Open the mouth of the caue, and bryng out these fiue kings vnto me out of the caue.

23 And they dyd so, and brought those fiue kings vnto him out of the caue, (euen) the kyng of Hierusalem, the king of Hebron, the kyng of Iarmuth, the kyng of Lachis, and the king of Eglon.

24 And when they had brought out those kings vnto Iosuah: Iosuah called for all the men of Israel, and sayde vnto the chiefe of the men of warre which went with him, Come neare, and put your feete vppon the (e) neckes of these kinges. And they came neare, and put their feete vpon the neckes of them.

e. By which ceremonie captayns signified them, that for ouercome.

25 And Iosuah said vnto them, Ye shal not feare, nor be faynt harted: but be strong, and plucke vp your harts, for thus shal the Lord do to all your enimies, agaynst whom ye fight.

26 And then Iosuah smote them, and slue them, and hanged them on fiue trees: And they hanged still vpon the trees vntil the euenyng.

27 And at the goyng downe of the Sunne, Iosuah gaue commaundement: And they toke them down of the trees, and cast them into the caue wherein they had bene hidde, and layde great stones in the caues mouth,

(which

(whiche remayne) vntill this day.

28 And that same day, Iosuah toke Makeda, & smote it with the edge of the swoorde, & the king therof also destroyed he vtterly, with all the soules that were therein, & let none remayne: and he did to the kyng of Makeda, as he did vnto the king of Iericho.

29 Then Iosuah went from Makeda, and al Israel with him vnto Libna, and fought agaynst Libna.

30 And the Lord deliuered it, and the king therof, into the hand of Israel: & he smote it with the edge of the swoord, & al the soules that were therein: He let none remayne in it, but did vnto the kyng therof, as he did vnto the kyng of Iericho.

31 And Iosuah departed from Libna, and al Israell with him, vnto Lachis, and besieged it, and assaulted it.

32 And the Lorde delyuered Lachis into the hande of Israell, whiche toke it the second day, and smote it with the edge of the swoorde, and all the soules that were therein, doyng accordyng to all, as he had done to the citie of Libna.

33 Then Horam king of Geser came vp to helpe Lachis: and Iosuah smote him and his people, vntill none remayned of him.

34 And from Lachis Iosuah departed vnto Eglon, and all Israell with him: and they besieged it, and assaulted it,

35 And toke it the same day, and smote it with the edge of the swoorde: and all the soules that were therein, he vtterly destroyed the same day, accordyng to all that he had done to Lachis.

36 And Iosuah departed vp from Eglon, and al Israell with him, vnto Hebron: and they fought agaynst it.

37 And when they had take it, they smote it with the edge of the swoorde, and the kyng therof, & al the townes that perteyned to it, & al the soules that were therein, and he left none remayning: but did accordyng to all, as he had done to Eglon, and destroyed it vtterly, and al the soules that were therein.

38 And Iosuah returned, and al Israel with him, to Dabir, and fought agaynst it.

39 And when he had taken it, and the kyng therof, and all the townes that perteyned thereto, they smote them with the edge of the swoorde, and vtterly destroyed all the soules that were therein, neyther suffred he any to remaine: Euen as he did to Hebron, so he did to Dabir, and the kyng therof, as he had done also to Libna and hyr king.

40 Iosuah therefore smote all the hyl countreyes, and the South countreyes, and the valleys, and the downes, and al their kings, and let none remayne of them, but vtterly destroied al that breathed, as the Lord God of Israel had commaunded. Deut. 20. d.

41 And Iosuah smote them from Cadesbarnea, vnto Asah, and all the countrey of Gosan (euen) vnto Gibeon.

42 And all these kings and their lande dyd Iosuah take (f) at one tyme: because the Lorde God of Israell fought for Israel.

43 And Iosuah and al Israel, returned vnto the host that was in (g) Gilgal.

f. In one battayle.

g. Where the arke was, there to gyue thanks for their victorie.

The. xi. Chapter.

1. Certaine kings are gathered against Iosuah. 6. God deliuereth al the kings vnto Iosuah, which had conspired agaynst him.

1 AND when Jabin kyng of Hazor had heard those things, (a) he sent to Iobab king of Madon, and to the kyng of Simron, and to the kyng of Achsaph,

2 And vnto the kings that were by the North, in the mountaynes and playnes towarde the South side of (b) Cenereth, and in the low countreyes, and in the borders of Dor, westwarde.

3 And vnto the Chanaanites, both by East and West, & vnto the Amorites, Hethites, Pherezites, and Iebusites, in the mountaynes, and vnto the Hevites that were vnder (c) Hermon, in the land of Mizpah:

4 And they came out, & al their hostes with them, a multitude of folke, euen as the sand that is on the sea shore, in a great number, with horses and charettes exceedyng many.

5 And all these kings mette together, and came and pitched together at the waters of Merom, for to fight agaynst Israel.

6 And the Lorde sayd vnto Iosuah, Be not afrayde at the presence of them, for to morow about this time wil I deliuer them al slayne before Israell: thou shalt (d) hough their horses, and burne their charettes with fire.

7 And so Iosuah came, & al the men of war with him, agaynst them by the waters of Merom, and sodaynely fell vpon them.

8 And the Lorde delyuered them into the hand of Israel, and they smote them, and chased them vnto great Sidon, & vnto (e) Misrephothmaim, & vnto the valley of Mizpah, which is Eastward: and smote them, vntill they had none remaynyng of them.

9 And Iosuah dyd vnto them, as the Lorde bade him: he houghed their horses, and burnt their charettes with fire.

10 And Iosuah at that tyme turned backe, and toke Hazor, and smote the kyng therof with the swoord: And Hazor before tyme was the head of all those kingdomes.

11 And

a. The Gibeonites at the appearyng of Gods mightie hande for Israel, yeelded to Gods decree, and sought saluation in the same: But these wicked, the more it appeareth, the more they rage agaynst it.

b. The Euangelistes call it the lake of Gennezareth, the sea of Galilee, and the sea of Tiberias.

c. And by an other name Sihon: but not Sihon in Hierusalem.

d. That neyther they should serue to the vse of war, nor the Israelites should put their trust in them.

e. Which signified hote waters, or accordyng to some, bryne pittes.

f. Both men, women, and children.

11 And they smote al the (f) soules that were therein with the edge of the swoꝛd, vtterly destroying al, & nothing that bꝛeathed was let remayne: And he burnt Hazoꝛ with fire.

12 And al the cities of those kings, and al the kings of them, did Iosuah take, and smote them with the edge of the swoꝛde, and vtterly destroyed them, as Moses the seruant of the Loꝛde commaunded.

Num. 33. f. Deut. 7. a.

13 But Israell burnt none of the cities, that stoode still in their (g) strength, saue Hazoꝛ onely, that Iosuah burnt.

g. Whiche were stroꝛg by situation, and not hurt by warre.

14 And all the spoyle of the sayde cities, and the cattell, the childꝛen of Israell caught vnto themselues: But (h) euery man they smote with the edge of the swoꝛde, vntill they had destroyed them, neyther left they ought that had bꝛeath.

h. That is, man, woman, and childe.

15 As the Loꝛde commaunded Moses his seruaunt, so did Moses commaunde Iosuah, and euen so did Iosuah: so that he minished no woꝛde of all that the Loꝛde commaunded Moses.

Exo. 34. b. Deut. 7. a.

16 And so Iosuah toke all that lande of the hilles, and all the South countrey, and all the lande of Gosan, and the low countrey, and the playne, and the (i) mountayne of Israel, and the low countrey of the same:

i. Which is Samaria.

17 Euen from the mount (k) Halak, that goeth vp to Seir, vnto Baal-Gad, in the valley of Libanon, vnder mount Hermon: and all the kings of the same he toke, and smote them, and slue them.

k. So called bycause it was bare and without trees.

18 Iosuah made warre lõg time with those kinges.

19 Neyther was there any citie that made peace with the childꝛen of Israel, saue those Hethites that inhabited Gibeon, and therfoꝛe al other they toke with battayl.

Iosua. 9. a.

20 For it came of the Loꝛde, whiche did (l) harden their hartes that they should come agaynst Israell in battayle, and that they should destroy them vtterly, & shewe them no mercy, but to bryng them to nought, as the Loꝛd commaunded Moses.

l. That is, he gaue the ouer to themselues, and therefore they could not but rebell agaynst God, & seeke their owne destruction.

21 And that same season came Iosuah, and destroyed the Anakims out of the mountaines, as out of Hebron, Debir, Anab, and out of al the mountaines of Iuda, & out of al the mountaynes of Israel: & Iosuah destroyed them vtterly, with their cities.

22 There was not one Anakim left in the land of ỳ childꝛen of Israel, only in Azzah, Gath, and Asdod, there remayned of them.

1. Kin. 17. a.

23 And Iosuah toke the whole land, accoꝛdyng to al that the Loꝛde sayde vnto Moses, and Iosuah gaue it foꝛ a possession vnto Israel, accoꝛding to their partes & tribes: and the lande rested from warre.

Num. 26. a.

The. xij. Chapter.

1. The rehearsall of the kyngs whiche were smitten of the Israelites beyond Iordane.

1 THese are the kings of the land which the chyldꝛē of Israel smote, and possessed their lande on the other side Iozdane "eastward, from the ryuer Arnon, vnto mount Hermon, & al the plaine eastward.

"Is Hebꝛon, towne, ꝛuling fluent.

Num. Deut.

2 Sehon king of the Amozites, that dwelt in Hesbon, and ruled from Aroer, whiche is beside the riuer of Arnon, and from the middle of the riuer, and from half Gilead, vnto the riuer (a) Jabok, whiche is in the bozder of the chyldꝛen of Ammon:

a. Which cob wꝛ with it Gen.

3 And from the plaine, vnto the sea of Cineroth, eastwarde, and vnto the sea of the "playne, euen the salt sea, eastwarde, the way to Beth-iesimoth, & from the South, vnder the spyinges of (b) Pisgah.

"or, ꝛ nesse. b. Tꝛ of mꝛ bo, pꝛ mount ꝛiu, ꝛi Mose mand alcꝛ he bꝛ

4 And the coast of Og king of Basan, which was of the remnant of the giants, and dwelt at Astaroth, and Edzai:

5 And raigned in mount Hermon, and in Salcah, and in al Basan, vnto the bozder of the Gessurites, & the Machathites, and halfe mount Gilead, vnto the bozders of Sehon kyng of Hesbon.

6 Moses the seruaunt of the Loꝛd, and the childꝛen of Israell, smote them, & Moses the seruant of the Loꝛde gaue their lande foꝛ a possession vnto the Rubenites, Gaditꝛs, and the halfe tribe of Manasses.

Num. Num. Iosua. Deut.

7 These are the kings of ỳ coũtrey, which Iosuah & the childꝛen of Israell smote on this side of Iozdan westward, frõ Baal-Gad, whiche is in the valley of Libanon, euen vnto the mount (c) Halak, that goeth vp to Seir: which lande Iosuah gaue vnto the tribes of Israel to possesse, to euery man his parte.

B

c. Whꝛ Chapꝛ

8 In the vpper lande and neather land, in ỳ plaine, & in "the hill sides, in the wildꝛnesse, & in the South coũtrey, ỳ Hethites, the Amozites, the Chanaanites, the Pherezites, the Hiuites, and the Iebusites.

Heb. Mesa. "Or, a bosh.

9 The kyng of Jericho, was one: the king of Ai, which is beside Bethel, one:

Iosue. Iosua. Reade pp. n.b.

10 The king of Hierusalem, one: the kyng of Hebron, one:

11 The king of Jarmuth, one: the king of Lachis, one:

12 The kyng of Eglon, one: the kyng of Gazer, one:

13 The kyng of Dabir, one: the kyng of Gader, one:

14 The king of Hozma, one: the kyng of Arad, one:

C

15 The kyng of Libna, one: the kyng of Iduk-

Iouliam, one:
16 The kyng of Makeda, one: the kyng of
Bethel, one:
17 The king of Thaphuha, one: the king of
Hepher, one:
18 The kyng of Aphec, one: the kyng of
Lasaron, one:
19 The kyng of Madon, one: the kyng of
Hasor, one:
20 The kyng of Simron Meron, one: the
kyng of Achsaph, one:
21 The kyng of Thanach, one: the kyng of
Megiddo, one:
22 The kyng of Kedes, one: the kyng of
Iocneam of Carmel, one:
23 The king of Dor in ẏ coũtrey of Dor,
one: the king of ẏ nations of Gilgal, one:
24 The king of Thirzah, one: al the kings
together, thirtie and one.

The.xiij. Chapter.

1. The Lord commaundeth Iosuah to diuide the lande that remayneth vnto the Israelites. 13. Possession is not gyuen vnto the tribe of Leui. 22. Balaam is put to death.

1 IOsuah was old, & stricken in yeeres, and the Lord sayde vnto him, Thou art olde, and stricken in yeeres, and there remayneth yet exceedyng much lande to be (a) possessed.
2 This is the land ẏ yet remayneth: al the regions of the Philistines, and al Gessuri,
3 From Nilus, whiche is "vpon Egypt, vnto the borders of Accaron, northward, whiche lande is counted vnto Chananie, euen fiue Lordshippes of the Philistines: the Azathites, Asdothites, Ascalonites, Gethites, Accaronites, and the Euites,
4 And from the South, all the land of the Chanaanites, and the " caue that is beside the Sidonians, euen vnto Aphek, and to the borders of the Amorites.
5 And the land of the Giblites, and al Libanon, towarde the sunne rising, from the playne of Gad, vnder moũt Hermon, vntill a man come to Hamath:
6 All the inhabiters of the hyll countrey from Libanon, vnto (b) Misrephothmaim, and al the Sidonians wyl I caste out from before the children of Israel: only see that thou in any wise diuide it by lot vnto the Israelites to inherite, as I haue commaunded thee.
7 Now therefore diuide this lande to inherite vnto the nyne tribes, and the halfe tribe of Manasses.
8 For with that other, the Rubenites and the Gadites haue receyued their inheritance, whiche Moses gaue them beyonde Iordane eastwarde, euen as Moses the seruant of the Lorde gaue them:
9 Frõ Aroer, that lieth on the brim of the ryuer Arnon, and from the citie that is in the middest of the " riuer, and al the plaine of Medeba vnto Dibon:
10 And al the cities of Sehon king of ẏ Amorites, which raigned in Hesbon, euẽ vnto the border of the children of Ammon:
11 And Gilead, and the border of Gessuri and Machati, & all mount Hermon, with al Basan, vnto Salecha:
12 Euẽ al the kingdome of Og in Basan, whiche raygned in Astharoth and Edrai: whiche same remayned yet of the rest of the Giantes. These did Moses smite, and cast them out.
13 Neuertheless, the children of Israel (c) expelled not the Gessurites and the Machathites: But the Gessurites & the Machathites dwel among the Israelites euen vntill this day.
14 Onely vnto the tribe of Leui he gaue none inheritance: but the sacrifices of the Lorde God of Israell is their (d) inheritance, as he sayde vnto them.
15 Moses gaue vnto the tribe of the children of Ruben, inheritance accordyng to their kynredes:
16 And their coaste was from Aroer, that lieth on the bancke of the ryuer Arnon, & frõ the citie ẏ is in the middest of ẏ riuer, and al the plaine whiche is by Medeba:
17 Hesbon, with al ẏ townes therof that lie in the playne: Dibon, and the high places of Baal, and the house of Baal-meon.
18 And Iahazah, and Kedemoth, and Mephaath,
19 Kiriathaim, Sabamath, and Zarath-Zahar, in the mount of the valley,
20 The house of Peor, and the sprygngs of the hilles, & Beth-peor, and Asdoth-pisgah, and Beth-iesimoth:
21 And all the cities of the playne, and all the kingdome of Sehon king of ẏ Amorites, whiche raygned in Hesbon, whiche Moses smote, with the lords of Madian, Eui, Rekem, Zur, and Hur, and Reba, the whiche were dukes of Sehon, dwellyng in the countrey.
22 And (e) Balaã also ẏ sonne of Beor, the Soothsayer, did the childrẽ of Israel slay wt ẏ sword, amõg other of thẽ ẏ were slaine.
23 And the border of ẏ children of Ruben, was Iordane, with the countrey that lyeth thereon: This was the inheritance of the children of Ruben after their kinreds, cities, and villages perteynyng thereto.

24 And

"or, valley.

Deut. 3. b. Iosua. 12. a.

c. Bycause they destroyed not all, as God had cõmaunded, they that remayned, were snares and prickes to hurt them.

Num. 33. g. C

d. The Leuites shal haue the tythes, sacrifices, and offerings for their inheritance.

Deut. 3.

Num. 31. a.

e. The false Prophete who gaue counsaile how to cause Israel to offende God.

24 And Moses gaue (inheritance) vnto the tribe of Gad, euen vnto the chyldren of Gad he gaue by their kinredes:
25 And their coasts were Jazer, and al the cities of Gilead, and halfe the lande of the children of Ammon, vnto Aroer that lieth before Rabba:
26 And from Hesbon vnto Ramath, Mispeh, and Betonim: and from Mahanaim, vnto the borders of Dabir.
27 And in the valley they had Beth-aram, Beth-nimra, Socoth, & Zaphon, the rest of the kingdome of Sehō king of Hesbon, vnto Iordane, & the coastes that lie theron, euen vnto the edge of the sea of Cenereth, on the (f) other side of Iordan eastward.
f. That is, in the lande of Moab.
28 This is the inheritance of the children of Gad, after their kinredes, their cities, and villages.

E

29 And Moses gaue inheritance vnto the halfe tribe of Manasses: and this was the possession of the halfe tribe of Manasses, by their kinredes:
30 Their coast was from Mahanaim, euen al Basan, & all the kingdome of Og king of Basan, & all the townes of Iair, which lie in Basan, three score cities,
31 And halfe Gilead, Astaroth, and Edrai, cities of the kyngdome of Og in Basan, whiche pertayne vnto the (g) chyldren of Machir the sonne of Manasses, euen to the one half of the children of Machir by their kynredes.
Num. 32. g.
g. Meanyng his neuewes & posteritie.
32 These are the heritages whiche Moses did distribute in the fieldes of Moab, on the other side Iordane, ouer against Iericho eastwarde.
Iosu. 18. b. Num. 18. c.
33 But vnto the tribe of Leui, Moses gaue none inheritance: for the Lorde God of Israell is their inheritance, as he sayd vnto them.

The. xiiij. Chapter.

1. The land of Chanaan was diuided among the nine tribes and the halfe. 6. Caleb requyreth the heritage that was promised him. 13. Hebron was giuen him.

I

1 AND these are the countreys which the chyldren of Israell inherited in the lande of Chanaan, whiche Eleazar the Priest, and Iosuah the sonne of Nun, and the auncient heads of the tribes of the children of Israel, distributed to them,
Num. 34. d.
2 By lot they receyued their possessiōs, as the Lorde commaunded by the hande of Moses, to giue vnto the nine tribes, and vnto the halfe tribe.
Num. 26. f. and. 33. g.
3 For Moses had giuen inheritance vnto (a) two tribes & an halfe, on the other side of Iordane: but vnto the Leuites he gaue none inheritance among them.
a. That is, gaue
4 For ý children of Ioseph were two tribes, Manasses and Ephraim: and therefore they gaue no parte vnto the Leuites in the lande, saue cities to dwell in, with the suburbes of the same, for their beastes and cattel.
5 As the Lorde commaunded Moses, euen so the children of Israell dyd, when they diuided the lande.
Num.
6 And the childrē of Iuda came vnto Iosuah in Gilgal: and Caleb the sonne of Iephune the Kenesite, sayde vnto him: Thou wotest what the Lorde sayde vnto Moses the man of God, touchyng (b) me and thee in Cades-barnea.
b. W was,
7 Fourtie yeeres old was I, when Moses the seruant of the Lord sent me from Cades-barnea to espie out the lande: and I brought him worde agayne as it was in mine hart.
Num.
8 Neuertheless, my (c) brethren that went vp with me, discouraged the harte of the people, and I folowed the lord my God.
c. The other that with
Num.
9 And Moses sware the same day, saying, The land whereon thy feete haue troden, shalbe thyne inheritance, and thy childrens for euer, bycause thou hast folowed the Lorde my God.
10 And beholde, the Lorde hath kepte me aliue, as he said, these fourtie & fiue yeeres, euen since the Lord spake this worde vnto Moses, while the children of Israel wandred in the wildernesse: And now lo, I am this day fourescore & fiue yeeres olde,
Exo.
11 And yet am I as strong at this time, as I was when Moses sent me: Loke how strong I was then, so strong am I nowe eyther for warre, or for "gouernement.
"Or, going out
12 Now therfore giue me this mountaine, whereof the Lorde spake in that day, (for thou heardest in that day how the "Anakims were there, and the cities great and walled,) (d) if the Lorde wil be with me, and I shalbe able to driue them out, as the Lorde sayde.
"Or, Enakims
d. That is, the
13 And Iosuah blessed hym, and gaue vnto Caleb, the sonne of Iephune, Hebron to inherite.
14 And Hebron therefore became the inheritance of Caleb the sonne of Iephune the Kenesite, vnto this day, bycause he folowed constantly the Lord God of Israel.
C
1. Ki.
15 And the name of Hebron was called in olde tyme, Kiriath-arba whiche (Arba) was a great man among the Anakims: and the lande ceassed from warre.
Iosu.

1. The

The.xv.Chapter.

1. The lotte of the children of Iuda, and the names of the cities and villages of the same. 13. Calebs portion. 19. The requeste of Achsah.

1 This was the lot of the tribe of the chil-
dren of Juda by their kynreds, euen to
the border of Edom in the wildernesse of
Zin southwarde. euen from the vttermost
part of the South coast.

2 And their South coast was from the
brinke of the salt sea, from a (a) rocke, that
leaneth southwarde.

3 And it went out to the South side, to-
warde the going vp to Maale-acrabim,
and went along to Zin, and ascended vp
on the South side vnto Cades-barnea: and
went along to Hezron, and went vp to
Adar and fet a compasse to Karcaa.

4 From thence went it along to Azmon,
and reached vnto the riuer of Egipt, and the
ende of that coast was on the Weast syde:
This is (b) their South coast.

5 Their East coast was the salt sea, euen
vnto the end (c) of Jordane: and their border
in the North quarter, was from the rocke
of the sea, and from the ende of Jordane.

6 And the same border went vp to Beth-
hagla, and went along by the Northside
of Beth-arabah, and vp from thence to the
stone of (d) Bohen the sonne of Ruben.

7 And againe, the same border went vp to
Debir, from the valley of Achor, and so
northwarde, turning towarde Gilgal, that
lyeth before the going vp to Adommim,
which is of the Southside of the ryuer: And
the same border went vp to the waters of
the fountayne of the sunne, and ended at the
well of Rogell.

8 And then went vp to the valley of the
sonne of Hennom, euen vnto the Southside
of Jebusi, the same is Hierusalem: And
then went vp to the toppe of the hill, that
lyeth before the valley of Hennom Weast-
warde, and by the ende of the valley of the
Giantes Northwarde.

9 And then it compasseth from the toppe of
the hill, vnto the fountayne of the water of
Nephtoah, and goeth out of the cities of
mounte Ephron, and draweth to Baala,
which is (e) Kiriathiarim.

10 And then it compasseth from Baala
Weastwarde vnto mount Seir, and then
goeth along vnto the side of mount Jarim,
which is Chesalon, on the Northside, and
commeth downe to Bethsames, and goeth
to Thimnah,

11 And goeth out agayne vnto the syde of
Ekaron Northwarde: And then draweth
to Secron, & goeth along to mount Baa-
la, & stretcheth vnto Jabneel: and the endes
of the coastes leaue at that Weast sea.

12 And the Weast border was the great sea,
and the same coast was the coast of the chil-
dren of Juda round about in their kynreds.

13 And vnto Caleb the sonne of Jephune, did
Josuah giue a part among the children of
Juda, according to the mouth of the Lorde,
euen Kiriatharba, of the father of Enac,
which citie is Ebron.

14 And Caleb (f) droue thence the three
sonnes of Enac, Sesai, and Ahiman, and
Thalmai, which were the sonnes of Enac.

15 And he went vp thence, to the inhabitours
of Dabir: and the name of Dabir in the
olde time, was (g) Kiriath Sephar.

16 And Caleb sayde, He that smyteth Kiri-
ath Sephar, and taketh it, to him will I
giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenez, the "bro-
ther of Caleb, toke it: and hee gaue him
Achsah his daughter to wife.

18 And as she went in vnto him, she mooued
him to aske of hir father a fielde: And (h)
she alighted off hir Asse. And Caleb sayde
vnto hir, What ayleth thee?

19 Who answered, Giue me a "blessing, for
thou hast giuen me a South lande, giue
me also springes of water. And hee gaue
hir springs of water, both aboue and be-
neath.

20 This is the inheritance of the tribe of the
children of Juda by their kynreds.

21 And the vtmost cities of the tribe of the
children of Juda, towarde the coastes of
Edom Southwarde, were Kabzeel, Eder,
and Jagur,

22 Kinah, Dimonah, and Adadah,

23 Kedes, Hazor, and Jethnan,

24 Ziph, Telem, and Baloth,

25 Hazor, Hadathah, Kariath, Hezron, which
is Hazor,

26 Amam, Shema and Moladah,

27 Hazar, Gadah, Hasmon, and Bethpheleth,

28 Hazarsual, Beersabe, and Baziothia,

29 Baala, Jim, and Azem,

30 Eltholad, Cesil, and Horma,

31 Ziklag, Medemenah, and Sensenna,

32 Labaoth, Selbim, Ain, and Rimon: all
the cities are twentie and nine, with their
villages.

33 And in the lowe countrey they had Esh-
thaol, Zareah, and Asena,

34 Zanoah, Enganim, Thaphuah, & Enã,

35 Jarmuth, Adulam, Socoh, and Azekah,

36 Saarem, Adithaim, Gederah, and Ge-
derothaim:

Num.34.a. Num.35.f.

a. The Hebrue word signifyeth tongue, whereby is meant the arme of the sea that commeth into the lande, or a cape or cape goeth into the sea.

b. The Hebrue worde is HEM, and signifieth, water, which, as I learned in Hebrue thinges, is put for HEM, which signifieth, their. Meaning, the mouth of the riuer, where it runneth into the salt sea.

c. That is, the tongue.

d. Which is a great stone vsed for a mark to part their borderyes.

Iosue.14.d.

f. Now in the time of Iosuah and therefore it is tolde by way of repetition. Iudic.1.

g. That is, a citie of letters. Iudic.1.f. 1. Reg.17.f.

h. Eyther because hir husband woulde not, or bicause he deferred it to long.

"or, cousin.

"or, petition.

B.Reg.1.b.

That is, the citie of woods.

C

D

derothaim: fourtene cities with their vyllages.
37 Zenan, Hadasah, and Migdalgad,
38 Dilean, Mizpeh, and Iektheel,
39 Lachis, Bozcath, and Eglon,
40 Chabbon, Lehamam, and Cethlis,
41 Gederoth, Bethdagon, Naamath, & Makedah: sixtene cities, with their villages.
42 Libnah, Ether, and Asan,
43 Iephthah, Asnah, and Nezib,
44 Keilah, Achzib, and Mareshah: nine cyties, with their villages.
45 Ekron, with hir townes and villages.
46 From Ekron, euen vnto the sea, all that lyeth about Asdod, with their villages.
47 Asdod, with hir townes and villages, Azah, with hir townes and villages, vnto the (i) riuer of Egypt, and the great sea was their coast.
48 And in the mountaynes, they had Samir, Iathir, and Socoh,
49 Danah, and Kariah, Sennah, whiche is Dabir,
50 Anab, Eshtemoh, and Anim,
51 Gosen, Holon, and Giloh: eleuen Cities, with their villages.
52 Arab, Dumah, and Esan,
53 Janum, Bethtaphuah, and Aphekah,
54 Humtah, and Kiriatharba (which is Hebron) and Sior: nine cities, with their villages.
55 Maon, Carmel, Ziph, and Iutah,
56 Iesrael, Iokdean, and Zanoah,
57 Cain, Gibeah, and Thamnah: ten cities, with their vyllages.
58 Halhul, Bethzur, and Gedor,
59 Maarath, Bethanoth, and Eltheon: sixe cities, with their vyllages.
60 Kiriath Baal, which is Kiriath Iarim, and Rabba: two cities with their villages.
61 In the wildernesse they had Betharabah, Meddin, and Sacacah,
62 Nebsan, and the (k) citie of Salte, and Engaddi: sixe cities, with their villages.
63 Neuertheless, the Iebusites that were the inhabitants of Hierusalem, coulde not the children of Iuda (l) cast out: But the Iebusites dwell with the children of Iuda at Hierusalem vnto this day.

i. Meaning Nilus.

Iosua. 14. d.

k. Of this citie the salt sea hath his name

l. That is, vterly, though they slue the most part of them, & brent their cities. Iudicum. 1. b.

The. xvi. Chapter.

1. The lot or part of Ephraim. 10. The Chanaanites dwelled among them.

1 AND the lot of the children of Ioseph fel from Iordan by Iericho, vnto the water of Iericho Eastwarde, and to the wildernesse, that goeth vp frō Iericho throughout mount Bethel:

2 And goeth out from (a) Bethel to Luz, and runneth along vnto the borders of Archiataroth,
3 And goeth downe againe Westwarde euen to the coast of Japhleti, and vnto the coast of Bethhoron the neather, and to Gazer, and the endes of their coastes leaue at the West sea.
4 And so the children of Ioseph, Manasses, and Ephraim, toke their inheritance,
5 And the border of the children of Ephraim was by theyr kynreds. Theyr border on the Eastside was Ataroth Adar, euen vnto Bethhoron the vpper,
6 And went out Westward to Machmethath on the North syde, & returneth Eastwarde vnto Thaanath Silo, and past it on the East syde vnto Janoah,
7 And went downe from Janoah to Atharoth and Naarath, and came to Iericho, and went out at Iordane.
8 And their border went from Thaphuah Westwarde, vnto the ryuer Kanah, and the endes were the West sea. This is the inheritaunce of the tribe of the children of Ephraim by theyr kynreds.
9 And the cities separate for the children of Ephraim, were among the inheritaunce of the childre of Manasses, euen the cities with their villages.
10 And they draue not out the Chanaanites, that dwelt in Gazer: but the Chanaanites dwell among the Ephraites vnto this day, and serue vnder tribute.

a. Luz thoughe a citye at end of mt Bethel, is also named Bethel, and so both of the and of the

The. xvij. Chapter.

1. The portion of the halfe tribe of Manasses. 3. Salphaad is giuen for a possession to his daughters. 13. The Chanaanites are tributaries vnto the Israelites. 14. The sonnes of Ioseph, Manasses, and Ephraim, doe require a larger possession.

1 THIS was the lotte of the tribe of Manasses, which was the eldest sonne of Ioseph, to wit, of Machir, the eldest sonne of Manasses, which was the father of Gilead: now bycause he was a man of warre, he had Gilead and Basan:
2 This is the possession of the (a) rest of the children of Manasses by theyr kynredes: (Namely) of the children of Abiezer, the children of Helek, the children of Asriel, the children of Sichem, the children of Hepher, the children of Semida: for these were the male children of Manasses, the sonne of Ioseph by their kynreds.
3 But Selaphead the sonne of Hepher, the sonne of Gilead, the sonne of Machir,

a. For their had the portion of Iordan

Num. 27. d.

the

the sonne of Manasses, had no sonnes but daughters, whose names are these, Mahala, Noa, Hagla, Melcha, and Thirsa:

4 Whiche came before Eleazar the priest, & before Iosuah the sonne of Nun, and before the Lordes, saying, The Lorde commaunded Moses to giue vs an inheritance amog our (b) brethren.

Among the four tribe.

5 And therfore according to the commaundement of the Lorde, he gaue thē an inheritaunce among the brethren of their fathers: And there fell ten portions to Manasses, beside the lande of Gilead and Basan, which were on the other side of Iordane:

6 Bycause the daughters of Manasses did inherite among his sonnes: And Manasses other sonnes had the lande of Gilead.

B 7 And the coast of Manasses was from Aser to Machmathath, that lieth before Sichem, and went along on the right hande, euen vnto the inhabitants of Entaphuah,

8 And the lande of Taphuah belonged to Manasses: which (c) Taphuah is beside the border of Manasses, beside the border of the children of Ephraim.

Meaning a city it self.

9 And the coast descended vnto the " ryuer Canah Southwarde, euen to the ryuer: These cities of Ephraim, are among the cities of Manasses. The coast of Manasses went also on the North side to the riuer, and the endes of it go out at the sea:

, brooke of ers.

10 So that the South perteyned to Ephraim, and the North to Manasses, and the sea is his border: And they met togither in (d) Aser Northwarde, and in Issachar Eastwarde.

In the tribe Aser and tribe of Issa.

11 And Manasses had in Issachar and in Aser, Bethsean, and hir townes, Iiblean and hir townes, and the inhabitours of Dor, with the townes perteyning to the same, and the inhabitours of En-dor with the townes of the same, and the inhabitours of Thaanach with hir townes, and the inhabitours of Megiddo with the townes of the same, euen three countreyes.

For at the they were couragi- and after ped with on con- on, contra Gods cō- madement.

12 Yet the children of Manasses could (e) not ouercome those cities: but the Chanaanites presumed to dwell in the same lande.

13 Neuertheless as sone as the children of Israell were waxed strong, they put the Chanaanites vnder trybute, but expelled them not.

C

14 And the children of Ioseph spake vnto Iosuah, saying, Why hast thou giuen mee but one lot, and one portion to inherite, seeing I am a great people, and forasmuch as the Lorde hath (f) blessed me hitherto?

cording y father s prophe Gen 48.d.

15 And Iosuah answered them, If thou bee much people, then get thee vp to the wood (countrey) and prepare for thy selfe there, in the lande of the Pherezites and (g) of the Giaunts, if mount Ephraim be to narow for thee.

16 And the children of Ioseph sayde, The hill is not ynough for vs: and all the Chanaanites, that dwell in the lowe countrey, haue charettes of Iron, and so haue they that inhabite Bethlean and the townes of the same, and they also that dwel in the valley of Iezreel.

17 And Iosuah sayde vnto the house of Ioseph, Ephraim, and Manasses, Ye be muche people, and haue great power, and shall not therefore haue one lotte.

18 Therefore the hill shall be yours, and ye shall cut downe the wood that is in it: and the endes of it shall be yours, if ye cast out the Chanaanites, which haue iron charrets, and are very strong.

g. If this mount be not large ynough, why doest not thou get more by destroying Gods enmies, as he hath cōmaunded.

The.xviij. Chapter.

1. There are sent certaine, who shoulde appoynt lande for seuen tribes betweene the sonnes of Ioseph, and Iuda. 11. The portion of the children of Beniamin. 13. Luza, whiche is also called Bethell. 14. Kiriath Baal.

1 AND the whole congregation of the children of Israel came togither at Silo, and set vp the (a) tabernacle of the congregation there, after the lande was in subiection before them.

a. Which had continued at Gilgal euer since they came to lande, till nowe.

2 And there remayned among the children of Israel (b) seuen tribes, which had not yet receyued their inheritance.

b. That is, Beniamin, Simeon, Zabulō, Issachar, Aser, Nephthali, and Dan.

3 And Iosuah sayde vnto the children of Israell, How long are ye so slacke, to come and possesse the lande, which the Lorde God of your fathers hath giuen you?

4 Giue out from among you for euery tribe three men, that I may sende them, and that they may rise and walke through the lande, and distribute it according to the (c) inheritance thereof, and come againe to me.

c. That is, into ten partes, to euery tribe one

5 And let them diuide it vnto them into seuen partes: And Iuda shall abyde in their coast on the South, and the house of Ioseph shal stand in their coastes on the North.

6 Diuide ye the lande therefore into seuen partes, and bring the description hither to me: and I shal cast lottes for you here before the (d) Lorde our God,

d. That is, before the arke of the Lorde. Iosue. 13.d.

7 But the Leuites haue no part among you, for the (e) priesthod of the Lord is their inheritance: and Gad and Ruben, and halfe the tribe of Manasses, haue receyued their inheritance beyonde Iordane East-

e. That is, tithes, sacrifices, and offerings. Iosuah. 13.d. and. 14.a.

ward which Moses the seruant of the Lord gaue them.

Iosue.12.b.

8 And the men arose, and went their way: And Iosuah charged them, that went to diuide the lande, saying, Depart, & go through the lande, and describe it, and come againe to me, that I may here cast lottes for you before the Lorde in Silo.

9 And the men departed, and walked thorow the lande, and diuided it by cities into seuen partes in a booke, and returned to Iosuah into the host at Silo.

f. To auoyde dissention, and that euery mã should be content with gods appoyntment.

10 And Iosuah cast (f) lottes for them in Silo before the Lord: and there Iosuah diuided the lande vnto the children of Israell, to eche their portion.

11 And the lot of the tribe of the children of Beniamin came vp according to their kynredes: And the coast of their lot came betweene the children of Juda, and the children of Joseph.

12 And their North coast was from Iordane, and went vp to the side of Jericho on the North syde, and went vp through the mountaynes Westward, and they ended at the wildernesse of Bethauen.

13 And went from thence toward Luz, euen to the Southside of Luz (the same is (g) Bethel) and descended againe to Ataroth Ader, vnto the hill that lyeth on the South side of the neather Bethhoron.

g. Which was in the tribe of Ephraim: an other Bethel was in the tribe of Beniamin.

14 And the coast turneth thence, and compasseth the corner of the sea Southward, euen from the hill, that lyeth before Bethhoron Southward, and goeth out at Kiriath "baal (whiche is Kiriath "iarim) a citie of the children of Juda: This is the west quarter.

"or, to the sea.

15 And the South coast goeth from the ende of Kiriath "iarim, and goeth out Westward, and thence it turneth to the well of waters of Nephthoah,

16 And commeth downe againe to the ende of the hill, that lyeth before the valley of the sonne of Hennom, euen in the valley of the giantes Northward, and descendeth into the valley of Hennom, beside "Jebusi Southward, and goeth downe to the well of Rogell,

"or, Jerusalē.

17 And compasseth from the North, and goeth forth to (h) Enshemesh, and departeth from thence to the places of Geliloth, which are toward the going vp vnto Adommim: and goeth downe to the stone of Bohan, the sonne of Ruben.

h. Which is to the tribe of Ephraim.

Iosue.15.b.

18 And then goeth along toward the syde of the plaine Northward, and goeth downe into the fieldes.

19 And goeth along to the side of Bethhagla Northward, and endureth the poynt of the salt sea North from thence, (euen) at the (i) South ende of Iordane: This is the South coast.

i. Where riuer ru vnto the sea.

20 And Iordane keepeth in this coast on the East side: And this is the inheritance of the children of Beniamin by their coasts round about, throughout their kynreds.

21 These were the cities of the trybes of the children of Beniamin throughout their kynredes: Jericho, Bethhagla, and the plaine of Casis.

22 Beththarabah, Samaraim, and Bethel,

23 Auim, Parah, and Ophrah,

24 Haamonai, Ophni, and Gaba: twelue cities, with their villages,

25 Gabaon, Ramah, Beeroth,

26 Mispeh, Chephirah, and Mosah,

27 Recem, Jarephel, and Tharela,

28 Sela Eleph, and Jebusi (which is (k) Jerusalem) Gibath, and Ciriath: fourteene cities, with their villages. This is the inheritaunce of the children of Beniamin throughout their kinreds.

k. Which nor whi the tri Beniam pare of also in tribe of

The.xix. Chapter.

2. The lot of Simeon. 10. and Zabulon.
40. The possession of the tribe of Dan.
46. The possession of Iosuah.

1 AND the seconde lot came out to Simeon, euen for the tribe of the children of Simeon by their kinreds: And their inheritance was in the (a) middes of the inheritance of the children of Juda.

a. Amo to Iuda their p shoulde tered a the othe tryber. Em.

2 And they had in their inheritance, Beersabe, Sabe, and Moladah,

3 Hazorsual, Balah, and Azem,

4 Eltholad, Bethul, and Hormah,

5 Zikelag, Bethmarcaboth, & Hazersusah,

6 Bethlebaoth, and Saruhen: thirtene cities with their villages.

7 Ain, Remmon, Ether, and Asan: foure cities, with their vyllages.

8 And thereto all the vyllages, that were rounde aboute these cities, euen to Balasah, Beer, and Ramath Southward. This is the inheritance of the trybe of the children of Simeon throughout their kynredes.

9 Out of the lotte of the children of Juda, came the inheritance of the children of Simeon: For the part of the children of Juda, was (b) to much for them, and therefore the children of Simeon had their inheritance in the inheritance of them.

b. Chil ding t for the increas the ch grow time.

10 And the thirde lot arose for the children of Zabulō throughout their kynredes: And the coastes of their inheritance came to Sared,

11 And

21 And went vp (c) Westwarde, euen to Maralah, and reached to Dabbaseth, and came thence to the ryuer, that lyeth before Jokneam.

22 And turned from Sarid Eastwarde towarde the sunne rysing, vnto the border of Chisloth Thabor, and then goeth oute to Dabereth, and goeth vp to Japhia.

23 And from thence goeth along Eastwarde to Gethah Hepher, to Ithah Kazin, and goeth to Remmon, and turneth to Neah:

C 24 And compasseth it on the North syde to Hannathon, and endeth in the valley of Jephthahel.

25 And Katath, Nahalol, Simeon, Idalah, and (d) Bethlehem: twelue cities, with their villages.

26 This is the inheritance of the children of Zabulon throughout their kinreds, & these are the cities, with their villages,

27 And the fourth lot came out to Issachar, euen for the children of Issachar by their kinreds.

28 And their coast was Jesraelah, Casuloth, and Sunem,

29 Hapharaim, Sion, and Inaharath,

30 Harabith, Kision, and Abez,

31 Rameth, Enganim, Enhadah, and Bethphazez.

32 And his coast reacheth to Thabor, and Sahazimah, and Bethsames, and endeth at Jordane: sixtene cities, with their villages.

D 33 This is the inheritaunce of the tribe of the children of Issachar by their kynredes: and these are the cities, with their villages.

34 And the fifth lot came out for the tribe of the children of Aser by their kinreds.

35 And their coast was, Helkath, Hali, Beten, and Achsaph,

36 Alamelech, Amaad, and Misreal: and came to Carmel westwarde, and to Sihor Libanath.

37 And turneth towarde the sunne rysing to Bethdagon, and commeth to (e) Zabulon, and to the valley of Jephthael, towarde the Northside of Bethemek and Neiel, and goeth out on the left side of Cabul,

38 And to Hebron, Rohob, Hammon, and Kanah, euen vnto great Sidon.

39 And then the coast turneth to Ramah, and to the strong citie of (f) Tyr, and turneth to Hosah, and endeth at the sea, by the possession of Achzibah.

40 Amah also, and Aphek, and Rohob: twentie and two cities, with their villages.

41 This is the inheritaunce of the children of Aser by their kynredes: these are the cityes, with their villages.

42 And the sixth lot came out of the children of Nephthali (euen) to the childre of Nephthali by their kynreds.

43 And their coast was from Heleph, (g) and from Elon to Zaenanim, Adami nekeb, and Jabneel, euen to Lakum, and doth go out at Jordane.

44 And then the coast turneth Westwarde to Asanoth Thabor, and then goeth oute from thence to Hukokah, and reacheth to Zabulon on the South side, and goeth to Aser on the West syde, and to Juda vpon Jordane towarde the sunne rysing.

45 And their strong cities are Ziddim, Zer, Hamath, Raccath, and (h) Cinereth,

46 Adamah, Ramah, and Hasor,

47 Kedes, Edrai, and Enhasor,

48 Jeron, Magdaliel, Horem, Bethanah, and (i) Bethsames: nintene cities, with their villages.

49 This is the inheritance of the tribe of the children of Nephthali by their kinreds, these also are their cities and their villages.

50 And the seuenth lot came out for the tribe of the children of Dan by their kynreds.

51 And the coast of their inheritaunce was Zaraah, Esthaol, Irsemes,

52 Saalabin, Aialon, Ithlah,

53 Elon, and Themnatha, and Akron,

54 Elthekeh, Gibbethon, and Baalath,

55 Jehud, Banebarac, and Gathrimon,

56 Meiercon, and Arecon, with the border that lyeth before (k) Japho.

57 And the coastes of the children of Dan went (l) out from them: and the children of Dan went vp to (m) fight against Lesem, and toke it, and smote it with the edge of the swoorde, and conquered it, and dwelt therein, and called it Dan, after the name of Dan their father.

58 This is the inheritance of the tribe of the children of Dan in their kinreds: these also are the cities, with their villages.

59 When they had made an ende of diuiding the lande by hir coastes, the children of Israell gaue an inheritance to Iosuah the sonne of Nun among them:

60 Accoording to the woorde of the Lord they gaue him the Citie, whiche he asked, euen Thimnath-serah, in mount Ephraim: and he buylt the citie, and dwelt therein.

61 These are the inheritances, whiche Eleazar the priest, and Iosuah the sonne of Nun, and the auncient fathers of the tribes of the children of Israel, diuided by let in Silo, before the Lorde, at the doore of the tabernacle of the congregation: and so they made an ende of diuiding the countrey.

Meaning, vnde the lot fel.

There was vnder Bethlehem in the tribe of Iuda.

That is, ioyneth to the tribe of Zabulon.

Which was Tyrus, a strong citie in the sea.

g. These cities were in the countrey of Zenanaim.

h. Of the whiche the lake of Genezareth had his name.

i. There were three cities of this name, one in Iudah, one in Issachar, and this in Nephthali.

k. Called Toppe.

l. That is, fayned them before all could be serued.

m. According as Iacob had prophecied, Gen. 49. c. Judic. 18. g.

The.xx.Chapter.

2. The Lorde commaundeth Iosuah to appoynt cities of refuge. 3. The vse thereof, 7. and their names.

A 1 THe Lorde also spake vnto Iosuah, saying,

Num 35. Deut.19. 2 Speake to the childzen of Israell, and say, Appoynt out from among you Cities of refuge, whereof I spake vnto you by the hande of Moses:

3 That the slayer, that killeth any person vnwares and vnwittingly, may flee thither: And these cities shalbe your refuge from the (a) auenger of bloud.

a. That is, the neareſt kynſman of him that is slaine.

4 And hee that doth flee vnto one of those cities, shall stande at the entring of the gate of the citie, and shewe his cause in the eares of the elders of the citie: And they shall take him into the citie vnto them, and giue him a place, that he may dwell among them.

5 And if the auenger of bloud followe after him, they shall not deliuer the slayer into his hand: bycause he smote his friend ignorantly, and hated him not before time.

6 And he shall dwell in the sayde citie, vntil hee stande before the congregation in (b) iudgement, or vntill the death of the highe priest, that shall be in those dayes: for then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, and vnto the citie from whence he fled.

b. Till his cause were prooued.

Num.35.

B 7 And they sanctified Kedes in Galilee in mount Nephthali, and Sichem in mounte Ephraim, and Kiriath-arba (which is Hebron) in the mountayne of Iuda.

8 And on the other side of Iordane ouer agaynst Jericho Eastwarde, they appoynted Bezer in the wildernesse vpon the plain, out of the tribe of Ruben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Basan oute of the (c) tribe of Manasses:

c. That is, out of the halfe tribe of Manasses, beyond Iordane.

9 These were the cities appoynted for al the childzen of Israel, and for the straunger that soiourned among them, that whosoeuer killed any person ignorantly, the same might flee thither, and shoulde not die by the hande of the auenger of bloud, vntill he stoode before the (d) congregation.

d. The Iudges to declare his cause.

The.xxi.Chapter.

41. The cities giuen to the Leuites, in number eyght and fortie. 44. The Lorde according to his promise gaue the children of Israell rest.

1 AND then came the principall fathers of the Leuites vnto Eleazar the priest, and vnto Iosuah the sonne of Nun, and vnto the auncient fathers, that were ouer the tribes of the childzen of Israel,

2 And spake vnto them at Silo in the lande of Chanaan, saying, The Lord commaunded by Moses, to giue vs cities to dwel in, with the suburbes thereof for our cattell.

3 And the childzen of Israell gaue vnto the Leuites, out of their inheritance at the bidding of the Lorde, these cities folowing, with their suburbes.

4 And the lot came out of the kynred of the (a) Chaathites, the childzen of Aaron the priest, which were of the Leuites, had giuen them by lot, out of the tribe of Iuda, out of the tribe of Simeon, and out of the tribe of Beniamin, thirtene cities.

a. These three of the Chaathites, the Gerſonites and the Merarites, were the ſame of Caath.

5 And the rest of the childzen of Caath had by lotte, out of the kinredes of the tribe of Ephraim, out of the tribe of Dan, and out of the halfe tribe of Manasses, ten cities.

5 And the childzen of Gerson had by lotte, out of the kinredes of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephthali, and out of the other halfe tribe of Manasses in Basan, thirtene cities.

7 And the childzen of Merari by theyr kynreds had, out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.

8 And the childzen of Israell gaue by lotte vnto the Leuites these Cities with theyr suburbes, as the Lorde commaunded by the hande of Moses.

9 And they gaue, out of the tribe of the childzen of Iuda, and out of the tribe of the childzen of Simeon, these cities by name,

10 Whiche the childzen of Aaron, being of the kynreds of the Caathites, and of the childzen of Leui, obteyned: (for theirs was the first lot,)

11 And they gaue them Kiriath-arba, of the father of Enac (which is Hebron) in the hill countrey of Iuda, with the (b) suburbs of the same rounde about it.

b. The ſuburbes thoulde be three ſcore and twelue rounde about.

12 But the lande that perteyned to the citie, and the villages thereof, gaue they to Caleb the sonne of Iephune, to be his possession.

13 And thus they gaue to the childzen of Aaron the priest a citie, to the whiche the slayer might flee, euen Hebron with hir suburbes, and Libna with hir suburbes:

14 And Iathir with hir suburbes, and Esthemoa with hir suburbes:

15 Holon with hir suburbes, Dabir with hir suburbes:

16 Ain with hir ſuburbes, Iuttah wyth hir
ſuburbes, Bethſames with hir ſuburbes:
nine cities out of thoſe two trybes.
17 And out of the tribe of Beniamin, they
gaue Gibeon with hir ſuburbs, Gabae with
hir ſuburbs.
18 Anatoth, with hir ſuburbes, Almon with
hir ſuburbes, foure cities.
19 All theſe Cities of the childzen of Aaron,
that were prieſtes, were thirtene cities, with
their ſuburbes.
20 And the kinreds of the childzen of Caath,
that were Leuites, that is to ſay, the (c) other
childzen of Caath, had cities giuen them foz
their lot out of the tribe of Ephzaim.
21 Foz they gaue them the citie, that the ſlay-
er might flee vnto, Sichem with hir ſub-
urbes in mount Ephzaim, and Gazer with
hir ſuburbes:
22 And Cibzaim with hir ſuburbes, & Beth-
hozon with hir ſuburbes, foure cities.
23 And out of the tribe of Dan, Elthec, with
hir ſuburbes, Gabethon with hir ſuburbes:
24 And Aialon with hir ſuburbes, Gathze-
mon with hir ſuburbes, foure cities.
25 And out of the (d) halfe tribe of Manaſ-
ſes, Thanach with hir ſuburbes, and Gath-
remon with hir ſuburbes, two cities.
26 All the cities foz the other kinreds of the
childzen of Caath, were tenne, with theyz
ſuburbes.
27 And vnto the childzen of Gerſon, whiche
were of the kinreds of the Leuits, they gaue
out of the other halfe tribe of Manaſſes, the
citie of refuge foz the ſlayer, Golan in Ba-
ſan with hir ſuburbes, and Beeſtherah with
hir ſuburbes, two cities.
28 And out of the tribe of Iſachar, Kiſion
with hir ſuburbes, and Dabereh with hir
ſuburbes.
29 And Iarmuth with hir ſuburbes, Enga-
nim with hir ſuburbes, foure cities.
30 And out of the tribe of Aſer, Miſal wyth
hir ſuburbes, Abdon with hir ſuburbes,
31 Helcath with hir ſuburbes, and Rohob
with hir ſuburbes, four cities.
32 And out of the tribe of Nephthali the citie
foz the ſlayer to flee vnto, Kedes in Galilee
with hir ſuburbs, Hamothdoz with hir ſub-
urbes, and Carthan with hir ſuburbes, three
cities.
33 All the cities of the Gerſonites throughe
out their kinreds, were thirtene cities with
their ſuburbes.
34 And vnto the other kinredes of the chil-
dzen of Merari, (e) that were the reſt of the
Leuites, they gaue out of the tribe of Za-
bulon, Iocneam with hir ſuburbes, and
Cartha with hir ſuburbes:
35 Dimnah with hir ſuburbes, and Naha-
lal with hir ſuburbes, foure cities.
36 And out of the tribe of Ruben, (f) Bezer
with hir ſuburbes, and Iahaſa wyth hir
ſuburbes:
37 Kedmoth with hir ſuburbes, & Mephaath
with hir ſuburbes, foure cities.
38 And out of the tribe of Gad, they gaue the
citie foz the ſlayer to flee vnto, Ramoth in
Gilead with hir ſuburbes, and Mahanaim
with hir ſuburbes:
39 Helbon with hir ſuburbes, and Iaſer with
hir ſuburbes, foure cities in all.
40 So that all the Cities of the childzen of
Merari throughout their kinredes, whiche
were the reſt of the kinreds of the Leuites,
were by theyz lot, twelue cities.
41 And all the Cities that the Leuites had,
(g) among the poſſeſſion of the childzen of
Iſraell, were foztie and eyght, with theyz
ſuburbes.
42 And theſe cities lay euerye one ſeuerally,
hauing their ſuburbes rounde about them,
throughout all the ſayde cities.
43 And the Lozde gaue vnto Iſrael all the
lande, whiche hee ſware to giue vnto their
fathers: And they conquerred it, and dwelt
therein.
44 And the Lozd gaue the reſt round about,
accozding vnto all that he ſware vnto theyz
fathers, and there ſtod not a man of al theyz
enimies befoze them: The Lozd alſo deli-
uered all their enimies into theyz handes.
45 There eſcaped nothing of all the good
things, which the Lozde had ſayde vnto the
houſe of Iſrael, but all came to paſſe.

c. That is, not were no cities, but ſuburbes only.

d. Which dwelled in Canaan.

e. The familyes of Caath & Gerſon already ſpoken of, remayneth only Merari, of which being the yongeſt, came the third family of the Leuites, and here here-vpon called the reſt.

f. Bezer and Ramoth, were the cities of refuge, vnder the Merarites, and beyonde Iordane.

g. That Iacobs prophecy might be fulfilled, & Gods prouidence perfourmed: that is, that no part of Iſrael ſhould want their teachers of Gods law. Gene. 17.

Iosue. 23.

The. xxij. Chapter.

1. Ruben, Gad, and the halfe tribe of Manaſſes, are ſent agayne to theyr poſſeſsions. 10. They buylde an aulter for a memoriall. 15. The Iſraelites reprooue them. 21. Their anſwere for defence of the ſame.

1 Then (a) Iosuah called the Rubenites, ỹ Gadites, & the halfe tribe of Manaſſes.
2 And ſayde vnto them, Ye haue kept al that Moſes the ſeruaunt of the Lozde (b) com-maunded you, and haue obeyed my voyce, in all that I commaunded you.
3 Ye haue not left your bzethzen of a long ſeaſon vnto this day, but haue kept the com-maundement of the Lozde your God.
4 And nowe that the Lozde hath giuen reſt vnto your bzethzen, as hee promiſed them, therefoze returne ye, and go vnto your tents, and vnto the lande of your poſſeſſion, which Moſes the ſeruant of the Lozd gaue you on the other ſide of Iozdane.

a. After that the Iſraelites enioyed the lande of Chanaan. Num. 32. f.

b. Which was to go armed before their brethren. Num. 32. Num. 32. f. Iosue. 13. b.

c. Iosuah now at parting willing to shewe them his care, and his thankfull heart for their paynes, remembreth them of the keeping of Gods lawe, as the only mean of all the rewarde and felicitie he wisshеth them.
d. He commended them to God & prayed for them.

5 But in any wise take diligent heede to do the commaundement and (c) lawe whiche Moses the seruaunt of the Lorde charged you: that yee loue the Lorde your God, and walke in all his wayes, and keepe hys commaundementes, and cleaue vnto him, and serue him with all your heartes, and all your soules.

6 And so Iosuah (d) blessed them, & sent them away: And they went vnto their tentes.

7 Unto the one halfe of the tribe of Manasses, Moses gaue possession in Basan: and vnto the other halfe thereof gaue Iosuah, among their brethren on this side of Iordane Westward. And Iosuah sent them away also vnto their tentes, and blessed them.

8 And said vnto them, Returne with much riches vnto your tentes, and with a great multitude of cattell, with siluer and golde, with brasse and iron, and with much rayment, and diuide the spoyle of your enimies with your (e) brethren.

e. Which they had left at home to keepe their cities and possessions.
Num. 31. d.
1. Reg. 30. f.

9 And the children of Ruben, the children of Gad, and the halfe tribe of Manasses, returned, and departed from the children of Israel out of Silo, which is in the lande of Chanaan, to go vnto the countrey of Gilead, to the land of their possession, which they had obteyned, according to the worde of the Lorde by the hande of Moses.

10 And when they came vnto the borders of Iordane, that are in the lande of Chanaan, there the children of Ruben, the children of Gad, and the halfe tribe of Manasses, buylt (f) them an aulter by Iordane, and that a great aulter to see to.

f. This is beyond Iordane: For sometime the whole cōtrey on both sides of Iordan is ment by Chanaan.

11 When the children of Israell heard say, Beholde the children of Ruben, the children of Gad, & the halfe tribe of Manasses, haue buylt an aulter in the forefront of the lande of Chanaan, in the borders of Iordane, at the passage of the children of Israel:

12 When the children of Israel heard of it, the whole congregation of the children of Israel gathered them togither at Silo, to make (g) battaile agaynst them.

g. Gods lawe requireth thē so to doe, though they were the dearest friendes they had, if they were found to fall away frō true religion.
Deut. 13. b.

13 And the children of Israel sent vnto the children of Ruben, and to the children of Gad, and to the halfe tribe of Manasses, into the lande of Gilead, Phinches the sonne of Eleazar the priest,

14 And with him ten Lordes, of euery cheefe house a Lorde, throughout all the trybes of Israel, whiche were heades of their fathers householdes among the " thousandes of Israel.

" or, multitude

15 And they went vnto the children of Ruben, and to the children of Gad, and to the children of the halfe tribe of Manasses, vnto the lande of Gilead, and they spake with them, saying,

16 Thus sayeth the whole congregation of the Lorde, What transgression is this, that ye haue transgressed against the god of Israel, to turne away this day from the Lord, in that ye haue builded you an aulter, for to rebell this day agaynst the Lorde?

17 Is the wicked deede of Peor tow little for vs, whereof we are not yet (h) clensed vnto this day? And there was a plague in the congregation of the Lorde.

18 Yee also are turned away this day from the Lorde: and seeing yee rebell to daye agaynst the Lorde, it will come to passe, that to morow he shalbe wroth with al the congregation of Israel.

19 Notwithstanding, if yee thinke that the lande of your possession is (i) vncleane, then come ouer vnto the lād of ý possessiō of the Lord, wherin the Lordes tabernacle dwelleth, and take possession among vs: But (k) rebell not agaynst the Lorde, nor rebell agaynst vs, to buylde you any other aulter, saue the aulter of the Lorde our God.

20 Did not Achan the sonne of Zareth trespasse greeuously in the accursed thing, and wrath fel on al the congregation of Israel? and this man (l) perished not alone in hys wickednesse.

21 Then the children of Ruben, and the children of Gad, and the halfe tribe of Manasses, answered, and sayde vnto the heades ouer the thousandes of Israel,

22 The Lord God of goddes, the Lord God of goddes knoweth, and also Israell shall knowe, if it be to rebell, or to transgresse agaynst the Lorde, then thou Lorde saue vs not this day.

23 Or else, if we haue buylt vs an aulter to turne from folowing the Lorde, or to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord himselfe (m) require it.

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto ours, What haue you to do with the Lord God of Israel?

25 The Lord hath made Iordan a border betweene vs and you, ye children of Ruben, & of Gad, ye haue no part therefore in ý lord: and so shall your children make our children (n) ceasse from fearing the Lorde.

26 Therfore we said, We wil make vs an aulter, not for burnt offering, nor for sacrifice:

25 But for a witnesse betweene vs and you, and oure generations after vs, that wee should serue the Lorde with our offerings, sacrifices, and peace offerings before hym,

and

and that your chyldren shoulde not say to ours in tyme to come, Ye haue no (o) part in the Lorde.

28 Therfore sayde we, that if they should so say to vs, or to (p) our generations in time to come: that we woulde say agayne, Behold the fashion of the aulter of the Lorde, whiche our fathers made, neyther for burnt offerings, nor for sacrifices, but for a witnesse betweene vs and you.

29 God forbid, that we should rebel against the Lorde, & turne this day from after him, and builde any other aulter for burnt offerings, oblations, or sacrifices, saue the aulter of the Lorde our God, that is before his tabernacle.

30 And when Phinehes the priest, and the Lordes of the congregation, and heads ouer the thousands of Israell, whiche were with hym, hearde these wordes, that the children of Ruben, and the chyldren of Gad and the chyldren of Manasses spake, they were wel content.

31 And Phinehes the sonne of Eleazar the priest, sayde vnto the chyldren of Ruben, and to the children of Gad, and to the children of Manasses, This day we perceyue that the Lorde is (q) among vs, bycause ye haue not donne this trespasse against the Lorde: Nowe ye haue ryd the chyldren of Israel (r) out of the hande of the Lorde.

32 And Phinehes the sonne of Eleazar the priest, with the Lordes, returned from the children of Ruben, and from the children of Gad, out of the lande of Gilead, vnto the land of Chanaan, to the chyldren of Israel, and brought them this worde agayne.

33 And the saying pleased the children of Israel, and they blessed God, and dyd not entende to goe agaynst them in battayle, and to destroy the lande, whiche the chyldren of Ruben and Gad dwelt in.

34 And the children of Ruben, and the children of Gad, called the aulter (Ed) for it shal be a witnesse betweene vs, that the Lorde is God.

The. xxiij. Chapter.

2. Iosuah exhorteth the people, that they ioyne not themselues to the Gentiles.

1 AND it came to passe a log season after, that the Lorde had giuen rest vnto Israel from all their enimies rounde aboute, that Iosuah waxed olde, and was stryken in age.

2 And Iosuah called for all Israel, and for their elders, their heades, their iudges, and officers, and sayde vnto them, I am olde, and striken in age,

3 And ye haue seene al that the Lorde your God hath done vnto all these nations (a) before you, howe the Lorde your God him selfe hath fought for you.

4 Behold, I haue diuided vnto you by lot these nations that remayne, to be an inheritance for your tribes, euen from Iordane, with all the nations that I haue destroyed, euen vnto the great sea Westward.

5 And the lord your God shal (b) expel them before you, and cast them from out of your sight, and ye shall conquere theyr lande, as the Lorde your God hath sayde vnto you.

6 Goe to therefore, & be of a good courage, that ye take heede and do all that is written in the booke of the lawe of Moses, that ye bowe not aside therefrom to the right hand, or to the left.

7 Neyther cõpany with these nations that is with them, that are left with you, neyther make mention of the name of their gods, nor (c) cause to sweare by them, neither serue them, nor bowe your selues vnto them.

8 But sticke fast vnto the Lord your God, as ye haue donne vnto this day.

9 So shall the Lorde caste out before you great nations and mightie, as no man hath bene hable to stande before you hytherto.

10 One man of you shall chase a thousand: for the Lorde your God fighteth for you, as he hath promised you.

11 Take good heede therefore vnto your selues, that ye loue the Lorde your God.

12 Els, if ye goe backe and cleaue vnto the rest of these natiõs, that remayne with you, and shall make mariages with them, and goe in vnto them, and they to you:

13 Be ye sure that the Lorde your God wil no more cast out all these nations from before you: but they shal be snares & trappes vnto you, and scourges in your sides, and thornes in (d) your eyes, vntill ye perish frõ of this good lande, whiche the Lorde your God hath giuen you.

14 And beholde, this day do I (e) enter into the way of all the worlde, and ye know in all your hartes, and in all your soules, that nothing hath fayled of all the good things whiche the Lorde your God promised you, but all are come to passe vnto you, and nothyng hath fayled thereof.

15 Therefore, as all good things are come vpon you, which the Lorde your God promysed you, so shall the Lorde bryng vpon you all euill, vntill he haue destroyed you from off this good lande, whiche the Lorde your God hath gyuen you.

16 When ye haue (f) transgressed the ap-

a. Your eyes bearyng witnesse.

b. Which yet remaine vncõquered. Cha. 13

Deut. 5. b. and. 28. b.

B

Psal. 16. a.

c. Let not the iudges admit an othe, when any shal sweare by theyr idols.

Leuit. 26. b. Deut. 32. d.

Exod. 23. g. Num. 33. g. Deut. 7. c.

d. Meaning, they shalbe a continuall greefe vnto you, and so the cause of your destruction.

C

e. I die according to the course of nature.

Iosu. 21. d.

f. He sheweth, that no euil cã come vnto mã, except he offẽd God by disobedience.

poyntment of the Lorde your God, whiche he commaunded you, and haue gone and serued strange goddes, and bowed your selues to them, then shall the wrath of the Lorde ware hote vpon you, and ye shall perish quickly from off the good lād, which he hath giuen you.

The.xxiiij. Chapter.

2. Iosuah rehearseth Gods benefites. 14. And exhorteth the people to feare God. 25. The league renued betweene God and the people. 26. Iosuah dieth. 32. The bones of Ioseph are buried. 33. Eleazar dyeth.

I a. That were inhabitants in the lande of Chanaan, to wit: nine tribes, and the halfe.

1 AND Iosuah gathered (a) all the trybes of Israel to Sichem, and called for the elders of Israel, and for their heads, iudges, and officers, and they presented themselues (b) before God.

b. Before the arke of God, whiche was then brought from Silo to Sichem.

2 And Iosuah sayd vnto al ỹ people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the (c) flood in old time, euen Thare the father of Abraham and of Nachor, and serued strange goddes.

c. Euphrates in Mesopotamia. Gen. 11. d.

3 And I toke your father Abraham frō the other side of the flood de, and brought him throughout all the lande of Chanaan and multiplied his seede, and gaue him Isahac.

Iud. 5. a.

4 And I gaue vnto Isahac, Iacob and Esau, and I gaue vnto Esau mount Seir to possesse it: but Iacob & his children went downe into Egypt.

Gen. 21. d. Gen. 36. b. Gen. 46. b. Exod. 3. c.

5 I sent Moses also, and Aaron, and I plagued Egypt: and when I had so done among them, I brought you out.

Exod. 7. 8. 9 10. and. 14.

6 And I brought your fathers out of Egypt: and as they came vnto the sea, the Egyptians folowed after your fathers with charets and horsemen, vnto the red sea.

Exod. 12. f.

7 And when they cried vnto the Lorde, the Lorde put darkenesse betweene you and the Egiptians, and brought the sea vpon them, and couered them, and your eyes haue seene what I haue done to the Egyptians: and ye dwelt in the wildernesse (d) a long season.

Exod. 24. c. B

d. Euen fourtie yeares.

8 And I brought you into the lande of the Amorites, which dwelt on the other side of Iordane: and they fought with you: and I gaue them into your hande, that ye might conquere their countrey, and I destroyed them from out of your sight.

Numi. 21. d.

9 Then Balak the sonne of Ziphor kyng of Moab, arose and warred against Israel and sent and called Balaam the sonne of Beor for to curse you.

Num. 22. a. Deut. 23. a.

10 But I would not hearken vnto Balaam, and therefore he rather blessed you: and so I deliuered you out of his hande.

11 And ye went ouer Iordane, & came vnto Iericho: and the (e) men of Iericho fought against you, the Amorites, Pherezites, Chanaanites, Hethites, Gergesites, Heuites, and Iebusites, and I deliuered them into your hande.

e. Nacholi, Sichi, Asdoth, Gedor, Ethnam, Hormah, Arad, Libnah, Adullam, Maceda, Bethel, Thapua, Hepher, Aphec, Lasaron, Madon, Hasor, Semeron, Achsaph, Thanach, Megiddo, Cedes, Iecnaam, Dor, Gelgal, Thersa.

12 And I sent hornettes before you, which caste them out of your sight, euen the two kings of the Amorites: but not with your owne sworde, or with your owne bowe.

Exod. Deut. Ios.

13 And I haue giuen you a land, in whiche ye did no labour, and cities, whiche ye built not, and which ye dwell in, vineyardes also and olive trees, whiche ye planted not, and wherof ye do eate.

14 Nowe therefore (f) feare the Lorde, and serue him in perfectnesse and trueth, and put away the goddes, whiche your fathers serued on the other side of the flood, and in Egypt: and serue ye the Lorde.

C f. The true fe God is to learne by his seruice.

15 And if it seeme euill vnto you to serue the Lorde, then chose you this day whome you wil serue, whether the goddes whiche your fathers serued (that were on the other side of the flood) or the goddes of the Amorites, in whose land ye dwel. As for me and my house, (g) we wil serue the Lorde.

g. The Chefe if al the would God, one of ticular bold vnto

16 The people answeared and sayde, God forbyd, that we shoulde forsake the Lorde, and serue strange goddes.

17 For the lord our God, is he that brought vs and our fathers out of the lande of Egypt, and from the house of bondage, and which did those great miracles in our sight & preserued vs in al the way that we went, and among al the people whiche we came thorowe.

18 And the Lorde did cast out before vs all the people, euen the Amorites, which dwelt in the lande: and therefore will wee also serue the Lorde, for he is (h) our God.

h. Which know our ido bold i. Ex cast idols

19 And Iosuah sayde vnto the people, Ye (i) can not serue the Lorde: for he is an holy God, and a ielous God, and can not beare your iniquitie and sinne.

Iosua

20 If ye forsake the Lord, and serue strange goddes, he will turne and do you euyll, and consume you, after that he hath done you good.

21 And the people sayde vnto Iosuah, Nay, but we will serue the Lorde.

22 And Iosuah sayde vnto the people, Ye are witnesses (k) against your selues, that ye haue chosen you the Lorde, to serue him. And they sayde, We are witnesses.

k. In your of God fites, tered a- ing the tribe Iuda, accor- ing to Iacob prophecie. I. Wh haue carried fro the of the habiters of the lande, th- me to thee by lot.

23 Then put away (sayde he) the (l) strange goddes, which are among you, and bowe your hartes vnto the Lord God of Israel.

24 The people sayde vnto Iosuah, The Lorde

Lorde our God will we serue, & his voyce wyll we obey.

25 And so Iosuah made a couenant with the people the same day, and set an ordinance and lawe before them in Sichem.

26 And Iosuah wrote these wordes in the booke of the lawe of God: and toke a great stone, and pitched it on ende in the sayde place, euen vnder an Oke, that was in the sanctuarie of the Lorde.

27 And Iosuah sayde vnto all the people, Beholde, this stone shal be a witnesse vnto vs, for (m) it hath heard all the wordes of the Lorde, whiche he spake with vs, it shall be therfore a witnesse vnto you, least ye denie your God.

28 And so Iosuah let the people depart, euery man vnto his inheritance.

29 And after these thynges it came to passe, that Iosuah the sonne of Nun, the seruant of the Lord, died, being an hundred and ten yeares olde.

30 And they buried him in the countrey of his inheritance, euen in Thamnath Serah, whiche is in mount Ephraim, on the north side of the hill of Gaas.

31 And Israell serued the Lorde (n) all the dayes of Iosuah, and al the dayes of the elders that ouer lyued Iosuah, and which had knowen all the workes of the Lorde, that he had done for Israel.

32 And the bones of Ioseph, whiche the children of Israel brought out of Egypt, buried they in Sichem, in a parcel of ground, which Iacob bought of the sonnes of Hemor the father of Sichem, for an hundred peeces of siluer, and it became the inheritance of the children of Ioseph. Iosu.13.d.

33 And Eleazar the sonne of Aaron died, whom they buryed in a hyll that parteyned to Phinehes his sonne, which (hyl) was giuen him in mount Ephraim.

m. Rather in mans simulation will now be whitest, the like creatures shall crie vengeance.

n. Such are the people cõmonly as the rulers are.

The ende of the booke of Iosuah, whom the Hebrues call Iehosuah.

¶ The booke of Iudges, called in the Hebrue, Sophtim, and in Latine, Iudicum.

¶ The first Chapter.

1. After Iosuah was dead, Iuda was constitute captayne. 6. Adoni-bezek is taken. 14. The requeste of Achsah. 16. The chyldren of Keni. 19. The Chanaanites are made tributaries, but not destroyed.

1 After the death of Iosuah, it came to passe, that the chyldren of Israel (a) asked the Lorde, saying, Who shal goe vp for vs against ỹ Chanaanites, to fight first agaynst them?

2 And the Lorde sayde, Iuda shal goe vp: beholde, I haue deliuered the lande into his handes.

3 And Iuda sayd vnto Simeon his (b) brother, Come vp with me in my lotte, that we may fight agaynst the Chanaanites, and I likewise will go with thee into thy (c) lot. And Simeon went with him.

4 And Iuda went vp, and the Lorde deliuered the Chanaanites and Pherezites into theyr handes: and they slue of them in Bezek ten thousand men.

5 And they found Adoni-bezek, in Bezek, and they fought agaynst him, and slue the Chanaanites and Pherezites.

6 But Adoni-bezek fled, and they folowing after him, caught him, and (d) cut off his thumbes, and his great toes.

7 And Adoni-bezek sayde, Threescore & ten kings, hauing their thumbes and great toes cut of, gathered theyr meate vnder my table: as I haue done, so God hath done to me agayne. And they brought him to Hierusalem, and there he died.

8 (The children of Iuda had (e) fought agaynst Hierusalem, and had taken it, and smitten it with the edge of the sworde, and set the citie on fire.)

9 Afterwarde the chyldren of Iuda went downe

a. By the iudgement of Num. Exo.18. naughtie matters ought not to be taken in hande without first inuocatiõ of God.

b. Whose inheritance was appointed a-mõg the tribe of Iuda, according to Iacobs prophecie. Gen.49.b.

c. As if I were one of the inhabiters of the lande, that came to thee by lot.

d. As he serued others, so by gods iudgement is he serued himselfe. B Leui.24.c.

e. All this within the Parentheſis was done in Iosuahs tyme, and is here spoken of by the way of repetition.

w. or, the lorde of Bezek.

downe to fight agaynſt the Chanaanites that dwelt in the mountayne, and towarde the ſouth, and in the lowe countrey.

10 And Juda went agaynſt the Chanaanites that dwelt in Hebron, whiche before tyme was called Kiriath-arba, and ſlue (f) Sesai, Ahiman, and Thalmai.

f. These three were giants, and the children of Anac. Iosu.15.d.

11 And from thence they went to the inhabitantes of Dabir, whoſe name in olde tyme was called Kiriath-ſepher.

12 And Caleb ſayde, He that ſmyteth Kiriath-ſepher, and taketh it, to him wyl I giue Achſach my daughter to wyfe. Iosu.15.c.

13 And Othoniel the ſonne of Kenez, Calebs younger brother, toke it, to whom he gaue Achſah his daughter to wyfe.

C 14 When ſhe came to hym, ſhe counſelled him to aſke of hyr father a fielde: And then ſhe (g) lyghted of hyr aſſe, and Caleb ſayde vnto hyr, What wilt thou?

g. Reade, Iosu.15.d.

15 She anſweared vnto hym, Giue me a bleſſing: for thou haſt giuen me a ſouthlād, giue me alſo ſpringes of water. And Caleb gaue hir ſpringes, both above and beneath.

16 And the chyldren of (h) Keni, Moſes father in lawe, wente vp out of the citie of palme trees, with the chyldren of Juda, into the wildernelle of Juda, that lyeth in the ſouth of Arad, and they went, and dwelt among the people.

h. This was one of the names of Moſes father in law. Num.10.d Deut.34. a.

17 And Juda went with Simeon his brother, and they ſlue the Chanaanites that inhabited Zephath, and vtterly deſtroyed it, and called the name of the citie Horma.

18 And alſo Juda toke (i) Iezah with the coaſtes thereof and Ecron with the coaſtes thereof, & Ikaron with the coaſtes thereof. Num.21. a.

i. These cities and others were afterward poſſeſſed of the Philiſtines. 1.Sam.6.d.

19 And the Lorde was with Juda, and he conquered the mountaynes: but could not dryue out the inhabitantes of the valleyes, bycauſe they had charettes of iron.

20 And they gaue Hebron vnto Caleb, as Moſes ſayde: and he expelled thence the three ſonnes of Anak. Num.14.d. Iosu.14.d.

D 21 And the chyldren of Beniamin dyd not caſt out the Jebuſites, that inhabited Hieruſalem: but the Jebuſites dwell with the chyldren of Beniamin in Hieruſalem vnto this day.

22 And in lyke manner they, that were of the houſe of Joſeph, went vp to Bethel, and the Lorde was with them. Iosu.16.a.

23 And the houſe of Joſeph ſearched out Bethel, whiche before tyme was called Luz. Gene.28. d.

24 And the ſpyes ſawe a man come out of the citie, and they ſayde vnto hym, Shewe vs, we pray the, the way into the citie, and we will ſhewe thee mercie. Iosu.2.c.

25 And when he had ſhewed them the way into the citie, they ſmote it with the edge of the ſworde: but let the man and all his houſholde goe free.

26 And the man went into the lande of the Hethites, and buylte a citie, and called the name thereof Luz: which is the name therof vnto (k) this day.

k. That is vnto the time of Samuel who is ſuppoſed to haue written this booke. Iosu.

27 Neyther dyd Manaſſes expell Bethſean with hyr townes, Thanach with hyr townes, the inhabiters of Dor with hyr townes, the inhabiters of Jebleam with hyr townes, nor the inhabiters of Megiddo with hyr townes: but the Chanaanites were bolde to dwell in the lande.

28 But it came to paſſe, that as ſone as Iſrael was wared mightie, they put the Chanaanites to tribute, and expelled them not wholly.

29 In lyke manner (l) Ephraim expelled not the Chanaanites that dwelt in Gazer: but the Chanaanites dwelt ſtill in Gazer among them.

l. The tribe of Ephraim are there be wicked.

30 Neyther dyd Zabulon expel the inhabiters of Ketron, nor the inhabiters of Nahalol: but the Chanaanites dwelt among them, and became tributaries.

31 Neyther did Aſer caſt out the inhabiters of Acho, nor the inhabiters of Zidon, and of Ahalab, Achzib, and Helbah, Aphek, nor of Rehob:

32 But the Aſerites dwelt among the Chanaanites, the inhabiters of the land: for they did not dryue them out.

33 Neyther dyd Nepthalim dryue out the inhabiters of Bethſames, nor the inhabiters of Bethanath: but dwelt amōgſt the Chanaanites, the inhabiters of the lande. Neuertheleſſe, the inhabiters of Bethſames and of Bethanath became tributaries vnto them.

34 And the Amorites "dryue the chyldren of Dan into the mountayne, and ſuffered the not to come downe to the valley. "or, them.

35 And the Amorites were content to dwel in mount Heres in Aialon, and in Salabim: and the hande of Joſeph preuayled, ſo that they became tributaries.

36 And the coaſt of the Amorites was from the goyng vp to Acrabim, and from the (m) rocke vpwarde.

m. Arabia which is beſide Petra.

The.ij. Chapter.

2. The Angel rebuketh the people, bycauſe they had made peace with the Chanaanites. 11. The Iſraelites fell to Idolatrie after Ioſuahs death. 14. They are deliuered into the enimies handes. 16. God deliuereth them by Iudges. 22. VVhy God ſuffered idolaters to remayne among them.

1 And

2 And the (a) angel of the Lorde came vp from Gilgal to Bochim, and sayde, I made you to goe out of Egypte, and haue brought you vnto the land, which I sware vnto your fathers: and I sayde, I wil neuer breake mine appointment, that I made with you.

2 And ye also shall make no couenant with the inhabitours of this land, but shal breake downe their aulters: neuertheless, ye haue not hearkened vnto my voice: why haue ye this done?

3 Wherefore I haue likewise determined, that I will not caste them out before you: but they shall be as thornes vnto you, and their goddes shall be a snare vnto you.

4 And when the Angell of the Lorde spake these wordes vnto al the children of Israel, the people cryed out, and wept:

5 And called the name of the sayde place "Bochim, and offered sacrifices vnto the Lorde.

6 And when Iosuah (b) had sent the people away, the children of Israel went euerie man into his inheritance to possesse the land.

7 And the people serued the lord al the dayes of Iosuah, and all the dayes of the elders that outlyued Iosuah, and had seene al the great workes of the Lorde, that he dyd for Israell.

8 And Iosuah the sonne of Nun, the seruant of the Lorde, died, when hee was an hundred and tenne yeeres olde:

9 Whome they buried in ỹ coasts of his inheritaunce (euen) in Thimnah (c) Heres in mount Ephraim, on the north side of the hill Gaas.

10 And euen so all that generation was put vnto their fathers: and there arose another generation after them, which neither knew the Lorde, nor yet the workes which he had done for Israell.

11 And then the children of Israell did wickedly in the sight of the Lorde, and serued (d) Baalim,

12 And forsoke the Lorde God of their fathers, which brought them out of the lande of Egypt, & followed strange goddes, euen of the goddes of the nations that wer rounde aboute them, and bowed them selues vnto them, and angred the Lorde.

13 They forsoke the Lord, and serued Baal and (e) Astaroth.

14 And the wrath of the Lorde waxed hote against Israell, and he deliuered them into the handes of raueners, that spoiled them, & solde them into the handes of their enimies round about the, so that they had no power any longer to stand before their enimies.

15 But whyther so euer they wente out, the (f) hand of the Lord was sore against them, euen as the Lord promised them, and as he sware vnto them: and he punnished them sore.

16 Neuertheless, the Lorde rayled vp iudges, which deliuered them out of the hands of their oppressours.

17 And yet for all that, they would not hearken vnto their iudges: but rather wente a whoring after strange goddes, and bowed them selues vnto them, and turned (g) quickly out of the way whiche their fathers walked in, obeying the commaundementes of the Lord: but they did not so.

18 And when the Lorde had rayled them vp iudges, he was with the iudge, and deliuered them out of the handes of their enimies all the dayes of the iudge: (for the Lord had compassion ouer their sorowings, whiche they had by the reason of them that oppressed them, and vexed them:)

19 Yet for all that, as soone as the iudge was dead, they returned, and did worse than their fathers, in following strange Goddes, to serue them, and worship them, and ceassed not from their owne inuentions, nor from their malitious way.

20 And the wrath of the Lorde was moued against Israell, and he sayde, Because thys people hath trangressed myne appoyntmẽt, whiche I commaunded their fathers, and haue not hearkened vnto my voyce:

21 I will henceforth not cast out before D them one man of the nations, which Iosuah left when he dyed:

22 That through them I may (h) proue Israell, whether they will keepe the way of the Lord, and walke therein, as their fathers did, or not.

22 And so the Lorde left those nations, and droue them not out immediatly, nor deliuered them into the hand of Iosuah.

f. The vengeance.

g. This is the manner of the corrupt nature of man, and therefore God of his mercy from time to tyme vsed to restore and renue true religion. Iud. 3. b.

h. Outward enimies and false prophets are a triall to proue our faith Deut. 13. a.

The. iiij. Chapter.

1. The Chanaanites were lefte to trie Israell. 9. Othoniell deliuereth Israell. 21. Ahud killeth king Eglon. 23. Samgar kylleth the Philistines.

1 These are the nations, which the Lorde A left, that he might proue Israell by them: (euen as many of Israell as had not knowen all the (a) warres of Chanaan:

2 Only for the learning of the generations of the children of Israell, that he also might teach them warre, only such as before knew nothing thereof.)

3 Of those whome he left, there were fiue lords

a. What help of God attayned, what policie, and what valiance was vsed therein.

lordes of the Philistines, and all the Chanaanites, and the Sidonites, and the Heuites, that dwelt in mount Libanon, euen frō mount Baal Hermon, vntill one come to Hamath.

4 These remayned to proue Israell by, and to wyte whether they would hearken vnto the commaundements of the Lorde, which he commaunded theyr fathers by the hande of Moses.

5 And the children of Israel dwelt among the Chanaanites, Hethites, Amorites, Pherezites, Heuites, and Iebusites,

6 And toke the daughters of them to be (b) theyr wyues, & gaue theyr owne daughters to theyr sonnes, & serued their goddes.

b. Contrary to Gods commaundement. Deut. 7. a.

7 And the chyldren of Israel dyd wickedly in the sight of the Lorde, and forgate the Lorde theyr God, and serued Baalim, and (c) Asharoth.

c. Trees or woods erected for idolatrie.

8 Therefore the Lorde was angry with Israel, and he solde them into the handes of Chusan Risathaim, kyng of Mesopotamia: and the childrē of Israel serued Chusan Risathaim eyght yeares.

9 And when the chyldren of Israell cryed vnto the Lorde, the Lorde styrred vp a sauiour to the chyldren of Israell, and saued them, euen Othoniel the sonne of Kenes, Calebs younger brother.

d. Enduyng him with the gift of prophecie, zeale of true religion, strength, policie, wisedome, and fortitude.

10 And (d) the spirite of the Lorde came vpon hym, and he iudged Israell, and went out to warre: And the Lorde deliuered Chusan Risathaim, king of Mesopotamia, into his hande, and his hande preuayled agaynst Chusan Risathaim.

11 And the lande had rest fourtie yeares: and Othoniel the sonne of Kenes died.

12 And the chyldren of Israel agayne committed wickednesse in the sight of ỹ Lord: And the Lorde (e) strengthened Eglon the kyng of the Moabites, agaynst the chyldrē of Israel, bicause they had committed wickednesse before the Lorde.

e. Vsing him as a rod to punishe the children of Israel for theyr wickednesse.

13 And this (Eglon) gathered vnto hym the chyldren of Ammon, and the Amalekites, and went and smote Israell, and possessed the citie of Palme trees.

14 And so the children of Israel serued Eglon the kyng of Moab. xviij. yeares.

15 But when they cryed vnto the Lord, the Lorde stirred them vp a sauiour, Ahud the sonne of Gera, the sonne of Gemini, a man lame of his "right hande: and by hym the chyldren of Israell sent a present vnto Eglon the kyng of Moab.

"or, left handed.

16 But Ahud made him a dagger with two edges of a cubite length, and he dyd gyrde it vnto his rayment vpon his right thygh,

17 And caryed the present vnto Eglon the kyng of Moab: (And Eglon was a very fat man.)

18 And when he had presented the present, he sent the people, that bare it, away.

19 But he hymselfe turned againe (from the place of grauen images, that was by Gilgal) & said, I haue a secret errand vnto thee, O kyng. Which saide, Keepe silēce. And al that stode before hym, went out from hym.

20 And Ahud came vnto him, and in a sommer parler, whiche he had, sate he hym selfe alone: and Ahud sayde, I haue a message vnto thee from God. And he arose out of his seate.

21 And Ahud put forth his leaft hande, and toke the dagger from his right thygh, and thrust it into his belly.

22 And the hafte went in after the blade: and the fatte closed the hafte, so that he might not drawe the dagger out of his belly, but the dyrt came out.

23 Then Ahud gate him out into the porch, and shut the dores of the parler vpon him, and locked them.

24 When he was gone out, his seruauntes came: and when they sawe that the dores of the parler were locked, they saide, Surely he (f) coucreth his feete in his sommer chamber.

f. That doeth he mean.

25 And they taried tyll they were ashamed, and seyng he opened not the dores of the parler, they toke a key, and opened them: and behold, theyr Lorde was fallen downe dead on the earth.

26 And Ahud escaped, whyle they taryed, and was gonne beyond, to the place of the grauen images, and escaped into Seirath.

27 And when he was come, he blewe a trūpet in mount Ephraim: And the chyldren of Israell went downe with him from the hyll, and he went before them.

28 And he sayde vnto them, Folow me: for the Lorde hath deliuered your enimies the Moabites into your hande. And they descended after hym, and toke the passages of Iordane toward Moab, and suffered not a man to passe ouer.

29 And they slue of the Moabites the same tyme about tenne thousande men, whiche were all (g) fatte, and men of warre, & there escaped not a man.

g. That is strong and lusty.

30 So Moab was subdued that day vnder the hande of Israel: And the lande had rest fourescore yeares.

31 After him was Samgar the sonne of Anath, which slue of the Philistines sixe hundred men with an (h) ore goade, and delyuered Israel also.

h. Like as strong bullocke of armour peth not God will nishe: but simplest pon will where God miraculously will giue

The

The.iiij. Chapter.

4. Debora iudgeth Israel, and exhorteth Barac to deliuer the people. 16. Sisara fleeth. 17. And is killed by Iael.

1 AND the childzen of Israel begaune a-gaine to do wickedly in the sight of the Lozde, when Ihud was dead.

2 And the Lozde solde them into the hande of (a) Jabin kyng of Chanaan, that raygned in (b) Hazor, whose captayne of warre was called Sisara, whiche dwelt in Haroseth, of the Gentiles.

3 And the childzen of Israell cryed vnto the Lozde (foz he had nine hundzed charettes of iron: and twentie yeares he troubled the chyldzen of Israel very soze.)

4 And Deboza a prophetisse, the wyfe of Lapidoth, iudged Israell the same time.

5 And the same Deboza dwelte vnder a palme tree, betweene Ramath and Bethel, in mount Ephzaim: and the childzen of Israel came vp to hir foz iudgement.

6 And she sent, and called Barac the sonne of Abinoam, out of Kedes Nepthalim, and sayde vnto him, Hath not the Lozd God of Israel (c) comaunded, saying, Goe, & drawe toward mount Thabor, and take with thee ten thousand men of the chyldzen of Nepthalim, and of the childzen of Zabulon?

7 And I will bzyng vnto thee to the riuer Kison, Sisara the captayne of warre vnto Jabin, with his charets and his people, and will deliuer hym into thine handes.

8 And Barac sayde vnto hir, (d) If thou wilt goe with me, I will goe: But if thou wilt not come with me, I will not goe.

9 She sayde, I wyll surely goe with thee, but this iourney that thou takest shal not be foz thine honour: foz the Lozd shal sel Sisara into the hand of a woman. And Deboza arose, and went with Barac to Kedes.

10 And Barac called Zabulon & Nephthalim to Kedes, & ledde after him ten thousand men: and Deboza went vp with him.

11 (But Haber the Kenite, whiche was of the chyldzen of Hobab, the father in lawe of Moses, remoued from the Kenites, and pitched his tent (e) vnto the playne of Zaanaim, whiche is by Kedes.)

12 And they shewed Sisara, that Barac the sonne of Abinoam was gone vp to mount Thabor.

13 And Sisara gathered together al his charettes, euen nine hundzed charettes of iron, and all the people that were with him, from of Haroseth of the Gentiles, vnto the ryuer of Kison.

14 And Deboza sayde vnto Barac, Up, foz this is the day whiche the Lozde hath deliuered Sisara into thyne hande: Is not the Lozde gone out before thee? And so Barac went downe from mount Thabor, and ten thousand men after hym.

15 But the Lozde destroyed Sisara and all his charets, and al his host, with the edge of the swozde, before Barac: so that Sisara lighted downe of his charet, and fled away on his feete.

16 But Barac followed after the charettes, and after the host, euen vnto Haroseth of the gentiles: And al the host of Sisara fel vpon the edge of the swozde, and there was not a man left. Psalm.83.b.

17 Howbeit Sisara fled away on his feete, to the tent of Iael the wyfe of (f) Haber the Kenite (foz there was peace betweene Jabin the kyng of Hazor, and the houshold of Haber the Kenite.)

f. He was of the familie of Iethro, Moses father in lawe, and his auncestours ioyned themselues to Israel in the true worshippyng of God.

18 And Iael went out to meete Sisara, and sayde vnto him, Turne in my Lozde, turne into me, feare not. And when he had turned in vnto hyz into hir tent, she couered him with a mantell.

19 And he sayde vnto hyz, Giue me, I pzay thee, a litle water to dzynke, foz I am thirstie. And she opened a bottel of mylke, and gaue him dzynke, and couered hym. Judic.5.

20 And agayne he sayd vnto hyz, Stande in the dooze of the tent, and when any man doeth come and enquire of thee, whether there be any man here, thou shalt say, Nay.

21 Then Iael Habers wife, toke a nayle of the tent, and an hammer in hyz hande, and went softly vnto him, and smote the nayle into the temples of his head, and fastened it into the grounde (foz he slumbzed sozе, and was weary) and so he died. D

22 And behold, as Barac followed after Sisara, Iael came out to meete him, and sayd vnto hym, Come, and I will shew thee the man, whom thou seekest. And whē he came into hir tent, beholde, Sisara lay dead, and the nayle was in his temples.

23 And so God bzought Jabin the kyng of Chanaan into subiectiō that day before the chyldzen of Israell.

24 And the hande of the childzen of Israell pzospered, and pzeuayled agaynst Jabin the kyng of Chanaan, vntil they had destroyed Jabin kyng of Chanaan.

The.v. Chapter.

1. The song and thankesgiuing of Debora and Barac, after the victorie.

1 THen Deboza, and Barac the sonne of Abinoam, sang the same day, saying, A

2 Pzayse

2 Prayse ye the Lord, for the auenging of Israell, and for the (a) people that became so willing.

a. To wyte, the two tribes of Zabulon & Nepthali.

3 Heare O ye kings, hearken O ye princes: I, euen I will sing vnto the Lorde, I wil prayse the Lorde God of Israel.

4 Lorde, when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heauens rayned, the cloudes also dropped water:

Deut.4.b. Deut.2.a. Psal.97.a. Exod.19.c.

5 The mountaynes melted before the lord, euen as did Sinai before the Lord GOD of Israel.

6 In the dayes of Samgar the sonne of Anath, in the dayes of Jahel, the high wayes were (b) vnoccupied, and the trauellers walked through byewayes.

b. For feare of the enimies.

B 7 The inhabitauntes of the townes were gone, they were gone in Israel, vntill I Debora came vp, which came vp a (c) mother in Israel.

c. Bicause she vsed the autoritie & power that God gaue hir, for the wealth of hir people: & not to suppresse them after the maner of tirāts d. Magistrates that afore wer hindred in the executing of their office, & Merchāts that then durst not iourney from citie to citie.

8 They chose newe goddes, and then had they the enimie in the gates: was there a shielde or speare seene among fourtie thousande of Israel?

9 My hearte loueth the gouernours of Israel, and them that are willing among the people: O prayse ye the Lorde.

10 Speake (d) ye that ryde on fayre asses, ye that dwel by (e) Midden, and that walke by the wayes.

e. A certaine place muche oppressed with the enimies: or a place vsed for merchādise, to the which for feare of the enimies, there was afore no resorte.

11 For the noyse of the archers among the (f) drawers of water ceassed, there shal they speake of the righteousnesse of the Lorde, his righteousnesse in his vnkensed townes in Israel: Then shal the people of the Lord go downe to the gates.

f. Whome the enimies of like vsed too skirmish vpon, and to endanger.

12 Up Debora vp, get thee vp, and sing a song: Arise Barac, and leade (g) thy captiuitie captiue, thou sonne of Abinoam.

g. To wit, they that kepte the people in captiuitie.

13 Then shall they that remaine, haue dominion of the prouedst of the people: The Lorde hath giuen me dominion ouer the mightie.

14 Out of Ephraim was there a (h) roote of them against Amalec, & after thee (i) Beniamin among thy people: Out of Machir came rulers, and out of Zabulon they that handle the pen of the wryter.

h. In this reconing vp of the instruments of this victorie, she beginneth with hir self, as a roote of Ephraim, and calleth these Chanaanites Amalec by illusion.

15 And of Issachar there were princes wyth Debora, and Issachar, and also Barac, bee was sent on foote into the valley, for the diuisions of Ruben (were) great (k) thoughts of heart.

i. It is like that some of the Beniamites ioyned themselues to Debora, and vnlike that she prophecieth here of the victory of Saul against Amelec, wherof. 1. Sam. 15. b.

k. They maruelled that they came not ouer Iordan to helpe them.

16 Why abodest thou among the sheepfoldes, to heare the bletings of the flockes? for the diuisions of Ruben were greate thoughtes of heart.

17 (l) Gilead also abode beyonde Jordane: and why doth Dan remayne in shippes? Aser continued on the sea shore, and taried in his decayed (m) places.

l. And to let them Ruben m. The fare of cities enjoyed enimies if they but serue gainst masse

18 (But) the people of Zabulon haue ieoparded their liues euen vnto the death, lyke as did Nepthalim in the high places of the fielde.

19 The kings came and fought, then fought the kings of Chanaan in Thanac by the waters of Megyddo, and wanne no money.

20 They foughte from heauen, euen the starres in their courses fought against Sisara.

21 The riuer of Kison swepte them away, that auncient riuer, the riuer Kison: O my soule, thou hast marched valiantly. D

22 Then were the horse hookes smytten asunder by the meanes of the prauīcings that their mightie men made.

23 Curse ye the Citie of (n) Meros (sayd the angel of the Lorde) curse the inhabitantes thereof: bicause they came not to helpe the Lord, to help the Lord against ỳ mighty.

n. A cit to Tha therin out of they wo hate

24 Jael the wyfe of Haber the Kenite, shall be blessed aboue other women, blessed shal she be aboue other women in the tent.

25 He asked water, and she gaue him milk, she brought forth butter in a lordlie dish.

26 She put hir hande to the nayle, and hir right hande to the smythes hammer: with the hammer smote she Sisara, and smote his heade, wounded him, and pearced his temples.

27 He bowed him downe at hir feete, he fel downe, and lay still: At hir feete he bowed himselfe, and fell. And when he had sunk downe, he lay there destroyed.

28 The mother of Sisara loked oute at a C windowe, and cryed through the latteise: Why is his charette so long a comming? Why tarie the wheeles of his charets?

29 All the wyse ladies aunswered hir, yea and hir owne wordes answered hir self.

30 Surely they haue found, they deuide the spoiles, euery man hath a damsel or two: Sisara hath a praie of diuers coloured garmentes, euen a praie of rayment died with sundrie colours, and that are made of nedle worke: rayment of diuers colours, and of needle worke on both sides, which is meete for him that is chiefe in dystributing of the spoiles.

31 So perishe all thine enimies, O Lorde: But

But they that loue him, let them be as the (o) sunne when he ryseth in his might. And the lande had rest fourtie yeares.

The.vi. Chapter.

1. Israell is oppressed of the Madianites for their wickednesse. 14. Gedeon is sent to be their deliuerer. 37. He asked a signe.

1 AND the chyldren of Israel committed (a) wickednesse in the sight of the Lord: And the Lorde deliuered them into (b) the handes of Madian seuen yeares.

2 And the hande of Madian preuayled agaynst Israell: and (c) bicause of the Madianites, the chyldren of Israel made them dennes in the mountaynes and caues, and strong holdes.

3 And when Israell had sowen, then came vp the Madianites, the Amalechites, & they of the east, and came vp agaynst them,

4 And pitched theyr tentes agaynst them, and destroyed the increase of the earth, euen till thou come vnto Azah, and left no sustenance for Israel, neyther Sheepe, nor Oxe, nor Asse.

5 For they went vp, they and theyr cattel, & came with theyr tentes, as a multitude of Grashoppers, so that both they & also theyr Cammelles were without number: And they entred into the lande, to destroy it.

6 And so was Israel exceedingly impouerished (d) in the sight of the Madianites, and cryed vnto the Lorde.

7 And when the (e) children of Israel cryed vnto the Lorde, bicause of the Madianites,

8 The Lorde sent vnto them a prophete, which sayd vnto thē, Thus sayth the Lorde God of Israel, I fette you from Egypt, & brought you out of the house of bondage.

9 And I rid you out of the hand of the Egyptians, and out of the hand of al that oppressed you, and caste them out before you, and gaue you theyr lande:

10 And I sayde vnto you, I am the Lorde your God: feare not the gods of the Amorites, in whose lande you dwell. But you haue not obeyed my voyce.

11 And the angel of the Lord came, and sate vnder an Oke, whiche was in Ephrah, that perteyned vnto Joas, the father of the Ebrites: And his sonne Gedeon threashed wheate by the wineprese, to hide it frō the Madianites.

12 And the angel of the Lord appeared vnto him, and sayde vnto him, the Lorde is with thee, thou mightie man.

13 And Gedeon answeared him, (f) Oh my Lorde, if the Lorde be with vs, why is all this come vpon vs? Yea, and where be all his myracles, which our fathers tolde vs of, and sayde, Did not the Lorde bryng vs out of Egypt? But nowe the Lorde hath forsaken vs, and deliuered vs into the handes of the Madianites.

14 And the (g) Lorde loked vpon hym, and sayde, Goe hence in this thy (h) might, and thou shalt deliuer Israell out of the handes of the Madianites: Haue not I sent thee?

15 And he answeared him, Oh Lord, wherwith shal I saue Israel? Behold, my kinred is poore in Manasses, and I am litle in my fathers house.

16 The Lorde sayde vnto hym, I will be with thee, and thou shalt smite the Madianites, as they were but one man.

17 And he answeared hym, Oh, if I haue found grace in thy sight, then shew me a (i) signe, that it is thou that talkest with me:

18 Departe not hence, I pray thee, vntill I come vnto thee, and tell I bryng mine offeryng, and haue set it before thee. And he sayd, I wil tarry vntill thou come againe.

19 And Gedeon went in, and made ready a kidde, and sweete cakes of an (k) Epha of floare, & put it with the flesh in a basket, & put the brothe in a pot, and brought it out vnto him vnder the Oke, and presented it.

20 And the angell of God sayde vnto hym, Take the flesh and the sweete cakes, and lay them vpon this rocke, and powre out the broth. And he did so.

21 Then the angell of the Lorde put forthe the ende of the staffe, that he helde in his hande, and touched the flesh and the sweete cakes, & there arose vp fyre out of the rocke, and consumed the flesh & the sweete cakes: But the angell of the Lorde departed out of his sight.

22 And when Gedeon perceiued, that it was an angell of the Lorde, he sayde, Alas, O Lorde God, haue I therfore seene an angel of the lord face to face, (that I should die?)

23 And the Lorde sayde vnto hym, Peace be vnto thee: feare not, thou shalt not dye.

24 Then Gedeon made an aulter there vnto the Lorde, and called it, The Lorde of peace. And vnto this day it is yet in Ephrah, that perteyneth vnto the father of the Ebrites.

25 And the same night the Lorde sayd vnto him, Take thy fathers young bullocke, & an other bullocke of seuen yeares olde, and (l) destroy the aulter of Baal, that thy father hath, and cut downe the groue that is by it:

26 And make an aulter vnto the Lorde thy God, vpon the top of this rocke, in a conuenient place: and take the second bullocke,

C

g. The angel is called the lord, for that he was the lordes messenger, or rather, it was Christe the Lorde himself that did appeare.

h. Which now thou receyuest of me.

i. Gedeon to be assured it was gods message, and not illusiō of a spirite, requireth a signe: But Gods worde once cōfirmed by signes, is to be beleeued without signe.

k. A measure of dry things, conteyning about three bushelles.

3.Reg.18.k.

Exod.33.d. Jud.13.d.

D

l. First idolatrie is to be destroyed, and true religion to be restored: & then the deliuerie of the people, or ciuile gouernance of the same to be taken in hande.

and offer burnte sacrifice vpon the wood of the groue, which thou shalt cut downe.

27 Then Gedeon toke ten men of his seruants, and did as the Lord bade him: But bycause he feared to dow it by day, for his fathers household and the men of the citie, he did it by night.

E 28 And when the men of the citie arose early in the morowning, beholde, the aulter of Baal was broken, & the groue cut downe that was by it, and the (m) seconde bullocke offered vpon the aulter, that was made.

m. Which was of seuen yeres feeding, and kept to be offred to Baal.

29 And they sayd one to another, Who hath done this thing? And when they enquired and asked, they sayde, Gedeon the sonne of Joas hath done this thyng.

30 Then the mē of the citie sayd vnto Joas, Bryng out thy sonne, that he may die: bycause he hath destroyed the aulter of Baal, and cut downe the groue that was by it.

31 And Joas sayde vnto all that stode by him, Will ye pleade Baals cause? or wil ye saue him? He that will contende for hym, let him die yer the morowning. If hee bee a God, let him pleade for himselfe, agaynst him that hath cast downe his aulter.

32 And from that day was Gedeon called Jerobaal: bycause his father had sayd, Let Baal pleade for himselfe, bycause he hath broken downe his aulter.

33 All the Madianites therefore, and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Jesrael:

34 But the spirite of the Lorde came vpon Gedeon, and he blewe a trumpet, and (n) Abiezer was ioyned with him.

n. That is, the familie of Abiezer.

35 And he sent messengers throughout all Manasses, whiche also was ioyned with hym: and he sent messengers vnto Aser, Zabulon, and Nephthalim, and they came to meete them:

36 And Gedeō said vnto God, If thou wilt saue Israel by mine hand, as thou hast said:

37 Behold, I will put a fleese of wool in the threashyng place: And if the dewe come on the fleese only, & it be drie vpon all the earth beside, then shall I be sure, that thou wylt saue Israel by mine hande, as thou saydest.

38 And it came so to passe: For he rose vp early on the morowe, and thrust the fleese together, and wrong the dewe thereout, and filled a bolle of water.

39 And Gedeon sayde agayne vnto God, Be not angry with me, that I speake once more: for I will proue once againe by the fleese. Let it be drie onely vpon the fleese, and dewe vpon al the grounde.

40 And God dyd so that same night: For it was drye vpon the fleese onely, and there was dewe on all the grounde.

The.vij. Chapter.

1. The Lorde commaundeth Gedeon, to send away a great part of his company. 22. The Madianites are discomfited by a wonderous sort. 25. Oreb and Zeb are slaine.

1 Then Jerobaal (who is Gedeon) and all the people that were with him, rose vp early, and pitched beside the wel of Harad: so that the hoste of the Madianites was on the North side of them, by the hill of Moreh, in the valley.

2 And the Lorde sayde vnto Gedeon, The people that are with thee, are to many for me, to gyue the Madianites into their handes, least Israel make their (a) vaunt agaynst me, and say, Mine owne hande hath saued me.

a. God not that creature prise him his glo

3 Nowe therefore make a proclamation in the eares of the people, and say, If any man dread or be afraide, let him returne, and depart early from mount Gilead. And there returned of the people twentie and two thousand, and there abode ten thousande. Deut.

4 And the Lorde sayde vnto Gedeon, The people are yet to many: bring them downe vnto the water, and there I will trie them vnto thee. And of whom I say vnto ther, This man shall goe with thee, the same shall goe with thee. And of whom so euer I say vnto thee, This man shall not goe with thee, the same shal not goe.

5 So he brought downe the people vnto the water: And the Lorde sayde vnto Gedeon, As many as lap the water with their tongues, as a dogge lappeth, them put by themselues, and (so doo) them that kneele downe vpon their knees (b) to drinke.

b. The depar meete enterp

6 And the number of them, that put their handes to their mouthes and lapped, were three hundred men: But al the remnant of the people kneeled downe vpon their knees to dryuke water.

7 And the Lorde sayde vnto Gedeon, By these three hundred men that (c) lapped, wil I saue you, and deliuer the Madianites into thyne hand: And let all the (d) other people goe, euery man vnto his place.

c. Drew water, ting the hands mouthe by lapp d. Whi were a ber, an at two xxxi. M vii. C.

8 They therefore of the people toke victayles with them, and their trumpettes: And he sent al the rest of Israell, euery man vnto his tent, and reteyned those three hundred men: And the hoste of Madian was beneath him in a valley.

9 And the same night the Lorde sayd vnto him, Aryse, geat thee downe vnto the hoste: for

for I haue deliuered it into thyne hande.
10 But if thou feare to goe downe, then go, thou & Phara thy ladde, downe to the hoſt.
11 And thou ſhalt hearken what they ſay, & ſo ſhal thine hands be ſtrong to go downe vnto the hoſte. Then went he downe, and Phara his ladde, vnto the outſide of the mē of armes, that were in the hoſte.
12 And the Madianites, & the Amalekites, and al they of the Eaſt, lay along in ỹ valley like a multitude of Graſſhoppers, & their Cammelles were without number, euen as the ſande by the ſea ſide in multitude.
13 And when Gedeon was come, beholde, there was a man, that tolde a dreame vnto hys neyghbour, and ſayde, Beholde, I dreamed a dreame: and me thought, that a cake of barley bread tumbled into the hoſt of Madian, and came vnto a tent, & ſmote it that it fell, and ouerturned it, that the tent lay along.
14 And his felowe anſwered, and ſayde, This is nothing els but the ſworde of Gedeon, the ſonne of Joas, a man of Iſraell: for into his hande hath God deliuered Madian, and al the hoſte.
15 When Gedeon heard the telling of the dreame, & the interpretation of the ſame, he worſhipped, & returned vnto the hoſt of Iſrael, and ſayde, Up, for the Lord hath deliuered into your hand the hoſte of Madian.
16 And he diuided the three hundred men into three companies, and gaue euery man a trumpet in his hande, with emptie pitchers, and (c) lampes therein,
17 And ſayde vnto them, Looke on me, and do likewiſe: that when I come to the ſide of the hoſt, euen as I do, do you the like.
18 When I blowe with a trumpet, and all that are with me, blowe ye with trumpets alſo on euery ſide of the hoſte, and ſay, For the Lorde, and for Gedeon.
19 So Gedeon, and the hundred men that were with him, came vnto the outſide of ỹ hoſt, in the beginning of the middle watch, and rayſed vp the watchemen: And they blewe with their trumpettes, and brake the pitchers that were in theyr handes.
20 And the three companyes blewe with trumpets, and brake the pitchers, and helde the lampes in their left handes, and the trūpets in theyr right, to blowe withall: And they cryed, The ſworde of the Lorde, and of Gedeon.
21 And they ſtode ſtill, euery man in his place, rounde aboute the hoſte: And all the hoſte ranne, and cryed, and fledde.
22 And the three hundred blew with trumpets: and the Lord ſet euery mans ſworde vpon his (f) neyghbour throughout all the hoſte: and the hoſte fledde to Beth-haſitah, to Zererah, and to the edge of the playne of Meholah, vnto Tabbath.
23 And the mē of Iſrael, being gathered together out of Nephthalim, of Aſer, and of al Manaſſes, folowed after the Madianites.
24 And Gedeon ſent meſſengers vnto all mount Ephraim, ſaying, Come downe againſt the Madianites, & take before them the (g) waters vnto Beth-barath, and vnto Jordane. Then all the men of Ephraim gathered together, and toke the waters vnto Beth-barath, and vnto Jordane.
25 And they toke two princes of the Madianites, Oreb and Zeb: and ſlue Oreb vpō the rocke Oreb, and Zeb at the (h) wine-preſſe of Zeb, and folowed after Madian: and brought the heads of Oreb and Zeb to Gedeon, on the other ſide of Jordane.

f. For they ſel a killing one of another. 1.Reg.14.e.

g. Meanyng, the paſſages or the fordes, that they ſhould not eſcape.

h. These places tooke their names of the actes that were done there. Pſal.83.b. Eſai.10.f.

The.viij. Chapter.

1. Ephraim murmureth agaynſte Gedeon. 2. VVho appeaſeth them. 4. He paſſeth Iordane. 16. He reuengeth him ſelfe on them of Sucoth and Phanuel. 27. He maketh an Ephod, whiche was the cauſe of idolatrie. 30. Of Gedeons ſonnes, and of his death.

1 AND the men of Ephraim ſayde vnto him, Why haſte thou ſerued vs thus, that thou calledſt vs not, when thou wenteſt to fight with the Madianites? And they chode with him ſharpely.
2 And he ſayd vnto them, What deede haue I done lyke vnto (a) yours? Is not the (b) gleanyng of the grapes of Ephraim better, than the vintage of Abiezer?
3 God hath deliuered into your handes the lordes of Madian, Oreb and Zeb. And what was I able to do lyke as you haue done? And then their ſpirites abated from of him, when he had ſayde that.
4 And Gedeon came to Jordane, to paſſe ouer, he and the three hundred menne that were with hym, weary: and yet folowed the chaſe.
5 And he ſayd vnto the men of (c) Sucoth, Giue, I pray you, cakes of bread vnto the people that folowe me, for they be fayntie: that I may folowe after Zebah, and Zalmana, kings of Madian.
6 And the lordes of Sucoth ſayde, Are the handes of Zebah and Zalmana nowe in thyne (d) hands, that we ſhoulde giue bread vnto thyne armie?
7 Gedeon ſayde, Therefore, when the lorde

a. Which haue ſlain two princes, Oreb and Zeb.
b. This laſt acte of the whole tribe, is more famous than the enterpriſe of one man of one familie.
c. A citie beyond Iordane in the tribe of Gad, whiche Iacob builded when he parted from ſaluting his brother Eſau.
d. They can not beleeue, that Gedeon is able to ouercome the princes, and therefore they mocke him, & churliſhly denie him reliefe.

hath deliuered Zebah and Zalmana into
mine hande, I will teare the flesshe of you
with the thornes of the wylderneſſe and
with briers.

B 8 And he went vp thence to Phanuel, and
spake vnto them likewyse: And the men of
Phanuell answeared him, as did the men of
Sucoth.

9 And he sayde also vnto the men of Pha-
nuel, When I come agayne (e) in peace, I
wyl breake downe this towre.

e. Hauing gotten the victorie.

10 Zebah and Zalmana were in Carcor,
and their hosles with them, aboute fiftiene
thousande men, whiche were all that were
left of al the hosles of them of the East: For
there were slayne an hundred and twentie
thousand men that drewe swordes.

11 And Gedeon went through them that
dwelt in tabernacles on ỹ east side of No-
bah and Jogbehah, and smote the hosle: for
the hosle dyd cast no perils.

12 And when Zebah and Zalmana fledde,
he followed after them, and toke the two
kyngs of Madian, Zebah and Zalmana,
and discomfited all the hosle.

13 And Gedeon the sonne of Joas, returned
from battell afore the sunne was vp,

C 14 And caught a ladde of the men of Su-
coth, and enquired of him: And he wrote
vnto him of the lordes & elders of Sucoth three-
score and seuentiene men.

15 And he came vnto the men of Sucoth, &
sayde, Behold Zebah and Zalmana, with
whom ye dyd cast me in the teeth, saying,
Are the hands of Zebah and Zalmana al-
ready in thyne hande, that we shoulde gyue
bread vnto thy faintie men?

16 And he toke the elders of the citie, and
thornes of the wilderneſſe, and briers, and
did teare the men of Sucoth with them.

17 And he brake downe the towre of Pha-
nuel, and slue the men of the citie.

18 And then saide he vnto Zebah and Zal-
mana, What manner of men were they,
whom yee slue at Thabor: And they an-
sweared, The likeneſſe of thee and them is
al one, euen after the fashion of the children
of a kyng.

19 And he sayde, They were my brethren, e-
uen my (f) mothers children: As truely
as the Lorde liueth, if ye had saued their
lyues, I would not slay you.

f. Euen nature forceth me to reuenge their deaths.

20 And he sayd vnto Jether his eldest sonne,
Up, and slay them. But the ladde drue not
his sworde: for he feared, bycause he was
yet but young.

21 Then Zebah and Zalmana sayde, Ryse
thou, and fall vpon vs: for as (g) the man
is, so is his strength. And Gedeon arose,
and slue Zebah and Zalmana, and toke
away the ornamentes that were on their
Cammelles neckes.

g. Meanyng, that they wold be ridde out of theyr payne at once: or that they thought it dishonour to be put to death by a boye.

22 Then the men of Israell sayde vnto Ge-
deon, Raigne thou ouer vs, bothe thou and
thy sonne, and thy (h) sonnes sonne, for thou
hast deliuered vs out of the hād of Madian.

h. The thy

23 And Gedeon sayd vnto them, I will not
raygne ouer you, neyther shall my childe
raygne ouer you: but the Lorde shall (i)
raygne ouer you.

i. By one ch dyng sentenc holy w rule an mayn true rig

24 And againe Gedeon sayde vnto them, I
would desire a request of you, euen that you
would giue me euery man the earinges of
his pray. For they had golden earyngs: bi-
cause they were Jsmaelites.

25 And they answeared, We will giue them.
And they spread a mātel, and did cast ther-
in euery man the earyngs of his pray.

26 And the weight of the golden earyngs
that he required, was a thousand and seuen
hundred sicles of golde, beside chaynes and
iewels, & purple rayment, that was on the
kings of Madian, and beside the chaynes
that were about their Cammels neckes.

27 And Gedeon made an (k) Ephod therof,
and put it in his citie Ephrah: And all Is-
raell went a whoryng after it in the same
place: whiche thyng became a ruine vnto
Gedeon, and to his house,

k. Tok testimon this wh but sin abused i latrie.

28 Thus was Madian brought lowe before
the chyldren of Jsrael, so that they lifted vp
their heads no more: and the countrey was
in quietneſſe fourtie yeares in the dayes of
Gedeon.

29 And Jerobaal the sonne of Joas, went
and dwelt in his owne house.

30 And Gedeon had threescore & ten sonnes
of his body begotten: for he hadde many
wyues.

31 And his concubine, that was in Sichem,
bare hym a sonne also, whose name he cal-
led Abimelech.

32 And Gedeon the sonne of Joas dyed in a C
good age, and was buried in the sepulchre of
Joas his father, euen in Ephrah, that per-
teyned vnto the father of the Ebrites.

33 But as sone as Gedeon was dead, the
chyldren of Jsrael turned away, and went
a whoryng after Baalim, and made a co-
uenant with Baal, to be their God.

34 And the chyldren of Jsrael thought not
on the Lorde their God, which had deliue-
red them out of the handes of all their ene-
mies on euery side:

35 Neyther (l) shewed they mercie on the
house of Jerobaal (otherwyse called) Ge-
deon, according to all the goodnesse, which
he had shewed vnto Jsrael.

The

The.ix.Chapter.

1. Abimelech vſurpeth the kingdome, and putteth his brethren to death. 7. Ioatham propoſeth a parable. 23. Hatred betweene Abimelech, and the Sichemites. 26. Gaal conſpireth agaynſt hym, and is ouercome. 53. Abimelech is wounded to death by a woman.

1 ABimelech the ſonne of Ierobaal, went vnto Sichem vnto his mothers brethren, and communed with them, and with al the kinrede of the houſe of his mothers father, ſaying,

2 Say, I pray you, in the eares of all the men of Sichem, Whether is better for you, that al the ſonnes of Ierobaal, (whiche are threeſcore & ten perſons) raygne ouer you: or that one raygne ouer you? Remember, that I am of your bone, and of your fleſh.

3 And his mothers brethren ſpake of hym, in the audience of the men of Sichem, all theſe wordes, and their hartes were moued to folowe Abimelech: For they ſayde, He is our brother.

4 And they gaue him threeſcore and tenne peeces of ſiluer out of ỹ houſe of Baal Berith: wherwith Abimelech hyred vayne and light perſons, which went with him.

5 And he went vnto his fathers houſe at Ephrah, and ſlue his (a) brethren, the ſonnes of Ierobaal, beyng threeſcore and ten perſons, vpon one ſtone: Notwithſtandyng, yet Ioatham the yongeſt ſonne of Ierobaal eſcaped: for he hyd himſelfe.

6 And al the men of Sichem gathered together, and al the houſe of Mello, and came and made Abimelech kyng, in the playne where the ſtone was in Sichem.

7 And when they tolde it to Ioatham, he went and ſtode in the toppe of mount Garizim, and lifted vp his voyce, and cryed, and ſayd vnto them, Hearken vnto me you men of Sichem, that God may hearken vnto you.

8 (b) The trees went forth to annoynt a kyng ouer them, and ſayde vnto the Oliue tree, Raigne thou ouer vs.

9 But the Oliue tree ſayde vnto them, Should I leaue my fatneſſe, wherewith by me they honour (c) God and man, and be promoted ouer the trees?

10 And the trees ſayde to the Figge tree, Come thou, and be kyng ouer vs.

11 The Figge tree anſweared them, Should I forſake my ſweeteneſſe, & my good fruite, and goe to be promoted ouer the trees?

12 Then ſayde the trees vnto the Vine, Come thou, and be kyng ouer vs.

13 The Vine ſayde vnto them, Shoulde I leaue my wine, whereby I cheere bothe (d) God and man, and goe to be promoted ouer the trees?

14 Then ſayde all the trees vnto the Bryer, Come thou, and raygne ouer vs.

15 And the Bryer ſayde vnto the trees, If it be true that ye will annoynt me kyng ouer you, then come, & put your truſt vnder my ſhadow: If no, the (e) fire come out of the bryer, & waſt the Cedar trees of Libanon.

16 Nowe therefore, if ye do truely, and vncorruptly, to make Abimelech kyng, and yf ye haue dealt well with Ierobaal, and his houſe, and haue done vnto him accordyng to the deſeruyng of his handes:

17 (For euen my father fought for you, and aduentured his lyfe, and ridde you out of the hande of Madian:

18 And ye are ryſen vp agaynſt my fathers houſe this day, & haue ſlayne his chyldren, beyng threeſcore and ten perſons, vpon one ſtone, and haue made Abimelech, the ſonne of his mayde ſeruant, kyng ouer the men of Sichem, bycauſe he is your brother.)

19 If ye then haue dealt truely and purely with Ierobaal, & with his houſe this day, then reioyce ye with Abimelech, and lette him reioyce with you.

20 But if you haue not dealt truely, then let a fire come out of Abimelech, and conſume the men of Sichem, & the houſe of Mello: and let there come out a fire from among the men of Sichem, and out of the houſe of Mello, and conſume Abimelech.

21 And Ioatham ranne away, and fledde, and went to Beer, & dwelt there, for feare of Abimelech his brother.

22 When Abimelech hadde raygned three yeares ouer Iſrael,

23 God (f) ſent an euill ſpirite betweene Abimelech, and the men of Sichem: and the citizens of Sichem brake theyr promiſe to Abimelech.

24 That the wickedneſſe done to the threeſcore and ten ſonnes of Ierobaal, myght come on hym, and that God might lay the bloud of them vnto Abimelech theyr brother, whiche ſlue them, and vpon the other men of Sichem, whiche ayded hym in the kylling of his brethren.

25 And the citizens of Sichem ſet men to lay in wayte for them in the toppe of the mountaynes, whiche men robbed all that came along the way by them: And it was tolde Abimelech.

26 And Gaal the ſonne of Obed came with his brethren, and they gate them to Sichem: and the men of Sichem put theyr

d. Bycauſe wine was appointed by the law to be a drink offering for a ſweete ſauour vnto the Lorde. Num.15. a.

e. Abimelech ſhal deſtroy the nobles of Sichem.

f. Bycauſe the people conſented with the king in ſhedding innocent bloud: therefore God deſtroyed both the one and the other.

confidence in him.

27 And they went out into the fieldes, and gathered in their grapes, and trode them, and made merry, and went into the house of their God, and did eate and drynke, and cursed Abimelech.

28 And Gaal, the sonne of Obed, sayde, What is Abimelech? and what is Sichem, that we shoulde serue him? Is he not the sonne of Ierobaal? and is not Zebul his officer? Serue such as come of Hemor the father of Sichem: for what reason is it, that we should serue him?

29 Would God this people were vnder my hande: then would I take Abimelech out of the way. And he spake agaynst Abimelech, Make thine host greater, and goe out.

30 And when Zebul, the ruler of the citie, hearde the wordes of Gaal, the sonne of Obed, he was wroth:

31 And sent messengers vnto Abimelech priuily, saying, Beholde, Gaal the sonne of Obed, and his brethren, be come to Sichem, and beholde, they fortifie the citie agaynst thee.

32 Now therefore vp by nyght, thou and the people that is with thee, and lye in wayte in the fielde,

33 And rise earely in the morning, as soone as the sunne is vp, and fall vpon the citie: And if he and the people that is with hym, come out agaynst thee, do to hym, what thyne handes shal be able.

34 And Abimelech rose vp, and al the people that were with hym, by nyght, and they lay in wayte agaynst Sichem in foure companies.

35 And Gaal the sonne of Obed went out, and stode in the entring of the gate of the citie: And Abimelech rose vp, and the folke that were with him, from lying in wayte.

36 And when Gaal sawe the people, he sayd to Zebul, Behold, there come people down from the toppe of the mountaynes. And Zebul sayde vnto him, (g) The shadowe of the hilles seeme men vnto thee.

g. By these wordes he mocked Gaal, for the bragge he made before agaynst Abimelech.

37 And Gaal answeared agayne, and sayd, See, there come folke downe by the middle of the lande, and an other company cõmeth along by the playne of the charmers.

38 Then sayde Zebul vnto hym, Where is now thy mouth, that sayde, What felow is Abimelech, that we shoulde serue him? Is not this the people that thou hast despised? Goe out now, and fight with them.

39 And Gaal went out before the citizens of Sichem, and fought with Abimelech,

40 And Abimelech chased hym, that he fled before hym, and many were ouerthrowen and wounded, euen vnto the entryng of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Sichem.

42 And on the morow the people went out into the fielde: And they tolde Abimelech.

43 And he toke the people, and diuided the into three companies, and lay in wayte in the fielde, and loked, and beholde, the people were come out of the citie, and he ranne vpon them, and smote them.

44 And Abimelech, and the companies, that were with hym, rushed forwarde, and stode in the entring of the gate of the citie: and the two other companies ranne vpon all the people, that were in the fieldes, and slue them.

45 And when Abimelech had fought against the citie all that day, he toke it, and slue the people that was therein, and destroyed the citie, and sowed (h) salte in it.

h. That it should be fruiteful, neuer seruing any vse.

46 And when all the men of the towre of Sichem hearde that, they entred into an holde of the house of the god (i) Berith.

i. That is Baal Berith afore Chap. 8. 33.

47 And it was tolde Abimelech, that all the men of the towre of Sichem were gathered together.

48 And Abimelech gate him to mount Zelmon, bothe he and all the people that were with him, and toke axes with hym, and cut downe bowes of trees, and toke them, and bare them on his shoulder, and sayde vnto the folke that were with hym, What ye haue seene me do, speede your selues, and do likewise as I haue done.

49 And all the men that were among the people, cut downe bowes, and folowed Abimelech, and put them into the holde, and set the holde a fire by them: so that all the men of the towre of Sichem died also, about a thousand men and women.

50 Then went Abimelech to Thebez, and besieged it, and toke it.

51 But there was a strõg towre within the citie, and thyther ranne al the men and women, and al the chiefe that were in the citie, and shut it to them, and gate them vp to the toppe of the towre.

52 And Abimelech came vnto the towre, & fought agaynst it, and wente harde to the doore of the towre to set it on fire.

53 And a certayne woman cast a piece of a mylstone vpon his head, and al to brake his brayne panne.

2. Reg. 11.

54 Then Abimelech called hastyly vnto the young man that bare hys harnesse, and said vnto hym, Drawe thy sworde, and slaye mee, that men say not of mee, A woman

slue

slue him: And his ladde thrust him thorowe, and he dyed.

55 And when the men of Israell sawe that Abimelech was dead, they departed euery man vnto his owne house.

56 Thus God rendred the wickednesse of Abimelech, whiche he dyd vnto his father, in slaying his seuentie brethren.

57 And thereto all the wickednesse of the men of Sichem, did God bring vpon their heades: and vpon them came the (l) curse of Ioatham the sonne of Ierobaal.

The.x. Chapter.

2. Thola dyeth. 5. Iair also dieth. 17. The Israelites are punished for theyr sinnes. 10. They crie vnto God. 16. And he hath pitie on them.

1 AFter Abimelech, there arose to defende Israel, Thola the sonne of Phuah, the sonne of Dodo, a man of Issachar, whiche dwelt in Samir in mount Ephraim.

governed. 2 And he "iudged Israel twentie and three yeares, and died, & was buried in Samir.

3 And after him, arose Iair a Gileadite, and iudged Israel twētie and two yeares.

That was the vse of men of great authoritie & honor. 4 And he had thirtie sonnes, that rode on (a) thirtie asse coltes, & they had thirtie cities, which are called (b) Hauoth Iair vnto this day, and are in the lande of Gilead.

Or, the townes of Iair. Num. Chap. 3. 5 And Iair died, and was buryed in Camon.

6 And the chyldren of Israell wrought wickednesse yet agayne in the sight of the Lorde, and serued Baalim, and Astaroth, and the goddes of "Syria, the goddes of Sidon, & the goddes of Moab, the goddes of the chyldren of Ammon, and the goddes of the Philistines, and forsoke the Lorde, and serued hym not.

Or, Aram. B 7 And the Lorde was wroth with Israell, and he "solde them into the handes of the Philistines, and into the handes of the chyldren of Ammon.

delivered. 8 Whiche from that yeare forth, pilled and oppressed the chyldren of Israell eyghtiene yeares, (c) all that were on the other side of Iordane, in the land of the Amorites, which is in Gilead.

That is, the Rubenites, Gadites, and halfe the tribe of Manasses. 9 Moreouer, the chyldren of Ammon went ouer Iordane to fight agaynst Iuda, and Beniamin, and the house of Ephraim, so that Israell was sore cumbred.

10 And the children of Israel cryed vnto the Lorde, saying, We haue sinned agaynst thee, for we haue forsaken our owne God, and haue serued Baalim.

11 And the Lorde (d) sayd vnto the chyldren of Israell, Did not I ridde you from the Egyptians, and from the Amorites, and from the Philistines?

12 The Sidonites also, & the Amalekites, and the Moabites dyd oppresse you, and ye cried to me, and I deliuered you out of theyr handes.

13 And for all that, ye haue forsaken me, and serued strange goddes, wherefore I will helpe you no more. Deut. 32. c.

14 Goe and crye vnto the goddes, which ye haue chosen, and let them saue you in the tyme of your tribulation. C

15 And the chyldren of Israel sayd vnto the Lorde, we haue sinned, do thou vnto vs, what so euer pleaseth thee, deliuer vs onely, we pray thee, this day.

16 And they put away the strange goddes from them, and serued the Lorde: And his soule had pitie on the miserie of Israel.

17 Then the chyldren of Ammon gathered together, and pitched in Gilead: And the chyldren of Israel gathered them together, and pitched in Mispah.

18 And the people and lordes of Gilead sayd eche to other, Who soeuer will beginne the batayle agaynst the chyldren of Ammon, the same shal be head ouer all the inhabitantes of Gilead.

d. By stirring them vp some prophete, as, Chapt. 6.

The.xi. Chapter.

2. Iephthah beyng chased away by his brethren, was after made captaine ouer Israell. 30. He maketh a rashe vowe. 32. He vanquisheth the Ammonites. 39. And sacrificeth his daughter according to his vowe.

1 AND there was one Iephthah, a Gileadite, a strong man, the sonne of an harlot. A

2 And Gilead begate Iephthah: and Gileads wyfe bare him sonnes, whiche when they were come to age, thrust out Iephthah, and sayde vnto hym, Thou shalt not inherite in our fathers house: for thou art the sonne of a (a) strange woman.

a. Neuer receyued to the priuiledge of a wyfe.

3 Then Iephthah fledde from his brethren, and dwelt in the lande of (b) Tob: And there gathered idle men to Iephthah, and (c) went out with him.

b. That was the name of the owner of the lande,

c. To make inuasions vpō the enimies of the people of God, & to liue of the spoyle.

4 And in processe of tyme, the chyldren of Ammon made warre agaynst Israell.

5 And when the childrē of Ammon fought thus against Israel, ỹ elders of Gilead wēt to fetch Iephthah out of the lande of Tob,

6 And sayd vnto him, Come, and (d) be our captayne, that we may fight with the chyldren of Ammon.

d. God can bring the casta-way to haue rule ouer his oppressours: Let no man therfore exile himselfe, and despise any man of Gods creation.

B 7 Iephthah answeared the elders of Gilead, Did not ye hate me, and expel me out of my fathers house? how then come you vnto me now in time of your troubles?

8 And the elders of Gilead said vnto Iephthah, Therefore we turne agayne to thee now, that thou mayest goe with vs, & fight against the children of Ammon, and be our head ouer all the inhabitantes of Gilead.

9 And Iephthah sayde vnto the elders of Gilead, If ye bring me home agayne to fight agaynst the chyldren of Ammon, then if the Lorde deliuer them before me, shal I be your head?

10 And the elders of Gilead sayde to Iephthah, The Lord be witnesse betweene vs, if we do not accordyng to thy wordes.

11 Then Iephthah went with the elders of Gilead, & the people made hym head & captayne ouer them: And Iephthah rehearsed all his wordes before the Lord in Mispah.

12 And Iephthah sent messengers vnto the kyng of the chyldren of Ammon, saying, What halte thou to do with me, that thou art come against me, to fight in my lande?

13 The kyng of the children of Ammon answeared vnto the messengers of Iephthah, Bicause Israel toke away my land, when they came out of Egypt, euen from Arnon vnto Iabok, and vnto Iordane: Now therefore restore those landes agayne "with fayre meanes.

"Heb. in peace

14 And Iephthah sent messengers agayne vnto the kyng of the chyldren of Ammon,

15 And said vnto him, Thus sayd Iephthah, Israel toke not away the lande of Moab, nor the lande of the chyldren of Ammon.

Deut. 2. d.

16 But when Israel came vp from Egypt, and walked through the wildernesse, euen vnto the redde sea, they came to Cades:

17 And Israell sent messengers vnto the kyng of Edom, saying, Lette me, I pray thee, goe through thy lande: But the kyng of Edom would not agree thereto. And in lyke maner they sent vnto the kyng of Moab: but he would not consent. And Israel abode still in Cades.

18 And then they went along through the wildernesse, and compassed the land of Edom, and the lande of Moab, & came along by the East side of the lande of Moab, and pitched on the otherside of Arnon, & would not come within the coast of Moab: for Arnon was the border of Moab.

19 And then Israell sent messengers vnto Sehon kyng of the Amorites, and kyng of Hesbon, and sayde vnto hym, Let vs passe, we pray thee, through thy lande vnto our owne countrey.

Deut. 2. c.

20 But Sehon consented not to Israell, that he shoulde goe through his coast: but gathered al his people together, and pitched in Iasa, and fought with Israell.

21 And the Lorde God of Israell deliuered D Sehon, and all his folke, into the handes of Israel, & they smote them: So Israel smote them, and possessed al the land of the Amorites, the inhabitantes of that countrey.

22 And they possessed al the coasts of the Amorites, from Arnon vnto Iabok, & from the wildernesse vnto Iordane.

23 So nowe, seeyng the Lorde God of Israell hath cast out the Amorites before his people Israell, shouldest thou possesse it?

24 Nay, but what people Camos thy God dryueth out, that land possesse thou: Euen so what soeuer nation the (e) Lorde our God expelleth before vs, that lande ought we to enioy.

25 And art thou better than Balac the sonne of Zephor kyng of Moab? Did he not striue with Israel, and fight agaynst them?

26 All the while Israell dwelt in Hesbon & hir townes, in Aroer & hir townes, and in al the cities, that be along by the coastes of Arnon, three hundred yeares? Why did ye not recouer them in all that space?

27 Wherefore I haue not sinned agaynst thee, but thou doest me wrong to warre against me: The Lorde therefore, which is a iudge, be iudge this day betweene ỹ children of Israel, and the chyldren of Ammon.

28 Howbeit, the king of the children of Ammon E hearkened not vnto the wordes of Iephthah, whiche he sent him.

29 Then the (f) spirite of the Lord came vpon Iephthah, and he passed ouer to Gilead, and to Manasses, and came to Mispah, that lieth in Gilead, and from thence vnto the chyldren of Ammon.

f. Endued him with strength, courage, wardes.

30 And Iephthah vowed a vowe vnto the Lorde, and sayde, If thou shalt deliuer the chyldren of Ammon into my handes,

31 Then that thyng, that commeth out of the dores of my house agaynst me, when I come home in peace from the chyldren of Ammon, shal be the Lordes, and I wil offer it vp for a burnt offeryng.

32 And so Iephthah went vnto the children of Ammon, to fight agaynst them, and the Lorde deliuered them into his handes.

33 And he smote them from Aroer, till thou come to Mennith, euen twentie cities, and so forth to the playne of the vineyardes, with an exceedyng greate slaughter: And thus the children of Ammon were brought vnder, before the children of Israel.

34 When Iephthah came to Mispah vnto his

his house, beholde, his daughter came out agaynst him, with (g) timbrelles, and daunces, and she was his onely childe, so that besides hir, he had neither sonne nor daughter.

35 And when he saw hir, he (h) rent his clothes, and sayde, Alas my daughter, thou hast brought me lowe, and art one of them that trouble me: For I haue opened my mouth vnto the Lorde, and can not go backe.

36 And she sayd vnto him, My father, if thou haue opened thy mouth vnto the Lord, then doe with me according to it that proceeded out of thy mouth, for as much as the Lorde hath auenged thee of thine enimies the children of Ammon.

f 37 And she sayde vnto hir father, Doe thus much for me: Let me alone two monethes, that I may goe to the mountaynes, and (i) bewayle my virginitie, I and my fellowes.

38 And he sayde, Goe. And he sent hir away two monethes: And so shee went with hir companions, and lamented hir maydenhead vpon the mountaynes.

39 And after the end of two monethes she turned againe vnto hir father, which did with hir, according to his bowe which he bowed, and she had knowne no man: and it grewe to a custome in Israell,

40 The daughters of Israell came yeare by yeare, to lament the daughter of Iephthah the Gileadite, foure dayes in a yeare.

The.xij. Chapter.

6. Iephthah killeth two and fortie thousande Ephraimites. 8. After Iephthah succeedeth Ibsan. 11. Elon. 13. and Abdon.

1 AND the men of Ephraim gathered themselues togither, and went (a) northward, and sayde vnto Iephthah, Wherefore wentest thou to fight (b) agaynst the children of Ammon, and diddest not call vs to goe with thee? we will therefore burne thine house vpon thee with fire.

2 And Iephthah sayd vnto them, I and my people were at great strife with the children of Ammon: and when I called you, ye deliuered me not out of their handes.

3 And when I sawe that ye deliuered mee not, (c) I put my life in my handes, and went vpon the children of Ammon, and the lord deliuered them into my hands: Wherefore then are ye come vpon me now, to fight agaynst me?

4 Iephthah therefore gathered togither all the men of Gilead, and fought with the Ephraites. And the men of Gilead smote the Ephraites, because they sayd, Ye Gileadites are but vagabundes of Ephraim, among the Ephraits and the Manassites.

5 Moreouer the men of Gilead toke the passages of Iordane before the Ephraites: and when the same Ephraites that were escaped, sayde, let me goe ouer: then the men of Gilead sayde vnto him, Art thou an Ephraite? If he sayde, Nay:

6 Then sayde they vnto him, Then saye, (d) Scibboleth. And he sayde, Sibboleth: for he could not so pronounce. And then they toke him, and slue him at the passages of Iordane: and there were ouerthrowne at that time of the Ephraites, fortie and two thousande.

d. Which signified an eare of corne.

7 And Iephthah iudged Israel sixe yeares. B Then dyed Iephthah the Gileadite, and was buried in (one of) the cities of Gilead.

8 After this man, iudged Israel, one Ibsan, of Bethlehem.

9 And hee had thirtie sonnes, and thirtie daughters, whom he sent out, and toke in thirtie daughters frō abrode for his sonnes. And when Ibsan (e) had iudged Israel seuen yeares,

e. Which of some is supposed to be Booz the husband of Ruth.

10 He died, and was buried at Bethlehem.

11 After him Elon, a Zabulonite, iudged Israel ten yeares.

12 And Elon the Zabulonite dyed, and was buryed in Aialon in the countrey of Zabulon.

13 After him, Abdon the sonne of Hellel, a Pharathonite, iudged Israel.

14 And he had fortie sonnes, and thirtie nephewes, that rode on threescore and ten asse coltes: and when Abdon the sonne of Hellel the Pharathonite had iudged Israell eyght yeares, C

15 He dyed, and was buried in Pharathon, in the lande of Ephraim, in the mount of the Amalekites.

The.xiij. Chapter.

1. The people of Israel for their wickednesse, is oppressed of the Philistines. 3. The angel appeareth to Manoahs wyfe. 16. The angell commaundeth to sacrifice vnto the Lorde. 24. The byrth of Samson.

1 AND the children of Israel "began againe to commit wickednesse in the sight of the Lorde, and the Lorde deliuered them into the handes of the Philistines fortie yeares. A "Hebr Added to commit, Iudges. 2. b. 3. b. 4. a. 6. a. 10. a.

2 And there was a man in Sorah, of the kynred of Dan, named Manoah, whose wife was barrein, and bare not

3 And the angel of the Lord appeared vnto the woman, and sayde vnto hir, Beholde, nowe thou art barren, and beareſt not, but

thou shalt conceyue, and beare a sonne.

4 And nowe therefore, beware that thou drinke no wine, nor strong drinke, neyther eate any vncleane thing:

B 5 For lo, thou shalt conceyue and beare a sonne, and there may no rasor come on hys heade, for the lad shalbe (a) a Nazarite vnto God, euen from his byrth: and he shall begin to saue Israel out of the handes of the Philistines.

a. Meaning he shoulde haue a peculiar calling, to serue God in, separate from the common order of men.

6 Then the wife came and tolde hir husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of an Angel of God, exceeding "fearefull: but I asked him not whence he was, neyther tolde he me his name:

"or, wonderful.

B 7 But sayde vnto me, Beholde, thou shalt be with childe, and beare a sonne, and nowe drinke no wine, nor strong drinke, neyther eate any vncleane thing, for the lad shalbe an abstayner to God, euen from his byrth, to the day of his death.

8 Then Manoah made intercession to the Lorde, and sayde, I pray thee, my Lorde, let the man of God which thou sendedst, come againe vnto vs, and teach vs, what we shall doe vnto the lad, when he is borne.

9 And God heard the voyce of Manoah, and the Angell of God came againe vnto the woyfe, as she sate in the fielde: but Manoah hir husbande was not with hir.

10 And the wyfe made hast, and ranne and shewed hir husbande, and sayde vnto him, Beholde, the man appeared vnto mee, that came vnto me (b) to day.

b. It seemeth that the angell appeared twise in one day.

11 And Manoah arose, and went after hys wife, and came to the (c) man, and sayde vnto him, Art thou the man that spakest vnto the woman? And he sayde, I am.

c. Whom he thought to be a man, but was in deede an angell.

12 Manoah sayd, Now let thy saying come to passe: howe shall we order the child, and doe vnto him?

13 And the Angell of the Lorde sayde vnto Manoah, The woman must abstayne from all that I sayde vnto hir:

C 14 She may eate of nothing that commeth of the vine tree, nor drinke wine, or strong drinke, nor eate any (d) vncleane thing: but must obserue all that I bade hir.

d. That is, any thing that is forbidden by the lawe.

15 Manoah sayde vnto the Angell of the Lorde, I pray thee, let vs retayne thee, vntill we haue made readie a kyd before thee.

16 And the Angell of the Lorde sayde vnto Manoah, Though thou make me abyde, I will not eate of thy breade, and if thou wilt offer a burnt offering, thou must offer it vnto the (e) Lord. For Manoah wist not, that it was an Angell of the Lorde.

e. And not vnto me, nor to idolles.

17 And Manoah sayde againe vnto the Angell of the Lorde, what is thy name, that when thy saying is come to passe, we may do thee worship?

18 And the Angell of the Lorde sayde vnto him, Why askest thou thus after my name, which is secrete?

19 And so Manoah toke a kyd, with a meat offering, and offered it vpon a rocke vnto the Lord, and the Angel did "wonderously, Manoah and his wyfe loking vpon.

"or, lowly.

20 (f) And when the flame came vp towarde heauen from the aulter, the Angell of the Lorde ascended vp in the flame of the aulter: and Manoah and his wyfe loked vpon it, & fell on their faces vnto the grounde.

f. For [illegible] sent [illegible] heauen [illegible] flame [illegible] ceiue.

21 (But the Angel of the Lord did no more appeare vnto Manoah and his wife:) and then Manoah knewe that it was an Angell of the Lorde.

22 And sayde vnto his wife, We shal surely die, because we haue seene God.

23 But his wife sayd vnto him, If the Lord woulde kill vs, he would not (g) haue receyued a burnt offering, and a meate offering of our handes, neither woulde he haue shewed vs all these things, nor woulde nowe haue tolde vs any such.

g. The [illegible] ces, [illegible] haue [illegible] of God [illegible] accepte [illegible] our ob [illegible] are sure [illegible] of his [illegible] warde [illegible] that no [illegible] can be

24 And the wife bare a sonne, and called his name Samson: and the lad grewe, and the Lorde blessed him.

25 And the spirite of the Lorde began to "strengthen him in the host of Dan, betweene Sorah and Eshaol.

"or, to [illegible] vpon [illegible] tyrant.

The. xiiij. Chapter.

2. Samson desyreth to haue a wife of the Philistines. 6. He killeth a Lion. 12. He propoundeth a riddle. 19. He killeth thirtie. 20. His wyfe forsaketh hym, and taketh another.

1 SAmson went downe to Thamnah, & sawe a woman in Thamnah, of the daughters of the Philistines:

2 And he came vp, and tolde his father and his mother, and sayde, I haue seene a woman in Thamnah, of the daughters of the Philistines: and nowe "giue me hir to wife.

"Heb. [illegible] her for [illegible] wife.

3 Then his father and mother sayde vnto him, (a) Is there neuer a woman among the daughters of thy brethren, and among all my people, but that thou must goe, and take a wife of the vncircumcised Philistines? And Samson sayde vnto his father, Giue me this woman, for she pleaseth me well.

a. Thy [illegible] in deede [illegible] God [illegible] forbidde [illegible] mariage [illegible] straunge [illegible] Deut. [illegible] b. And [illegible] but not [illegible] they [illegible] derfull [illegible] God [illegible] fore [illegible] confess

4 But his father and mother (b) wist not that it was the Lordes doing, and that he sought an occasion agaynst the Philistines: for at that time the Philistines raigned ouer

Israel.

Israel.

5 Then went Samson, and his father, and his mother downe to Thamnath, and came to the vineyardes of Thamnath: and behold, a yong Lion roared vpon him.

6 And the spirite of the Lorde(c) came vpon him, and he tare him, as he would haue rent a kidde, and yet had nothing in his hande, neyther tolde he his father and mother what he had done.

7 And he went downe and talked with the woman, which seemed well fauoured in the sight of Samson.

8 And within a short space after, as he went thither agayne to take hir to wyfe, he turned out of the waye, to see the carkasse of the Lion: and behold, there was a swarme of Bees, and honie in the carkasse of the Lion.

9 And he toke thereof in his handes, and went eating, and came to his father and mother, and gaue them also, and they dyd eate: But he tolde not them that he had taken the hony out of the carkasse of the Lion.

10 And so his father went downe vnto the woman, and Samson made there(d) a feast: for so vsed the yong men to do.

11 And when they sawe him, they brought thirtie companions to be with him.

12 And Samson sayde vnto them, I will now put forth a riddle vnto you, and if you can declare it me within seuen dayes of the feast, and fynde it oute, I will giue you thirtie(e) sheetes, and thirtie chaunge of garments:

13 But if you can not declare it me, then shal ye giue me thirtie sheetes, and thirtie change of (f) garmentes. And they answered him, Put forth thy riddle, that wee maye heare it.

14 And he sayde vnto them, Out of the eater came meate, and out of the strong came sweetenesse. And they coulde not in three dayes expounde the riddle.

15 And when the (g) seuenth day was come, they sayd vnto Samsons wife, Flatter thine husbande, that he may declare vs the riddle, least we burne thee & thy fathers house with fire: Haue yee called vs hither to make vs beggers? is it not so?

16 And Samsons wife wept before him, and sayde, Surely thou hatest me, and louest me not, for thou hast put forth a ryddle vnto the children of my folke, and hast not tolde it me. And he sayde vnto hir, Beholde I haue not tolde it my father, and my mother, and shall I tell it thee?

17 And Samsons wife wept before him seuen dayes, while the feast lasted: and the seuenth day he told hir, because she lay so sore vpon him. And she tolde the ryddle to the children of hir folke.

18 And the men of the citie sayde vnto him the seuenth day, before the Sunne wente downe, What is sweeter than honie? and what is stronger than a Lion? Then sayde he vnto them, If ye had not plowed wyth my (h) heifer, ye had not found out my ridle.

19 And the spirit of the Lord came vpon him, and he went downe to (i) Askalon, and slue thirtie men of them, and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and hee was wroth, and went vp to his fathers house.

20 But Samsons wife was giuen to one of his companions, that hee had taken vnto hym.

h. That is, if ye had not vsed the helpe of my wife.

i. Which was one of the chiefe cities of the Philistines.

The.xv. Chapter.

4. Samson tyeth fyrebrandes to the Foxes tayles. 6. The Philistines burnt his father in lawe and his wife. 15. VVith the iawe bone of an asse he killeth a thousande men. 19. Out of a great tooth in the iawe bone, God gaue him water.

1 BVt within a while after, euen in the time of wheate harueste, Samson visited his wife with a kid, saying, I will (a) goe into my wyfe into the chamber. But hir father would not suffer him to go in.

2 And hir father sayde, I thought that thou hadst hated hir, and therefore gaue I hir to thy companion: Is not hir yonger sister fayrer than she? Take hir, I pray thee, in stede of the other.

3 Samson sayde vnto him, Nowe am I more(b) blameles than the Philistines, and therefore I will do them displeasure.

4 And Samson went out, and caught three hundred Foxes, and toke fyrebrandes, and turned them tayle to tayle, and put a fyrebrand in the middes betweene two tayles.

5 And when he had set the brandes on fyre, he sent them out into the standing corne of the Philistines, and burnt vp both the reaped corne, and also the standing, with the vineyardes and olines.

6 Then the Philistines sayde, Who hath done this? And they answered Samson the sonne in lawe of the Thamnite, because he had taken his wife, and giuen hir to his companion. And the Philistines came vppe, and (c) burnt hir, and hir father, with fyre.

7 And Samson sayde vnto them, Though ye haue done this, yet will I be auenged of you, and then will I ceasse.

8 And

a. That is, I will vse hir as my wyfe.

b. By reason of this iniurie.

c. This correction and punishment was not vsed in time, and now is done to be reuenged for their corne, & not for executing of iustice.

8 And he ſmote them leg and thigh with a mighty plague, and then he went and dwelt in the top of the rocke Etam.

9 Then the Philiſtines came vp, and pitched in Juda, and camped in Lehi.

10 And the men of Juda ſayde, Why are ye come vp vnto vs? They anſwered, To binde Samſon are we come vp, and to doe to him, as he hath done to vs.

11 Then three thouſande men of Juda went to the top of the rocke of Etam, and ſayde to Samſon, Wotteſt thou not that the Philiſtines are rulers ouer vs? Wherefore then haſt thou done thus vnto vs? He anſwered them, As they haue done vnto me, ſo haue I done vnto them.

12 And they ſayde vnto him againe, We are come to binde thee, and to deliuer thee into the hande of the Philiſtines. And Samſon ſayde vnto them, Sweare vnto me, that ye will not fall vpon me your ſelues.

d. Whom God had appointed to be their deliuerer from the yoke of the Philiſtines.

13 They anſwered him, ſaying, No, but we will binde thee, and (d) deliuer thee vnto their handes, but we will not kill thee. And they bounde him with two newe cordes, and brought him from the rocke.

14 And when he came to Lehi, the Philiſtines ſhouted againſt him: and the ſpirite of the Lorde came vpon him, and the cordes that were vpon his armes, became as flaxe that is burnt with fire, for the bandes loſed from off his handes.

e. That is, of an aſſe lately deade.

15 And he found (e) a newe iaw bone of an aſſe, and put forth his hande, and caught it, and ſlue a thouſande men therewith.

16 And Samſon ſayde, With the iawe of an aſſe, heapes vpon heapes, with the iawe of an aſſe haue I ſlaine a thouſand men.

17 And when he had left ſpeaking, he caſt away the iawe bone out of his hand, and called the place (f) Ramath Lehi.

f. That is, the lifting vp of the iawe.

18 And he was ſore a thyrſt, and called on the Lord, and ſayd, Thou haſt giuen this great victorie in the hand of thy ſeruant: and now I muſt die for thyrſt, and fall into the hands of the vncircumciſed.

19 But God brake a great toth that was in the iawe, and there came water thereout, and when he had dronke, his ſpirite came againe, and hee was refreſhed: wherefore the name thereof was called vnto this day, The Well of the caller on, which came of the iawe.

20 And he iudged Iſrael in the dayes of the Philiſtines, twentie yeares.

The. xvi. Chapter.

1. Samſon caryeth away the gates of Azzah. 18. He was deceyued by Dalila. 30. He pulleth downe the houſe vpon the Philiſtines, and dyeth with them.

1 THen went Samſon to Azah, and ſawe there an harlot, and went in vnto hir.

2 And it was tolde the Azathites, ſaying, Samſon is come hither. And they went about, and layd wayte for him there al night in the gate of the citie, and were ſtill all the night, ſaying, In the morning when it is day, we ſhall kill him.

3 And Samſon tooke his reſt till midnight, and aroſe at midnight, and toke the dores of the gate of the citie, and the two poſtes, and rent them off with the barre and all, and put them vpon his ſhoulders, and caryed them vp to the top of an hil, that is before Hebron.

4 And after this, he loued a woman by the riuer of Sorek, whoſe name was Dalila.

5 Vnto whom came the Lords of the Philiſtines, and ſayd vnto hir, (a) Perſwade him, and ſee wherein his great ſtrength lieth, and by what meanes wee maye ouercome him, that we may binde him, and puniſh him: and euery one of vs ſhall giue thee eleuen hundred ſyluerlings.

a. Entiſe him by faire meanes to whom his ſtrength is knowen.

6 And Dalila ſayde to Samſon, Oh, tell me, where thy great ſtrength lyeth, and how thou mighteſt be bound, and brought vnder.

7 Samſon anſwered vnto hir, If they bynde mee with ſeuen greene withes, that were neuer dryed, I ſhall be weake, and be as an other man.

8 And then the Lords of the Philiſtines brought hir ſeuen Wythes that were yet greene and neuer dryed, and ſhe bound him therewith,

9 (Notwithſtanding ſhe had men lying in wayte with hir in the chamber:) and ſhee ſayde vnto him, The Philiſtines bee vpon thee, Samſon. And immediately hee brake the cordes, as a ſtring of tow breaketh when it feeleth the fire. And ſo his ſtrength was not knowne.

10 And Dalila ſayde vnto Samſon, See, thou haſt mocked me, & tolde me lies: Now therefore tell me, wherewith thou mighteſt be bounde.

11 He anſwered hir, If they binde me with newe ropes, that neuer were occupyed, I ſhal be weake, and be as an other man.

12 Dalila therefore tooke newe ropes, and bounde him therewith, and ſayde vnto him, The Philiſtines bee vpon thee Samſon. (And there were that lay in wayte in the chamber

chamber.) And he brake them from off his armes, as they had bene but a threede.

13 And Dalila sayde vnto Samson, Hitherto thou hast beguyled mee, and tolde mee lyes: Yet tell mee howe thou mightest bee bound. He sayde vnto hir, If thou plat the seuen lockes of my heade with the threedes of the webbe.

14 And she fastened it with a pinne, and sayd vnto him, The Philistines bee vpon thee, Samson. And he awaked out of his sleepe, and went away with the pin of the webbe and the webbe.

15 And shee sayde vnto him agayne, Howe canst thou say, (b) I loue thee, when thyne heart is not with mee? Thou hast mocked me these three tymes, and hast not tolde me wherein thy great strength lyeth.

16 And as she lay vpon him with hir wordes, continually (c) vexing of him, his soule was encumbred euen vnto the death.

17 And so he tolde hir all his heart, and sayde vnto hir, There neuer came rasor vpon mine heade, for I haue beene a Nazarite vnto God, euen from my mothers wombe: therfore when I am shauen, my strength will go from me, and I shall waxe weake, and be lyke all (other) men.

18 And when Dalila sawe that he had tolde hir all his heart, she sent and called for the Lordes of the Philistines, saying, Come vp yet this once, for he hath shewed me all his heart. Then the Lordes of the Philistines came vp vnto hir, and brought the money in their handes.

19 And she made him sleepe vpon hir knees, and she sent for a man, and he did shaue off the seuen lockes of his heade, and began to vexe him, and his strength (d) was gone from him.

20 And she sayde, The Philistines be vpon thee Samson. And he awoke out of hys sleepe, and sayde, I will go out nowe as at other tymes before, and shake my selfe. And hee wist not that the Lorde was departed from him.

21 But the Philistines toke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters of brasse, and he did grinde in the prison house.

22 Howbeit, the heare of his heade began to (e) growe againe, after that he was shauen.

23 Then the Lords of the Philistines gathered them together, for to offer a solemne offering vnto Dagon their God, and to reioyce. For they sayd, Our God hath deliuered Samson our enimie into our handes.

24 And when the people sawe hym, they praysed their God: for they sayde, Our God hath deliuered into our handes our enimie, and destroyer of our countrey, whiche slue many of vs.

25 And when their heartes were merry, they sayd, Sende for Samson, that he may make vs laugh. And they set Samson out of the prison house, and he played before them: and they set him betweene the pillers.

26 And Samson sayde vnto the lad that led him by the hande, Set me that I may touch the pillers, that the house standeth vpon, and that I may leane to them.

27 And the house was full of men, and women, and there were all the Lordes of the Philistines: and there were vpon the roofe, about three thousande men and women, that beheld whyle Samson "played.

28 And Samson called vnto the Lorde, and sayd, O Lorde God, I pray thee thinke vpon me, and strengthen me, I beseech thee, at this time onely, O God, that I may bee "at once auenged of the Philistines for my two eyes.

29 And Samson caught the two middle pillers on which the house stood, and on which it was borne vp, the one in his right hande, and the other in his left.

30 And Samson sayde, My soule shall dye with the Philistines: and he bowed them with all his might, and the house fell vpon the Lords, and vpon al the people that were therein: and so the dead, which he slue at his death, were mo, than they which he slue in his lyfe.

31 And then his brethren, and all the house of his father came downe, and toke him vp, and brought him, and buryed him betweene Zorah and Eshaol, in the burying place of Manoah his father: and he iudged Israell twentie yeares.

The. xvij. Chapter.

3. Micahs mother, according to hir vow, made hir sonne two Idolles. 5. Hee made hys sonne a priest for his Idolles. 10. And after he hyred a Leuite.

1 THere was a man of mount Ephraim, named Micah.

2 And he sayde vnto his mother, The eleuen hundred (a) syluerlings, that were taken from thee, aboute whiche thou cursedst, and spakest it in mine eares, beholde, the siluer is with me, I toke it away. And his mother sayde, blessed be thou my sonne, in the Lorde.

3 And when hee had restored the eleuen hundred syluerlyngs to hys mother, hys mother sayde, I had dedicated the syluer vnto

(b) or so thou shalt say, and shalt haue to beleue

(c) that wretched and miserable thralldome are they in, but cannot vexe the minde of man.

(d) Not for the sinne of hys minde, but for his contempte of the ordinance of God.

(e) And so did his strength by repentance after, and reconciliation with God.

"Or, was mocked.

"Heb. take once vengeaunce.

a. Sicles of siluer.

vnto the Lorde of mine haude for thee my sonne, that thou shouldest make a grauen and molten (b) Image: nowe therefore I will giue it thee againe.

b. Contrary to the commaundement of god and true religion.

4 And when he restored the money vnto his mother, his mother toke two hundred syluerlings, and gaue them to the founder, whiche made thereof a grauen and molten Image, and it was in the house of Micah:

5 And the mā Micah had an house of gods, and made an (c) Ephod and (d) Theraphim, and "consecrated one of his sonnes, whiche became his priest.

c. By the Ephod, vnderstand all kinde of garments belonging to a priest.
d. It is thought to be an Image made to the shape and figure of a man, and also to signifie all other instruments belonging to their false religion.
"Heb. filled the hande.

6 In those dayes there was no king in Israel, but euery man did that which was good in his owne eyes.

7 And there was a yong man out of Bethlehem Juda, of the kynred of Juda, whiche yong man was a Leuite, and soiourned there.

8 And the man departed out of the citie of Bethlehem Juda, to go to dwell where he coulde finde (a conuenient place:) and hee came to mounte Ephraim, to the house of Micah, as he iourneyed.

9 And Micah sayde vnto him, Whence commest thou? The Leuite answered him, I am of Bethlehem Juda, and I goe to dwell where I may (e) finde (a place.)

e. In this, that the Leuite wādereth to seeke a liuing, it is manifest, that Gods lawe and true religion, which prouide for the Leuite, was vtterlye neglected and out of place.

10 And Micah sayde agayne vnto hym, Dwell with me, and bee vnto mee a father, and a priest, and I will giue thee ten siluerlings by the yeare, two garments, and thy meate and drinke. So the Leuite went in.

f. For the bellies sake altogither against Gods lawe.

11 And the Leuite was (f) content to dwell with the man, and was vnto him as one of his owne sonnes.

12 And Micah consecrated the Leuite, and the yong man became his priest, and was in the house of Micah.

g. When men in religion wander beside gods worde, they thinke they please God, when in deede they offende him.

13 Then sayd Micah, Nowe I am sure that the Lord will be (g) good vnto me, seeing I haue a Leuite to my priest.

The.xviij. Chapter.

2. The children of Dan sende men to searche the land. 11. Then come the sixe hundred, and take the gods, and the priest of Micah away. 27. They destroy Lais. 28. They buyld it againe. 30. And set vp idolatrie.

a. So that it was no maruel that religion was corrupt, and all things out of order, seeing there was no magistrate to punish offences.

1 IN those dayes there was (a) no king in Israel: and in those dayes the tribe of Dan sought them an inheritaunce to dwell in: For vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 And the children of Dan sent of their kinred fiue actiue men in feates of warre, out of their coastes, euen out of Sorah and Esthaol, to view the land, and search it out, and sayde vnto them, Goe and searche oute the lande. Who when they came to mount Ephraim, euen to the house of Micah, they lodged there.

3 And when they were in the house of Micah, they knewe (b) the voyce of the yong man the Leuite: and when they turned in thither, they sayde vnto him, Who brought thee hither? What makest thou in this place? and what hast thou here?

b. They knew his speech.

4 And he answered them, Thus and thus dealeth Micah with me, and hath hyred me, and I am become his priest.

5 And they sayde vnto hym agayne, Aske counsell nowe of God, that we may know, whether the way, which we go, shal be prosperous, or no.

6 And the priest sayde vnto them, (c) Goe in peace: for the Lorde guydeth your way, which ye go.

c. The will of God is taught and the things which are to be done.

7 Then the fiue men departed, and came to Lais, and saw the people that were therein, how they dwelt careleslie, after the maner of the Sidons, still, and without casting of perils, and that no man "made any trouble in the lande, or vsurped any dominion: but were farre from the Sidons, and had no businesse with other men.

8 And they came againe vnto their brethren to Sorah and Esthaol, and their brethren sayd vnto them, What haue ye done?

9 And they answered, Arise, that we maye go vp agaynst them: for we haue seene the lande, surely a verie good lande. And doe ye sit still? Be not slouthfull to go and enter to possesse the lande.

10 If ye wil go, ye shall come vnto a people that calleth no perils: and it is a very large countrey, which God hath giuen into your handes: it is also a place which doeth lacke nothing that is in the worlde.

11 And there departed thence of the kynred of the Danites, euen out of Sorah, and Esthaol, sixe hundred men, appoynted with instruments of warre.

12 And they went vp, and pitched in Kiriath-iarim, whiche is in Juda: Wherefore they called the place, Mahaneh Dan, vnto this day, and it is on the backesyde of Kiriath-iarim.

13 And they went thence vnto mounte Ephraim, and came vnto the house of Micah.

14 Then answered the fiue men that went to espie out the countrey of Lais, and sayde vnto theyr brethren, Wote ye not, that there is in these houses an Ephod, Theraphim, and a grauen

a grauen and a molten Image? Nowe therefore(d) consider what ye haue to do.

15 And they turned thitherwarde, and came to the house of the yong man the Leuite, euen vnto the house of Micah, and saluted him peaceably.

16 And the sixe hundred men gyrded wyth weapons of war, which were of the children of Dan, stode by the entring of the gate.

17 And the fiue men that went to spie out the lande, went in thither, and(e) toke the grauen Image, and the Ephod, and the Theraphim, and the molten Image: (And the priest stode in the entring of the gate, wyth the sixe hundred men that were appoynted with weapons of warre,)

18 While the other went into Micahs house, and fet the carued Image, the Ephod, the Theraphim, and the molten Image: Then sayde the priest vnto them, What do ye?

19 They answered him, Holde thy peace: lay thine hande vpon thy mouth, and come with vs, to bee our father and priest: Is it better for thee to be a priest vnto the house of one man, than to be a priest vnto a tribe or kynred in Israell?

20 And the priestes heart (f) was glad, and toke the Ephod, and Theraphim, and the grauen Image, and went(g) in the middest of the people.

21 And they turned and departed, and put the children, the cattell, and their other substance, before them.

22 And when they were a good way from the house of Micah, the men that were in the houses neare to Micahs house, gathered together, and followed after the children of Dan,

23 And called vnto them: and they turned their faces, and sayde vnto Micah, What ayleth thee, that thou makest an outcrie?

24 And he sayde, Ye haue taken awaye my goddes, which I made, and also the priest, and go your wayes: and (h) what haue I more? Howe then say ye vnto me, What ayleth thee?

25 And the children of Dan sayde vnto him, Let not thy voyce be heard among vs, least "angrie fellowes run vpon thee, and thou lose thy life, wyth the lyues of all thyne housholde.

26 And so the children of Dan went their wayes: and when Micah sawe, that they were too strong for him, he turned and went backe vnto his house,

27 And they toke the (i) things whiche Micah had made, and the priest, which he had, and came vnto Lais, euen vnto a people that were at rest, and without mistrust, and smote them with the edge of the swoorde, and burnt the citie with fire.

28 And there was no man to "helpe, because (k) Lais was farre from Sidon, and they had no medling wyth anye other man: And it was in the valley that lyeth by Bethrehob.

29 And they buylt them there a Citie, and dwelt therein, and called it Dan, after the name of Dan their father, which was borne vnto Israel: Howbeit the name of the Citie was Lais at the beginning.

30 And the children of Dan set them vp the grauen Image: and Jonathan the sonne of Gerfom, the sonne of Manasses, and hys sonnes, were the priests in the tribe of Dan, vntill the day of the (l) captiuitie of the land.

31 And they set them vp the carued Image, which Micah made, all the while that the house of God was in Silo.

The.xix. Chapter.

1. Of the Leuite, whose wyfe was villanously killed in Gibea.

1 ALso in those dayes, when there was no king in Israell, a certaine Leuite sojourning on the syde of mount Ephraim, toke to wyfe a concubine, oute of Bethlehem Juda.

2 And his concubine played the whoore by him, and went away from him vnto hir fathers house, to Bethlehem Juda, and there continued foure monethes.

3 And hir husband arose, and went after hir, to speake "friendly vnto hir, and to bring hir againe, having his lad with him, and a couple of Asses, and shee brought him vnto hir fathers house: and when the father of the Damsell sawe him, hee reioyced of his comming.

4 And his father in lawe, the damsels father, reteyned him, and he abode with him three dayes: and so they did eate and drinke, and lodged there.

5 The fourth day, when they arose early in the morning, the man stode vp, to depart. And the Damsels father sayd vnto his sonne in lawe, Comfort thine heart with a morsell of bread, and then go your way.

6 And they sate downe, and did eate and drinke both of them together. And the damsels father sayde vnto the man, Be content, I pray thee, and tarie all night, and let thine heart be merrie.

7 And when the man stood readie to depart, his father in lawe compelled him: therefore he returned, and taryed all night there.

8 And he rose vp earely the fifth day, to depart,

"or, deliuer them.

k. Which afterwarde was called Cæsarea Philippi.

l. That is, till the arke was taken by the Philistines. 1.Sam.5.a.

Judg. 17.c. and. 18.a.

"Heb. to his heart.

part, and the damsels father sayde, Comfort thine (a) heart, I pray thee. And they tarryed vntill after myd day: and they did eate both of them togither.

a. Meaning that he should eate & drinke, and so refreshe himselfe.

9 And when the man arose to depart wyth his concubine, and his ladde, his father in lawe, the damsels father, sayde vnto him, Beholde nowe the daye goeth fast awaye, and drayweth towarde euen, I pray you, tarie all night: beholde, "the sunne goeth to rest, lodge here, that thine heart maye bee merrie: and to morrow get you early vpon your way, that thou mayest get thee to thy (b) tent.

"or, the day lodgeth.

b. That is, to the towne where he dwelt.

10 Neuerthelater the man would not tarry, but arose and departed, and came as farre as Iebus (whiche is Hierusalem) and hys two Asses laden, and his concubine wyth him.

11 And when they were fast by Iebus, the day was fore spent, and the yong man sayd vnto his maister, Come I pray thee and let vs turne in into this citie of the Iebusites, and lodge all night there.

12 His maister answered him, We will not turne into a (c) straunge citie, that are not of the children of Israel: we will goe forth to Gibea.

c. In the time of Iosuah, the children of Israel had won this citie: but sithence it was recouered and inhabited by the enimies.

13 And he sayde vnto his lad, Goe forwarde, and let vs drawe neare to one of these places to lodge all night, either in Gibea, or in Rama.

14 And they went forward vpon their way, and the Sunne went downe vpon them, when they were fast by Gibea, whiche belongeth to them of Beniamin.

15 And they returned thitherwarde to go in, and lodge all night in Gibea: and when he came, he sate him downe in a streete of the citie, for there was no man that "toke them into his house to lodging.

"or, gathered them.

16 And beholde, there came an olde man from his worke, out of the fielde at euen, whiche was also of mount Ephraim, and dwelt as a straunger in Gibea: but the men of the place were the children of (d) Iemini.

d. That is, of the tribe of Beniamin.

17 And when he had lifted vp his eyes, hee sawe a wayfaying man in the streete of the citie: and the olde man sayd, Whither goest thou? and whence commest thou?

18 He answered him, We come from Bethlehem Iuda, towarde the syde of mount Ephraim, from thence am I: and I went to Bethlehem Iuda, and go now to the (e) house of the Lorde, and there is no man that receyueth me to house.

e. To Shiloh, or Mispah, where the arke was.

19 We haue strawe and prouender for our asses, and bread and wine for me, and thy handmayde, and for the lad that is with thy seruant: and we lacke nothing.

20 The olde man sayde, "Peace be wyth thee: all that thou lackest shalt thou finde with me, onely abyde not in the streete (all night.)

"or, be content.

21 And so he brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their harts merrie, beholde, the men of the citie, whiche were" wicked, beset the house rounde about, and (f) thrust at the doore, and spake to the man of the house, the old man, saying, Bring forth the man that came into thine house, that we may (g) know him.

a. That is, wicked men.

f. To breake in.

g. That is, ryblye theefes vse to vse reprobate mindes neither feare nor shame.

23 And this man, the maister of the house, went out, and sayde vnto them, Oh, nay my brethren, do not so wickedly, seeing that this man is come into mine house, do not so vnmeete a thing.

24 Beholde here is my daughter a mayden, and this mans concubine: them I will bring out nowe vnto you, and (h) humble them, and do with them what seemeth you good: but vnto this man do not so abhominable a thing.

h. To abuse.

25 But the men would not hearken vnto him: and the man toke his concubine, and brought hir vnto them: which knewe hir, and abused hir all the night, euen vnto the morning: and when the day beganne to spring, they let hir go.

26 And then came the woman in the dawning of the daye, and fell (i) downe at the doore of the mans house, where hir Lorde "was, till it was day.

i. Dead.

"or, lay.

27 And hir Lorde arose vp in the morning, and opened the doores of the house, and went out, to goe his way: and beholde the woman, euen his concubine, lay along before the doore of the house, and hir handes vpon the threshold.

28 And he (k) sayde vnto hir, Vp and let vs be going: but she answered not. Then the man toke hir vp vpon an asse, and stode vp, and gate him vnto his (l) place.

k. That is, as a dead body.

l. Into his house.

29 And when he was come into his house, he toke a knife, and caught his concubine, and diuided hir in peeces, with the bones into twelue partes, and sent hir into all quarters of Israell.

30 And all that sawe it, sayde, There was no such deede done or seene since the children of Israel came out of Egypt vnto this day. Consider the matter, take aduisement, and say your myndes.

The

The.xx. Chapter.

1. The Israelites assemble in Mispah, to whom the Leuite declareth his wrong .13. They send for them that did the villanie. 25. The Israelites are twise ouercome, 26. and at length get the victorie.

1 Then all the children of Israell went out, and the congregation was gathered togither as (a) one man, euen from Dan to Beersheba, with the lande of Gilead, vnto the Lorde in Mispah.

2 And there assembled the chiefe men of all the people, (and) of all the trybes of Israel, in the congregation of the people of God, foure hundred thousande footemen that drew swordes.

3 (Nowe the children of Beniamin hearde that the children of Israel were gone vp to Mispah) Then (b) sayde the children of Israel, Tel vs, how this wickednesse is committed?

4 And the Leuite, the womans husbande that was slaine, answered, and sayd, I came into Gibea, that is in Beniamin, with my concubine to lodge all night:

5 And the men of Gibea rose against mee, and beset the house rounde about vpon mee by night, and thought to haue slaine mee: and my concubine haue they forced, that she is dead.

6 And I toke my concubine, and cut hir in peeces, and sent hir throughout all the countrey of the inheritance of Israell: for they haue committed abhomination and villanie in Israel.

7 Beholde, ye are all children of Israel: giue your aduice and counsell herein.

8 And all the people arose as one man, saying, There shall not a man of vs goe to his tent, nor turne into his (c) house.

9 But this shall be it that wee will doe to Gibea: (we will go vp) by lot against it,

10 And we will take tenne men of the hundred, throughout all the trybes of Israell, and an hundred of the thousande, and a thousande out of tenne thousande, to fetche vittaile for the people, that they maye doe, when they come to Gibea Beniamin, according to all the abhomination that they haue wrought in Israel.

11 And so all the men of Israell gathered togither against the citie, knit togither as one man.

12 And the tribes of Israell sent men throwe all the trybes of Beniamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs the men, those children of Belial, which are in Gibea, that we may slay them, and put (d) away euill from Israell.

14 Neuerthelater, the children of Beniamin woulde (e) not hearken vnto the voyce of their brethren the children of Israell: But the children of Beniamin gathered themselues togither out of the Cities, vnto Gibea, to come out and fight against the children of Israel.

15 And the children of Beniamin were numbred at that time out of the cities, twentie & fiue thousande men that drew swordes, beside the inhabitants of Gibea, whiche were numbred seuen hundred chosen men.

16 And among all these folke, were seuen hundred chosen mē, being left handed, which euerye one coulde sling stones at an heare breadth, and not misse.

17 And the children of Israel, beside Beniamin, were numbred foure hundred thousand men that drew swordes, and were all men of warre.

18 And the children of Israel rose, and went vp to (f) the house of God, and asked of god, saying, (g) Which of vs shal go vp first to ý battell against the children of Beniamin? And the Lord sayde, Juda shall begin.

19 And the children of Israel slewd vp early, and camped against Gibea.

20 And the men of Israel went out to battaile against Beniamin, and the men of Israell put themselues in aray to fight against them, beside Gibea.

21 And the children of Beniamin came out of Gibea, & destroyed downe to the ground, of the Israelites that day, twentie and two thousand men.

22 And the people, the men of Israell, plucked vp their heartes, and set their battell againe in aray, in the same place where they did the first day.

23 (And the children of Israel went vp, and wept before the Lorde vntill euen, and asked of the Lorde, saying, Shall we goe againe to battaile against the children of Beniamin our brethren? And the Lorde sayde, Goe vp against them.)

24 And the children of Israell came neare against the children of Beniamin the seconde day.

25 And the children of Beniamin went against them out of Gibea the seconde day, and destroyed to the earth of the children of Israel once againe, eightene thousand men that drew swordes euery man of them.

26 Then al the children of Israel, and al the people, went vp, and came vnto the house

d. By punishing the wicked doers according to their deserts.

e. Therin making themselues guilty of the wickednesse committed, & therfore iustly partakers of the punishmēt

f. That is, the tabernacle wherein the arke of God was, whiche then was in Silo.

g. They presume so much of the number and strength, that they aske no counsaile of God for the victorie: they finde therefore succesle thereafter.

of God, and wept, and sate there before the Lorde, and fasted the same day vntill euen, and offered burnt offerings and peace offerings before the Lorde.

27 And the children of Israel asked the Lord, for there was the arke of the appoyntment of God in those dayes:

28 And Phinehes the sonne of Eleazar, the sonne of Aaron, (h) stode before it at that time) saying, Shall I get me vp, to go out any more to battell against the children of Beniamin my brethren? or shall I ceasse? The Lorde sayde, Go vp, for to morowe I will deliuer them into your handes.

h. That is, serued in the priestes office.

29 And Israel set men to lie in wayt round about Gibea.

30 And the children of Israell went vp against the children of Beniamin the thirde time, and put themselues in aray against Gibea, as twise before.

31 And the children of Beniamin came out against the people, and (i) were drawne away from the city: and they began to smite of the people dead, as they had done twise before, by two high ways in the field (of which one goeth vp to the house of God, and the other to Gibea) about thirtie men of Israel.

i. By the policie of the children of Israel.

32 (And the children of Beniamin sayde, They are fallen before vs, as at the fyrst. But the children of Israell sayd, Let vs flee, and plucke them away from the citie vnto the high wayes.)

33 And all the men of Israell rose vp out of their place, and put themselues in aray at Baal Thamar: And likewise they that lay in wayte of Israel, came forth out of their places, euen out of the medowes that were about Gibea.

34 And came against Gibea, ten thousande chosen men out of al Israel, and there was a sore battel: But (k) they wyst not that (l) euill was neare them.

k. To wit, the Beniamites.
l. They knewe not that gods iudgement was at hand to destroy them.

35 And the Lord plagued Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day twentie and fiue thousand, and an hundred men, that drew swordes euerie one of them.

m. Retyred to drawe them after.

36 And the children of Beniamin sawe that they were put to the stryking downe: for the m̄ of Israel (m) gaue place to the Beniamites, bycause they trusted vnto them, that lay in wayte, which they had layde beside Gibea.

37 And they that lay in wayte, hasted, and brake forth against Gibea, and the embushment "or, made a long sounde with a trumpet. drew themselues along, and smote al the citie with the edge of the sworde:

38 And an appoyntment had the men of Israel, from them that lay in wayte, that they shoulde make a great flame (and) smoke should rise out of the citie.

39 And when the men of Israell retyred in the battel, Beniamin began (n) to smite dead of the childr̄ of Israel about thirtie persons, and sayde, Surely they are stryken downe before vs, as in the first battel.

n. Began courage, the two met vi

40 But when there began to aryse oute of the Citie a flame, as a piller of smoke, the Beniamites looked backe, and beholde, the flame of the whole citie began to ascende vp to heauen.

41 When the men of Israel also turned (o) agayne, the men of Beniamin were abashed, for they sawe that euill approched them:

o. To slander caimin

42 And therfore they turned theyr backes before the men of Israel, vnto the way that leadeth to the wildernesse, but the battayle ouertoke them: and beside that, they which came out of the citie, destroyed them (p) in the middle of them.

p. Forte compas them a about

43 And thus they compassed the Beniamites about, and chased them at Menuha, and ouerran them, euen ouer against Gibea on the East side.

44 And there were slain of Beniamin eighteene thousande menne, which were men of warre.

45 And they turned and fledde to the wildernesse ward, and vnto the rock of Rimmon: and they (q) gleaned by the way of the rest of them, fiue thousand men, and pursued after them, vntill they came to Gidom, and slue two thousande men of them.

q. The them in there, founde scatter brode.

46 So that all that were slaine that same day of Beniamin, (r) were twentie and fiue thousande men that drewe swordes, whiche were all men of warre:

r. Reade leaue out that slaine were

47 Only fiue hundred men turned and fled to the wildernesse, vnto the rocke of Rimmon, and abode in the Rocke of Rimmon foure monethes.

48 And the men of Israell turned backe againe vnto the children of Beniamin, and smote them with the edge of the sworde in the Cities, both man and beast, and all that came to hande, and set on fire all (s) the cities that they coulde come by.

f. It is longer Beniam

The.xxi.Chapter.

1. The Israelites sweare that they will not marie theyr daughters to the Beniamites.
10. They slay them of Iabes Gilead, and giue their virgins to the Beniamites.

1 AND the men of Israel (a) sware in Mispah, saying, There shall none of vs giue his daughter vnto any of Beniamin to wife.

a. The came to gether ward brake

2 And

2 And the people came to the house of God, and abode there till euen before God, and lifted vp their voyces and wept sore.

3 And sayd, O Lord God of Israel, why is this come to passe in Israel, that there shuld be this day one tribe lacking in Israel?

4 And on the morow the people rose vp betime, and made there an (b) aulter, and offred burnt offerings, and peace offerings,

5 And the children of Israel sayde, Who is he among all the tribes of Israel, that came not vp with the cõgregation vnto the lord? for they had made a great othe concerning him that came not vp to the Lorde to Mispah, saying, He shall surely die.

6 And the children of Israel (c) had pitie on Beniamin their brethren, and sayd, There is one tribe cut off from Israel this day:

7 What shall we do vnto the remnaunt of them, that they may haue wyues? we haue swome by the Lorde, that we will not giue them of our daughters to wiues.

8 And they sayde, Is there any of the tribes of Israell, that (d) came not vp to Mispah to the Lorde? And beholde, there came none of Iabes Gilead vnto the host and congregation.

9 For the people were viewed: and beholde, there were none of the inhabitants of Iabes Gilead there.

10 And the cõgregation sent thither twelue thousande men of the "strongest, and commaunded them, saying, Go and smite the inhabitants of Iabes Gilead with the edge of the sworde, both women and children.

11 And this is it that ye shall doe: Ye shall vtterly destroy al the males, and al the women, that haue layne by men.

12 And they founde among the inhabitantes of Iabes Gilead foure hundred damosels, virgins, that had knowne no man, by lying with any male: And they brought them vnto the host to Silo, which is in the lande of Chanaan.

13 And the whole congregation sent and (e) spake with the children of Beniamin, that were in the rocke of Rimmon, and called peaceably vnto them.

14 And Beniamin came againe at that time, and they gaue them wyues, which they had saued aliue of the women of Iabes Gilead: But they (f) sufficed them not.

15 And the people were sorie for Beniamin, bycause that the Lorde had made a breache in the trybes of Israel:

16 And then the elders of the congregation sayde, What shall we do to the remnant of them, to get them wines? seeing all the women of Beniamin are destroyed?

17 And they sayde, There must be (g) an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not giue them wiues of our daughters. For the children of Israel had swome, saying, Cursed be he, that gyueth a wife to Beniamin.

19 Then they sayde, Beholde, there is a feast of the Lorde yearely in Silo, which is on the North side of Bethel, and on the East side of the way, that goeth from Bethel to Sichem, and South from Libanon.

20 Therefore they commaunded the children of Beniamin, saying, Go, and lie in wayte in the vineyardes.

21 And when yee see, that the daughters of Silo come out to daunce in daunces, then come ye out of the vineyards, and catche you euery man a wife of the daughters of Silo, and go to the land of Beniamin.

22 And when their fathers or brethren come vnto vs to complayne, wee will say vnto them, Haue pitie on vs for their sakes: bycause wee reserued not to eche man hys wyfe in tyme of warre, neyther haue yee gyuen vnto them, that yee shoulde sinne at this tyme.

23 And the children of Beniamin did euen so, and toke them wyues accoyding to the number of them that daunced, whome they caught, and they went, and returned vnto their inheritance, and repayred the cities, and dwelt in them.

24 And the children of Israel departed thence at that tyme, and went euerye man to his trybe, and to his kinred, and went out from thence euery man to his inheritance.

25 In those dayes there was no king in Israel: but euery man did that, which seemed right in his owne eyes.

C

f. For there lacked two hundred.

g. Beniamin must be reserued to haue the twelfth portion of the inheritance of Iacob.

Iud. 17. b. and. 18. a. and. 19. a.

The ende of the Booke of Iudges, called in the Hebrue Sophtim.

¶ The booke of Ruth.

¶ *The first Chapter.*

1. Elimelech goeth with his wife and children into the lande of Moab.
3. And his sonnes die. 19. Naomi and Ruth come to Bethlehem.

1 IT came to passe, that whē the iudges "ruled, there fell a dearth in the (a) lande, ¶ a certaine man of Bethlehem (b) Juda, went for to soiourne in the countrey of Moab, he and his wyfe, and his two sonnes.

2 The name of the man was Elimelech, and the name of his wife Naomi, and the names of his two sonnes were Mahlon, and Chilion, Ephraites, out of Bethlehem Juda. And when they came into the lande of Moab, they continued there.

3 And Elimelech Naomies husband dyed, and she remayned with hir two sonnes,

4 Which toke them wiues, (c) Moabitesses, of the Moabites: the name of the one was Orpha, and the others name, Ruth: And they dwelled there about ten yeares.

5 And Mahlon and Chilion died also, euen both of them, and the womā was left (d) destitute of hir two sonnes, and of hir husband.

6 Then she arose with hir daughters in law, and returned from the countrey of Moab: for she had heard say in the country of Moab, how that the Lorde had visited his people, and giuen them bread.

B 7 Wherefore she departed out of the place, where she was, and hir two daughters in law with hir: And they went on their way, to returne vnto the lande of Juda.

8 And Naomi sayde vnto hir two daughters in law, Go, and returne eche of you vnto your mothers house: and the Lord deale as kindly with you, as ye haue dealt wyth the (e) dead, and with me:

9 And the Lorde giue you, that you may finde rest, either of you in the house of hir (f) husband. And when she kissed them, they lift vp their voyces and wept,

10 And sayde vnto hir, Surely we wyll returne with thee, vnto thy folke.

11 And Naomi sayde, Turne agayne my daughters: for what cause wil you go with me? Are there any mo childrē in my womb, to be your husbands?

12 Turne againe my daughters, goe your way, for I am to olde to haue an husband: And if I sayde, I haue hope, if I toke a man also this night, yea and though I had alreadie borne sonnes,

13 Would ye tarrie for them, till they were of age? or would ye for them so long refraine from taking of husbands? Not so my daughters: for it greeueth mee "much for your sakes, that the hand of the Lord is gone out (g) agaynst me.

14 And they lifted vp their voyces, and wept againe: and Orpha (h) kyssed hir mother in lawe: but Ruth abode still by hir.

15 And Naomi sayd, See, thy sister in lawe is gone backe againe vnto hir people, and vnto hir goddes: returne thou after hir.

16 And Ruth answered, Entreate me not to leaue thee, and to returne from after thee: for whither thou goest I will goe also, and where thou dwellest, there I wyll dwell: Thy people, shalbe my people, and thy God my God:

17 Where thou dyest, there will I die, and there will I be buried: The Lorde do so to me and more also, if ought but death depart thee and me.

18 Whē she saw, that she was stedfastly minded to go with hir, she left speaking vnto hir.

19 And so they went both, vntill they came to Bethlehem: And when they were come to Bethlehem, it was (i) noysed of them throughout all the citie, and they sayde, Is not this Naomi?

20 And shee answered them, Call me not "Naomi: but call me "Mara: for the almightie hath made me verie bitter.

21 I went oute full, and the Lorde hath brought me home again emptie: Why then call ye me Naomi, seeing the Lorde hath humbled me, and the almighty hath brought me vnto aduersitie?

22 And so Naomi with Ruth the Moabitesse hir daughter in lawe, returned out of the country of Moab and came to Bethlehem, in the beginning of (k) Barlie haruest.

The. ij. Chapter.

1. Ruth gathereth corne in the fields of Booz.
15. The gentlenesse of Booz towarde hir.

1 And

"Heb. iudged

a. That is, the lande of Chanaan.
b. In the tribe of Iuda, for there was an other Bethlehem in the tribe of Zabulon.

c. By this wonderful prouidence of God, Ruth became one of Gods housholde of whom Christ came.
d. A woful case: and yet this & the like the worlde is full of, which the children of men do loue so muche.

e. Declaring by your kindnesse to mee their mother, how dearely you loued thē whē they were aliue, and what affection you bare towardes them, and the remembrance of them now that they are dead.
f. She wisheth them neither riches, nor welth, nor gift of sole life: but matrimonie agreable to Gods institutiō

1 AND Naomies husbande had a (a) kinsman, a man of power & wealth, (which was) of the kynred of Elimelech, named Booz.

2 And Ruth the Moabitesse sayde vnto Naomi: Let me nowe go to the field, and gather eares of corne after anye man, in whose sight I finde grace. And shee sayde vnto hir, Go my daughter.

3 And she went, and came to the fielde, and gathered after the reapers: and so it was, that the same fielde perteyned vnto Booz, which was of the kynred of Elimelech.

4 And beholde, Booz came from Bethlehem, and sayde vnto the reapers, The Lorde be with you. And they answered him, The Lorde blesse thee.

5 Then sayde Booz vnto his yong "man "that stoode by the reapers, Whose damosell is this?

6 And the yong man that stoode by the reapers answered, and sayde, It is the Moabitish damosel, that came with Naomi out of the countrey of Moab.

7 And she sayde vnto vs, I pray you let me gleane and gather after the reapers, amongst the sheaues: and so she came, and hath continued euen from the morning vntyll nowe, saue that she taryed a little in the house.

8 Then sayde Booz vnto Ruth, Hearest thou my daughter? Goe to no other fielde to gather, neither goe from hence, but abyde here by my maydens.

9 Let (b) thine eyes be on the field that they do reape, and goe thou after the (maydens:) Haue I not charged the yong men, that they shall doe thee no burte? Moreouer, when thou art athirste, goe vnto the vessels, and drinke of that, (c) which the laddes haue drawne.

10 Then she fell on hir face, and bowed hir selfe to the grounde, and sayde vnto hym, Howe is it that I haue founde grace in thine eyes, and that thou shouldest knowe me, seeing I am (d) a straunger?

11 And Booz answered and sayde vnto hir, All is tolde and shewed mee, that thou hast done vnto thy mother in law since the death of thine husband: how thou hast left thy father and thy mother, & the lande where thou wast borne, and art come vnto a people, which thou knewest not in time passed.

12 The Lord quite thy worke, and a full rewarde be giuen thee of the Lorde God of Israell, vnder whose (e) wings thou art come to trust.

13 Then she sayde, Let mee fynde fauour in thy sight my Lorde, thou that hast comforted me, and spoken "comfortably vnto thy mayd, which yet am not like vnto one of thy maydens.

14 Booz sayde vnto hir againe, At the meale time come thou hither, and eate of the bread, and dip thy morsell in the vineger. And she sate beside the reapers: and hee reached hir parched corne, and she did eate, and was sufficed, and left (f) part:

15 And when shee was risen vp, to gather, Booz commaunded his yong men, saying, Let hir gather euen among the sheaues, and (g) rebuke hir not.

16 And leaue hir some of the sheaues for the nonce, and let it lie, that shee may gather it vp, and rebuke hir not.

17 And so she gathered in the fielde vntyll euen, and threshed that shee had gathered: and it was in measure vppon an Epha of Barlie:

18 And shee tooke it vp, and went into the citie: and when hir mother in lawe had seene, what shee had gathered, shee plucked out also, and gaue to hir, that she had reserued, when she had eaten ynough.

19 And hir mother in lawe sayde vnto hir, Where hast thou gathered to day? and where wroughtest thou? blessed bee he that knewe thee. And she shewed hir mother in lawe, howe she had wrought with him, and sayde, The mans name, with whome I wrought to day, is Booz.

20 And Naomi sayde vnto hir daughter in lawe, Blessed be he of the Lorde, for he ceaseth not to doe good to the lyuing and to the (h) dead. And Naomi sayde agayne vnto hir, The man is nigh vnto vs, and of our affinitie.

21 And Ruth the Moabitesse sayde, He sayde vnto me also, Thou shalt be with my yong men, vntill they haue ended all my haruest.

22 And Naomi answered vnto Ruth hir daughter in lawe, It is best my daughter, that thou go out with his maydens, that they come not agaynst thee in any other fielde.

23 And so shee kept hir by the maydens of Booz to gather, vnto the end of Barly haruest, and of wheate haruest also, and dwelt with hir mother in law.

The.iij. Chapter.

1. Naomi giueth Ruth counsell. 8. She sleepeth at Booz feete. 12. He acknowledgeth himselfe to be hir kinsman.

1 THen Naomi hir mother in lawe, sayde vnto hir, My daughter, shall I not seeke (a) rest for thee, that thou mayest prosper?

a. Which shee brought home to hir mother in lawe.

g. By forbidding hir.

Exod.16. g.

Tob. 2.b.

h. They are sayde to doe good to the dead, which do good to their friends being aliue, for their sakes.

a. Meaning that she would prouide hir of an husbande, with whom she might liue quietly.

2 And is not Booz our kinſmã, with whoſe maydens thou were? Beholde, he winnoweth barlie to night in the threſhing flooze.

Or, in the barne.

3 Waſhe thy ſelfe therefooze, and annoynt thee, and put thy rayment vpon thee, and get thee doowne to the flooze: but let not the man knowe of thee, vntill he haue left eating and drinking.

4 And when hee goeth to ſleepe, marke the place, where he layeth him doowne, and then goe and lyft vp the clothes that are on hys feete, and lay thee doowne there: and he ſhal tell thee what thou ſhalt do.

5 And ſhe anſwered hir, All that thou biddeſt me, I will do.

6 And ſhee went doowne vnto the flooze, and did accooding to all that hir mother in lawe bade hir.

B 7 And when Booz had eaten and drunken, and cheared his heart, he went to lie doowne at the ende of the heape of cooze: and ſhee came ſoftly, and lifted vp the clothes of hys feete, and layde hir doowne.

8 And at midnight the man was afrayde, and caught holde: and beholde, a woman lay at his feete.

9 And he ſaid, What art thou? She anſwered, I am Ruth thine handmayd: Spreade the wing of thy (garment) ouer thine handmayde, foz thou art the kinſman.

10 He ſayde, Bleſſed be thou in the Lozd, my daughter: foz thou haſt ſhewed mooze gooднеſſe in the latter ende, than at the beginning, inaſmuch, as thou folowedſt not yong men, whether they were pooze, oz riche.

11 And now my daughter, feare not, I will do to thee all that thou requireſt: foz all the citie of my people doth knowe, that thou art a woman of vertue.

12 And it is true, that I am of thy next kin: howbeit there is one nigher than I.

13 Tarrie this night, and when morning is come, if he will (b) perfourme the part of a kinſman vnto thee, it is good, let him do the kinſmãs part: but if he will not do the kinſmans part, then will I doe the duetie of a kinſman, as the Lozde lyueth: ſleepe vntill the morning.

b. That is, if he will take thee to be his wife, by the title of affinitie, according to Gods lawe.

Deut. 25. a.

C 14 And ſhe lay at hys feete vntill the morning: and ſhee aroſe vp befooze one coulde knowe another. And he ſayde, Let no man know, that there came any woman into the flooze.

15 And he ſayde agayne, Bring the mantell that thou haſt vpon thee, and holde it. And when ſhe helde it, he met in ſixe meaſures of Barly, and layd it on hir: And ſhe gate hir into the citie.

16 And when ſhee came in to hir mother in lawe, ſhe ſayde, Who art thou my daughter? And ſhe tolde hir all, that the man had done to hir,

17 And ſayde, Theſe ſixe meaſures of Barlie gaue he me, and ſayd, Thou ſhalt not come emptie vnto thy mother in lawe.

18 Then ſayde ſhe, My daughter, ſit ſtil vntill thou knowe, howe the matter will fall: foz the man wyll not be in reſt, vntil he haue finiſhed the thing this ſame day.

The. iiij. Chapter.

1. Booz ſpeaketh to Ruthes next kynſman touching hir maryage. 7. The auncient cuſtome in Iſrael. 10. Booz marieth Ruth, of whome he begetteth Obed. The generation of Pharez.

1 THen went Booz vp to the (a) gate, and ſate hym doowne there: and beholde, the kynſman, of whiche Booz ſpake, came by, vnto whom, he ſayde, (b) Ho, ſuch one: come ſit doowne here. And he turned, and ſate doowne.

a. Which the place inſtead b. Hebr. vſe two which is proper cation. ſerue to certaine ſon, and ho him ho ſuch

2 And he toke tenne men of the elders of the citie, and ſayde, Sit ye doowne here. And they ſate doowne.

3 And he ſayde vnto the kinſman, Naomi that is come againe out of the countrey of Moab, will ſell a parcell of land which was our bzother Elimelechs.

4 And I thought to doe thee to wit, and bid thee buye it befooze the inhabitantes and elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, then tell me, that I may know: foz there is none to redeeme it, (c) ſaue thou, and I next to thee. And the other anſwered, I wil redeeme it.

c. Which the next kyns

5 Then ſayd Booz, What day thou buyeſt the fielde of the hande of Naomi, thou muſt bue it alſo of Ruth the Moabiteſſe, the wife of the dead, to ſtirre vp the name of the dead vpon his (d) inheritance.

d. The inheri might his name is dea

6 The kinſman anſwered I cannot redeeme it, foz marring of mine owne inheritance: redeeme thou my right to thee, foz I cannot redeeme it.

7 Nowe this was the maner of olde tyme in Iſrael, concerning redeeming and changing, foz to ſtabliſh all things: that a man muſt plucke off his ſhoe, and giue it his neighbour: and this was a ſure (e) witneſſe in Iſraell.

B

e. The had no his ne Deu

8 Therefooze the kynſman ſayde to Booz, Buy it thou: and ſo drue off his ſhoe.

9 And Booz ſayde vnto the elders, and vnto all the people, Ye are witneſſes thys day, that I haue bought all that was Elimelechs,

lechs, and all that was Chilions, and Mahalons, of the hande of Naomi.

10 And moreouer, Ruth the Moabitelle, the wife of Mahalon, haue I purchased to bee my wife, to ſtyre vp the name of the deade vpon his inheritance, and that the name of the deade be not put out from among hys brethren, and from the gate of his (f) place: ye are witneſſes this day.

11 And all the people, that were in the gate, and the elders, ſayde, Wee are witneſſes: The Lorde make the woman, that is come into thine houſe, lyke Rahel and Lea, whiche twayne dyd buylde the houſe of Iſrael: and that thou mayeſt doe worthyly in (g) Ephrata, and be famous in Bethlehem.

12 Thy houſe bee lyke the houſe of Pharez (whom Thamar bare vnto Iuda) euen of the ſeede which the Lorde ſhal giue thee of this yong woman.

13 And ſo Booz toke Ruth, and ſhee was his wyfe: And when hee went in vnto hir, the Lorde gaue, that ſhee conceyued, and bare a ſonne.

14 And the woman ſayde vnto Naomi, Blessed be the Lord, the which hath not left thee this day without a kinſman, and hys name ſhall be continued in Iſraell: C

15 And that ſhall bring thy life againe, and cheriſhe thine olde age: For thy daughter in lawe, which loueth thee, hath borne vnto him, and ſhe is better to thee than (h) ſeuen ſonnes.

16 And Naomi toke the childe, and layde it in hir lappe, and became nurſe vnto it.

17 And the women hir neighbours gaue it a name, ſaying, There is a childe borne to Naomi, and called it Obed: the ſame is the father of Iſai, the father of Dauid.

18 Theſe are the generations of Pharez, Pharez begat Hezron,

19 Hezron begate Ram, Ram begat Aminadab,

20 Aminadab begat Naaſſon, Naaſſon begat Salmon,

21 Salmon begat Booz, Booz begat Obed,

22 Obed begat Iſai, Iſai begat Dauid.

f. Of the gate where of was.

g. Ephrata, Bethlehem both one.

h. Meaning many ſonnes.

The ende of the Booke of Ruth.

¶ The firſt booke of Samuel, called *the firſt Booke of the Kings.*

¶ *The firſt Chapter.*

1. The genealogie of Elkana the father of Samuel. 2. His two wyues. 11. Hanna was barren, and prayed to the Lorde. 15. Hir anſwere to Eli. 20. Samuel is borne. 24. She doth dedicate him to the Lorde.

1 THere was a mã of one of the two (a) Ramathaim Zophim, of mount Ephraim, named Elkana, the ſon of Ieroham, the ſonne of Elihu, the ſon of Thohu, the ſonne of Zuph, an Ephrathite:

2 Which had (b) two wyues, the one called Hanna, and the other Phenenna: And Phenenna had children, but Hanna had no children.

3 And this man went vp out of his Citie euerie yeare, to worſhip and to ſacrifice vnto the Lorde of Hoſtes in Silo, where were the two ſonnes of Eli, Hophni and Phinehes, the Lordes prieſts.

4 And it fell on a day, that Elkana offered, and gaue to Phenenna his wife, and to all hir ſonnes and daughters, portions. Gene. 2. d.

5 But vnto Hanna hee gaue a (c) worthie portion: for he loued Hanna, and the Lord had made hir barren.

6 And hir enimie (Phenenna) bered hir ſore, foraſmuch as ſhe vphrayded hir, becauſe the Lorde had made hir barren:

7 (And ſo did he yeare by yeare) and as oft as ſhe ſent vp to the houſe of the Lord, thus ſhe vered hir, that ſhe wept, and did not eate. B

8 Then ſayde Elkana hir huſbande to hir, Hanna, why weepeſt thou? and why eateſt thou not? and why is thy heart troubled? Am not I better to thee, than ten (d) ſonnes?

9 So Hanna roſe vppe after that they had eaten and dronken in Silo. And Eli the

a. There were Ramathes that in this in mount raim were him, that learned and pro-

b. Gen. 6. f. With the mſe of plication ed, came in priuiledge wo wiues:

c. To cheare hir: for hee knewe that ſhe was ſorowfull, becauſe ſhee was barren.

d. Let this ſuffiſe thee, that I loue thee no leſſe than if thou hadſt many children.

prieſt ſate vpon a ſtole by one of the poſtes of the temple of the Lorde.)

10 And ſhe was troubled in hir mynde, and prayed vnto the Lorde, and wept ſore,

11 And vowed a vowe and ſayde, O Lorde of hoſtes, if thou wilt looke on the trouble of thyne handmayde, and remember mee, and not forget thyne handmayde, but giue vnto thine handmayde a man childe, I will giue him vnto the Lorde all the dayes of his life, and there ſhall no raſor come vpon his heade.

12 And as ſhee continued praying before the Lorde, Eli marked hir mouth.

13 For Hanna ſpake in hir heart, and hir lips did but moue onely, but hir voyce was not heard: and therefore Eli thought ſhee had bene dronken.

14 And Eli ſayde vnto hir, Howe long wilt thou bee dronken? Put away from thee "the wine that thou haſt.

"or, thy dronkenneſſe.

15 Hanna anſwered, and ſayde, Not ſo my Lord: I am a woman of a "ſorowful hart, I haue dronke neyther wine nor ſtrong drinke, but haue poured out my ſoule before the Lorde.

"Heb. of a hard ſpirite.

16 Count not thine handmayde "for a wicked woman: for out of the abundaunce of my heauineſſe and greefe, haue I ſpoken hitherto.

"or, for a daughter of Belial.

17 Eli anſwered hir againe, and ſayde, Goe in peace: the God of Iſrael graunt thee thy petition, that thou haſt aſked of him.

18 She ſayde, Let thine handmayde fynde (e) grace in thy ſight. And ſo the woman went hir way, and did eate, and looked no more ſadde.

e. That thou wouldeſt pray vnto the Lorde for me.

19 And they roſe vp earely, and worſhipped before the Lorde, and then returned, and came to their houſe to Ramath: and when Elkana knewe Hanna his wyfe, the Lorde (f) remembred hir.

f. According to hir petition

20 For in proceſſe of tyme it came to paſſe, that ſhe conceiued and bare a ſonne, and called his name Samuel, (ſaying) Becauſe I haue aſked him of the Lorde.

g. This Elkana was a Leuite. 1.Par.6.b. And as ſome write, once a yeare they accuſtomed before the Lord with their families.

21 And the man (g) Elkana, and all his houſe, went vp to offer vnto the Lorde the yearely ſacrifice, and alſo his vowe.

22 Neuertheleſſe, Hanna went not vp, but ſayde vnto hir huſbande, I will tarie vntill the lad bee weaned, and then I will bring him, that he may appeare before the Lorde, and there abyde for euer.

h. Vttered by Eli concerning thy petition, which thus farre is performed, that thou haſt a ſonne, & herein is to be perfourmed, that he proſper ſo, that he may miniſter before the Lord.

23 Elkana hir huſbande anſwered hir, Doe what ſeemeth thee beſt, tarie at home vntill thou haue weaned him, and I beſeeche the Lorde to make good (h) his ſaying. And ſo the woman abode, and gaue hir ſonne ſuck, vntill ſhe weaned him.

24 And when ſhe had weaned him, ſhe toke him with hir, with three bullockes, and an Epha of flowre, and a bottell of wine, and brought him vnto the houſe of the Lorde in Silo, and the childe was "yong.

"Heb. a

25 And they ſlue a bullocke, and brought in the ladde to Eli.

26 And ſhe ſayde, Oh my Lorde, as thy (i) ſoule lyueth, my Lorde, I am the woman, that ſtode before thee here praying vnto the Lorde.

i. That is certainly.

27 For this lad I prayed, and the Lord hath giuen me my deſire, which I aſked of him:

28 And therefore I haue giuen him vnto the Lorde, as long as he liueth he ſhal be giuen to the Lorde. And he (k) worſhipped the Lord there.

k. Meaning Eli gaue thankes God for

The.ij.Chapter.

1. The ſong of Hanna. 12. The ſonnes of Eli are wicked. 13. The newe cuſtome of the prieſtes. 18. Samuel miniſtreth before the Lorde. 20. Eli bleſſeth Elkana and his wyfe. 23. Eli reproueth his ſonnes. 27. God ſendeth a prophete to Eli. 31. Eli is menaced for not chaſtiſing his children.

1 AND Hanna prayed, and ſayde, My hart reioyceth in the Lorde, and mine (a) horne is exalted in the Lorde: My mouth is (b) wyde open ouer mine enimies, for I reioyce in thy ſaluation.

a. I haue vttered it and glorie the Lorde. b. I can anſwere that reproche my barrenneſſe. Deut.

2 There is none holye as the Lorde: for without thee is nothing: neyther is there any of ſtrength, as is our God.

3 Talke no more proudly, let not arrogancie come out of your mouthes: for the Lord is a God of knowledge, and his purpoſes come to paſſe.

4 The bowes with the mightie men are broken, and they that were weake, haue girt themſelues with ſtrength.

5 They that were full, haue hyred out themſelues for (c) bread: and they that were hungrie, (d) ceaſſe, till the barren hath borne ſeuen: and ſhe, that had many children, is wared feeble.

c. That their for meate. d. Take heede red for eate a hunger

6 The Lorde kylleth and maketh alyue, bringeth downe to the graue, and fetcheth vp againe.

"or, ma

7 The Lord maketh poore, and maketh rich, bringeth lowe, and heaueth vp on high.

8 He rayſeth vp the poore out of the duſt, and lyfteth vp the begger from the dunghill, to ſet them among (e) princes, and to make them inherite the ſeate of glory: for the pylers of the earth are the Lordes, and he hath ſet the worlde vpon them.

e. He reth and pu down ding owne thoughts iudgeme

9 He

9 He will (f) keepe the feete of his saintes, and the wicked shall keepe silence in darkenesse, and in his owne might shall no man be strong.

10 The aduersaries of the Lorde shal be destroyed of him, & out of heauen shal he thunder vpō thē: The Lord shal iudge the endes of the worlde, and shal giue might vnto his king, & exalt the horne of his annoynted.

11 And Elkana went to Ramath to his house, and the ladde dyd ministre vnto the Lorde (g) before Eli the priest.

12 But the sonnes of Eli were chyldren of (h) Belial, and (i) knew not the Lorde.

13 And the priests custome towarde the people was, that when so euer any man offered any offering, the prieستes lad came, whyle the flesshe was a seething, and a flesshehoke with three teeth in his hande.

14 And thrust it into the panne, kettle, caldron, or pot: and (k) all that the flesshehoke brought vp, that the priest toke for himselfe: and so they did vnto all the Israelites, that came thyther to Silo.

15 Yea, and thereto before they burnt the (l) fat, the prieستes lad came, and sayde to the man that offered, Giue flesshe, that I may roste it for the priest, for he will not haue sodden flesshe of thee, but rawe.

16 And if any man sayde vnto him, Let the burne the fat accordyng to the "custome, and then take as much as thine hart (m) desireth: then he would answeare him, Yea, thou shalt giue it me nowe: and if thou wilt not, I wil take it with violence.

17 And the sinne of the yong men was very great before the Lorde: for men (n) abhorred the offeryng of the Lorde.

18 But the childe Samuel ministred before the Lorde, gyrded with a linnen Ephod.

19 Moreouer, his mother made him a litle coate, and brought it to hym from yeare to yeare, when she came vp with hyr husband to offer the yearely sacrifice.

20 And Eli blessed Elkana and his wyfe, and sayde, The Lorde gyue thee seede of this woman, for the (o) petition that she asked of the Lorde. And they went vnto their owne home.

21 And the Lorde visited Hanna, so that she conceyued, and bare three sonnes, and two daughters: and the childe Samuel grewe (p) before the Lorde.

22 Eli was very olde, and hearde al that his sonnes did vnto Israel, and howe they lay with the women, that wayted at the doore of the tabernacle of the congregation.

23 And he sayde vnto them, Why do ye such things? For of all these people I heare euill reportes of you.

24 Oh, nay my sonnes: for it is no good report, that I heare, howe that ye make the Lordes people to trespasse.

25 If one man sinne agaynst another, the iudge shall iudge it: but if a man sinne agaynst the Lorde, who wil be his (q) dayesman? Notwithstandyng, they hearkened not vnto the voyce of theyr father, bycause the Lorde would slay them.

26 (The child Samuel profited, and grew, and was in fauour bothe with the Lorde, and also with men.)

27 And there came a man of God vnto Eli, and sayde vnto him, Thus sayeth the Lord, Did not I plainely appeare vnto the house of thy father, when they were in Egypt in Pharaos house?

28 And I chose (r) hym out of all the tribes of Israell, to be my priest, for to offer vpon myne aulter, and to burne incense, and to weare an Ephod before me: and I gaue vnto the house of thy father, al the offerings made by fire of the chyldren of Israel.

29 Wherefore (s) treade ye downe my sacrifice, and mine offeryngs whiche I (t) commaunded in the tabernacle, and honourest thy chyldren aboue me, to make your selues fat of the first fruytes of al the offerings of Israell my people?

30 Wherefore the Lorde God of Israell sayth, I sayde, that thy house, and the house of thy father, shoulde (v) walke before me for euer: but nowe the Lorde sayth, That thing be farre from me: for them that worship me, I will worship: and they that despise me, shall come to shame.

31 Beholde, the dayes come, that I will cut off thyne (x) arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

32 And thou shalt see thine enimie in the habitation (of the Lorde) and in al the wealth whiche (God) shall giue Israell, and there shalt not be an olde man in thyne house for euer.

33 Neuertheles, I will not destroy euery one, that commeth of thee, from mine aulter, to make thine eyes to fayle, and to make thyne harte sorowfull: and all they that be multiplied in thyne house, shal dye (y) (whē they be) men.

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes, Hophni, and Phinehes: euen in one day they shall die both.

35 And I will stirre me vp a (z) faithful priest, that shal do accordyng to my hart & minde, and I will builde him a sure house, and he

f. That they neuer walke, but to any euil.

g. According the appointment, & commandement of the priest. Or wicked.

h. That is, vngodly regarded his ordinances.

k. Transgressed the order appointed in the lawe. Leui. 7. for their owne sake.

l. Which was commaunded to haue be offered vnto God,

m. Lawe. Not passing so much vpon theyr profites as that the law was obserued.

n. Seyng the horrible abuse of it.

o. Asking a gift to serue the Lorde, and vowyng of it to the seruice.

p. That is, growing in the fauour of the people.

q. No man, nor mans doings can pacifie Gods wrath for sinne. But though the law haue no helpe in this case, yet the gospel sheweth Iesus Christ, that taketh away the sinnes of the worlde.

r. That is, Aaron thy father. Leuit. 10. d. Deut. 12. b.

s. That is, why haue ye contened my sacrifices, & as it were, troden them vnder feete.

t. To be offered.

v. That is, shuld execute the office of the high priest in my tabernacle.

x. Thy power and auctoritie.

y. Shal dye, when they come to mans age. 1. Reg. 23. b.

z. Meanyng Zadok, who succeded Abiathar, and was the figure of Christe. 1. Reg. 2. g.

shal walke before mine anoynted for euer,
36 And all that are left in thyne house, shall come and crouche to him for a peece of siluer, and a morsell of bread, and shall say, Put me (I pray thee) in one office or other among the priestes, that I may eate a morsell of bread.

The.iij. Chapter.

1. There was no manifest vision in the tyme of Eli. 4. The Lorde calleth Samuel three tymes. 11. And sheweth what shall come vpon Eli, and his house. 18. The same thing declareth Samuel to Eli.

A 1 AND the chylde Samuel ministred vnto the Lorde before Eli, and the worde of the Lord was (a) pretious in those dayes, neyther was there any open vision.

a. Bicause there were very fewe prophetes to declare it.

2 And as at that tyme Eli lay in his (b) place, his eyes began to waxe dimme, that he could not see.

b. In the court next to the tabernacle.

3 And yer the lampe of God wēt out, Samuel layd him downe to sleepe in the temple of the Lord, where ỹ arke of God was.

1.Reg. 4. c.

4 And the Lorde called Samuel. And he answeared, I am here.

5 And he ranne vnto Eli, and sayde, Here am I, for thou calledst me. And he sayde, I called thee not, goe agayne and sleepe. And he went, & layd him downe to sleepe.

6 And the Lorde called once againe, Samuel, And Samuel arose, and went to Eli, and sayde, I am here, for thou diddest call me. And he answeared, I called thee not, my sonne, goe agayne and sleepe.

B 7 Samuel (c) knew not yet the Lord, neyther was the worde of the Lorde yet opened vnto him.

c. He was not before this tyme accustomed to heare the Lorde.

8 And the Lorde went, & called Samuel the thirde tyme. And he arose, & went to Eli, and sayde, I am here, for thou hast called me. And Eli perceyued that the Lorde had called the chylde.

9 Therefore Eli sayde vnto Samuel, Goe and sleepe, & if he call thee, then say, Speake Lord, for thy seruant heareth thee. So Samuel went and slept in his place.

10 And the Lorde came, and stode and called as before, Samuel, Samuel. Then Samuel answeared, Speake, for thy seruant heareth.

d. God declareth what todayn feare shal come vpō mē, whē they shal heare that the arke is taken, & also see that Elis house is destroyed.

1.Reg. 2. g.

11 And the Lorde sayde to Samuel, Behold, I will do a thyng in Israell, that bothe the eares of as many as heare it, shall (d) tyngle.

12 In that day, I will rayse vp against Eli, all things whiche I haue spoken concernyng his house: when I begin, I will also make an ende.

13 I haue tolde hym, that I wyll iudge his house for euer, for the wickednesse, whiche he knoweth: for when (the people) cursed his sonnes for the same (wickednesse) he did not correct them.

14 And therefore I haue swoorne vnto the C house of Eli, that the wickednesse of Elies house shall not be purged with sacrifice, nor offeryng, for euer.

15 Samuel slept vntyll the mornyng and opened the dores of the house of the Lorde: and Samuel feared to shewe Eli the vision.

16 Then Eli called Samuel, and sayd, Samuel my sonne. And he answeared, Here am I.

17 He sayde, What is that the Lorde hath sayde vnto thee? I pray thee, hyde it not frō me: (e) God do so to thee, and more also, if thou hyde any thyng from me, of al, that he sayde vnto thee.

Ruth. 1. e. God do thee so or more except me be.

18 And Samuel tolde hym euery whitte, and hid nothyng from hym. And he sayde, It is the Lorde: let him do what seemeth hym good.

19 And Samuel grewe, and the Lorde was with hym, and left none of his wordes "vnperfourmed.

"or, fro the p

20 And all Israel, from Dan to Beersaba, wist that faythfull Samuel was the prophete of the Lorde.

21 And the Lorde appeared againe in Silo: for the Lord opened himselfe to Samuel in Silo, through the worde of the Lorde.

The.iiij. Chapter.

10. The arke of the Lorde is taken. 11. Eli and his chyldren dye.

1 AND Samuel spake vnto al Israel: and I Israel (a) went out agaynst the Philistines to battaile, & pitched beside the "Ebenezer: and the Philistines pitched in Aphec,

a. From departing the Israelites out of vnto the of Samuel about a hundred ninety "or, Aphec.

2 And put themselues in aray agaynst Israel: and when they ioyned the battayle, Israel was smitten downe before the Philistines: & the Philistines slue of the armie in the fielde about foure thousande men.

help.

3 And when the people were come into their tentes, the elders of Israell sayde, (b) Wherefore hath the Lorde cast vs downe this day before the Philistines? let vs fetch the arke of the appoyntment of the Lorde out of Silo vnto vs, that when it commeth among vs, it may saue vs out of the hande of our ennmies.

b. Samuel in his absence affirmed faithfull vnto the Lorde, this was in him for that they ask question.

4 And so the people went to Silo, and fet from thence the arke of the appoyntment

of.

of the Lorde of hostes, whiche (c) dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehes, with the arke of the appoyntment of God.

5 And when the arke of the appoyntment of the Lorde came into the hoste, all Israel showted a mightie showte, so that the earth rang agayne.

6 And when the Philistines hearde the noyse of the showte, they sayd, What meaneth the sounde of this mightie showte in the hoste of the Hebrues? And they understoode how that the arke of the Lorde was come into the hoste.

7 And the Philistines were afrayde, and sayde, God is come into the hoste. And they sayde agayne, (d) Wo vnto vs: for it was neuer so before this.

8 Wo vnto vs: who shall deliuer vs out of the hande of these mightie goddes? these are the goddes, that smote the Egyptians with many plagues in the (e) wildernesse.

9 Be strong, and quyte your selues lyke men, O ye Philistines, that ye be no seruaunts vnto the Hebrues, as they haue bene to you: be of a manly courage therefore, and fight.

10 And the Philistines fought, and Israell was smitten downe, & fled euery man into his tent: and there was an exceedyng great slaughter, for there were ouerthrowen of Israel (f) thirtie thousande fotemen.

11 And the arke of God was taken, and the two sonnes of Eli, Hophni, and Phinehes were dead.

12 And there ranne a man of Beniamin out of the armie, and came to Silo the same day, with his clothes (g) rent, and earth vpō his head.

13 And when he came, lo, Eli sate vpon a stole by the way side, wayting: for his hart feared for the (h) arke of God. And when the man came into the citie, and tolde it, all the citie cryed.

14 And when Eli hearde the noyse of the crying, he sayde, What meaneth this noyse of the tumult? And the man came in hastily, and tolde Eli.

15 Eli was ninetie & eight yeares olde, and his sight fayled him, that he could not see.

16 And the man sayde vnto Eli, I am he, that came out of the armie, and fledde this day out of the hoste. And he sayde, What thing is done my sonne?

17 The messenger answeared, and sayde, Israell is fledde before the Philistines, and there hath bene a greate slaughter among the people, and thy two sonnes, Hophni, and Phinehes, are dead, and the arke of God is taken.

18 And when he made mention of the arke of God, Eli fel frō his stole backwarde by the side of the gate, and his (i) necke brake, and he died: for he was an olde man, and heauie, and "iudged Israell fourtie yeares.

19 And his daughter in law Phinehes wife was with childe, and nyghe "the byrth: and when she hearde the tydings that the arke of God was taken, and that hyr father in lawe and hyr husbande were dead, she bowed hyr selfe, and trauayled, for hyr paynes came vpon hyr.

20 And about the time of hyr death, the women that stoode about hyr, sayde vnto hyr, Feare not, for thou hast borne a sonne. But she answeared not, nor regarded it.

21 And she named the childe (k) Ichabod, saying, The glory is departed from Israel, (bycause the arke of God was taken, and bycause of hyr father in lawe, and hyr husbande.)

22 And she sayd agayne, The glory is gone from Israel: for the arke of God is taken.

i. If he had corrected his sonnes, & remoued wickednesse from the tabernacle of the Lord, he and al Israel had escaped this horrible plague.
"or, gouerned.
"or, to cry out.

D
k. Whiche is by interpretatiō, no glorie, or where is the glorie.

The.v.Chapter.

2. The Philistines bryng the arke into the house of Dagon. 6. The men of Asdod are plagued. 8. The arke is caryed into Gath, and after to Acaron.

1 AND the Philistines toke the arke of God, and caried it from the Eben-ezer vnto Asdod.

2 Yea the Philistines toke the arke of God, and brought it into the house of Dagon, and set it by (a) Dagon.

3 And whē they of Asdod were vp the next day in the morning, beholde, Dagon was fallen vpon his face on the earth before the arke of the Lorde: And they toke Dagon, and set him in his place agayne.

4 And when they were come early in the nexte morning, beholde Dagon was fallen vpon his face on the ground, before the arke of the Lorde, and his head, and his two hands were cut off vpon the threshold, that onely the stumpe of Dagon was leaft to him.

5 And therefore is it, that neyther the priestes of Dagon, nor any man that commeth into Dagons house, (b) treadeth on the threshold of Dagon in Asdod, vnto this day.

6 But the hande of the Lorde was heauie vpō them of Asdod, and he destroyed them, and smote them with Emerodes, both Asdod, and all the coastes thereof.

a. Which was theyr chiefe idol, & frō the nauel downeward lyke a fishe, and vpward lyke a man.

b. Proceeding from one superstition to another.

7 And

B 7 And when the men of Asdod sawe that it was so, they sayde, The arke of the God of Israel shall not abyde here with vs: for his hande is sore vpon vs, and vpon (c) Dagon our god.

c. This is a lamentable blindnesse: they cleaue stil to that idol whiche lieth vpō the groūd like a blocke, and is not able to helpe, neyther them, nor it selfe.

8 They sent therefore, and gathered all the lordes of the Philistines vnto them, and sayde, What shall we do with the arke of the God of Israell? They answeared, Let the arke of the God of Israel be carryed about vnto Gath. And they carried the arke of the God of Israel about.

9 And when they had carryed it about, the hād of the Lord was against the citie with a very great destruction: and he smote the men of the citie both small and great, & they had Emerodes in their secrete partes.

10 Therefore they sent the arke of God to Acaron: & as sone as the arke of God came to Acaron, the Acaronites cried out, saying, They haue brought the arke of the God of Israel to vs, to slay vs and our people.

11 And so they sent, and gathered together all the lordes of the Philistines, and sayde, Sende (d) away the arke of the God of Israell, to goe agayne to his owne place, that it slay vs not, & our people. For there was a destruction and death throughout all the citie: and the hande of God was exceedyng sore there.

d. Affliction worketh not like effect, in the wicked & in the godly: In the one grudge and desperation, in the other repentance and reconciliatiō.

12 And the men that died not, were smitten with the Emerodes: and the cry of the citie went vp to heauen.

The.vi. Chapter.

1. The tyme that the arke was with the Philistines. 8. The arke is sent home agayne with a gifte. 12. It commeth to Bethsames. 17. The Philistines offer golden Emerodes. 19. The men of Bethsames are stricken for lookyng into the arke.

A 1 AND the arke of the lord was in ỹ coūtrey of the Philistines seuen moneths.

2 And the Philistines called for the priestes and the sothsayers, saying, What shall we do with the arke of the Lorde? Tell vs wherewith we shal sende it home agayne?

3 They sayde, If you sende away the arke of the God of Israell, sende it not emptie: but reward it with a sinne (a) offering: and then ye shal be whole, & it shal be knowen to you, why his hande departeth not from you.

a. For that you haue presumed, to carie it away from Israel.

4 Then sayde they, And what shal be the sinne offeryng, whiche we shal reward him with? They answered, Fyue golden Emerodes, and fiue golden Myse, accordyng to the nūber of the princes of the Philistines: For one plague was on you all, & on your princes.

5 Wherefore ye shall make images like to your emerodes, & images like to your mise, that corrupt the lande, & ye shall giue glorie vnto the God of Israell, that he may take his hand from off you, & from off your (b) goddes, and from off your lande.

b. He are for knowe the m God, migh & ye of the trie, he the g coun worth B

6 Wherefore dw ye harden your hartes, as the Egyptians and Pharao hardened their hartes? Which when he wrought wonderfully among them, did they not let the people goe, and they departed?

7 Nowe therefore, make a newe cart, and take two milche kyne, on whom there hath come no yoke, and tie the kyne to the carte, and bring the calues home from them.

8 And take the arke of the Lorde, and lay it vpō the cart, and put the iewels of golde, which ye rewarde hym with for a sinne offeryng, in a coffer by the side thereof, and sende it away, that it may goe.

9 And if ye see, that he goeth vp by the way of his owne coste to Bethsames, then it is he, that did vs this great euill: If no, we shall knowe then, that it is not his hande, that smote vs, but it was a (c) chaunce that happened vs.

c. Th ked an almo thing rune chance as in there thing without prouide decree.

10 And the men dyd euen so: and toke two kyne that gaue milke, and tied them to the cart, and kept the calues at home.

11 And they layde the arke of the Lord vpon the cart, & the coffer with the Myse of gold, and with the images of their Emerodes.

12 And the kyne toke the streyght way to Bethsames, and went on the streyght way: and as they went, they lowed, and turned neyther to the ryght hande, nor to the left: and the princes of the Philistines wēt after them, vnto the (d) borders of Bethsames.

d. For trial of manne

13 And they of Bethsames were reapyng theyr wheate harueste in the valley: and they lifted vp theyr eyes, and spied the arke, and reioyced, when they sawe it.

14 And the carte came into the fielde of one C Iehosua, a Bethsamite, & stode still there. There was also a great stone: and (e) they claue the wood of the cart, and offered the kyne a burnt offeryng vnto the Lorde.

e. Th the ma Beth which Ilfrac

15 And the Leuites toke downe the arke of the Lorde, and the coffer, that was with it, wherein the (f) iewels of golde were, and put them on the great stone: and the men of Bethsames sacrificed burnt sacrifice, and offered offerings the same day vnto the Lorde.

f. Me the pe memo the pe myse.

16 And when the fiue princes of the Philistines had seene it, they returned to Acaron the same day.

17 And

17 And these are the golden Emerodes, which the Philistines gaue for a sinne offeryng to the Lorde: for (g) Asdod one, for Gaza one, for Ascalon one, for Gath one, and for Acaron one,

These were the fiue principalities of Philistines, the were al conquered vnto the house of Dauid.

18 And golde Myse, according to the number of all the cities of the Philistines, (belonging) to the fiue Lordes, both of walled townes, & of townes vnwalled, euen vnto the great (stone) of Abel, whereon they set downe the arke of the Lord vnto this day, in the fielde of Jehosua the Bethsamite.

For it was vnlawful to other to touch or to see it, but sue only Aaron & his sonnes Num.4.b.

19 And he smote the men of Bethsames, bicause they had (h) looked on the arke of the Lorde: and he slue among the people fiftie thousand and threescore and ten men: and the people lamented, bycause the Lorde had slayne the people with so great a slaughter.

For what people wil refuse it, to be not plagued receyuing it of.

20 Wherefore the men of Bethsames sayd, Who is able to stand before this holy Lord God? And (i) to whom shal he go from vs?

21 And they sent messengers to the inhabitants of Kiriathiarim, saying, The Philistines haue brought againe the arke of the Lord: come ye downe, & fetch it vp to you.

The.vij. Chapter.

1. The arke is brought to Kiriathiarim. 3. Samuel exhorteth the people to forsake their sinne, and turne to the Lorde. 10. The Philistines fight agaynst Israell, and are ouercome. 16. Samuel iudgeth Israel.

1 AND so the men of (a) Kiriathiarim came, and set vp the arke of the Lorde, and brought it into the house of Aminadab, in the hill, and sanctified Eleazar his sonne, to keepe the arke of the Lorde.

A citie in tribe of Iuda, called also Kiriathdal. Iosu.15. Reg.6. a.

2 And whyle the arke abode in Kiriathiarim, the time was long, for it was twentie yeares: and al the house of Israel (b) lamented after the Lorde.

Repented in ot theyr sinnes, and sought after the Lorde.

3 And Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lorde with al your hartes, then put away the strange goddes, and Astaroth from among you, & prepare your hartes vnto the Lorde, and serue him only: for he shall rid you out of the hande of the Philistines.

4 Then the chyldren of Israell dyd put away Baalim, and Astaroth, and serued the Lorde onely.

5 And Samuel sayde, Gather al Israel to (c) Mispah, and I wyll pray for you vnto the Lorde.

6 And they gathered together to Mispah, and (d) drewe water, and powred it out before the Lorde, and fasted the same day, and sayde there, We haue sinned agaynst the Lorde. And Samuel iudged the chyldren of Israell in Mispah.

7 When the Philistines heard, that the chyldren of Israell were gathered together to Mispah, the Princes of the Philistines went vp agaynst Israell: And when the chyldren of Israel heard that, they were afrayde of the Philistines. 25 Eccl.49.b

8 And the chyldren of Israell sayde to Samuel, (e) Ceasse not to crie vnto the Lorde our God for vs, that he may saue vs out of the hande of the Philistines.

e. Now they haue learned, not to trust in themselues, but in God & to seeke helpe, not at the arke but at his hād alone.

9 And Samuel toke a suckyng Lambe, & offered it altogether for a burnt offeryng vnto the Lorde, and cried vnto the Lorde for Israel: and the Lorde heard him.

10 And as Samuel offered the burnt offeryng, the Philistines came to fight against Israell: but the Lorde thundered a greate thunder the same day among the Philistines, and scattered them, that they were slayne before Israel.

11 And the men of Israell went out of Mispah, and pursued the Philistines, and smote them, vntill (they came) vnder Bethcar.

12 And then Samuel toke a stone, and pitched it betweene Mispah and (f) Shen, and called the name thereof Eben-ezer, saying, Hytherto hath the Lorde helped vs. Iosu.24.k.

f. Which was a great rocke ouer agaynst Mispah.

13 And so the Philistines were brought vnder, and they came no more into the coast of Israell: and the hande of the Lord was agaynst the Philistines, all the dayes of Samuel.

14 Thereto the cities, whiche the Philistines had taken from Israell, were restored to Israell, euen from Accaron to Gath, and the coastes of the same dyd Israell deliuer out of the handes of the Philistines: And there was peace betweene (g) Israel and the Amorites. C

g. Meanyng the Philistines.

15 Samuel iudged Israell all the dayes of his lyfe:

16 And went about yeare by yeare to Bethel, Gilgal, and Mispah, and iudged Israel in al those places.

17 And came againe to Rama, for there was his house, & there he iudged Israell also, and there he buylt an (h) aulter vnto the Lorde.

h. Whiche was not cōtrary to the lawe: for as yet a certayne place was not appoynted.

The.viij. Chapter.

1. Samuel maketh his sonnes iudges ouer Israel: who folowe not his steppes. 5. The Israelites aske a kyng. 11. Samuel declareth in what state they should be vnder the kyng. 19. Notwithstanding they aske one still: and the Lord willeth Samuel to graunt vnto them.

1 When

A

1 When Samuel was olde, he (a) made his sonnes iudges ouer Israel.

a. Bycause he was not able to trauayle, and take the paines in his old age.

2 The name of his eldest sonne was (b) Ioel, and the name of the seconde Abia, and they were iudges in Beersheba.

b. Who was also called Vashni. 1. Chro. 6. b.

3 And his sonnes (c) walked not in his wayes, but turned aside after lucre, & toke rewarde, and peruerted the right.

c. That is, they obserued not the iustice, equitie, vprightnesse, and godlinesse of theyr father. Deut. 17. c. 1. Reg. 12. c. Deut. 13. c. Acts. 13. d.

4 Then all the elders of Israell gathered them together, and came to Samuel vnto Rama,

5 And sayde vnto him, Beholde, thou arte old, & thy sonnes walke not in thy wayes: Nowe therefore make vs a kyng to iudge vs, as al other nations (haue.)

B

6 But the thing displeased Samuel, when they sayde, Giue vs a kyng to iudge vs: and Samuel prayed vnto the Lorde.

7 And the Lord sayd vnto Samuel, Heare the voyce of the people in all that they say vnto thee: for they haue not cast thee away, but they haue cast me away, that I shoulde not raygne ouer them.

8 And as they haue euer done since I brought them out of Egypt vnto this day, and haue forsaken me, and serued other goddes, euen so do they vnto thee.

9 Nowe therefore hearken vnto their voyce: howbeit yet testifie vnto them, and shewe thē the maner of the kyng that shal raigne ouer them.

Deut. 17. c.

10 And Samuel tolde all the wordes of the Lord, vnto ỹ people ỹ asked a king of him,

11 And he sayde, This shall be the (d) maner of the kyng, that shall raygne ouer you: he will take your sonnes, and put them to his charets, and make his horsemen of them, to runne before his charet,

d. Except suche as shall haue the feare of God before theyr eyes, and wil folowe his statutes and lawes, as Dauid, Salomon, Ezechias, and Iosias.

12 And wyll make him of them captaynes ouer thousandes, and ouer fifties, and will set them to eare his grounde, and to gather in his harueste, and to make instrumentes of warre, and thynges that serue for his charets.

13 And he wil take your daughters, & make them apothecaries, cookes, and bakers.

C

14 And he shall take your fieldes, and your vineyardes, and your best Oliue trees, and giue them to his seruantes.

3. Reg. 21. a.

15 And he shall take the tenth of your seede, and of your vineyardes, and giue it to his chamberlaynes, and to his seruants.

16 And he shall take your men seruauntes, and mayde seruants, young menne, and the chiefe of your asses, and put them to his worke.

17 And he shal take the tenth of your sheepe, and ye shal be his seruantes.

18 And ye shall crie out at that tyme, because of your kyng, whiche ye shall haue chosen you: and the Lorde wil (e) not heare you at that day.

e. By you [illegible] for you

19 Neuertheless, the people woulde not heare the voyce of Samuel, but sayd, Nay not so: but there shal be a kyng ouer vs,

20 That we may be lyke other nations, and that our kyng may iudge vs, and goe out before vs, and fight our batayles.

21 Therefore when Samuel hearde all the wordes of the people, he rehearsed them in

D

the eares of the Lorde.

22 And the Lorde sayde to Samuel, Hearken vnto their voyce, & make them a kyng. And Samuel sayd vnto the men of Israel, Goe euery man vnto his citie.

The. ix. Chapter.

1. Saul seeking his fathers Asses, by the counsayle of his seruant goeth to Samuel. 9. The Prophetes called Seers. 15. The Lorde reuealeth Saules commyng vnto Samuel, cōmaundyng him to annoynt him king. 22. Samuel bringeth Saul to the feast.

1 There was a man of Beniamin, named Cis, the sonne of (a) Abiel, the son of Zeror, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man that was a Ieminite (b) mighty in power.

a. The same in the Chron. called Ner. b. The booke of Iudges and Ruth.

2 And the same had a sonne called Saul, a godly young man & a fayre, so that among the children of Israel, there was none godlyer than he: From the shoulders vpward, he was hygher than al the other people.

3 And the asses of this Cis Sauls father were lost: and Cis sayd to Saul his sonne, Take one of the laddes with thee, and arise, goe and seeke the asses.

4 And he went through mount Ephraim, and passed through the lande of Salisa: but they found them not. Then they went thorowe the lande of Salim, and there they were not. When they went also through the lande of Iemini, they founde them not.

5 At the last, when they were come to the lande of (c) Zuph Saul sayde to his lad, that was with him, Come, let vs returne, least my father leaue caryng for the asses, and take thought for vs.

c. Where Ramathaim Zophim, of Samuel.

6 He sayde vnto him, Beholde, there is in this citie a man of God, and he is an honorable man, al that he sayth, commeth surely to passe: Now then let vs goe thither, if so be he can shew vs, what way we may goe.

7 Then sayde Saul to his lad, If we wil goe, what shall we bryng the man? For the "bread is spent in our vessels, and there is no other present to bryng the man of

"or, bread

God:

God: what haue we?

8 And the ladde answeared Saul againe, and sayde, Beholde, I haue founde aboute me the fourth parte of a (d) sicle of siluer: that will I giue the man of God, to tell vs our way.

9 (Before tyme in Israell, when a man went to seeke an answeare of God, thus wise he spake, Come, and let vs go to the (e) Seer: for he that is now called a prophete, was in the old tyme called a Seer.)

10 Then sayde Saul to his ladde, Well sayd of thee: Come, let vs goe. And so they went vnto the citie, where the man of God was.

11 And as they went their way vp the hyll to the citie, they met with damosels, that came out to drawe water, and sayde vnto them, Is there here a Seer?

12 And the maydens answeared them, and sayde, Yea, beholde, he is before you, make hast nowe, for he came this day to the citie: for there is an (f) offeryng of the people this day in the hill.

13 When ye be come into the citie, ye shall finde him streyght way, yer he goe vp to the hyl to eate: for the people will not eate vntil he come, bicause he doth (g) bielle the offeryng, and then eate they that be bidden to the feast: now therefore get you vp, for this day shal ye finde him.

14 And they went vp into the citie: & when they were come into the middes of the citie, beholde, Samuel came out agaynst them, for to goe vp to the hill.

15 But the Lorde had tolde Samuel in his eare (a day before Saul came) saying,

16 To morowe this tyme, I will sende thee a man out of the lande of Beniamin: hym shalt thou annoynt to be captayne ouer my people Israell, that he may saue my people out of the handes of the Philistines: for I haue loked (h) vpon my people, and their (i) crye is come vnto me.

17 When Samuel therefore sawe Saul, the Lorde answeared him, See, this is the man whom I spake to thee of: this same shall raygne ouer my people.

18 Then went Saul to Samuel in the middes of the gate, and sayde, Tell me, I pray thee, where the Seers house is?

19 Samuel answeared Saul, and sayde I am the Seer: Goe vp before me vnto the hill, for ye shal eate with me to day, and to morow I will let thee goe, and will tell thee al, that is in thine (k) hart.

20 And as for thine asses, that were lost three dayes agoe, care not for them, for they are found: and (l) whose shall the beautifull things of Israell be? Belong they not to thee, and vnto all thy fathers house?

21 But Saul answeared and sayde, Am not I the sonne of a Ieminite, of the smallest tribe of Israel? and my kinrede is the least of al the kynreds of the tribe of Beniamin? Wherfore then speakest thou so to me?

22 And Samuel toke Saul and his ladde, and brought them into the (m) parler, and made them sit in the chiefest place among them that were bidden, whiche were about thirtie persons.

23 And Samuel sayde vnto the Cooke, Bring forth the portiō, which I gaue thee, and of whiche I sayde vnto thee, Keepe it with thee.

24 And the Cooke toke vp the shoulder, and that whiche was (n) vpon it, and set it before Saul. And Samuel sayde, Beholde, that whiche is left, put it before thee & eate: for hytherto hath it bene kept for thee, saying, Also I (o) called the people. And so Saul did eate with Samuel that day.

25 And when they were come downe from the hygh place into the citie, Samuel communed with Saul vpon the (p) toppe of the house.

26 And when they arose early aboute the spryng of the day, Samuel called Saul vpon the top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he and Samuel.

27 And when they were come almost out of the towne, Samuel sayd to Saul, Byd the ladde goe before vs (and he went before) but stande thou still a whyle, that I may shew thee the (q) worde of God.

The.x. Chapter.

1. Saul is annoynted kyng by Samuel. 9. God chaungeth Sauls hart, and he prophesieth. 19. Samuel assembleth the people, and sheweth them their sinnes. 21. Saul is chosen kyng by lotte. 25. Samuel wryteth the kings office.

1 Nd then Samuell toke a vessell of (a) oyle, and powred it vpon his head, and kissed hym, and sayde, Hath not the Lorde annoynted thee, to be captayne ouer his (b) inheritance?

2 When thou art departed from me this day, thou shalt finde two men by (c) Rahels sepulchre, in the border of Beniamin, euen at Zalzah, and they wyll saye vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath left the care of

d. Of whom, Beniamin, the youngest sonne of Iacob, was borne, of the whiche the trybe of Beniamin, whereof kyng Saul was, bare his name.

m. Where the feast was.

n. That is, the shoulder with the rest, whiche the priest had for his familie in al peace offerings. Leu. 10. c o. That both by the assemblyng of the people, and by the meate prepared for thee, thou mightest vnderstande, that I knew of thy cōming.

p. For after the maner it was flatte, that men myght walke together vpon it.

q. That is, Gods commaundement as concernyng thee.

a. Here beginneth the vse of annoyntyng of kings with oyle by Gods commaundement. Actes. 13. d.

b. That is, the chyldren of Israell, whiche onely he would possesse as his inheritance.

of the asses, and soroweth for you, saying, What shal I do for my sonne?

3 Then shalt thou goe forth from thence, & shalt come to the "playne of Thabor, and there shall meete thee three men going vp to God to Bethel, one carying three kids, and another carying three loaues of bread, and another carying a bottel of wine.

"or, Oke.

4 And they wil "salute thee, and giue thee two loaues of bread, whiche thou shalt receyue of their handes.

"Hebr. they will aske thee a peece.

5 After that, shalt thou come to the (d) hyll of God, where is the garison of the Philistines: & when thou art come thyther to the citie, thou shalt meete a companie of prophets cõming downe from the high place, with a psalterie, a timbrell, a pipe, & a harpe before them, and they shal prophesie.

d. Whiche was in the citie Kiriathiarim, where the arke was. Chap. 7. a.

6 And the spirite of the Lorde will come vpon thee also, & thou shalt prophesie with them, and shalt be turned into another mã.

7 Therefore when these signes are come vnto thee, do what thou hast to do, for God is with thee.

8 And thou shalt goe downe before me to Gilgal, and I also will come downe vnto thee, to sacrifice burnt sacrifices, and to offer peace offerings: Tarie for me seuen dayes, till I come to thee, and shewe thee what thou shalt do.

1.Reg. 12. b.

9 And when he had turned his "backe to goe from Samuel, God gaue him another (e) harte, and all those tokens came to passe that same day.

"Hebr. shoulder.

e. He gaue him suche vertues, as were meete for a king.

10 And when they came thyther to the hyll, behold, the companie of prophets met him, and the spirite of God came vpon him, and he (f) prophesied among them.

1.Reg. 11. b.

11 And all that knewe him before, when they sawe that he prophesied among the prophets, they sayde eche to other, What is this, that is come vnto the sonne of Cis? Is Saul also among the prophetes?

f. That is, praysed God together with them, and did sing songs to his laude and prayse.

12 And one of the same place answeared, and sayde, Who is their (g) father? And therof came the prouerbe, What, is Saul also among the (h) prophetes?

1.Reg. 19. d

g. Meanyng that prophesie commeth not by succession, but is giuen to whom it pleaseth God.

13 And when he had made an ende of prophesying, he came to the high place.

h. Notyng thereby him, that commeth from lowe degree, suddainly to honour.

14 And Sauls vncle sayde vnto him, and to his ladde, Whyther went ye? He sayde, To seeke the asses: and when we saw that they were no where, we came to Samuel.

15 And Sauls vncle sayde, Tel me, I pray thee, what Samuel sayde vnto you.

16 Saul answeared his vncle, He tolde vs playnely, that the asses were founde. But of the kyngdome whereof Samuel spake, tolde he hym not.

17 And Samuel called the people together vnto the Lorde to Mispah,

18 And sayde vnto the chyldren of Israell, Thus sayde the Lorde God of Israell, I brought Israel out of Egypt, and delyuered you out of the hand of the Egyptians, and out of the handes of all kyngdomes that trouble you.

19 And ye haue this day caste away your God, who onely deliuereth you out of all your aduersities & tribulatiõs. And ye sayd vnto him, No, but make a kyng ouer vs. Now therefore stande ye before the Lorde, by your tribes, and your thousandes.

20 And when Samuel had assembled together all the tribes of Israell, the tribe of Beniamin was (i) taken.

i. Tak calling D

21 Whẽ he had assembled together the tribe of Beniamin by their kinredes, the kinrede of Matri was taken, and at the last, Saul the sonne of Cis was caught: and when they sought him, he could not be founde.

22 Therefore they asked the Lorde further, if the man shoulde yet come thyther? And the Lorde answeared, Beholde (k) he hath hyd him selfe among the stuffe.

k. As he were tied or lyng.

23 And they ranne, and fet hym thence, and when he stood among the people, he was hygher than any of the people from the shoulders vpwarde.

24 And Samuel sayd to al the people, See ye not him, whom the Lorde hath chosen, and how there is none lyke hym among al the people? And al the people showted and sayde, God "saue the kyng.

"Hebr. liue the king.

25 Then Samuel told the people (l) the dutie of the kingdome, & wrote it in a booke, and layde it before the Lorde, and sent all the people away, euery man to his house.

l. As writtẽ Deut.

26 And Saul also went home to Gibea, and there followed hym a bande of men, whose hartes God had touched.

27 But the chyldren of Belial sayde, Howe shall he saue vs? And they despised him, and brought him no presents: and he (m) held his tongue.

m. Dissembled and toke it not greeuously.

The. xi. Chapter.

1. Nahas the Ammonite warreth agaynst Iabes Gilead. 4. Iabes asketh helpe of the Israelites. 6. Saul promiseth helpe. 11. The Ammonites are slayne. 14. The kingdome is renued.

1 Then (a) Nahas the Ammonite came vp, and besieged Iabes in Gilead: and all the men of Iabes sayde vnto Nahas, Make a couenant with vs, and we will be thy seruants.

a. Of whom he was kyng.

2 And

2 And Nahas the Ammonite answeared them, In this will I make a couenant with you, if I may (b) thrust out al your right eies and bryng that shame vpon al Israell.

3 To whom the elders of Jabes sayde, Giue vs seuen dayes respite, that we may sende messengers vnto al the coastes of Israel: and then if there be no man to deliuer vs, we wil come out to thee.

4 Then came the messengers to Gibea of Saul, and tolde this tidings in the eares of the people: And al the people lifted vp theyr voyces, and wept.

5 And behold, Saul came folowyng the catell out of the fielde, and Saul sayde, What ayleth this people, that they weepe? And they tolde him the tidings of the men of Jabes.

6 And the spirite of God (c) came vpō Saul, when he heard this tydings, and he was exceedyng angry,

7 And toke a yoke of Oxen, & hewed them in peeces, and sent them throughout all the coastes of Israell by the handes of messengers, saying, Who so euer commeth not forth after (d) Saul and after Samuel, so shall his Oxen be serued. And the feare of the Lorde fell on the people, and they came out "with one consent.

8 And when he numbred them in Bezek, the chyldren of Israell were three hundred thousand men, and the men of Juda thirtie thousande.

9 And (e) they sayde vnto the messengers that came, So say vnto the men of Jabes in Gilead: To morow by that tyme the sunne be hote, ye shall haue helpe. And the messengers came, and shewed it to the men of Jabes, whiche were glad.

10 Therefore the menne of Jabes sayde, To morow we will come (f) out vnto you, and ye shal do with vs all that pleaseth you.

11 And on the morow Saul put the people in three partes, and they came in vpon the hoste in the morning watche, and slue the Ammonites vntill the heate of the day: And they that remayned, were scattered so, that two of them were not left together.

12 And the people sayde vnto Samuel, (g) Who is he that sayde, Shal Saul raygne ouer vs? bryng those men, that we may slay them.

13 And Saul sayde, There shal no man (h) die this day: For to day the Lorde hath saued Israell.

14 Then sayde Samuel vnto the people, Come, that we may goe to Gilgal, and renewe the kingdome there.

15 And al the people went to Gilgal, & made Saul king there before the Lord in Gilgal, and there they offered (i) peace offerings before the Lorde: And there Saul and all the men of Israell reioyced exceedingly.

i. In signe of thankesgiuing for the victorie.

The. xij. Chapter.

1. Samuel declaring to the people his integritie, reproueth their ingratitude. 19. God by myracle causeth the people to confesse their sinne. 20. Samuel exhorteth the people to folow the Lorde.

1 AND Samuel sayde vnto al Israel, Behold, I haue (a) hearkened vnto your voyce in all that ye sayde vnto me, and haue made a kyng ouer you.

a. I haue graunted your petition.

2 Nowe therefore, your kyng walketh before (b) you: and I am olde, and gray headed, and behold, my sonnes are with you: and I haue walked before you frō my childhood vnto this day.

b. To gouerne you in peace and warre.

3 Behold, here I am: beare recorde of me before the Lord, and before his (c) annoynted: (d) Whose Oxe haue I taken? or whose Asse haue I taken? whom haue I done wrong to? whom haue I hurte? or of whose hande haue I receyued any bribe, to blinde myne eyes therewith? and I wil restore it you.

c. That is, Saul.
d. God would, that this cōfession should be a paterne for al them that haue any office.

4 They sayde, Thou hast done vs no wrōg, nor hurt vs: neyther hast thou taken ought of any mans hande.

5 He sayde vnto them agayne, The Lord is witnesse agaynst you, and his annoynted is witnesse this day, that ye haue found nought in my handes. And they answeared, He is witnesse.

6 And Samuel sayde vnto the people, It is the Lorde, that (e) made Moses and Aaron, & that brought your fathers out of the lande of Egypt.

e. That is, exalted them, & endued them with his holy spirite to deliuer you.

7 Now therefore stand stil, that I may reason with you before the Lorde, according to al the righteousnesse of the Lorde, whiche he shewed both you and your fathers.

8 After that Jacob was come into Egypt, and your fathers cryed vnto the Lorde, the Lord sent Moses and Aaron, which brought your fathers out of Egypt, and made them dwell in this place.

Gen. 46. a. Exod. 2. d. Exod. 3. b.

9 And when they forgate the Lorde theyr God, he solde them into the hande of Sisara (f) captayne of the hoste of Hazor, and into the hande of the Philistines, and into the hande of the kyng of Moab, and they fought agaynst them.

Jud. 4. a.

f. That is, captayne of Iabins host, king of Hizor.

10 And they cryed vnto the Lorde, and sayde, We haue sinned, because we haue forsake the Lorde, and haue serued Baalim, and Asaroth. Nowe therefore deliuer vs out of the hands of our enimies, and we wil serue thee.

Judg. 13. a. Judg. 3. b.

g. That is, Samson. Iud.13.d. Iud.11.a. 1.Reg.7.b.

11 And the Lord sente Jerobaal, (g) Bedan, Jephthah, and Samuell, and deliuered you out of the handes of your enimies on euery side: and ye dwelled safe.

12 And for all that, when you saw that Nahas the king of the children of Ammon came against you, ye sayde vnto mee, Not so, but a king shall raigne ouer vs: when yet the Lorde your God was your king.

13 Nowe therfore beholde the king, whom ye haue chosen, and whome ye haue desyred: loe the Lord hath set a king ouer you.

C

14 If ye will feare the Lorde, and serue him, and heare his voyce, and not disobeye the word of the Lord, both ye and the king that raigneth ouer you, shall (h) follow the Lord your God.

h. Ye shalbe preserued, as they that follow the Lordes will.

15 If ye will not hearken to the voyce of the Lorde, but disobey the Lordes mouth, then shall the hande of the Lorde bee vppon you, and on (i) your fathers.

i. That is, your gouernours.

16 Now also stand, and see this greate thyng, which the Lord wil doe before your eyes.

17 Is it not now wheate haruest? I will cal vnto the Lord, and he shal sende thunder and rayne, that ye may perceine and see, how that your wickednesse is (k) greate, which ye haue done in the sight of the Lorde, in asking you a kyng.

k. In that you haue forsaken him, who hath al power in his hand, for a mortal man.

18 And so Samuel called vnto the Lord, and the Lorde sente thunder and rayne the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people sayde vnto Samuell, Pray for thy seruants vnto the Lord thy god that we die not: for we haue sinned in asking vs a king, beside all our (other) sinnes.

20 And Samuel sayd vnto the people, Feare not, (Yee haue in deede done all this wickednesse, yet (l) depart not from following of the Lord, but serue the Lord with al your hartes:

l. For with the Lord there is mercy, and forgiuenesse of sinnes in store, for such as wil repent.

21 Neyther turne ye away: for (then ye goe) after vayne things, whiche are not able to profite you, nor deliuer you, for they are but vanitie.)

D

22 For the Lorde wyll not forsake his people, bycause of his great names sake: bicause it hath pleased the Lorde to make you (m) his people.

m. Of his free mercy, and not of your merits, and therfore he wil not forsake you.

23 Moreouer, God forbidde, that I shoulde sinne agaynst the Lorde, and ceasse praying for you: but I will shew you the good and right way.

24 Therefore feare you the Lorde, and serue him in the truth, and with al your (n) hartes: and consider how great things he hath done for you.

n. Vnfaignedly, and without hypocrisie.

25 But if ye doo wickedly, then shall ye perishe, both ye and your kyng.

The.xiij.Chapter.

3. The Philistines are smytten by Saul and Ionathan. 13. Saul being disobedient to Gods commaundement, is shewed of Samuel that he shall not raygne. 19. The great slauerie, wherein the Philistines kepte the Israelites.

1 SAul now had bene kyng (a) one yeare (& he raygned two yeares ouer Israel.)

a. W[illegible] chese [illegible] went

2 And Saul chose him three thousande men of Israel: Two thousande were with Saul in Michmas and in mount Bethel, and a thousande with Ionathan in Gibea Beniamin: and the rest of the people he sent euery man to his tent.

3 And Ionathan smote the garison of the Philistines, that was in the (b) hill: and it came to the Philistines eares. And Saul blewe the (c) trumpet throughout al the land, saying, Let the Hebrues heare.

b. Ge[illegible] rim [illegible] aske Ca[illegible] c. The [illegible] prepa[illegible] left [illegible]

4 And al Israell heard say, howe that Saul had destroyed a garison of the Philistines: wherefore Israell was had in abomination with the Philistines. And the people gathered together after Saul to Gilgal.

5 The Philistines also gathered themselues together to fight with Israell, thirtie thousande charettes, and sixe thousande horsemen, with other people lyke the sande by the seas side in multitude, and came vp, and pitched in Michmas, Eastwarde from (d) Bethauen.

d. W[illegible] Beth[illegible] the h[illegible] calle[illegible] nea[illegible] the [illegible] com[illegible] thos[illegible]

6 And when the men of Israel sawe it, they were in a strayte (and the people were in a distresse) and the people hid themselues in caues, and in holdes, and in rockes, & in high places, and in pittes.

7 And some of the Hebrues went ouer Iordane, to goe vnto the lande of (e) Gad, and Gilead: And Saul was yet in Gilgal, and al the people, beyng afrayde, folowed him.

B

e. W[illegible] two [illegible] the [illegible] mayn[illegible]

8 And he taryed seuen dayes, euen vnto the tyme that Samuel hadde appoynted. But Samuel came not to Gilgal, and the people were therefore (f) scattered from him.

D

f. Th[illegible] that [illegible] sente [illegible] Prop[illegible] figu[illegible] ther [illegible] beli[illegible] rie. [illegible] Hel[illegible] pun[illegible]

9 And Saul sayde, Bring a burnt sacrifice to me, and peace offerings. And he offered a burnt sacrifice.

10 And as sone as he had made an ende of offering the burnt sacrifice, beholde Samuel came, and Saul went agaynst hym to "salute him.

11 And Samuel sayd, What hast thou done? Saul sayde, Bicause I sawe, that the people scattered from me, and that thou camest not within the dayes appoynted, and that the

the Philistines gathered themselues togither to Michmas:

12 Therfore sayde I, The Philistines shall come downe now vpon mee to Gilgal, and I haue not made supplication vnto the Lorde: I was bolde therfore, and offered a burnte offering.

13 And Samuell sayde to Saule, Thou arte become a fole: thou hast not kept the commaundement of the Lorde thy (g) GOD, whyche he commaunded thee: For at thys tyme woulde the Lorde haue established thy kingdome vpon Israel for euer.

14 But now, thy kingdome shall not continue: The Lorde hath sought him a (h) man after his owne heart: and the Lorde hathe commaunded him to be captayne ouer hys people, bicause thou hast not kept that, which the Lorde commaunded thee.

15 And Samuel arose, and gat him vp from Gilgal (i) in Gibea of Beniamin, and Saul numbred the people that were founde with him, and they were about sixe hundred men.

16 And Saul and Jonathan his sonne, and the people that were founde with them, had their abyding in Gibea of Beniamin: but the Philistines pitched in Michmas.

17 And there came out of the host of the Philistines, three companyes to destroye: one companie turned vnto the way that leadeth to Ophra, vnto the lande of Sual,

18 And an other companie turned the waye to Bethoron: And the thirde companye turned to the waye of the coast that is seene aboute the valley of Zeboim towarde the wildernesse.

19 There was no Smith founde throughout all the lande of Israell: For the Philistines sayde, Least the Hebrues make them swordes or speares.

20 But all the Israelites went downe to the Philistines, to mende euery man his share, his mattocke, his axe, and weeding hooke.

21 Yet they had a file for the shares, for the mattockes, for the pikeforkes, and for the axes, and for to sharpen their goades.

22 And so in tyme of battell, there was neither (k) sworde nor speare found in the handes of any of the people that wer with Saul and Jonathan: but with Saul and Jonathan his sonne was there founde.

23 And the garrison of the Philistines came out, to goe ouer vnto Michmas.

The xiiij. Chapter.

14. Ionathan and his harnesse bearer put the Philistines to flyght. 24. Saule byndeth the people by an othe, not to eate till euenyng. 32. The people eate with the bloud. 38. Saule would put Ionathan to death. 45. The people deliuer him.

1 THen on a tyme Jonathan the sonne of Saule, sayde vnto his young man that bare his harnesse (a) Come, and let vs goe ouer to the Philistines garrison, that are yonder on the other syde: and hee tolde not his father.

2 And Saul taryed in the vttermosse part of Gibea, vnder a pomegranate tree, whiche is in Migron: and the people that were with him, were vpon sixe hundred men.

3 And Ahia the sonne of Ahitob, Ichabods brother, the sonne of Phinehes, the sonne of Eli, was the Lordes (b) priest in Silo, and ware an Ephod: and the people wiste not that Jonathan was gone.

4 And in the middes of the passage, by which Jonathan sought to goe ouer vnto the Philistines garrison, there was a sharpe rocke on the one syde, and a sharpe rocke on the other syde: the one called Bozez, and the other Seneh.

5 The forefront of the one leaned Northward toward Michmas, and the other was southwarde towarde Gibea.

6 And Jonathan sayd to the yong man that bare his harnesse, Come, and let vs go ouer vnto the garrison of these vncircumcised, it may be, that the Lord will worke with vs: for "it is no hardnesse with the Lord, to saue eyther in manie, or in fewe.

7 And his harnesse bearer sayd vnto him, Do all that is in thyne heart: Goe where it pleaseth thee, beholde, I am with thee as thyne hart lusteth.

8 Then sayd Jonathan, Behold, we goe ouer vnto these men, and shall shew our selues vnto them.

9 If they say on this wyse to vs, Tarrie vntil we come to you: then we will stand stil in our place, and goe not vp vnto them.

10 But if they saye, Come vp vnto vs, then we will goe vp, for the Lord hath (c) deliuered them into our handes: And this shal be a signe vnto vs.

11 And they bothe shewed them selues vnto the garrison of the Philistines. And the Philistins sayd, See, the Hebrues come out of the (d) holes, where they had hyd them selues in.

12 And the men of the Garrison aunswered Jonathan and his harnesse bearer, and sayd, Come vp to vs, and we will shewe you a thyng. And Jonathan sayde to his harnesse bearer, Come vp after me, for the Lord hath deliuered them into the hand of Israel.

A

a. This fact of Ionathan is singular, and done in faith, by the instinction of Gods spirite: and therefore not to be followed by the discipline of warre

b. For the priesthod was not yet taken away from the house of Eli: but continued vntill the time of Zadok.

"or, none can let the Lorde.

B

c. This he lerned neyther of diuiners, nor of soothsaiers: but of the spirite of God, cõfirming his faith by signes prescribed by the same spirite.

13 And Jonathan climed vp vpon (e) handes and feete, and his harneſſe bearer after him: And they fell before Jonathan, and his harneſſe bearer ſlewe them after him.

14 And that firſt ſlaughter whiche Jonathan and his harneſſe bearer made, was vppon twentie menne, within the compaſſe as it were aboute an halfe acre of lande, whiche two (Oxen plow.)

15 And there was a feare in the hoſte, in the field, ‡ among al the people: in ſo much, that they that were gone out of the garriſon to robbe, were afrayde alſo, and the (f) earthe trembled, for the feare that was ſent of God.

16 And the watchmen of Saul in Gibea Beniamin ſawe: and behold, the multitude was diſcomfited, and were ſmitten as they went.

17 Then ſayde Saule vnto the people that was with hym, Searche, and ſee who is gone awaye from vs. And when they had numbred, Beholde, Jonathan and his harneſſe bearer were not there.

18 And Saul ſayde vnto Ahia, Bring hither the (g) Arke of God. For the ark of God was at that tyme with the children of Iſrael.)

19 And whyle Saule talked vnto the Prieſt, the noyſe that was in the hoſte of the Philiſtines, ſpread farther abrode, and encreaſed. And Saul ſayd vnto the Prieſte, (h) Withdrawe thyne hande.

20 And Saule ioyned himſelfe vnto all the people that were with hym, and they came to the battayle, and beholde, euery mannes ſwoorde was againſt his fellowe, and there was a verie great diſcomfiture.

21 Moreouer, the Hebrues that were with the Philiſtines before that tyme, and were come with them into all partes of the hoſt, turned to bee with the Iſraelites, that were wyth Saul and Jonathan.

22 And all the men of Iſrael alſo, whiche had hidde themſelues in mount Ephraim, as ſoone as they hearde how that the Philiſtins were fledde, they followed after them in the battell.

23 ¶ And ſo the Lorde ſaued Iſrael that day: and the battayle continued vnto Bethauen.

24 And when the men of Iſrael were kepte downe with hunger that daye, Saul charged the people with an othe, ſaying, (i) Curſed be the man that eateth any foode vntill nyghte, till I be auenged of myne enimies. And ſo none of the people taſted any ſuſtenance.

25 And all they of the land came to a wood where hony lay vpon the grounde.

26 And the people came into the wood: And behold, the hony dropped, and no man moued his hande to his mouthe, for the people feared the (k) othe.

27 But Jonathan heard not, when his father charged the people with the othe, wherefore he put forth the ende of the rodde that was in his hande, and dipt it in an hony combe, and put his hande to his mouthe, and his (l) eyes receyued light.

28 Then aunſwered one of the people, and ſayd, Thy father made the people to ſweare, ſaying, Curſſed be the man that eateth anye ſuſtenãce this day: and the people wer faint.

29 Then ſayd Jonathan, My father hath (m) troubled the lande: See howe myne eyes hath receiued lyght, bycauſe I taſted a little of this honye.

30 Howe much more then to daye, if the people had eaten of the ſpoyle of their enimies, whiche they founde: And had there not bin then a muche greater ſlaughter among the Philiſtines.

31 And they ſmote the Philiſtines that daye from Michmas to Aialon: and the people were exceeding faint.

32 And the people gat them to the ſpoyle, and toke Sheepe, Oxen, and Calues, and ſlewe them on the ground, and the people dyd eate them with the bloud.

33 Then men told Saul, ſaying, Behold, the people ſin agaynſt the Lord, in that they eate with the bloud. And he ſayd, Ye haue treſpaſſed: Rol a (n) gret ſtone vnto me this day.

34 And Saule ſayde agayne: Go abrode among the people, and bid them bryng me euery man his Oxe, and euery man his Sheepe and ſlaye them heere, and eate, and ſynne not agaynſt the Lorde in eatyng with the bloud. And the people brought euery man hys Oxe in his hande that nyghte, and ſlue them there.

35 And Saul made an aultar vnto the Lord: and that was the "fyrſt aulter, that he made vnto the Lorde.

36 And Saul ſayde, Let vs goe downe after the Philiſtins by night, and ſpoyle them, vntill it be daye in the morning, and lette vs not leaue one man of them. And they ſayde, Doe whatſoeuer thou thynkeſt beſt. Then ſayd the Prieſt, Let vs (o) come hither vnto God.

37 And Saule aſked of God, Shall I goe downe after the Philiſtines? Wilt thou deliuer them into the handes of Iſrael? But he anſwered him not at that tyme.

38 And Saul ſayde, Let all the "chiefe of the people come hyther, and knowe, and ſee by whome this ſinne is done this day.

39 For as the Lord lyueth, which ſaued Iſrael, though it be in Jonathan my ſonne, he ſhal die the death. But there was no man among all the people, that anſwered him.

40 Then

c. Bycauſe of the ſteepneſſe of the rocke wher they did climbe vp.

f. It is an hyperbolical ſpeche, wherby is ſignified, that the fear which God ſent vpon the hoſt of the Philiſtins was exceeding great.

g. By which is ment the Ephod whiche was ſet vp with the ark which the preſt ſhuld put on, to aske counſel, and to tell of things to come. Num. 27. d.

h. Lette the Ephod alone, for I haue no leiſure now to aske counſell of God. Jud. 7. f.

i. Such was his hypocriſie and arrogancie, that he thoght to attribute to his policy, that which god had giuen by the hand of Jonathan.

k. That is, the curſe appointed of Saul, & the punishmẽt for breaking the othe.

40 Then he sayde vnto all Israell, Be ye on one side, and I and Jonathan my sonne will be on the other side. And the people sayd vnto Saul, What thou thinkest best, that do.

41 Therefore Saul saide vnto the Lord God of Israell, Giue a (p) perfite lot. And Saul and Jonathan were taught: but the people escaped free.

42 And Saul sayde, Cast lot betweene me & Jonathan my sonne. And Jonathan was caught.

43 Then Saul sayde to Jonathan, Tell me what thou hast done. And Jonathan tolde hym, and sayde, I tasted a litle hony with the end of the rodde, that was in mine hand, and lo, (q) I must dye.

44 Saul answeared, God do so & more also to me, thou shalt die the death Jonathan.

45 And the people sayde vnto Saul, Shall Jonathan die, whiche hath so mightily delyuered Israel? God forbid. As the Lorde liueth, there shal not one heare of his head fall to the grounde, for he hath wrought with God this day. And so the people deliuered Jonathan, that he died not.

46 And then Saul departed vp from folowyng the Philistines: And the Philistines went to theyr owne place.

47 And so Saul helde the kyngdome ouer Israel, and fought agaynst al his enimies on euery side, agaynst Moab, agaynst the chyldren of Ammon, agaynst Edom, against the kings of Zoba, and against the Philistines: And whyther so euer he turned himselfe, he put them to the worse.

48 And he gathered his hoste together, and smote the (r) Amalekites, and rid Israell out of the handes of them that spoyled them.

49 The sonnes of Saul were Jonathan, (s) Jesui, and Melchisua: And his two daughters, were thus named, the elder was called Merob, and the younger (t) Michol.

50 And the name of Sauls wyfe, was Ahinoa, the daughter of Ahimaaz, and the name of his chiefe captayne was Abner, the sonne of Ner, Sauls vncle.

51 And Cis was Sauls father: and Ner the father of Abner, was the sonne of Abiel.

52 And there was sore warre against the Philistines al the dayes of Saul: And (v) whom so euer Saul sawe to be a strong man, and meete for the warre, he toke him vnto hym.

The. xv. Chapter.

3. Saul is commaunded to slay Amalek. 9. He spareth Agag, and the beste things. 19. Samuel reproueth him. 28. Saul is reiected of the Lorde, and his kyngdome gyuen to another. 33. Samuel heweth Agag in peeces.

1 SAmuel also sayde vnto Saul, The Lorde sent me to annoynt thee, to be kyng ouer hys people, ouer Israell: Nowe therfore (a) hearken thou vnto the voyce of the wordes of the Lorde.

2 Thus sayth the Lorde of hostes, I remember that whiche Amalek dyd to Israel, howe they layde wayte for them in the way, as they came vp from Egypt.

3 Now therfore goe, and smite Amalek, and destroy ye all that parteyneth vnto them, and haue no compassion on them, (b) slay bothe man and woman, infant, and sucklyng, oxe, and sheepe, cammell, and asse.

4 And Saul gathered the people together, and numbred them in Telaim, two hundred thousand foote men, and tenne thousand men of Juda.

5 And Saul came vnto a citie of Amalek, and " set watche in the brooke.

6 And Saul sayd vnto the Kenites, (c) Goe, and depart, and get you downe from among the Amalekites, lest I destroy you with the: for ye shewed (d) mercie to all the chyldren of Israell, when they came out of Egypt. And so the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites, from Heuila, as thou commest to Sur that lyeth before Egypt:

8 And toke Agag the kyng of the Amalekites aliue, and vtterly destroyed al the people, with the edge of the swoorde.

9 But Saul, and the people, spared (e) Agag, the better sheepe, and the fatter oxen, and the lambes, and all that was good, and would not destroy them: But all, that was foule and nought worth, that they destroyed vtterly.

10 Then came the woorde of the Lorde vnto Samuel, saying,

11 It repenteth me that I haue made Saul kyng: For he is turned from me, and hath not perfourmed my commandementes. And Samuel was heauy in hart, and cryed vnto the Lorde al night.

12 And when Samuel rose early to meete Saul in the morning, it was told Samuel, that Saul was come to Carmel, and behold, he hath made him there a place, & is returned, and departed, and gone downe to (f) Gilgal.

13 And Samuel came to Saul, and Saul sayd vnto him, Blessed be thou in the Lord: I haue fulfilled the (g) commaundement of the Lorde.

14 Samuel sayde, What meaneth then the bleatyng of the sheepe in myne eares, and the lowyng of the oxen, whiche I heare?

15 Saul answeared, They haue brought them

A 1. Reg. 9. c.

a. Bicause he hath preferred thee to this honour, thou art bounde to obey him. Exod. 17. d.

Num. 24. d.

b. That this might be an exaple of gods vengeaunce agaynst them, that deale cruelly with his people.

1. Reg. 9. c.

" or, fought in the valley.

c. Whiche were the posteritie of Iethro, Moses father in lawe.

d. He reioyced for the prosperous successe of Israel, and gaue them good counsayle. Exod. 18. c.

B

Num. 24. d.

e. Against the commaundement of God by Samuel.

Gene. 6. c.

f. There to offer vp sacrifice for the victorie gotten.

g. This is the maner of hypocrites, when they folowe their owne deuises, to say, they haue fulfilled Gods cõmaundemẽts.

from the Amalekites: For the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lorde thy God, and the remnant haue we destroyed vtterly.

16 Samuel sayde to Saul, Let me tell thee what the Lorde hath sayde to me this night. And he sayde vnto him, Say on.

h. Acknowledging thy selfe to be of the least tribe of Israel, & of the least familie of the tribe of Beniamin.

17 Samuel sayde, When thou wast (h) little in thyne owne sight, wast thou not made the head of the tribes of Israel? And hath not the Lorde annoynted thee kyng ouer Israel?

18 And the Lorde sent thee on a iourney, and sayde, Goe, and vtterly destroy those sinners, the Amalekites, and fight against them, vntil thou destroy them,

19 And wherefore hast thou not hearkened vnto the voyce of the Lorde? but hast turned to the pray, and hast done that, which is wicked in the sight of the Lorde?

20 And Saul sayde vnto Samuel, Yea, I haue hearkened vnto the voyce of the Lord, & haue gone the way which the Lorde sent me vnto, & haue brought Agag the kyng of Amalek, and haue destroyed the Amalekites.

D 21 But the people toke of the spoyle, sheepe, and oxen, & the chiefest of the things whiche should haue bene destroyed, to offer vnto the Lorde thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt sacrifices and offerings, as when the voyce of the Lorde is obeyed? Behold, to obey, is better thā sacrifice: & to hearken, is better than the fatte of Rammes.

Exod. 22. c.

i. God hateth nothing more, than the disobedience of his commaundement, though thintēt seeme neuer so good to man.

23 For (i) rebellion is as the sinne of witchcraft, and stubbernesse is as the wickednesse of idolatrie: because thou hast cast away the worde of the Lorde, therefore he hath cast away thee also from beyng king.

24 And Saul sayde vnto Samuel, I haue sinned: For I haue gone farther thā the saying of the Lorde, and thy wordes, because I feared the people, and obeyed their voyce.

k. This was not true repentance, but dissimulation, fearyng the losse of his kyngdome.

25 Now therefore, I pray thee take away my (k) sinne, and turne agayne with me, that I may worship the Lorde.

26 And Samuel sayde vnto Saul, I will not returne with thee: For thou hast cast away the worde of the Lorde, and the Lorde hath caste away thee, that thou shalt not be kyng ouer Israell.

27 And as Samuel turned himself to goe away, he caught the lap of his coate, & it rent.

E 28 And Samuel sayde vnto him, The Lord hath rent the kingdome of Israell from thee this day, and hath giuen it to a (l) neighbour of thyne, that is better than thou.

l. That is, to Dauid.

29 The (m) strength of Israell wyll not beguyle, nor repent: for he is not a man, that should repent.

m. Meanyng god, who maintayneth, & defendeth his.

30 He sayde, I haue sinned: but now honour me before the elders of my people, and before Israel, and turne agayne with me, that I may worship the Lorde thy God.

31 And so Samuel turned agayne, & followed Saul: and Saul worshipped the Lord.

32 Then sayd Samuel, Bring you hyther to me Agag the king of the Amalekites. And Agag came vnto him delicately, and Agag said, Truly the (n) bitternesse of death is past.

n. Bitternesse.

33 And Samuel sayde, As thy sworde hath made women childeless, so shall thy mother be childeless aboue other women. And Samuel hewed Agag in peeces before the Lord in Gilgal.

34 And then Samuel departed to Rama, and Saul went home to his house to Gibea Saul.

35 And Samuel came no more to (o) see Saul, vntill the day of his death: Nerthelesse, Samuel mourned for Saul: and the Lord repented, that he had made Saul king ouer Israel.

o. 1. Sam. 19.b.

The.xvi. Chapter.

1. Samuel is reproued of God, and is sent to annoynt Dauid. 7. God regardeth the hart. 13. The spirite of the Lord commeth vpon Dauid. 14. The wicked spirite is sent vpon Saul. 19. Saul sendeth for Dauid.

1 THe Lorde sayde vnto Samuel, Howe long wilt thou mourne for Saul, (a) seeing I haue cast him away from raigning ouer Israel? Fyll thine (b) horne with oyntment, and come, that I may sende thee to Isai the Bethlehemite: for I haue prouided me a king among his sonnes.

a. 1. Sam. 15. c.

b. 1. Sam. 10. b.

2 And Samuel sayde, How can I goe? For if Saul heare it, he wil kill me. The Lorde answeared, Take an Heifer with thee, (c) and say, I am come to offer to the Lorde.

c. Feare.

3 And cal Isai to the offering, & I wil shew thee what ỹ shalt do. And thou shalt annoint vnto me (e) him, whom I name vnto thee.

e. Meaning Dauid.

4 And so Samuel dyd as the Lorde bade him, and came to Bethlehem: and the elders of the towne were (f) astonied at his commyng, and sayde, Commest thou peaceably?

f. Thinking that Eliab had bin appointed of God to be king.

5 He answeared, Yea, I am come to offer vnto the Lorde: Sanctifie your selues, and come with me to the offeryng. And he sanctified Isai and his sonnes, and bade them to the offeryng.

6 And when they were come, he loked on Eliab, and sayde, Surely the Lordes (f) annoynted is before him.

7 But

dah. Gen. 49. b. e. Fearing least some greeuous crime committed, and that he came to punish the same. Num. 1.

7 But the Lord sayd vnto Samuell, Looke not on his fashion, or on the heyghte of his stature, bycause I haue refused him: for (God seeth) not as man seeth. For man loketh on the outwarde appearaunce, but the Lorde beholdeth the hearte.

8 Then Jsai called Jbinadab, and made him come before Samuel, and he sayd, Neither hath the Lorde chosen this man.

9 Then Jsai made Samma come, and he said, Neither yet hath ỹ Lorde chosen him.

10 Againe, Jsai made seuen of his sonnes to come before Samuel: and Samuell sayde vnto Jsai: The Lorde hathe chosen none of these.

11 And Samuel sayde vnto Jsai, Are heere all thy children? He said, There is yet a little one behynde, that keepeth the (g) sheepe, And Samuell sayde vnto Jsai, Send, and fetche him: for we will not sitte downe, til he be come hither.

12 And he sent, and brought him in: and he was ruddie, and of an excellent beautie, and well fauoured in sight. And the Lord said, Aryse, and annoynt him: For this is he.

13 Therfore Samuel toke the horne with the annoyntmente, and annoynted hym in the myddes of his brethren. And the (h) spirite of the Lorde came vppon Dauid from that day forwarde: and Samuell rose vp, and went to Rama.

14 But the spirite of the Lord departed from Saule, and an euill spirite (sent) of the (i) Lorde vexed him.

15 And Sauls seruantes sayd vnto him, Beholde, an euill spirite (sente) of God, vexeth thee.

16 Let our Lorde therfore commaunde thy seruauntes (that are before thee) to seeke a man that is a cunning player with an harp: that when the euyll spirite of God commeth vpon thee, he may play with his hande, and thou shalt be eased.

17 Saul sayde vnto his seruantes, Prouide me a man then, that can play wel, and bring hym to mee.

18 Then answered one of his seruantes, and sayde, Beholde, I haue seene a sonne of Jsai the Bethlehemite, that can playe vpon instrumentes, and is strong and valyant, and a manne of warre, and prudent in doing of feates, and well made, and the Lord is with hym.

19 Wherefore Saule sente messengers vnto Jsai, and sayd, Sende me Dauid thy sonne, which is with the sheepe.

20 And Jsai toke an asse (laden) with bread, and a flacket of wine, and a Kid, and sente them by Dauid his sonne vnto Saul.

21 And (k) Dauid came to Saul, and "stoode before him, and he (l) loued him very well, and he was made his harnesse bearer.

22 And Saul sente to Jsai, saying, Let Dauid nowe remayne with mee, for he hathe founde fauour in my sight.

23 And so when the (euyll) spirite of God came vpon Saule, Dauid toke an harpe, and played with his hande: and so Saule was (m) refreshed, and did amende, and the euill spirite departed from him.

The.xvij. Chapter.

1. The Philistines make warre againste Israell. Goliath defieth Israel. 17. Dauid is sent to his brethren. 34. The strengthe and boldnesse of Dauid. 47. The Lorde saueth not by swoorde nor speare. 50. Dauid killeth Goliath, and the Philistians flee.

1 THe Philistines gathered their hoste to battell, and came together to Socho, whiche is in Juda, and pytched betweene Socho and Azekah, in the coast of "Dammim.

2 And Saul and the men of Israel came together, and pitched in the valleye of "Elah and put themselues in battell aray, to meet the Philistines.

3 And the Philistines stoode on a mountayne on the one side, and Israel stood on a mountaine on the other syde, and there was a valley betwene them.

4 And there came a man betweene them (a) both, out of the tentes of the Philistines, named Goliath, of Gath, (b) fyre cubites, and a hande breadth long.

5 And he had an helmet of brasse vpon hys head, and a coate of mayle about him. And the weight of his coate of mayle, was fyue thousande (c) sicles of brasse.

6 And he had bootes of brasse vpon his legs, and a shield of brasse vpon his shoulders.

7 And the shafte of his speare was lyke a weauers beame, and his speares head wayed fyre hundred sicles of iron: And one bearing a shield, went before him.

8 And he stoode and cryed againste the hoste of Israell, and sayd vnto them, Why are ye come to set your battayle in aray? am not I a Philistine, and you seruantes to Saul? choose you a man for you, and let hym come downe to me.

9 And if he be able to fyght with me, and to "kill me, then wil we be your seruants: But if I can ouercome him, and beate him, then shall ye be our seruants, and serue vs.

10 And the Philistine sayd, I defie the host of Israell this day, gyue mee a man, that wee

k. By Gods prouidence, that he might be traded in princely and warlike affaires, before he shoulde take vpon him the office of a Prince.
"or, serued him.
l. His mynde not yet corrupted with enuie, whiche quencheth loue as water dothe fyre.
m. Which benefite to his greater condemnation he recompensed with crueltie and hatred.

"or, Ephes Dammim.

*or, of the oke

a. That is, betwene the two campes.
b. A man of fiue cubites is a woonder in the world: this Goliath is a cubite and a hande breadth more than a woonder.
c. That is. 156. pounde. 4 vnces, after halfe an vnce the sicle, and. 100. sicles weighte amounteth to 18. poũd three quarters.

"or, smite.

may fyght togither.

11 When Saule and all Iſraell hearde thoſe wordes of the Philiſtine, they were diſcouraged, and greatly (d)afrayde.

d. For the ſpirite of courage and right handling of matters was taken awaye from Saul.

12 Dauid was the ſonne of an Ephrathite of Bethlehem Juda, named Iſai, whiche had eyght ſonnes: and this man was taken for an olde man in the dayes of Saule.

*Or, he was counted amõg the, that bare office.

13 And the three eldeſt ſonnes of Iſai went, and followed Saul to the battayle: And the names of his three ſonnes that wente to battayle, were, Eliab, the eldeſt, and the nexte Abinadab, and the thirde, Samma:

C

14 And Dauid was the leaſt, and the three eldeſt went after Saul.

15 Dauid alſo went, & departed from Saul, to (e)feede his fathers ſheepe at Bethlehem.

e. The three eldeſt ſonnes of Iſai are taken forth as valiaunt men with Saule to warre: But Dauid as vnable, is left to keepe ſheepe.

16 And the Philiſtine came forth in the mornyng and euening, and continued fourtie dayes.

17 And Iſai ſayde vnto Dauid his ſonne, (f) Take for thy brethren an Epha of this parched corne, and thele ten loaues, and runne to the hoaſt to thy brethren.

f. Iſai by this meſſage meaneth to releeue the neceſsitie of his ſonnes: but God worketh therby the deliuerance of his people.

18 And carie theſe ten freſhe cheeſes vnto the captayne, and loke howe thy brethren fare, and fetche out their (g)pledge.

g. If they haue layd any thing to guage for their neceſsitie, redeeme it out.

19 And Saule and they, and all the men of Iſraell were in the valley of Elah, fyghting with the Philiſtines.

D

20 And Dauid roſe vp early in the morning, and lefte the ſheepe with a keeper, and toke and wente as Iſai had commaunded hym, and came within the compaſſe of the hoſte: and the hoſt wente out in array, and ſhowted in the battell.

21 For Iſraell and the Philiſtines had putte themſelues in aray, armie againſt armie.

22 And Dauid left the things which he bare, vnder the handes of the keeper of the veſſels, and ranne into the hoſt, and came, and ſaluted his brethren.

23 And as he talked with them, beholde, there ſtood a man in the middes (Goliath the Philiſtine by name, of Gath) out of the armie of the Philiſtines, and ſpake (h)ſuch wordes: And Dauid heard it.

h. As are afore rehersed.

24 And all the people of Iſraell, when they ſawe the man, ranne awaye from hym, and were ſore afrayde.

Ioſu. 15. c.

25 And euery man of Iſraell ſayde, Saw ye not thys man, that commeth vp: euen to reuile Iſraell is he come: And to hym that kylleth him, wil the king giue great riches, and will giue hym his daughter thereto, yea and make his fathers houſe (i) free in Iſrael.

i. From taxes and payments.

26 And Dauid ſpake to the men that ſtode by, and ſayde, What ſhal be done to the man that killeth this Philiſtine, and taketh away the ſhame from Iſraell? And what is this vncircumciſed Philiſtine, that he ſhould reuile the hoſt of the liuing God?

27 And the people anſwered him (after thys manner) ſaying, So ſhall it be donete the man that killeth him.

28 And Eliab his eldeſt brother heard, when he ſpake vnto the men, and Eliab was angrie with Dauid, and ſayde, Why cameſt thou downe hyther? And with whom haſte thou lefte thoſe fewe ſheepe in the wildernelle? I knowe thy pride, and the malice of thyne hearte, that thou arte come downe to ſee the battell.

29 And Dauid ſayd, And what haue I now done? is there not a (k) cauſe?

30 And he departed from hym into the preſence of another, and ſpake of the ſame maner: and the people anſwered him agayne, as before.

31 And they that hearde the wordes which Dauid ſpake, reherſed them before Saule, whiche cauſed him to be ſet.

C

32 And Dauid ſayde to Saule, Let no mans heart fayle him, becauſe of hym: Thy ſeruant wil go, & fight with yonder Philiſtine.

33 And Saule ſayd to Dauid agayne, Thou art (l) not able to goe againſt yonder Philiſtine, to fyght with him: for thou art but a chylde, but hee is a man of warre, euen from his youth.

34 Dauid anſwered vnto Saul, Thy ſeruaunt kepte his fathers ſheepe, and there came a Lyon, and lykewyſe a Beare, and toke a ſheepe out of the flocke:

35 And I wente oute after him, and ſmote him, and toke it oute of his mouthe: And when he aroſe againſt me, I caught him by the bearde, and ſmote him, and ſlew him.

36 And ſo thy ſeruaunt ſlewe both the Lyon, and the Beare: And truly, this vncircumciſed Philiſtine ſhal be as one of them, ſeing hee hathe rayled on the hoaſte of the lyuing God.

37 And Dauid ſpake moreouer, The Lorde that deliuered mee oute of the hande of the Lyon, and oute of the hande of the Beare, he ſhall delyuer mee alſo out of the hande of this Philiſtine. And Saule ſayd vnto Dauid (m) Go, and the Lord (ſhal) be with thee.

38 And Saul put his rayment vpon Dauid, and put an helmet of braſſe vpon his heade, and put a coate of mayle vpon him,

39 And girded Dauid with his own ſword, vpon his raymente, and he aſſayed to go: and bycauſe hee had neuer proued it before, Dauid ſayd vnto Saul, I can not go with theſe thinges, for I haue not vſed my ſelfe thereto. And Dauid put them off him,

And

40 And toke his (n) staffe in his hande, and chose him fiue smothe stones out of a broke, and put them in a shepheards bagge, whiche he had, that is, in a scrippe, and his sling was in his hande, and he went to the Philistine.

41 And the Philistine came and drue neare against Dauid, and the man that bare the shield went before him.

42 And when the Philistine loked about, and sawe Dauid, he disdeyned him, for he was but yong, ruddy, and of a comely face.

43 And the Philistine sayde vnto Dauid, Am I a dogge, that thou commest to me wyth staues? And the Philistine (o) cursed Dauid in the name of his goddes.

44 And the Philistine sayd to Dauid, Come to me, and I will gyue thy flesshe vnto the foules of the ayre, and to the beastes of the fielde.

45 Then said Dauid to the Philistine, Thou commest to me with a sworde, a speare, and a shielde: but I come to thee in the name of the Lord of hosts, the God of the host of Israell, whome thou hast rayled vpon.

46 (p) This day shall the Lord close thee into my hande, and I shal smite thee, and take thyne head from thee, and will giue the carkasses of the host of the Philistines thys daye vnto the foules of the ayre, and to the beasts of the earthe, that all they whiche be in the worlde may knowe, that there is a God in Israell:

47 And all this congregation shall knowe, that the Lorde saueth not with sworde, and speare, (for the battayle is the Lords) and he shall giue you into our handes.

48 And when the Philistine arose to come, and drawe nigh to Dauid, Dauid hasted and ranne to fight against the Philistine.

49 And Dauid put his hand in his bagge, and toke out a stone, and slang it, and smote the Philistine in his forehead, that ẏ stone sonke into his forehead, and he fell groueling to the earth.

50 And so Dauid ouercame the Philistine with a sling and a stone, and smote the Philistine, and slue him, euen when Dauid had no sword in his hande.

51 But Dauid ranne, and stode vppon the Philistine, and toke his sworde, and drue it out of his sheath, and slue him, and cut off his head therwith. And when the Philistines sawe that theyr champiõ was dead, they fled.

52 And the men of Israell, and of Iuda, arose, and shouted, and folowed after ẏ Philistines, vntill they came to the valley, and vnto the gates of Acaron: and the Philistines fell downe wounded by the way to Saaraim, euen vnto Gath, and Acaron.

53 And the children of Israell returned from chasing after the Philistines, and spoyled their tents.

54 And Dauid toke the head of the Philistine, and brought it to Hierusalem, but hee put his armour in his " tent.

" or, house at Bethlehem. 1. Reg. 14. g.

55 When Saule sawe Dauid goe forthe against the Philistine, he sayd vnto Abner the captayne of his host, Abner, (q) whose sonne is this yong man? Abner aunswered, As thy soule lyueth (O king) I cannot tell.

q. This he asketh, eyther for that he would nowe know further of his kin, than he did before: or for that he had forgot hi.

56 And the king sayde, Enquire thou whose sonne the yongling is.

57 And when Dauid was returned from the slaughter of the Philistine, Abner toke him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul sayd to him, Whose sonne art thou, thou yong man? Dauid aunswered, I am the sonne of thy seruaunt Isai the Bethlehemite.

The.xviij.Chapter.

3. The amitie of Ionathan and Dauid. 8. Saul enuieth Dauid for the prayses that the women gaue hym. 11. Saul woulde haue slayne Dauid. 17. He promiseth him Merab to wife, but giueth him Michol. 27. Dauid deliuereth to Saule two hundred foreskins of the Philistines. 29. Saul feareth Dauid, seeing that the Lord is with him.

1 AND when he had made an ende of speaking to Saul, the (a) soule of Jonathan was knitte with the soule of Dauid, and Jonathan loued him as his owne soule.

a. His affectiõ was fully bent toward him.

2 And Saul toke him that day, and woulde let hym goe no more home to his fathers house.

3 Then Jonathan and Dauid made a couenant, because he loued hym as his owne soule.

4 And Jonathan put off the robe that was vpon him selfe, and gaue it to Dauid, and thereto his garments, euen to his sword, and to his bowe, and to his girdle.

5 And Dauid wente out whyther so euer Saul sente hym, and behaued him selfe (b) wisely: and Saul set him ouer his men of warre, and he was accepted in the sight of all the people, and in the sight of Sauls seruants.

b. That is, he prospered in all his doings.

6 And as they came agayne, when Dauid was returned from the slaughter of the (c) Philistine, the women came out of all cities of Israell, synging and dauncing, to meete king Saul, with timbrels, with ioy, & wyth (instruments of) musicke.

c. To wite, Goliath.

7 And the women (d) answered one to another

d. In theyr songs.

ther in their play, and sayd, Saul hathe slaine hys thousande, and Dauid hys ten thousande.

8 And Saul was exceeding (e) wroth, and the saying displeased him, and he sayd, They haue ascribed vnto Dauid ten thousand, and to me, but one thousande: and what can he more haue, saue the kingdome?

9 Wherefore Saul had an eye ouer Dauid from that day forwarde.

10 And on the morowe the euill spirite sente of God came vppon Saul, and he (f) prophecied in the middes of the house: and Dauid played with hys hande lyke as at other tymes: and there was a iauelin in Saules hande.

11 And Saul toke the iauelin, and sayde, I will nayle Dauid to the wall with it. And Dauid auoyded out of his presence two times.

12 And Saul was afrayde of Dauid, bycause the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a (g) captayne ouer a thousande, and he went out and in before (h) the people.

14 And Dauid behaued him selfe wisely in all his wayes, and the Lord was with hym.

15 Wherefore when Saul sawe, that hee was so exceeding wise, he was afrayde of him.

16 But all Israell and Juda loued Dauid, bycause he went out and in before them.

17 And Saul sayd to Dauid, Beholde, my eldest daughter Merob, hir I will giue thee to wife: only be a valiant sonne vnto mee, and fyght the Lordes battayles. For Saul thought: Myne hand shall not be vpon him, but the hand of the Philistines shall be vpon him.

18 And Dauid aunswered Saul. What am I? and what is my lyfe, or the kinred of my father in Israell, that I shoulde be sonne in law to the king?

19 Howbeit, when the tyme was come that Merob Sauls daughter shoulde haue bene giuen to Dauid, she was giuen vnto (i) Adriel a Meholathite to wife.

20 Howbeit, Michol Sauls daughter loued Dauid: and they shewed Saul, and ỹ thing pleased him.

21 And Saul sayde, I wyll gyue hym hir, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul sayde to Dauid, Thou shalt this day be my sonne in law in the one of the twayne.

22 And Saul commaunded his seruauntes to commune with Dauid secretly, and to saye, Beholde, the kyng hathe a fauour towards thee, and all his seruantes loue thee, bee nowe therefore the kynges sonne in lawe.

23 And Saules seruantes spake those words in the eares of Dauid. And Dauid sayd, (k) Semeth it to you a light thing, to be a kings sonne in law? seeing that I am a poore man, and of small reputation?

24 And the seruantes brought Saul worde again, saying, Of this manner spake Dauid.

25 And Saul sayd, This wise shall ye say to Dauid, The king careth for no other dowrie, but for an hundred foreskins of the Philistines, to bee auenged of the Kynges enimies. But Saul thought to make Dauid fall into the handes of the Philistines.

26 And when his seruauntes tolde Dauid these wordes, (l) it pleased Dauid well to be the kinges sonne in lawe: and the dayes were not expired.

27 Afterwarde Dauid arose with his men, and went and slue of the Philistines two hundred men, and Dauid brought their foreskins, and (m) they gaue them wholy to the king, that he might be the kinges sonne in law: wherefore Saul gaue him Michol his daughter to wife.

28 And Saul sawe, and vnderstoode, howe that the Lorde was with Dauid, and that Michol his daughter loued him:

29 And he was the more (n) afraid of Dauid, and Saul became alway Dauids enimie.

30 The Lords of the Philistines vsed to go forthe: and when they went forthe, Dauid behaued him selfe more wisely, than all the seruauntes of Saul, so that his name was much set by.

The.xix.Chapter.

2. Ionathan declareth to Dauid the wicked purpose of Saul. 11. Michol hys wyfe saueth hym. 18. Dauid commeth to Samuell. 23. The spirite of prophesie commeth on Saule.

1 SAul spake to Jonathan his sonne, and to all his seruaunts that they shoulde (a) kill Dauid.

2 But Jonathan Sauls sonne, had a greate fauour to Dauid, and Jonathan tolde Dauid, saying, Saul my father goeth about to slay thee: Nowe therefore, I pray thee, take heede to thy selfe vntill the morning, and abide in some secret place, and hide thy selfe.

3 And I will goe out, and stand by my father, in the fielde where thou art, and will commune with my father of thee, and whatsoeuer

e. Dauid receyueth for his vertues and good qualities, of Ionathan loue & frendship, of Saul hatred and displeasure: there be in the world more Sauls than Ionathans.

f. By abuse of the word, they are sometime sayd to prophecie, whiche as mad men speake thyngs that haue neyther sense, nor reason in the.

g. Not for his preferment, which he enuied: but vppon hope of that destruction that warre is wont to bring to many.

h. Dispatching his businesse wisely both in war and peace.

i. To whome she bare seuē sonnes, whiche Dauid put to death at the request of the Gabaonites. 2. Sam. 11.

whatsoeuer I see, I will tell thee.

4 And Jonathan spake good of Dauid vnto Saule his father, and sayde vnto him, Let not the king sinne against his seruant, against Dauid: for he hath not sinned against thee, and his workes hathe bin to thee warde very good.

5 For he did put his life in " hys hand, and slue the Philistine, and the Lord brought to passe a greate health for all Israell: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent bloud, and slay Dauid without a cause?

6 And Saul hearkened vnto the voyce of Jonathan, and Saul (b) sware, As the Lord lyueth, he shall not die.

7 And Jonathan called Dauid, and Jonathan shewed him all those wordes: and Jonathan brought Dauid to Saul, and he was in his (c) presence as in times past.

8 And the warre began againe, and Dauid went out, and fought with the Philistines, and slue them with a greate slaughter, and they fledde from him.

9 And the euill spirit of the Lord was vppon Saul, as he sate in his house, hauing a iauelin in his hand: and Dauid (d) played wyth his hande.

10 And Saul entended to smite Dauid to the wall with the iauelin: but he rid himselfe out of Saules presence, and he smote the speare into the wall: and Dauid fled, and was saued the same night.

11 Saul also sente messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michol Dauids wife tolde it hym, saying, If thou saue not thy selfe thys nyght, to morowe thou shalte bee slayne.

12 And so Michol (e) let Dauid downe thorowe a windowe, and he went and fled, and was saued.

13 And Michol toke an image, and layde it in the bedde, and put a pyllow stuffed with goates heare vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to fetche Dauid, she sayd, He is sicke.

15 And Saul sente the messengers agayne to see Dauid, saying, Bring him to me bed and all, that I may slay him.

16 And when the messengers were come in, beholde, there lay an image in the bed, with a pillowe of goates heare vnder the head of it.

17 And Saul sayde vnto Michol, Why hast thou mocked me so, and sent away myne enimie that he is escaped? Michol answeared Saul: For he sayd vnto me, Let me goe, or els I will kill thee.

18 And so Dauid fled, and escaped, and came to Samuel to Rama, and told hym all that Saule had done to him: and he and Samuel went, and dwelt in (f) Naioth,

19 And one told Saul, saying, Behold, Dauid is at Naioth in Rama.

20 And Saul sent messengers to fetche Dauid: and when they sawe a company of prophets prophecying, and Samuell standing as (g) appoynted ouer them, the spirite of God fell vpon the messengers of Saul, and they (h) prophesied tw.

21 And when it was tolde Saul, he sent other messengers, and they prophesied likewise. And Saul sente messengers yet agayne the third time, and they prophesied also.

22 Then wente he himselfe to Rama, and came to a great well that is in Sechu, and he asked, and sayd, Where are Samuell and Dauid? And one sayde, Beholde, they be at Naioth in Rama.

23 And he wente thyther, euen to Naioth in Rama, and the spirite of God (i) came vpon him also, and he went prophesying vntill he came to Naioth in Rama.

24 And he stript off his clothes, and prophesied before Samuel in like maner, and fell naked all that day, and all that nighte: and thereof it is, that they say, Is Saul also among the prophetes?

f. It was a schoole where Gods law was studied, and taught, neare to Rama.

g. For he was there teacher and ruler of that schoole.

h. They song psalmes with the prophets, and praysed God, leauing off to seeke after Dauid.

i. That Dauid might the better by that meanes escape his hands.

The. xx. Chapter.

2. Ionathan comforteth Dauid. 3. They renue their league. 33. Saul woulde haue killed Ionathan. 38. Ionathan aduertiseth Dauid by three arrowes, of his fathers furie.

1 AND Dauid fled from Naioth, which is in Rama, and came, and sayde, before Jonathan, What haue I done? wherein am I faultie? what is the sin that I haue committed before thy father, ỳ he seeketh my life?

2 He sayd vnto him, God forbid, thou shalte not dye: behold, my father will do nothyng eyther greate or small, but that hee will " shewe it me: and howe shoulde my father hyde thys thyng from me? he wyll not do it.

3 And Dauid sware againe, and sayde, Thy father knoweth that I haue found grace in thyne eyes, and therefore he thinketh, Jonathan shall not know it, lest he be sory: and in very deede, euen as the Lorde liueth, and as thy soule liueth, there is but a (a) step betweene me and death.

4 Then sayd Jonathan vnto Dauid, Whatsoeuer thy soule " desyreth, that I will doe vnto thee.

" Hebr. Reueale it in mine eare.

a. That is, I am in great daunger of deathe.

" Hebr. sayth.

5 And

5 And Dauid said vnto Ionathan, Behold, to morow is the (b) beginning of the moneth, and I should sit with the king at meate: but let me goe, that I maye hyde my selfe in the fieldes vntill the third day at euen.

b. And therefore a solemne feast, and solemne sacrifices, belonging thereto. Num.28.b.

6 If thy father speake of me, then say, Dauid asked leaue of me, that he might goe to Bethlehem to his owne citie: for ther is holden a yeerely feast for all the kinred.

7 And if he say, It is well done, then thy seruant shall haue peace: but if he be angry, then be sure that wickednesse is vtterly concluded of him.

8 And then thou shalte shewe mercy vnto thy seruant: for thou hast ioyned thy seruant into a (c) couenant of the Lorde with thee: notwithstanding, if there be in me iniquitie, slay me thy selfe: for why shouldest thou bring me to thy father?

c. Bycause it consisted in all godly and honest matters, and for that it was confirmed of both parties by an oth in the name of the Lorde.

9 And Ionathan answered, God keepe that from thee: for if I knewe, that wickednesse were (d) concluded of my father to come vpon thee, would not I tell it thee?

d. That he were fully determined to kill thee.

10 Then said Dauid to Ionathan, Who shal tell me? how (shall I know) if thy father answeare thee cruelly?

11 And Ionathan sayd vnto Dauid, Come, and let vs goe out into the fielde. And they went out both of them into the fielde.

12 And Ionathan said vnto Dauid, O Lord God of Israel, when I haue groped my fathers mind, as this time to morow, or within these three dayes, and if it be well wyth Dauid, and I then sende not vnto thee, and shew it thee:

e. That is, the Lord punishe me most graeuously.

13 The Lord do so, (e) and muche more vnto Ionathan. But if my father haue pleasure to do thee euill, I will shewe thee also, and sende thee away, that thou mayest goe in peace: and the Lord be with thee, as he hath bin with my father.

14 And (I require) not, whyles I lyue, (for I doubt not) but thou wilt shew me the mercy of the Lord, that I dye not:

15 But (I requyre) that thou cut not off thy mercy from my house for euer: no not when the Lord hath destroyed the enimies of Dauid, euery one from the face of the earth.

16 And so Ionathan made a bonde with the house of Dauid, (saying,) Let the Lorde require it at the hands of Dauids enimies.

17 And Ionathan sware againe vnto Dauid, bycause he loued him, (For he loued him as his owne soule.)

18 Then sayde Ionathan to Dauid, To morow is the firste daye of the moone, and thou shalt be "misled, bycause the place wher thou were wont to sit, shall be emptie.

"or, mistioned.

19 Therefore thou shalte hide thy selfe three dayes: (then) thou shalt goe downe quickly, and come to the place, where thou didst hide thy selfe, when the businesse was in hand, and shalt remayne by the stone "Esel.

20 And I will shoote three arrowes on the side thereof, as though I shot them at a marke,

21 And I will sende a lad, and bid him goe seeke the arrowes. And if I say vnto the lad, See, the arrowes are on this side thee, bring them: then come thou, for it is peace, and no hurt, as the Lord lyueth:

22 But if I say vnto the lad, Behold, the arrowes are beyond thee: goe thy way, for the (f) Lord hath sent thee away.

23 And as touching this, whiche thou and I haue spoken, beholde, the Lorde be betweene thee and me for euer.

24 And so Dauid hid him selfe in the fielde: and when the newe moone was come, the king sate him downe to eate meate.

25 And the king sate as at other times vppon his seate, euen vpon his seate by the wall: and Ionathan arose, and Abner sate By Saules syde, and Dauids place was emptie.

26 Neuertheless, Saul said nothing all that day: for he thought, some thing hath befallen him (g) though he were cleane.

27 But on the morow, which was the second day of the newe mone, Dauids place was emptie againe: and Saul sayde vnto Ionathan his sonne, Wherefore commeth not that sonne of (h) Isai to meate, neyther yesterday, nor to day?

28 And Ionathan answered vnto Saul, Dauid asked licence of me, to goe to Bethlehem.

29 For he sayd, Let me goe, I pray thee, for our kinred doth holde an offering in the Citie, and my brother hath sent for me: & therefore if I haue found fauour in thine eyes, let me goe, I pray thee, and see my brethren. This is the cause, that he commeth not vnto the kings table.

30 Then was Saul angry with Ionathan, and sayd vnto him, Thou (i) son of the wicked rebellious woman, do not I know, that thou hast chosen the sonne of Isai vnto thine owne rebuke, and vnto the rebuke and shame of thy mother?

31 For as long as the sonne of Isai lyueth vpon the earthe, thou shalt not be stablished, nor yet thy kingdome: wherefore now send, and fetch him vnto me, for he is the childe of (k) death.

32 And Ionathan answered vnto Saul his father, and sayd to him, Wherefore should he dye? What hath he done?

33 And Saul lifted vp a speare to hit him: whereby

whereby Jonathan wist well that it was vtterly determined of his father, to slay Dauid.

34 And so Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sory for Dauid, bycause his father had donne hym shame.

35 On the next morning, Jonathan went out into the field, at the (l) time appoynted wyth Dauid, and a little lad with him.

36 And he sayd vnto hys boy, Run, and seeke out myne arrowes, which I shote. And as the boy ran, he shot an arrow beyond hym.

37 And when the ladde was come to the place, whyther Jonathan had shot the arrowe, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cryed after the lad againe: make (m) spreede, hast thee, and stand not still. And Jonathans lad gathered vp ỳ arrowes, and came to his master.

39 But the lad wist nothing of the matter: only Jonathan and Dauid wist it.

40 And Jonathan gaue his (n) instruments vnto the ladde, that was with him, and sayd vnto hym, Goe, and carrie them to the towne.

41 And as soone as the lad was gone, Dauid arose out of a place, that was towarde the South, and fell on his face to the grounde, and bowed him selfe three tymes: and they kissed eyther other, and wept together, so long till Dauid (o) exceeded.

42 And Jonathan sayde to Dauid, Goe in peace: and the things, which we haue sworne bothe of vs in the name of the Lorde, saying, The Lorde be betweene thee and me, and betweene thy seede and myne, lette them stande for euer. And he arose, and departed: and Jonathan wente into the towne.

The.xxi.Chapter.

1. Dauid fleeth to Nob to Ahimelech the Priest. 6. He getteth of hym the shewe bread to satisfye hys hunger. 7. Doeg Sauls seruaunt was present. 10. Dauid fleeth to kyng Achis, 13. and there fayneth hym selfe madde.

1 Then came Dauid to (a) Nob to Ahimelech the Priest: and Ahimelech was astonyed at the meeting of Dauid, and sayd vnto hym, Why art thou alone, and no mã with thee?

2 And Dauid sayde to Ahimelech the Priest, The kyng hathe commaunded me a certayne thyng, and hath sayde vnto me, Let no man knowe where about I sende thee, and what I haue commaunded thee: and I haue appoynted my seruantes to suche and such places.

3 Nowe therefore, if thou haue ought vnder thine hand, giue me fyue loaues of bread, or what commeth to hand. 1.Reg.25.b.

4 And the Priest answered Dauid, and sayd, Ther is no common bread vnder mine hand, but here is halowed bread: if the yong men haue kept them selues, specially from women.

5 Dauid aunswered the priest, and sayd vnto hym, Of a trueth, women haue bin separated from vs these two or three dayes, since I came out, and the (b) vesselles of the yong men were holy, howbeit this way is vnpure: and howe much more shall there be holynesse in the vessell?

6 And so the priest gaue him halowed bread: for there was none other bread there, saue the shew bread, that was taken from before the Lorde, to put fresshe bread there the daye, that it was taken away.

7 (And there was there the same day a certayne man, of the seruauntes of Saul, (c) abiding before the Lorde, named Doeg, an Edomite, the chiefest of Sauls heardmen.)

8 And Dauid sayd vnto Abimelech, Is not here vnder thine hãd eyther speare, or sword? for I haue neyther brought my sword, nor my harnesse with me: bycause the kings businesse required hast.

9 And the priest sayde, The sword of Goliath the Philistine, whome thou slewest in the valley of Elah, beholde it is here wrapt in a cloth behinde the (d) Ephod: if thou wylte take that, take it: for there is no other, saue that here. And Dauid sayde, There is none, to that, giue it me.

10 And Dauid arose, and fledde the same day from the (e) presence of Saul, and wente to Achis the king of Gath.

11 And the seruants of Achis sayd vnto hym, Is not this Dauid the king of the lande? Did they not syng vnto him in daunces, saying, Saul hath slaine his thousand, and Dauid his ten thousande?

12 And Dauid (f) put those wordes into hys hart, and was sore afrayde of Achis the king of Gath.

13 And he chaunged his speach before them, and faigned him selfe mad in their handes, and (g) scrabled on the doores of the gate, and let his spittle fall downe vpon his beard.

14 Then sayd Achis vnto his seruantes, Loe, ye see, that this man is beside him self: wherfore then haue ye brought him to me?

15 Haue

b. That is, their bodies.

B

c. Tarying to worship before the arke.

d. That is, behind the place, wher the high Priestes garment laye.

e. That is, out of his reache, & dominion.

f. An Hebrue phrase, wherby is meant, that he wayed and cõsidered those wordes.

g. After the maner of fooles.

C

15 Haue I neede of mad men, that yee haue brought thys felow to play the mad man in my presence? (h) Shall hee come into my house?

h. Meaning that they shuld haue him away from him, as vnmeete to come to a kings house.

The.xxij. Chapter.

1. Dauid hydeth him selfe in a caue. 2. Many that were in trouble, came vnto hym. 9. Doeg accuseth Ahimelech. 18. Saul causeth the Priestes to bee slayne. 20. Abiathar escapeth.

A

1 DAuid therefore departed thence, and escaped to the caue (a) Adullam: when his brethren also, and his fathers house hearde it, they went downe thyther to him.

a. Which was in the tribe of Iuda, and neare to Bethlehem.

2 And there gathered vnto him all men, that were in combrance, and in debt, and troubled in their mindes, and he became a captayne ouer them: and there were with hym vp̄ four hundred men.

3 And Dauid went thence to Mispah in the land of (b) Moab, and sayd vnto the king of Moab, Let my father and my mother (I pray thee) come forth vnto you, till I know, what God will do for me.

b. For ther was another so called in Iuda.

4 And (c) he brought them before the kyng of Moab, and they dwelt with hym all the whyle that Dauid kept hym selfe in the (d) holde.

c. To auoyde the rage and cruelty of Saul.
d. That is, in Mispah, which was a strong holde.

5 And the prophet Gad said vnto Dauid, Abyde not in the hold, but depart, and goe into the land of Iuda. Then Dauid departed, and came into the forest Hareth.

6 And Saul heard that Dauid was discouered, and also the men that were with hym: and Saul sate in Gibea vnder a tree in Rama, hauing his speare in his hand, and al hys men stoode about him.

B 7 And Saul sayd vnto his seruants that stood about him, Heare I pray you, yee sonnes of (e) Jemini: will the sonne of Jsai giue euery one of you fieldes, and vineyardes, and make you all captaynes ouer thousands, and ouer hundreds.

e. Ye that are of my tribe and linnage.

8 That ye haue also conspyred againste me: and there is none that telleth me, that my sonne hath made a couenant with the sonne of Jsai: and there is none of you that is sory for me, or sheweth me, that my sonne hathe stirred vp my seruant to lie in waite agaynst me (as appeareth) this day?

9 Then aunswered Doeg the Edomite (whiche was appoynted by the seruantes of Saul,) and sayde, I sawe the sonne of Jsai, when he came to Nob, to Ahimelech the son of Ahitob,

10 Which asked counsel of the Lord for him, and gaue him vittayles, and the swoorde of Goliath the Philistine also.

11 Then the king sent, and called for Ahimelech the priest, the sonne of Ahitob, and al hys fathers house (that is to say) the (f) Priestes that were in Nob: and they came all to the king.

12 And Saul sayde, Heare nowe thou sonne of Ahitob. He aunswered, Heare I am, my Lorde.

13 And Saul sayde vnto him, Why haue yee conspired against me, thou, and the sonne of Jsai, in that thou hast giuen him bitaile, and a swoorde, and hast asked counsell of God for him, that he should arise agaynste me, and lie in waite for mee (as appeareth) thys day?

14 Ahimelech answered the king, and sayde, Who is so faythfull among all thy seruants, as Dauid, and thereto the kinges sonne in law, and goeth at thy bidding, and is had in honour in thyne house?

15 Haue I this day begunne firste (g) to aske counsell of God for him? That be farre from me: Let not the king impute any thyng vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, eyther lesse, or more.

16 The king said, Thou shalt surely die Ahimelech, thou, and all thy fathers house.

17 And the king sayde vnto the footemen, that stoode about him, Turne, and slay the priests of the Lord: both bycause their hande is with Dauid, and bycause they knew when Dauid fled, and shewed it not to me. But the seruantes of the king (h) would not moue their handes, to fall vppon the Priestes of the Lorde.

18 And the king sayd to Doeg, Turne thou, and fall vppon the Priestes. And Doeg the Edomite turned, and ranne vppon the Priestes, and slue that same day fourescore and fiue persons, that did weare a linnen Ephod.

19 And Nob the Citie of the priestes, smote he with the edge of the swoorde, both men and women, children and sucklynges, oxen and asses, and sheepe, with the edge of the swoorde.

20 And one of the sonnes of Ahimelech, the sonne of Ahitob, named Abiathar, escaped, and fled to Dauid.

21 And Abiathar shewed Dauid howe that Saul had slayne the Lords priests.

22 And Dauid sayd vnto Abiathar, I wist it the same day, when Doeg the Edomite was there, that he woulde tell Saul: and I am cause of the death of all the persons of thy fathers house.

23 Abyde thou with me, and feare not: for he

4 he that seeketh my life, he shall seeke thyne
also: with me thou shalt be in safegarde.

The.xxiij. Chapter.

5. Dauid chaceth the Philistines from Keila. 13. Dauid departeth from Keila, and remayneth in the wildernesse of Ziph. 16. Ionathan comforteth Dauid. 28. Sauls enterprise is broken in pursuing Dauid.

1 Then they tolde Dauid, saying, Behold, the Philistines fyght against (a) Keila, and spoyle the barnes.

2 Therefore Dauid asked counsell of the Lorde, saying, Shall I goe, and smite these Philistines? And the Lorde answered vnto Dauid, Goe, and smite the Philistines, and saue Keila.

3 And Dauids men sayd vnto him, See, we be afrayd here (b) in Juda: How much more then, if we come to Keila against the host of the Philistines?

4 Then Dauid asked counsell of the Lorde agayne. And the Lord answered him, and sayd, Arise, and goe downe to Keila: for I wil deliuer the Philistines into thyne hand.

5 And so Dauid and his men went to Keila, and fought with the Philistines, and brought away their cattell, and smote them wyth a great slaughter: and so Dauid saued the inhabitants of Keila.

6 And when Abiathar the sonne of Abimelech fled to Dauid to Keila, he brought an (c) Ephod with him in his hand.

7 And it was tolde Saul, that Dauid was come to Keila: and Saul sayde, God hathe deliuered him into myne hande: for he is shutte in, now that he is come into a towne, that hath gates and barres.

8 And Saul called all the people together to warre, for to goe down to Keila, and to besiege Dauid, and his men.

9 And Dauid, hauing knowledge that Saul imagined mischiefe against hym, sayde to Abiathar the priest, (d) Bring the Ephod.

10 Then sayd Dauid, O Lord God of Israel, thy seruante hath heard, that Saul is about to come to Keila, to destroy the citie for my sake:

11 Will the Lordes of Keila deliuer me into his hand? And will Saul come downe, as thy seruant hath heard, O Lord God of Israell? I beseech thee tell thy seruant. And the Lord sayd, He will come downe.

12 Then sayde Dauid, Will the Lordes of Keila deliuer me, and the men that are with me, into the hand of Saul? And the Lorde sayd, They will deliuer thee vp.

13 Then Dauid and his menne, whyche were vpon sixe hundred, arose, and departed out of Keila, and went (e) whyther they coulde: and it was tolde Saul, that Dauid was fledde from Keila, and he lette the iourney alone.

c. To, and fro, as hauing no certaine place to goe to.

14 Dauid abode in the wildernesse in strong holdes, and remayned in a mountayne in the wildernesse of Ziph: and Saul soughte him euery daye, but God (f) deliuered hym not into his hand. ℭ

f. No power nor policie can preuayle against Gods children, but when he appoynteth the tyme.

15 And Dauid sawe, that Saul was come out to seeke his life: and Dauid was in the wildernesse of Ziph in the wood.

16 And Jonathan Sauls sonne arose, and went to Dauid into the wood, and comforted his (g) hand in God,

g. Willed him to be of good courage and bolde, for God was on his side

17 And sayd vnto him, Feare not: for ỹ hand of Saul my father shall not find thee: and thou shalt be kyng ouer Israell, and I shall be next vnto thee, and that doeth Saul my father knowe.

18 And they made a bonde both of them together before the Lord: and Dauid tarried still in the wood, and Jonathan wente to his house.

19 Then came the Ziphites to Saul to Gibea, saying, Doeth not Dauid hide him selfe fast by vs in strong holdes, in the wood, in the hyll of Hachila, on the right side of "Jesimon?

" or, of the wildernesse.

20 Now therfore, O king, thou mayest come downe according to all the lust of thy soule, and our part shall be to deliuer him into the kings hande.

21 And Saul sayde, Blessed are yee in the Lord, for ye haue compassion on me: ℧

22 Goe I pray you, and prepare yet better: knowe and see, where his (h) foote hath bene, and who hath seene him there: for it is tolde me, that he is very subtile.

h. That is, the place where he haunteth.

23 See therefore, and knowe all the lurkyng places, where he hydeth him selfe, and come ye againe to me with the certaynetie, and I will goe with you: and if he bee in the (i) land, I will searche him out throughout all the thousands of Juda.

i. In youre countrey of Ziph.

24 And they arose, and went to Ziph before Saul: but Dauid and his men were in the wildernesse of Maon, in the playne, that is on the right hand of Jesimon.

25 Saul also and his men went to seeke him, and they tolde Dauid: Wherefore he came downe vnto a rocke, and abode in the wildernesse of (k) Maon: and when Saul heard that, he followed after Dauid in the wildernesse of Maon.

k. Which was also in the tribe of Iuda. Iosu. 15.

26 And Saul and his men went on the one syde of the mountayne, and Dauid and his

his men on the other syde of the mountaine: and Dauid made hast to get from the presence of Saul. For Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a messenger to Saul, saying, Haste thee, and come, for the Philistines haue inuaded the lande.

28 Wherefore Saul returned from persecuting Dauid, and wente against the Philistines: and therefore they called that place, (l) Sela Hanmah-lekoth. And Dauid went thence, and dwelt in strong holdes at Engadi.

l. That is, the stone of diuision: bycause there they diuided them selues.

The.xxiiij. Chapter.

1. Dauid hidden in a caue, spareth Saul. 10. He sheweth to Saul his innocencie. 18. Saul acknowledgeth his fault. 22. He causeth Dauid to sweare vnto hym, to be fauourable to hys seede.

1 When Saul was come agayne from folowing after the Philistines, ther were some whyche tolde hym, saying, Beholde Dauid is in the wildernesse of (a) Engadi.

a. A citie in the tribe of Iuda. Iosu. 15.

2 Then Saul toke three thousand chosen mē out of all Israell, and went to seeke Dauid and his men in the heygth of the rockes, « where wilde goates remayne.

« Hebr. Of the wilde goates.

3 And he came to the sheepe coates by the way, where there was a caue, and Saul wēt in, to « do his easement: and Dauid and hys men remayned in the « inwarde partes o. the caue.

« Hebr. To couer his feete « Hebr. In the sydes.

4 And the mē of Dauid sayd vnto him, See, the day is come, of which the Lord sayd vnto thee, Behold, I will deliuer thine enimie into thine hand, and thou shalte do to hym, as it shall seeme good in thy sight. Then Dauid arose, and cut off the lappe of Sauls garment priuily.

5 And afterwarde Dauids hart smote hym, bycause he hadde cut off the lappe of Sauls garment.

6 And he sayd vnto his men, The Lord keep me from doing that thing vnto my master, the Lordes annoynted, to lay myne hande vppon him, seeing he is (b) the annoynted of the Lorde.

b. He consydereth Gods ordinance, whiche whosoeuer resisteth, getteth to himselfe condemnation. Roma. 13. a.

7 And so Dauid kept off his seruauntes wyth these wordes, and suffered them not to ryse against Saul: but Saul rose vp out of the caue, and went away.

8 Dauid also arose afterwarde, and wente out of the caue, and cried after Saul, saying, My Lorde king. And when Saul lowked behynd him, Dauid stowped (with) hys face to the earth, and bowed him selfe.

9 And Dauid sayde to Saul, Wherefore giuest thou an eare to mens wordes, that say, Beholde, Dauid seeketh euill against thee?

10 Beholde, this day thyne eyes haue seene, how that the Lord hathe deliuered thee thys daye into myne hand in the caue, and some bade me kyll thee: but I had compassion of thee, and sayde, I will not laye myne handes on my master, for he is the Lordes annoynted.

11 And moreouer, my father, beholde and se yet the lap of thy garment in my hande: In so muche as I killed thee not, when I cut off the lappe of thy garmente, vnderstande therefore, and see, that there is neyther euill nor wickednesse in me, and that I haue not sinned against thee: and yet thou huntest after my soule to take it.

12 The Lord be iudge betweene thee and me, and the Lorde auenge me of thee: but myne hand be not vpon thee.

13 According as the " olde prouerbe sayeth, Wickednesse proceedeth from the wicked: but mine hand be not vpon thee.

14 After whome is the king of Israell come out? After whome doest thou pursue? After a dead dog, and after a flea.

15 The Lorde therefore be iudge, and iudge betweene thee and me, and see and pleade my cause, and " auenge mee out of thyne hande.

16 When Dauid had made an ende of speking these wordes to Saul, Saul sayde, Is this thy voyce my sonne Dauid? And Saul lifted vp his voyce, and (c) wept,

17 And sayde to Dauid, Thou art more righteous than I: for thou hast rewarded me with good, whereas I haue rewarded thee with euill.

18 And thou hast shewed this day, how that thou hast dealt well with me: forasmuch as, whē the Lord had closed me in thine hands, thou killedst me not.

19 For who shall fynde his enimie, and lette him depart into a (d) good way? Wherefore the lord reward thee with good, for that thou hast done vnto me this day.

20 And nowe beholde, I wote well, that thou shalte be king, and that the kingdome of Israell shall be stablished in thine hande:

21 Sweare nowe therefore vnto me by the Lorde, that thou wilt not destroy my seede after me, & that thou wilt not put my name out of my fathers house.

22 And Dauid sware vnto Saul, and Saul went home: but Dauid and his men gate them vp vnto the holde.

The

The.xxv. Chapter.

1. Samuel dyeth. 3. Nabal and Abigail. 38. The Lorde kylleth Nabal. 43. Abigail and Ahinoam Dauids wyues. 44. Michol is giuen to Phalti.

1 AND Samuel died, and al the Israelites gathered together, and lamented hym, and buried hym in his own (a) house at Rama. And Dauid arose, and went downe to the wildernesse of Pharan.

a. That is, beyng his owne kinred.

2 And there was a man in (b) Maon, whose possession was in Carmel, and the man was exceedyng mightie, & had three thousand sheepe, and a thousande goates: and he was shearyng his sheepe in Carmel.

b. Maon and Carmel, were twoo in the lande of Iuda. And the thirde was in Galilee.

3 The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of a singular wisedome, and beautifull: but the man was churlishe, and of shrewd conditions, and was of the kynred of Caleb.

4 And Dauid hearde in the wildernesse, that Nabal did sheare his sheepe.

5 And Dauid sent out ten young men, and sayde vnto them, Get you vp to Carmel, & goe to Nabal, & "greete him in my name.

a. Hebr. aske of the peace.

6 And ye shal say, So mayst thou liue: peace be to thee, peace be to thyne house, and peace be vnto al that thou hast.

7 Behold, I haue hearde say, that thou hast shearers: nowe, thy shepeheardes (c) were with vs, and we did them no spite, neyther was there ought missyng vnto them, al the while they were in Carmel:

b. That is, we conuersed with vs in the wildernes.

8 Aske thy laddes, and they will shewe thee: Wherefore let these young men finde fauour in thyne eyes (for we come in a good "season) and giue, I pray thee, whatsoeuer (d) commeth to thyne hande, vnto thy seruants, and to thy sonne Dauid.

a. Hebr. In a good day, that is, the day when thou maiest a feast for thy shearers.

d. That is, whatsoeuer thou hast redy vs.

9 And when Dauids young men came, they tolde Nabal all those wordes in the name of Dauid: and belde their peace.

10 And Nabal answeared Dauids seruants, and sayde, (e) Who is Dauid? and who is the sonne of Isai? There is plentie of seruants now a dayes, that breake away euery man from his maister.

e. Nabal lacked no wealth nor richesse: yet by this answeare, it appeareth, that he lacked wisedome and discretie.

11 Shall I then take my bread, my water, and my flesshe, that I haue killed for my shearers, and giue it vnto men whom I wote not whence they be?

12 And so Dauids seruaunts turned their way, and went agayne, and came, and told him al those sayings.

13 And Dauid sayde vnto his men, Gyrde euery man his sworde aboute him. And they gyrded euery man his sworde aboute him: and Dauid was gyrded with his sworde: And there folowed Dauid vpon foure hundred men, and two hundred abode by the stuffe.

14 But one of the ladies told Abigail Nabals wife, saying, Behold, Dauid sent messengers vnto our maister out of the wildernesse, to salute him: and he rayled on them. ℭ

15 And yet the men were very good (f) vnto vs, and did vs no displeasure, neither missed we any thing as long as we were conuersant with them, whe we were in the fields.

f. When we kept our shepe in the wildernesse of Pharan.

16 They were (g) a wall vnto vs bothe by night and day, al the while we were with them keepyng sheepe.

g. That is, in steede of a wal.

17 Nowe therefore take heede, and see, what thou shalt do: for surely euill will come vpon our maister, and all his householde: for he is so wicked, that a mā can not speake to him.

18 Then Abigail made haste, and toke two hundred "loaues, & two bottels of wyne, and fiue sheepe ready dressed, and fiue measures of parched corne, and an hundred "frayles of reasines, and two hundred "cakes of figges, and laded them on asses,

a. Hebr. bread.

"Or, clusters, "Or, poundes, So many figges as cleaue together lyke a cake, are called a cake.

19 And sayde vnto his young men, Goe before me: behold, I come after you. But she tolde her husband Nabal nothing therof.

20 And as she rode on her asse, she came priuily downe the side of the hil: and behold, Dauid and his men came downe agaynst her, and she met them.

21 And Dauid sayde, Surely in vayne haue I kept al, that this fellowe hath in the wildernesse, so that nothyng was missed of all that pertayned vnto him: and he hath quited me euill for good. ℭ

22 So and more also do God vnto the enimies of Dauid, if I leaue of all that pertayne to him by the dawnyng of the day, any that (h) pisseth agaynst the wall.

h. This speach is vsed of the Hebrues, to signifie an vter destructiō, of great and smal.

23 And when Abigail sawe Dauid, she hasted and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the grounde,

24 And fell at his feete, and sayde, Let this iniquitie be counted myne, my lorde: and let thyne handmayde, I pray thee, speake in thyne "audience, and heare the wordes of thyne handmayde.

a. Hebr. in thyne eare.

25 Let not my Lorde, I pray thee, regarde this wicked "man Nabal: For as his name is, so is he: Nabal is his name, and folly is with hym: But I thyne handmayd sawe not the yong men of my Lord, whom thou sendedst.

"Or, foole.

26 Nowe therefore my lorde, as the Lorde liueth, and as thy soule liueth, euen the

Lorde that hath withholden thee from cõmyng to (shed) bloud, and saued thee thine (i) hande: So nowe, I pray God that thyne enimies, and they that intend to do my lorde euill, may be as Nabal.

i. Innocent, cleane from bloud.

27 And nowe this "blessyng, whiche thyne handmayde hath brought vnto my lorde, let it be giuen vnto the young men, that folow my lorde.

"Or, present.

ℇ 28 I pray thee forgiue the trespasse of thyne handmayde: for the Lord wil make my lord a (k) sure house, bicause my lord fighteth the battayles of the Lorde: & there could none euill be founde in thee all thy dayes.

k. That is, wil confyrme his kyngdome to his posteritie.

29 And yet a (l) man hath risen to persecute thee, and to seeke thy soule: but the soule of my lorde shal be bounde (m) in the bundle of the liuing with the Lorde thy God, and the soules of thy enimies shal God cast out, euen as out of the middle of a slyng.

l. To wite, Saul.
m. Shal be preserued by Gods protectiõ from al dangers, that he may liue lõg.

30 And when the Lorde shall haue done to my lorde all the good that he hath promised thee, and shall haue made thee ruler ouer Israel:

31 Then shal it be no grieke vnto thee, nor offence of minde vnto my lorde, that thou hasse not shedde bloud causelesse, & that my lord hath not auenged himselfe: But when the Lorde shall haue dealt well with my lorde, then thinke on thine handemayde.

32 And Dauid sayde to Abigail, Blessed be the Lorde God of Israel, whiche sent thee this day to meete me.

ℱ 33 Blessed is thy saying, & blessed art thou, whiche hasse kepte me this day from comming to shed bloud, and from auengyng my selfe with myne owne hande.

34 For in very deede, as the Lorde God of Israell liueth, whiche hath kepte me backe frõ hurtyng thee, except thou haddest hasted and mette me, surely there had not bene left vnto Nabal by the dawnyng of the day any that pisseth agaynst the wal.

35 And so Dauid receyued of hyr hande that which she had brought him, and sayde vnto hyr, Goe vp in peace to thine house: behold, I haue heard thy voyce, and haue graunted thy petition.

36 And Abigail came to Nabal, and behold, he helde a feast in his house like the feast of a king: and Nabals hart was merry within him, for he was very dronken: Wherefore she tolde (n) him nothing, neyther lesse, nor more, vntill the morowe morning.

n. As a man that had no reason to cõsider the dãger.

37 But in the morning, when the wyne was gone out of Nabal, his wife tolde him these wordes, and his hart died within him, and he became as a stone.

38 And vpon tenne dayes after, the Lorde smote Nabal, that he died.

39 And when Dauid heard, that Nabal was dead, he sayd, Blessed be the Lord, that hath "iudged the cause of my rebuke of the hande of Nabal, and hath kept his seruaunt from euill: for the Lorde hath recompenced the wickednesse of Nabal vpon his owne head. And Dauid sent to commune with Abigail, to take hyr to his wyfe.

"Or, rewarded.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto hyr, saying, Dauid sent vs vnto thee, to take thee to his wyfe. And she arose, and bowed hyr selfe on hyr face to the earth, and sayde, Beholde, let thyne handmayde be a seruaunt, to washe the feete of the seruants of my lorde.

41 And Abigail hasted, and rose, and gate hyr vpon an Asse, with fiue damosels of hyrs, that (o) went at hyr feete, & she went after the messengers of Dauid, and became his wyfe.

o. As a phrase, is meant lowly.

42 Dauid also toke Ahinoam of Jezrell: and they were both his wiues.

43 But Saul had giuen Michol his daughter, Dauids wyfe, to Phalti the sonne of Lais, whiche was of (p) Gallim.

p. Which was a towne bordering vpon the coast of the Philistines.

The.xxvi. Chapter.

1. Dauid was discouered vnto Saul by the Ziphites. 12. Dauid taketh away Sauls speare, and a cruse of water that stoode at his head. 21. Saul confesseth his sinne.

1 THe Ziphites came agayne vnto Saul to Gibea, saying, Dothe not Dauid hyde himselfe in the "hill of Hachilah, which is before "Jesimon?

"Or, the hill. "Or, the wildernesse.

2 Saul arose, and went downe to the wildernesse of Ziph, hauyng three thousande (a) chosen men of Israell with him, for to seeke Dauid in the wildernesse of Ziph.

a. That is, the most valiant and souldiers.

3 And Saul pitched in the hil of Hachilah, whiche is before Jesimon by the way side: but Dauid dwelt in the wildernesse, and he sawe that Saul came after him into the wildernesse:

4 Dauid therefore sent out spies, & vnderstoode, that Saul was come in very deede.

5 And Dauid arose, and came to the place, where Saul had pitched: and Dauid beheld the place, where Saul lay, and Abner, the sonne of Ner, whiche was his chiefe captayne: for Saul lay in the fort, and the people pitched round about him.

6 Then answeared Dauid, and spake to Ahimelech the Hethite, and to Abisai the sonne of Zaruia, and brother to Joab, saying, Who will goe downe with me to Saul

Saul to the hoſt? And Abiſai ſayde, I will goe downe with thee.

B 7 And ſo Dauid, and Abiſai came downe to the people by night, and beholde, Saul lay ſleeping within the fort: and his ſpeare ſtacke in the grounde at his "head: but Abner and the people lay roũd about him.

8 Then ſayde Abiſai to Dauid, God hath cloſed thyne enimie into thyne hande this day: Nowe, I pray thee, let me ſmyte him once with my ſpeare to the earth, and I wil not (b) ſmite him the ſecond tyme.

9 And Dauid ſayd to Abiſai, Deſtroy him not: for who can lay his hand on the Lords annoynted, and be guiltleſſe?

10 And Dauid ſayde furthermore, As the Lorde liueth, the Lorde ſhall ſmite him, or his day ſhal come to die, or he ſhall deſcend into battell, and periſhe:

11 The Lorde keepe me from laying myne hande vpon the Lordes annoynted. But, I pray thee, take thou nowe the ſpeare that is at his head, and the cruſe of water, and let vs goe.

12 And ſo Dauid toke the ſpeare, and the cruſe of water from Sauls head, and they gate them away, and no man ſawe it, nor marked it, neyther awaked: for they were al a ſleepe, bicauſe the "Lorde had ſent a dead ſleepe vpon them.

13 Then Dauid went ouer to the other ſide, and ſtode on the toppe of an hill a farre off (a great ſpace beyng betweene them:)

C 14 And Dauid cryed to the people, and to Abner the ſonne of Ner, ſaying, "Heareſt thou not Abner? Abner anſwearcd & ſayde, Who art thou, that crieſt to the kyng?

15 And Dauid ſayde to Abner, Art not thou a (c) man? And who is lyke to thee in Iſrael? Wherefore then halſe thou not kepte thy lorde the kyng? For there came one of the folke in, to deſtroy the king thy lorde.

16 It is not wel done of thee: As the Lorde liueth, ye are "worthy to die, bycauſe ye haue not kept the Lordes annoynted: And now ſee where the kings ſpeare is, and the cruſe of water that was at his head.

17 And Saul knewe Dauids voyce, and ſayde, Is this thy voyce my ſonne Dauid? And Dauid ſayd, It is my voyce, my lord, O kyng.

18 And he ſayde, Wherefore doth my lorde thus perſecute his ſeruant? for what haue I donne? or what euill is in myne hande?

19 Nowe therefore, I pray thee, let my lord the kyng heare the wordes of his ſeruaunt: If the Lorde haue ſtirred thee vp againſt me, (d) let him ſmell the ſauour of a ſacrifice: but if they be the (e) chyldren of men, curſed are they before the Lorde, for they haue caſt me out this day from abyding in the inheritance of the Lord, (f) ſaying, Goe, ſerue other goddes.

20 Now therefore, let not my bloud fall to the earthe before the face of the Lorde: for the kyng of Iſraell is come out to ſeeke a flea, as when one dothe hunt a partridge in the mountaynes.

21 Then ſayde Saul, I haue ſinned, Come D
agayne, my ſonne Dauid: for I wyll do thee no more harme, bycauſe my ſoule was (g) pretious in thyne eyes this day: Beholde, I haue played the fole, and haue erred exceedingly.

22 And Dauid anſweared, and ſayde, Beholde the kyngs ſpeare, let one of the young men come ouer, and fetche it.

23 The Lord reward euery man accoꝛding to his righteouſneſſe, and faithfulneſſe: For the Lorde deliuered thee into my hand this day, but I would not lay mine hande vpõ the Lordes annoynted.

24 And beholde, like as thy lyfe was muche ſet by this day in myne eyes, ſo be my lyfe ſet by in the eyes of the Lorde, that he deliuer me out of all tribulation.

25 Then Saul ſayde to Dauid, Bleſſed art thou, my ſonne Dauid, for thou ſhalt do great things, and preuayle. And ſo Dauid went his way, & Saul turned to his place agayne.

The. xxvij. Chapter.

2. Dauid fleeth to Achis kyng of Gath, who giueth him Ziklag. 8. Dauid deſtroyeth certayne of the Philiſtines. 10. Achis is deceyued by Dauid.

1 AND Dauid ſayde in his hart, I ſhall A
periſhe one day by the hande of Saul: therfore is there nothing better for me, than to flee and ſaue my ſelfe in the lande of the Philiſtines, and Saul ſhal ceaſſe, and ſeeke me no more in al the coaſtes of Iſrael: and ſo ſhall I eſcape out of his hande.

2 And Dauid aroſe, and he and the fyre hũdred men that were with him, went vnto Achis the ſonne of Maoch, kyng of Gath.

3 And Dauid dwelt with Achis at Gath, both he and his men, euery man with his houſeholde, & Dauid with his two wiues, Ahinoam the Jezrahelite, & Abigail Nabals wyfe the Carmelite.

4 And it was told Saul, that Dauid was fled to Gath: & he ſought no more for him.

5 And Dauid ſayde vnto Achis, If I haue a. That is, let thine officers appoynt me a place.
nowe founde grace in thyne eyes, (a) lette them gyue me a place in ſome towne in

f. By their deedes, although not in plaine wordes.

g. Bycauſe thou fauouredſt my lyfe this day.

the countrey, that I may dwell there: for why should thy seruaunt dwell in the head citie of the kingdome with thee?

b. Dauid which among his freendes coulde haue no sure abydyng, by the prouidence of God, among his enimies findeth protectiõ, and a citie to dwell in.

6 Then Achis gaue him (b) Ziklag, that same day: for which cause, Ziklag perteyneth vnto the kings of Juda vnto this day.

7 And the time, that Dauid dwelt in the countrey of the Philistines, was foure monethes, and certayne dayes.

8 And Dauid and his men went vp, and inuaded the Eesturites, the Gerzites, and the Amalekites: for those nations were from the beginnyng the inhabitantes of the lande, as men goe to Sur, vnto the land of Egypt.

9 And Dauid smote the land, and left neyther man, nor woman aliue, and droue away the Sheepe, the Oxen, the asses, Cammels, and clothes, and returned, and came to Achis.

10 And Achis sayde, Where haue ye bene a rouyng this day? And Dauid answeared, Agaynst the South of Juda, and agaynst the South of the (c) Jerameelites, and agaynst the South of the (d) Kenites.

c. Whiche were a familie of the tribe of Iuda. 1.Chro.2.b.

d. Whiche were the familie of Iethro, Moses father in lawe.

11 And Dauid saued neyther man nor woman aliue to bryng tidings to Gath, saying, Least they shoulde tell on vs, saying, So dyd Dauid, and so will be his manner all the whyle he dwelleth in the countrey of the Philistines.

"Or, he doth surely abhorre his people.

12 And Achis beleeued Dauid, saying, "He hath made his people Israell vtterly to abhorre hym: and therefore he shal be my seruant for euer.

The.xxviij.Chapter.

2. Dauid hath the chiefe charge promised about Achis. 8. Saul cõsulteth with a witch, and she causeth him to speake with Samuel. 18. VVho declareth his ruyne.

A 1 AND in those dayes, the Philistines gathered their hoste together to warre, to fight with Israell: and Achis sayde to Dauid, Be sure thou shalte goe out with me to battell, thou and the men that are with thee.

2 And Dauid sayde to Achis, Surely thou shalt knowe, what thy seruaunt can dw. And Achis sayde to Dauid, Then I wyll make thee keeper of my head for euer.

3 Samuel was then dead, and all Israell had lamented him, and buried him in Rama his owne citie: And Saul had put (a) away the Sorcerers, and the Swthsayers out of the lande.

a. Accordyng to Gods commaundement. Exod.22.c.

4 And the Philistines gathered together, and came, & pitched in Sunem: And Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistines, he was afrayde, and his hart was sore astonied.

6 And when Saul asked counsell of the Lorde, the Lorde answeared hym not, neither by dreames, nor by Urim, nor yet by prophetes.

7 Then sayde Saul vnto his seruauntes, B Seeke me a woman that hath a familiar spirite, that I may goe to hyr, and aske of hyr. And his seruantes sayde to hym, Beholde, there is a woman, that hath a familiar spirite at Endor.

8 And Saul changed himselfe, and put on other rayment, and then went he and two men with him, and they came to the womã by night, and he sayde, I pray thee coniecture vnto me by thy familiar spirite, and bryng me him vp, whom I shall name vnto thee.

9 And the woman sayde vnto Saul, Beholde, thou knowest what Saul hath done, howe he hath destroyed the Sorcerers, and the Swthsayers out of the lande: Wherefore then layest thou a snare for my soule, to cause me to dye?

10 And Saul sware to hyr by the Lorde, saying, As the Lorde liueth, there shall no harme come to thee for this thing.

11 Then sayde the woman, Whom shall I fetche vp vnto thee? He answeared, Bring me vp Samuel.

12 When the woman saw Samuel, she cried with a loude voyce, and spake to Saul, saying, Why halte thou deceyued me? for thou art Saul.

13 And the kyng sayde vnto hyr, Be not afrayde: What sawest thou? The woman sayde vnto Saul, I sawe "goddes ascendyng vp out of the earth.

"Or, likenesse C

14 He sayde vnto hir againe, What fashion is he of? She answeared, There commeth vp an olde man with a mantell vpon him. And Saul perceiued that it was (b) Samuel, and he stowped with his face to the grounde, and bowed himselfe.

b. To imagine albeit Saul

15 And Samuel sayde to Saul, Why halte thou vnquieted me, to make me be brought vp? Saul answeared, I am sore encumbred: for the Philistines make war against me, and God is departed from me, and answeareth me no more, neyther by prophets, nor by dreames: and therefore I haue called thee, that thou mayest (c) tell me, what I shal dw.

c. Saul beyng gyrded doubting he was but not would of hym dead. to God

16 Then sayde Samuel, Wherefore doest thou aske of me, whyle the Lorde is gone from

from thee, and is become thyne enimie?

17 Truely the Lorde hath done to (d) him, euen as he spake by my "hande: For the lorde hath rent the kyngdome out of thine hande, & giuen it thy neyghbour Dauid.

18 Bycause thou obeyedst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the lord done this vnto thee this day.

19 And moreouer, the Lorde will deliuer Israell with thee into the handes of the Philistines: To morow shalt thou and thy sonnes be (e) with me, and the Lorde shall syue the host of Israell into the handes of the Philistines.

20 Then Saul fell strayght way all along on the earth, and was sore (f) afrayde, bycause of the wordes of Samuel. And there was no strength in hym: for he had eaten no bread all the day, nor all the night.

21 And the woman came vnto Saul, & saw that he was sore troubled, and sayde vnto him, See, thine handmayde hath obeyed thy voyce, and (g) haue put my soule in my hand, and haue hearkened vnto thy wordes, whiche thou saydest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thyne handmayde, and let me set a morsel of bread before thee, that thou mayest eate, and get thee strēgth, and then goe on thy iourney.

23 He refused, and sayde, I will not eate. But his seruaunts and the woman together compelled hym, and he hearkened vnto theyr voyce: And so he arose from the earth, and sate on a bed.

24 The womā had a fat Calfe in the house: and she hasted, and killed it, & toke floure, and kneaded it, & baked vnleauened bread thereof:

25 And brought them before Saul, and before his seruaunts: And when they hadde eaten, they stode vp, and went away the same night.

The.xxix.Chapter.

4. The princes of the Philistines cause Dauid to be sent backe from the battel agaynst Israel, bycause they mistrusted him.

1 SO the Philistines were gathered together with al their armies in Aphec, and the Israelites pitched by "Iin, whiche is in Izrael.

2 And the "princes of the Philistines went forth by (a) hundreds and thousandes: but Dauid and his men came behynde with Achis.

3 Then sayd the princes of the Philistines, What dow these Hebrues (here?) Achis sayde vnto the princes of the Philistines: Is not this Dauid, the seruaunt of Saul the kyng of Israell, whiche hath bene with me these dayes, or these yeares, and I haue founde no fault in him, since he fell vnto me, vnto this day?

4 And the princes of the Philistines were wroth with hym, and the princes of the Philistines sayde vnto him, Make this fellowe returne, that he may goe agayne to his place, whiche thou hast appoynted him, and let hym not goe downe with vs to battell, least in the battel he be an aduersarie to vs: for wherewith shoulde he obteyne the fauour of his mayster? shoulde it not be with the (b) heades of these men?

5 Is not this Dauid, to whom they sang in daunces, saying, Saul slue his thousand, and Dauid his tenne thousande?

6 Then Achis called Dauid, and sayd vnto him, As the Lorde liueth, thou hast bene honest, and good in my sight, when thou (c) wentest out and in with me in the hoste: neyther haue I founde euil with thee since thou camest to me, vnto this day: neuertheless, the "princes fauour thee not.

7 Wherfore now returne, and goe in peace, that thou displease not the princes of the Philistines.

8 And Dauid sayd vnto Achis, And what haue I done? what hast thou founde in thy seruant as long as I haue bene with thee vnto this day, that I may not goe and fight against the enimies of my lord the kyng?

9 Achis answeared and sayde to Dauid, I know, that thou art (d) good in my sight, as an angell of God: notwithstandyng, the princes of the Philistines haue sayde, Let hym not goe vp with vs to battell.

10 Wherfore now ryse vp early in the morning, with thy (e) maisters seruants that are come to thee: and when ye be vp early, as sone as ye haue light, depart your way.

11 And so Dauid and his men rose vp early, to depart in the morning, and to returne into the lande of the Philistines: And the Philistines went vp to Izrael.

The.xxx.Chapter.

1. The Amalekites burne Ziklag. 5. Dauids two wyues are taken prysoners. 6. The people woulde stone hym. 8. He asked counsell of the Lorde, and pursuyng his enimies, recouereth the pray. 24. He diuideth it equally. 26. He sendeth parte to his freendes.

1 BVt when Dauid and his men were come to Ziklag the thirde day, the A

That is, to the ministerie.

That is, you be dead.

And yet had grace to repent, and turne to the Lorde.

Heb. ij. d. That is, I put my life in daunger.

By the mouth of Nathan.

Captaines. Accordyng to their bandes, or ensignes.

b. Would not Saul receyue him to fauour, if he coulde betray vs?

c. That is, were conuersant with me.

" Hebr. thou are not good in the eyes of the princes.

d. A phrase, in meanyng, thou pleasest me.

Amalekites had inuaded vpon the South, euen vnto Ziklag, and had (a) smitten Ziklag, and burnt it with fire,

2 And had taken the women, that were therein, prysoners, both small and great: but slue not a man, but caried them away, and went theyr wayes.

3 So Dauid and his men came to the citie, and beholde, it was burnt with fire: and their wiues, theyr sonnes, and theyr daughters, were taken prysoners.

4 Then Dauid and the people, that were with him, lifted vp their voyces, and wept, vntill they coulde weepe no more.

5 And Dauids two wiues were taken prisoners also, Ahinoam the Jezrahelite, and Abigail the wyfe of Nabal the Carmelite.

6 And Dauid was in great encumbrance: for the people (b) entended to stone him, bicause the hartes of all the people were vexed, euery man for his sonnes, and for hys daughters. But Dauid toke a good courage to him in the Lorde his God,

7 And sayde to Abiathar the priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 And Dauid asked counsell of the Lorde, saying, Shal I folow after this company? shal I ouertake them? And he answeared hym, Folowe: for thou shalt surely ouertake them, and (c) recouer all.

9 So Dauid and the fire hundred men that were with him, went and came to the riuer Besor, where a part of them abode.

10 But Dauid and foure hundred men folowed: (for two hundred abode behind, being too weary to go ouer the riuer Besor.)

11 And they founde an Egyptian in the field, and brought him to Dauid, and gaue hym bread, and he did eate, and water to drynke,

12 And gaue him a fewe figges, and two clusters of reasins: And when he had eaten, his spirite came agayne to hym: for he had eaten no bread, nor dronke any water in three dayes, and three nightes.

13 And Dauid sayde vnto hym, To whom belongest thou? and whence art thou? He sayde, I am a young man of Egypt, & seruant to an Amalekite: and my mayster left me, bycause three dayes agoe I fell sicke.

14 We came a roauing vpon the South of Cretus, and vpon the (coast) belongyng to Juda, and towarde the South of Caleb, and we burnt Ziklag with fyre.

15 And Dauid sayde to hym, Canst thou bring me to this company? And he sayde, (d) Sweare vnto me by God, that thou wilt neyther kyll me, nor deliuer me into the handes of my maister: and I wil bring thee to this company.

16 And when he had brought him thyther, beholde, they lay scattered abroade vpon al the earth, (e) eatyng, and drinking, & daunsing: bycause of al the great pray, that they had carried away out of the lande of the Philistines, and out of the lande of Juda.

17 And Dauid layde vppon them from the twylight, euen vnto the euening of the next morowe: so that there escaped not a man of them, saue foure hundred young menne, which rode vpon Cammels, and fledde.

18 And Dauid recouered all, that the Amalekites had carried away, and Dauid rescued his two wyues:

19 So that there was nothyng lackyng to them, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 And Dauid toke all the sheepe, and the oxen, and they draue them before his cattel, and sayde, This is Dauids (f) pray.

21 And Dauid came to the two hundred men, that were too weary for to folowe Dauid, whom they had made also to abide at the ryuer Besor: and they came to meete Dauid, and the people that were with him: And when Dauid came to the people, he saluted them.

22 Then answeared all the wicked and the vnthryftes of the men, that went with Dauid, and sayd, Bycause they went not with vs, therfore wyll we gyue them none of the pray, that we haue recouered: But let euery man take his wife and his chyldren: those let him carrie away, and depart.

23 Then sayd Dauid, Ye shal not do so my brethren with that whiche the Lorde hath gyuen vs, who hath preserued vs, and deliuered the company, that came agaynst vs, into our handes.

24 For who will hearken vnto you in this matter? But as his part is that goeth down and fighteth, so shall his part be that tarieth by the stuffe: they shal part alike.

25 And so from that day forward, was that made a statute and lawe in Israell, vnto this day.

26 When Dauid therfore came to Ziklag, he sent (g) of the pray vnto the elders of Juda, and to his friendes, saying, See, there is a blessyng for you of the spoyle of the enimies of the Lorde.

27 He sent to them of Bethel, to them of South Ramoth, to them of Jathir,

28 To them of Aroer, to them of Sephamoth, to them of Esthema,

29 To

a. That is, destroyed the citie.

b. In theyr rage voyde of reason & due consideration.

B 1.Reg.23.b.

c. When there is no place left for hope, and in mans reason God hath in store means of deliuerance for suche as trust in him.

Prou.20.b.c

C

d. Vpon an othe, he is content to cõmit his lyfe to his handes: suche was the reuerence of an oth among the heathen.

e. The no pro consider the ha that he ouer al beaten the ma tha wa

f. Wh Amale had tak others uid fro beside goodes Eng. D

g. He gaue gyftes whom bin Iuda in the his pa

I

I

As one in ow, lamen- (as he ld seeme) ouerthrow the people Israel.

29 To them of Rachal, to them of the cities of Jerahmeel, to them of the cities of the Kenites,
30 To them of Hozma, to the of Cozathan, to them of Athach,
31 To them that are in Hebron, and to all places, where Dauid and his men were wont to haunt.

The.xxxi. Chapter.

4. Saul killeth himselfe. 6. His children are slayne in the battell. 12. The men of Iabes tooke downe his body, whiche was hanged on the wall.

1 NOw the Philistines fought against Israel: and the men of Israell fled away from the Philistines, and fell downe wounded in mount Gilboa.
2 And the Philistines pressed sore vppon Saul and his sonnes, and slue Jonathan, & Abinadab, and Melchisua, Sauls sonnes.
3 And when the battell went sore against Saul, the archers with bowes founde him, and he was sore afrayde of the archers.
4 Then sayd Saul vnto his harnesse bearer, Drawe out thy swoorde, and thrust me thorough therewith: least the vncircumcised come and thrust me thorough, and mocke me. And his harnesse bearer woulde not: for he was sore afrayde: Therefore Saul toke a swoorde, and fell vpon it.
5 And when his harnesse bearer sawe, that Saul was dead, he fell likewyse vpon his swoorde, and died with hym.
6 And so Saul dyed, and his three sonnes, and his harnesse bearer, and al his men that same day together.
7 And when the men of Israell, that were on the other side of the (a) valley, and (b) they of the other side of Iordane, sawe, that the men of Israell were put to flight, and that Saul and his sonnes were dead, they left the cities, and rane away: and the Philistines came, and dwelt in them.
8 On the morowe, when the Philistines were come to spoyle them that were slaine, they founde Saul and his three sonnes lying in mount Gilboa.
9 And they cut off his head, & stripped him out of his harnesse, and sent into the land of the Philistines on euery side, that they should (c) publishe it in the temple of their (d) idols, and among the people.
10 And they layde vp his harnesse in the house of Astaroth: but they hanged vp his body on the wall of Bethsan.
11 When the inhabitantes of (e) Iabes in Gilead hearde thereof, what the Philistines had done to Saul,
12 They arose, as many as were strong me, and went all night, and toke the body of Saul, and the bodies of his sonnes, from the wall of Bethsan, and came to Iabes, and burnt them there,
13 And toke their bones, and buried them vnder a tree at Iabes, and (f) fasted seuen dayes.

a. Neare to Gilboa.
b. That is, the tribes of Ruben, and Gad, and halfe the tribe of Manasse.
1.Par. 10. c.
c. In token of victorie and triumph.
d. Ascribing vnto their idols that, whiche was the worke of God, vsing them as a scourge to punishe his people.
e. Whom he had deliuered from their enimies. Chap. 11. c. Iere. 34. a.
f. Accordyng to the custome of mourners.

The ende of the first booke of Samuel, or first booke of Kyngs.

¶ The seconde booke of Samuel, *otherwise called the second booke of the Kings.*

¶ *The first Chapter.*

4. It was tolde Dauid of Sauls death. 15. He causeth him to be slayne, that brought the tidings. 19. He lamented the death of Saul and Ionathan.

1 AFter the deathe of Saul, when Dauid was returned from the slaughter of ỳ Amalekites, & had bene two dayes in Ziklag,
2 Behold, there came a man the thirde day out of the hoste from Saul, with his (a) clothes rent, & earth vpon his head: And when he came to Dauid, he fell to the earth, and did obeysance.
3 Dauid sayde vnto him, Whence commest thou? He sayde vnto him, Out of the host of Israel I am escaped.
4 And Dauid sayde vnto him, And what is done, I pray thee? tell me. He sayde, The people is fledde from the battell, and many of the people are ouerthrowen and

dead, and Saul and Jonathan his ſonne are dead alſo.

5 And Dauid ſayde vnto the young man, that tolde it hym, How knoweſt thou that Saul and Jonathan his ſonne be dead?

6 The young man that told him, anſweared, (b) As I came vnaduiſedly vnto mount Gilboa, beholde, Saul leaned vpon his ſpeare: and loe, the charets and "horſemen folowed hard after him.

B 7 And when he loked backe, he ſawe me, & called me. And I anſweared, Here am I.

8 And he ſayde vnto me, Who art thou? I anſweared hym, I am an (c) Amalekite.

9 He ſayde vnto me agayne, I pray thee come vpon me, and ſlay me: for anguiſh is come vpon me, becauſe my life is yet whole in me.

10 And ſo "I ſtode vpon him, and ſlue him: and bycauſe I was ſure, that he coulde not liue, after that he had fallen, I toke the crowne, that was vpon his head, and the bracelet, that was on his arme, and haue brought them hyther vnto my Lorde.

11 Then Dauid toke holde on his clothes, and rent them, and ſo dyd all the men that were with hym.

2.Reg. 3. f.

12 And they mourned, and weapt, and faſted vntill euen, for Saul and Jonathan his ſonne, and for the people of the Lorde, and for the houſe of Iſraell, bycauſe they were ouerthrowen with the ſworde.

13 And Dauid ſayde vnto the young man, that brought him theſe tidings, Whence art thou? He anſweared, I am the ſonne of an aliant, an Amalekite.

C 14 And Dauid ſayde vnto him, Howe is it, that thou were not afrayd, to lay thine hand on the Lordes annoynted, to deſtroy him?

15 And Dauid called one of his yong men, and ſayd, Goe to, and fall vpon him. And he ſmote him, that he died.

16 Then ſayd Dauid vnto him, Thy bloud (d) be vpon thine owne head: for thine own mouth hath teſtified againſt thee, ſaying, I haue ſlayne the Lordes annoynted.

17 And Dauid mourned with this lamentation ouer Saul, and ouer Jonathan his ſonne,

18 (Alſo he bade them teache the chyldren of Juda the (e) vſe of the bowe: And beholde, it is written in the booke of "the righteous:)

19 O noble Iſraell, (f) he is ſlayne vpon thy hyghe places. Howe are the mighty ouerthrowen?

20 Tel it not in Gath, nor publiſhe it in the ſtreetes of Aſkalon, leſt the daughters of the Philiſtines reioyce, and leaſt the daughters of the vncircumciſed make triumphe.

21 Ye mountaynes of Gilboa, vpon you be neither deawe, nor rayne, nor (g) fields of offerings: For there the ſhield of the mighty is caſt down, the ſhield of Saul, as though he had not bene annoynted with oyle.

22 The bowe of Jonathan neuer turned backe, neyther dyd the ſworde of Saul returne emptie from the bloud of the ſlayne, and from the fatte of the mighty.

23 Saul and Jonathan were louely and pleaſant in their liues, and in their deathes they were not diuided: They were ſwifter than Eagles, and ſtronger than Lions.

24 Ye daughters of Iſraell weepe ouer Saul, which clothed you in ſcarlet with (h) pleaſures, and hanged ornaments of golde vpon your apparell.

25 Howe were the mighty ſlaine in the middeſt of the batel? O Jonathan, thou waſte ſlayne in thyne hyghe places.

26 Wo is me for thee, my brother Jonathan, very kinde haſte thou bene vnto me: thy loue to me was wonderful, paſſing the loue of (i) women.

27 O howe are the mighty ouerthrowen, and the weapons of warre deſtroyed?

The.ij.Chapter.

4. Dauid is annoynted king in Hebron. 9. Abner maketh Isboſeth kyng ouer Iſrael. 15. The battel of the ſeruants of Dauid and Isboſeth. 32. The buriall of Aſahel.

1 After this, Dauid (a) aſked counſell of the Lorde, ſaying, Shal I goe vp into any of the cities of Juda? And the Lorde ſayde vnto him, Goe vp. And Dauid ſayd, Whyther ſhal I goe? He anſwered, Vnto (b) Hebron.

2 And ſo Dauid wente thyther with his two wyues, Ihinoam the Jezraelite, and Abigail Nabals wyfe, the Carmelite.

3 And the men that were with him, (c) did Dauid carry vp alſo, euery man with his houſeholde: and they dwelt in the townes of Hebron.

4 And the men of Juda came, and there they annoynted Dauid king ouer the houſe of Juda: And they tolde Dauid, ſaying, They were the men of Jabes Gilead that buried Saul.

5 And Dauid ſent meſſengers vnto the men of Jabes Gilead, and ſayde vnto them, Bleſſed are ye vnto the Lorde, that ye haue ſhewed ſuche kindneſſe vnto your lorde Saul, and haue buried him.

6 And nowe the Lorde ſhewe mercie and (d) truth

b. As I fledde in the chaſe.

"or, captaines.

c. He was an Amalekite borne, but renounced his countrey, and ioyned with the Iſraelites.

"or, came vpon him.

d. By ſheading of bloud, thou haſt deſerued, that thy bloud be ſhed.

e. That they might be able to defend themſelues from their enimies,

"or, Iaſher.

f. Meanyng Saul.

(d) truth vnto you: and (e) I will doe you also suche kindnesse, as ye haue done in this thing.

7 Therefore now let your handes be strong, and "play ye the men: for your master Saul is dead, and they that are of the house of Iuda, haue annoynted me king ouer them.

8 But Abner the sonne of Ner, that was captayne of Sauls host, toke Isboseth the sonne of Saul, and brought him to (f) Mahanaim,

9 And made him king ouer Gilead, & ouer the Assurites, and ouer Iezrael, Ephraim, Beniamin, and ouer (g) all Israell.

10 And Isboseth Sauls sonne was fourtie yeares olde, when he began to raigne ouer Israel, and raigned two yeares: but the house of Iuda followed Dauid.

11 (And the time whiche Dauid raigned in Hebron ouer the house of Iuda, was seuen yeares, and sixe monethes.)

12 And Abner the sonne of Ner, and the seruants of Isboseth the sonne of Saul, went out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zaruia, and the seruants of Dauid, went out, and met one another by the pole of Gibeon: and they sate downe, the one on the one side of the pole, and the other on the other side.

14 And Abner sayde to Ioab, Let the yong men now arise, and (h) play before vs. And Ioab sayd, Let them arise.

15 Then there arose and went ouer, twelue of Beniamin by number, which perteyned to Isboseth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught his fellowe by the head, and thrust his swoorde in hys fellowes (i) side, and so they fell downe togither. Wherefore the place was called "Helkathhazzurim, which is in Gibeon.

17 And there was an exceeding cruel (k) battell that same day: For Abner and the men of Israel fell before the seruants of Dauid.

18 And there were three sonnes of Zaruia there, Ioab, Abisai, and Asahel: and Asahel was as light of foote, as a wylde Roe.

19 And Asahel followed after Abner, and in going, he turned neither to the right hande, nor to the left, from Abner.

20 Then Abner loked behind him, and said, Art thou Asahel? He answered, Yea.

21 Abner sayd, Turne thee eyther to the right hande, or the left, and catche one of the yong men, and take his "weapons. But Asahel would not depart from him.

22 And Abner sayde againe to Asahel, Depart from mee: (l) Wherefore shoulde I smite thee to the grounde, and not be able to holde vp my face to Ioab thy brother?

23 Howbeit, when he would in no wise depart, Abner with the hinder end of the speare smote him vnder the (m) fifth ribbe, that the speare came out behinde him, that hee fell downe in the same place, and dyed there: and as many as came to the place where Asahel fell downe and dyed, stode still.

24 Ioab also and Abisai pursued after Abner: and the sunne went downe when they were come to the hill Amma, that lyeth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Beniamin gathered themselues togyther after Abner, and were on a heape, and stode on the top of an hill.

26 Then Abner called to Ioab, and sayde, Shal the (n) swoorde deuoure for euer? Knowest thou not, that it will be bytternesse in the latter ende? How long then shall it be, yer thou bid the people returne from following their brethren?

27 And Ioab sayde, As God lyueth, if thou haddest spoken, surely euen in the morning the people had departed, euerye one from persecuting his brother.

28 And so Ioab blew a trumpet, and all the people stode still, and pursued after Israell no more, neyther fought they any more.

29 And Abner, and his men walked all that night through the "plaine, and went ouer Iordane, and paſt through all Bethhoron, till they came to Mahanaim.

30 And Ioab returned from persecuting Abner, and when he had gathered al the people togither, there lacked of Dauids seruantes nineteene men and Asahel.

31 But the seruantes of Dauid had smitten of Beniamin, and Abners men, (so that) three hundred and threescore men dyed.

32 And they toke vp Asahel, and buryed him in the sepulchre of his father, which was in Bethlehem: and Ioab and his men went all night, and the daye arose to them at Hebron.

The. iij. Chapter.

1. Long warre betweene the houses of Saul, and Dauid. 2. The children of Dauid in Hebron. 12. Abner turneth to Dauid. 27. Ioab killeth him.

1 THere was then (a) long warre betwene the house of Saul, and the house of Dauid: but Dauid ware stronger and stronger, & the house of Saul ware weaker and weaker:

2 And vnto Dauid were children borne in Hebron: his eldest sonne also was Ammon.

m. Where the seate of the gal and liuer (whiche bee liuely partes) is.

n. Shall we not make an ende of murdering.

"or, Wildernesse.

a. For it endured two yeres, which was the whole raigne of Isboseth.

of Ahinoam the Jezraelite:

b. Which is also called Daniel. 1. Chr. 3. a.

3 The seconde, (b) Cileab, of Abigail the wife of Nabal, the Carmelite: the thirde, Absolom the sonne of Maacha, the daughter of Thalmai the king of Gessur:

4 The fourth, Adonia the sonne of Haggith: The fifth, Sephatia the sonne of Abital:

5 And the sixth, Jethream, by Egla Dauids wife. These were borne to Dauid in (c) Hebron.

c. Within this seuen yeares & sixe monethes, that he raigned ouer Iuda in Hebron.

6 And while there was warre betweene the house of Saul, and the house of Dauid, Abner (a) helde vp the house of Saul.

a. Heb. Fortified himselfe for the house of Saul.

7 And Saul had a concubine named Rispha the daughter of Aia. And Isboseth sayde to Abner, Wherefore hast thou gone in vnto my fathers concubine?

8 Then was Abner verie wroth for the wordes of Isboseth, and sayde, Am I (d) a dogges head, which agaynst Juda, do shew mercie this day vnto the house of Saul thy father, and to his brethren and friends, and haue not deliuered thee into the hande of Dauid, and thou findest a fault in me thys day for this woman?

d. Doest thou esteeme me no more, than a dog, for all my seruice done to thy fathers house.

9 So do God to Abner, and more also, except as the Lorde hath sworne to Dauid, euen so will I do to him,

10 To bring the kingdome from the house of Saul, that the throne of Dauid may bee stablished ouer Israell, and ouer Juda, euen from Dan to Beersheba.

11 And he coulde giue Abner neuer a worde to answere, because he feared him.

12 And Abner sent messengers to Dauid secretely, saying, Whose is the lande? Who should (also) say, Make a bonde with me: and beholde, my hand is with thee, to bring all Israel vnto thee.

13 He sayde, Well, I will make a bond with thee: but one thing I require of thee, that is, that thou see not my face, except thou first bring Michol Saules daughter, when thou comest to see me.

14 And Dauid sent messengers to Isboseth Sauls sonne, saying, Deliuer me my wife Michol, whiche I maryed for an hundred foreskinnes of the Philistines.

15 And Isboseth sent, and toke hir from hir husbande Phalti, the sonne of Lais.

16 And hir husband went with hir, and came weeping behinde hir, till they came to Bahurim. Then sayd Abner vnto him, Go, and returne. And he returned.

17 And Abner had communication with the elders of Israel, saying, Ye sought for Dauid in tymes past, that he might be your king:

18 Now then do it: for the Lord hath spoken of Dauid, saying, By the hande of my seruant Dauid, I will saue my people Israel out of the handes of the Philistines, and out of the hand of all their enimies.

19 And Abner spake in the eares of Beniamin: and afterward Abner went to speake in the (e) eares of Dauid in Hebron, al that Israel was content with, and the whole (f) house of Beniamin.

e. As many as spake with him.

f. Which was of the tribe of Beniamin.

20 And so Abner came to Dauid to Hebron, hauing twentie men with him: and Dauid made him, and the men that were with him a feast.

21 And Abner sayde vnto Dauid, I wil vp, and goe gather all Israell vnto my Lorde the king, that they may make an appoyntment with thee, and that thou mayst raigne ouer all, that thine heart desireth. And when Dauid had let Abner depart, he went in "peace.

" or, hastily.

22 And beholde, the seruantes of Dauid and Joab came from the (g) campe, and brought a great pray with them: (but Abner was not with Dauid in Hebron: for he had sent him away, to depart in peace.)

g. Heb. warre.

23 When Joab & all the host that was with him, were come, men tolde Joab, saying, Abner the sonne of Ner came to the king: and he hath sent him away, that he is gone in peace.

24 Then Joab came to the king, and sayde, (h) What hast thou done? Beholde, Abner came vnto thee: and why hast thou sent him away, and he is quite gone?

h. As he were Thou hast done.

25 Thou knowest Abner the sonne of Ner: for he came to deceyue thee, and to knowe thy outgoyng, and ingoing, and to knowe all that thou doest.

26 And when Joab was come oute from Dauid, hee sent messengers after Abner, which brought him againe from the well of Sira, vnknowne to Dauid.

27 And when Abner was come againe to Hebron, Joab toke him aside in the gate, to speake with him "peaceably, and smote him vnder the fift ribbe, that he dyed, for the bloud of Asahel his brother.

" or, secretly.

28 And when afterwarde it came to Dauids eare, he sayd, I and my kyngdome are (i) giltlesse before the Lorde for euer, concerning the bloud of Abner the son of Ner.

i. Heb. cleane. knowe. consent his.

29 Let the bloud fal on the head of Joab and on all his fathers house, that the house of Joab bee neuer without one or other, that hath running issues, or leper, or that leaneth on a staffe, or that doeth fall on the swoorde, or that lacketh bread.

30 (So Joab and (k) Abisai his brother slue Abner, because he hadde slaine their brother

k. by consent of the

Asahel

Iſabel at Gibeon in battaile.)

31 And Dauid ſayde to Ioab, and to all the people, that were with him, Rent your clothes, and put on ſackecloth, and mourne (l) before Abner. And king Dauid himſelfe followed the beere.

32 And when they buryed Abner in Hebron, the king lyfted vp his voyce, and wept beſyde the ſepulchre of Abner, and all the people wept.

33 And the king lamented ouer Abner, and ſayd, Dyed Abner as a (m) fole dyeth?

34 Thy handes were not bounde, nor thy feete brought into fetters of braſſe: but as a man falleth before wicked children, ſo fellеſt thou. And all they that were of the people, wept yet more ouer him.

35 And when all the people came to cauſe Dauid (n) eate meate, while it was yet day, Dauid ſware, ſaying, So doe God to me, and more alſo, if I taſte breade, or ought elſe, till the ſunne be downe.

36 And all the people wiſt it, and it pleaſed them: as, whatſoeuer the king did, pleaſed all the people.

37 For all the people, and all Iſrael vnderſtoode that day, howe that it was not the kings deede, that Abner the ſonne of Ner was ſlaine.

38 And the king ſayde vnto his ſeruauntes, Knowe ye not, how that there is a Prince, and a great man fallen this day in Iſrael?

39 And I am this day tender, and newely annoynted king, and theſe men the ſonnes of Zaruia be to harde for me: The Lorde rewarde the doer of euill, according to hys wickednеſſe.

The. iiij. Chapter.

5. Baanah and Rechab ſlay Iſboſeth the ſonne of Saul. 12. Dauid commaunded them to be ſlaine.

1 AND when Sauls (a) ſonne hearde, that Abner was dead in Hebron, his handes were (b) feeble, and all the Iſraelites were afrayde.

2 And Sauls ſonne had two men, that were captaynes of bandes, the one called Baanah, and the other Rechab, the ſonnes of Rimmon a Berothite, of the children of Beniamin: (for (c) Beroth was reckened to Beniamin:

3 And theſe Berothites fled to (d) Githaim, and ſoiourned there vntill this day.)

4 And Jonathan Sauls ſonne had a ſonne, that was lame on his feete, and was fiue yeares old, when the tydings came of Saul and Jonathan out of Jeſrael: and his nurſe tooke him vp, and fledde away, and as ſhee made haſt to flee, the childe fell, and began to halte, and his name was Miphiboſeth.

5 And the ſonnes of Rimmon the Berothite, Rechab and Baanah, went and came in the heate of the day to the houſe of Iſboſeth (which ſlept on a bed at noone.)

6 And beholde, they came into the myddes of the houſe, as though they (e) woulde haue fet wheate: and Rechab, & Baanah his brother ſmote him vnder the fifth rib, and fled.

7 For when they came into the houſe, he ſlept on his bed in his bed chamber, & they ſmote him, and ſlue him, and beheaded him, and tooke his head, and gat them away, through the "plaine, all that night.

8 And they brought the heade of Iſboſeth vnto Dauid to Hebron, & ſayde to the king, Behold, there is the head of Iſboſeth Sauls ſonne thine enimie, whiche ſought after thy lyfe: and the Lorde hathe auenged my Lorde the king thys day of Saul, and of his ſeede.

9 And Dauid anſwered Rechab and Baanah his brother, the ſonnes of Rimmon the Berothite, and ſayde vnto them, As the Lord lyueth, which hath deliuered my ſoule out of all aduerſities:

10 When one tolde me and ſayde, that Saul was deade (thinking to haue brought good tydings) I caught him, & ſlue him in Ziklag: whiche thought that I woulde haue giuen him a rewarde for his tydings bringing:

11 How much more when wicked men haue ſlaine a righteous perſon, in his owne houſe, and vpon his bed? Shal I not now therefore (f) require his bloud of your hande, and take you from the earth?

12 And Dauid commaunded his yong men, and they ſlue them, and cut off their handes and feete, and hanged them vp ouer the poole in Hebron: but they tooke the heade of Iſboſeth, and buryed it in the Sepulchre of Abner in Hebron.

The. v. Chapter.

3. Dauid is made king ouer al Iſraell. 7. He taketh the fort of Zion. 19. He asketh counſaile of the Lorde. 20. And ouercommeth the Philiſtines twiſe.

1 THen came all the trybes of Iſraell to Dauid vnto Hebron, and ſayde thus, Behold, we are thy (a) bone, and thy fleſhe.

2 And in tyme paſt, when Saul was our king, thou leddeſt Iſrael in and out: and the Lorde hath ſayde to thee, Thou ſhalt feede my people Iſrael, and thou ſhalt be a captaine

(l) Or, mourning before the bier.
(m) Or, vile.
(n) Or, eate bread.
(a) Or, ſonne is, or, death.
(b) Or, leaning, or, was vnmanaged, or, whoſe hand was feeble.
(c) Or, Beroth was one of the cities of Beniamin.
(d) Or, after the death of Saul, or, were of the Philiſtines.
e. Feigning themſelues to be marchants comming to buie wheate.
"Or, wildernes
f. The iudgement of the wicked blinded with ambition and couetouſneſſe, differeth farre frō the iudgement of the godly. That which the one iudgeth worthie thankes, and rewarde, the other iudgeth worthie death.
(a) 1. Par. 10. 8.
a. We are thy kynred and moſt neare ioined vnto thee.

captaine ouer Israel.

3 And so all the elders of Israel came to the king to Hebron, and king Dauid made a couenant with them in Hebron (b) before the Lorde: and they (c) annoynted Dauid king ouer Israel.

2.Reg.2.c.
b. This is taking the Lorde to witnesse, for the arke was as yet in Abinadabs house.
c. This is the third time that Dauid was annoynted.

4 Dauid was thirtie yeares olde, when he beganne to raigne, and hee raigned fortie yeares.

5 In Hebron hee raigned ouer Juda seuen yeares and sixe monethes: and in Hierusalem he raigned thirtie and three yeares ouer all Israel and Juda.

6 The king also and his men went to Hierusalem vnto the Iebusites, the inhabitantes of the lande, which spake vnto Dauid, saying, Except thou take awaye the * blynde and the lame, thou shalt not come in hither: for they sayde, Thou art not able to come in hither.

*The children of God called Idols blinde and lame guydes: therefore the Iebusites ment, that they shoulde proue that their goddes were neither blinde nor lame.

7 Neuertheles, Dauid toke the strong hold of Sion: the same is the citie of Dauid.

8 And Dauid sayde the same day, Whosoeuer smyteth the Iebusites, and getteth vp to the gutters of the houses, and smyteth the lame and the blinde, hated of Dauids soule, (I will preserre him.) Wherefore they sayde, The blinde and the lame shall not come into that house.

9 And so Dauid dwelt in the towre, and called it the citie of Dauid, and buylt round about it, from Millo, and inwarde.

10 And Dauid prospered and grew, and the Lord God of hostes was with him.

11 And Hiram king of Tyre sent messengers to Dauid, and Ceder trees, and Carpenters, and Masons for walles: and they buylt Dauid an house.

12 And Dauid perceyued that the Lord had stablished him king ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid toke him mo concubines and wiues out of Hierusalem, after hee was come from Hebron, & mo sonnes & daughters were yet borne to Dauid.

14 And these be the names of the sonnes that were borne vnto him in Hierusalem: Samua, Sobab, Nathan, and Salomon.

1.Par.3.b.

15 Ibhar also, and Elisua, Nepheg, and Japhia.

16 Elisama, Eliada, and Eliphelet.

17 But when the Philistines heard, that they had annoynted Dauid king ouer Israel, they came all vp to (d) seeke Dauid: and assone as Dauid heard of it, he gate him to an holde.

d. That is, they came to fight agaynst Dauid.

18 And whē the Philistines came, they spread themselues in the valley of Rephaim.

19 And Dauid (e) asked counsell of the lord, saying, Shal I goe vp to the Philistines? wilt thou delyuer them into my handes? And the Lord answered vnto Dauid, Goe vp: for I will doubtlesse delyuer the Philistines into thy handes.

e. by the

20 And Dauid came to Baal Perazim, and smote them there, and sayde, The Lord hath diuided myne enimyes asunder before me, as waters be diuided asunder: and therfore he called the name of that place Baal Perazim.

21 And there they left theyr Images: and Dauid and his men burnt them,

22 And the Philistines came yet agayne, and layde themselues in the valley of Rephaim.

23 And when Dauid asked counsel of the Lorde, he answered, Thou shalt not go vp: but compasse them on the backe side, and come vpon them ouer agaynst the Mulberie trees.

24 And when thou hearest the noyse of a thing going in the top of the Mulbery trees, then remoue: for then shall the Lorde go out before thee, to smyte the host of the Philistines.

25 And Dauid did as the Lorde had commaunded him: and smote the Philistines from Geba, vntil thou come to (f) Gazer.

f. Whi

The.vi. Chapter.

3. The arke brought forth of the house of Abinadab. 7. Vzza is stricken, and dyeth. 14. Dauid daunceth before the arke. 16. And is therefore despysed of his wyfe Michol.

1 AGaine, Dauid gathered togyther all the chosen men of Israel, euen thirtie thousande.

2 And arose, and went with all the folke, that were with him, from (a) Baala of Juda, to fetch awaye from thence the arke of God, whose name is called by the name of the Lorde of Hostes, that dwelleth vpon it betweene the Cherubims.

a.Ios

3 And they put the arke of God vpon a new cart, and brought it out of the house of Abinadab, that was (b) in Gibea: and Vzza and Ahio the sonnes of Abinadab draue the newe cart.

b. Ki

4 And when they brought the arke of God out of the house of Abinadab, that was at Gibea, Ahio went before the arke.

5 And Dauid & al the house of Israel played before the Lorde, on sundrie instrumentes made of Cedar wood, with Harpes, Psalteries, Tymbrels, Cornets, and Cymbales.

6 And

6 And when they came to Nacons threſhing floore, Uzza putte his hande to the arke of God, and helde it, for the Oxen did ſhake it.

7 And the Lorde was wroth with Uzza, and God ſmote him in the ſame place for his (c) fault, and there hee dyed before the arke of God.

8 And Dauid was diſpleaſed, becauſe the Lorde had ſmitten Uzza: and he called the name of the place "Perez Uzza, vntil this day.

9 And Dauid was then afrayd of the Lord, and ſayde, Howe ſhall the arke of the Lord come to me?

10 And ſo Dauid woulde not bring the arke of the Lorde vnto himſelfe into the citie of Dauid: but Dauid caryed it into the houſe of Obed Edom, a(d) Gethite.

11 And the arke of the Lord continued in the houſe of Obed Edom the Gethite three monethes: and the Lord bleſſed Obed Edom, and all his houſholde.

12 And one tolde king Dauid, howe that the Lorde had bleſſed the houſe of Obed Edom, and all that perteyned vnto him, becauſe of the arke of God, and Dauid went, and (e) brought the arke of God from the houſe of Obed Edom, into the citie of Dauid, with gladneſſe.

13 And when they, that bare the arke of the Lorde, had gone ſixe paces, hee offered an oxe, and a fat beaſt.

14 And Dauid daunced before the Lorde with all his might, and was gyrded with a linnen (f) Ephod.

15 So Dauid and all the houſe of Iſraell brought the arke of the Lorde with ſhowting and trumpet blowing.

16 And as the arke of the Lorde came into the citie of Dauid, Michol Sauls daughter loked through a windowe, and ſaw king Dauid ſpring, and daunce before the Lord: and ſhe (g) deſpyſed him in hir heart.

17 And when they brought in the arke of the Lorde, they ſet it in his place, euen in the middes of the tabernacle, that Dauid had pitched for it: and Dauid offered burnt offerings, and peace offerings before the Lorde.

18 And as ſone as Dauid had made an ende of offering burnt offerings, and peace offerings, hee bleſſed the people in the name of the Lorde of hoſtes,

19 And gaue among all the folke, euen among the whole multitude of Iſraell, aſwell to the women as to the men, to euery one a cake of breade, and a peece of fleſh, and a flacket of wine: and ſo all the people departed euery one to his houſe.

20 Then Dauid returned to (h) bleſſe the houſeholde, and Michol the daughter of Saul came out to meete Dauid, and ſayd, O howe glorious was the king of Iſraell this day, which was vncouered to day in the eyes of the maydes of his ſeruants, as a fole vncouereth himſelfe.

21 And Dauid ſayde vnto Michol, It was before the (i) Lorde, which choſe me rather than thy father, and all his houſe, and commaunded me to be ruler ouer all the people of the Lorde, euen ouer Iſrael, and therefore will I play before the Lorde:

22 And wil yet be more vile than ſo, and wil be meeke in mine owne ſight. And of the verie ſame maydſeruantes, which thou haſt ſpoken of, ſhall I be had in honour.

23 Therefore Michol the daughter of Saul had (k) no childe vnto the day of hir death.

c. Intent to worſhip God well, is good, though conſtrayned by Gods hand it was not allowed.

d. Whiche was of the tribe of Iſſachar, and dwelled in Gittaim. 1. Chro. 15. c.

e. Hauing learned of the Leuites how to beare it, according to the ordinance of the Lawe.

f. Which was a garment like the Leuites garment.

g. Becauſe ſhe ſaw him not with ſuche a light countenance and diſpoſition of him-ſelfe as ſhe playde her owne part withall in hir thoughte.

h. That is, to pray for hys houſe, as he had done for the people.

i. Whoſe glorie is to be eſteemed more than the pleaſing of men.

k. For puniſhment, becauſe ſhe mocked the ſeruant of God.

The. vij. Chapter.

2. Dauid woulde buylde God an houſe, but is forbidden by the Prophete Nathan.
8. God putteth Dauid in minde of his benefites. 12. He promiſeth continuance of his kingdome and poſteritie.

1 AFterwarde, when the king ſate in hys houſe, and the Lorde had gyuen hym reſt rounde aboute from all his enimies,

2 The King ſayde vnto Nathan the Prophete, Beholde I dwell nowe in an houſe of Ceder trees: but the arke of God dwelleth within the (a) curtaynes.

3 And Nathan ſayde to the king, Goe, and doe all that is in thine heart: for the Lorde is with thee.

4 And the ſame night, the worde of the lord came vnto Nathan, ſaying,

5 Goe and tell my ſeruaunt Dauid, Thus ſayth the Lorde, (b) Shalt thou buylde me an houſe to dwell in?

6 For I haue not dwelt in any houſe ſince the time, that I brought the children of Iſrael out of Egypt, vnto this day: but haue walked in a tent and tabernacle.

7 In all the places, wherein I haue walked with all the children of Iſraell, ſpake I one worde with any of the tribes of Iſrael, whē I commaunded (the Iudges) to feede my people Iſrael, ſaying, Why buylde ye not me an houſe of Cedar trees?

8 Nowe therefore, ſo ſay vnto my ſeruant Dauid, Thus ſayeth the Lorde of hoſtes, I toke thee from the ſheepe coat, as thou waſt following ſheepe, that thou mighteſt be ruler ouer my people Iſrael.

a. That is, within the tabernacle couered with skins Acts. 26. b.

b. Meaning he ſhould not: although afore without counſel of the Lord he had permitted him.

9 And

9 And I was wyth thee in all that thou wenteſt to, and haue deſtroyed all thine (c) enimies out of thy ſight, and haue made thee a great (d) name, like vnto the name of the great men that are in the earth.

10 (Alſo, I will appoynt a place for my people Iſrael, and will plant it, that they may dwell in a place of their owne, and (e) moue no more: neither ſhal wicked people trouble them any more, as before time.

11 And ſince the time, that I ſet Iudges ouer my people of Iſrael.) And I will giue thee reſt from all thyne enimyes: and the Lorde telleth thee that he will make thee an houſe.

12 And when thy dayes bee fulfylled, thou ſhalt ſleepe wyth thy fathers: and I wyll ſet vp thy ſeede after thee, whiche ſhall proceede out of thy bodie, and will ſtabliſhe his kingdome.

13 Hee ſhall buylde an houſe for my name, and I will ſtabliſhe the throne of his kingdome for euer.

14 I will be his father, and hee ſhall bee my ſonne: If he ſinne, I will chaſten him with the (f) rodde of men, and with the plagues of the children of men.

15 But my mercie ſhall not depart awaye from him, as I toke it from Saul, whome I put away before thee.

16 And thine houſe and thy kingdome ſhall be ſtabliſhed for euer before thee, (euen) thy (g) throne ſhall be ſtabliſhed for euer.

17 According to all theſe wordes, and according to al this viſion, ſo did Nathan ſpeake vnto Dauid.

18 Then went king Dauid in, and ſet hym downe before the Lord, and ſayd, Who am I, O Lorde God? and what is my houſe, thou that haſt brought me (h) hitherto?

19 And thys was yet a ſmall thing in thy ſight, O Lorde God: but thou haſt ſpoken alſo of thy ſeruants houſe for a great while: but "doeth this perteyne to man, O Lorde God?

20 And what can Dauid saye more vnto thee? for thou, Lord God, knoweſt thy ſeruant.

21 Euen for thy wordes ſake, and according to thine owne heart, haſt thou done all theſe great things, to make them knowne vnto thy ſeruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neyther is there any God beſides thee, according to all that we haue heard with our eares.

23 And what one people in the earth is lyke thy people, lyke Iſraell, whoſe God went and redeemed them to himſelfe, that they might bee his people, and that hee myght make him a name, and doe for you (i) great things and terrible, for thy lande, O Lorde, (euen) for thy people, which thou redemedſt to thee oute of Egypt, (euen) from the (k) nations, and their goddes.

24 For thou haſt (l) ordeyned thy people Iſrael to be thy people for euer, and thou Lord art become their God.

25 And nowe, Lorde God, the worde that thou haſt ſpoken concerning thy ſeruant and his houſe, make it good for euer, and doe as thou haſt ſayde:

26 And let thy name bee magnified for euer of men that ſhall ſay, The Lord of hoſtes is the God ouer Iſrael: and let the houſe of thy ſeruant Dauid be ſtabliſhed before thee.

27 For thou, O Lorde of hoſtes, God of Iſrael, (m) haſt told in the eare of thy ſeruant, ſaying, I will buyld thee an houſe: therefore hath thy ſeruant founde in his heart to pray this prayer vnto thee.

28 Therefore nowe, Lord God, (thou art god, and thy wordes be true: thou that haſt tolde this goodneſſe vnto thy ſeruant,)

29 Therefore nowe let it pleaſe thee to bleſſe the houſe of thy ſeruant, that it maye continue for euer before thee: for thou Lorde God haſt ſpoken it, and wyth thy bleſſing let the houſe of thy ſeruaunt be bleſſed for euer.

The.viij.Chapter.

1. Dauid ouercommeth the Philiſtines, and other ſtraunge nations, and maketh them tributaries to Iſrael.

1 AFter this nowe Dauid ſmote the Philiſtines, and ſubdued them: and Dauid toke the "bridle of bondage oute of the (a) hande of the Philiſtines.

2 And he ſmote the Moabites, and meaſured them with a lyne, and caſt them downe to the grounde, euen with * two lynes meaſured he them, to put them to death, and with one full corde to keepe them alyue: and ſo became the Moabites Dauids ſeruants, and brought him gyftes.

3 Dauid ſmote alſo Hadar-ezer the ſonne of Rehob king of Zoba, as he went to "recouer his border at the riuer "Pherath.

4 And Dauid toke of his a thouſande and ſeuen hundred horſemen, and "deſtroyed all the Charets, and twentie thouſande foote men: but reſerued an hundred Charets of them.

5 And when the "Syrians of Damaſcon came to ſuccour Hadar-ezer king of Zoba, Dauid ſlue of the Syrians two and twenty thou-

c. Both outwarde, as the Philiſtines: and inwarde, as Saul and his houſe.
d. For thy noble acts, and the largeneſſe of thy kingdome.
e. He promiſeth them quietneſſe, if they walke in hys feare and obedience.
f. That is, gently, as fathers vſe to chaſtiſe their children.
g. This was begun in Salomon, as a figure, but accompliſhed in Chriſt.
h. That is, to ſo great dignitie.
"Heb, is this the law of mā
i. Or, terrible things.
k. Egypt.
l. Or, eſtabliſhed.
m. Or, reuealed.
a. Or, power.
* Or, two lynes meaſured he to put them to death, and one full lyne to keepe them alyue.

thousande men.

6 And put Souldiers in Syria Damascon: and the Syrians became seruantes to Dauid, and (b) brought him gifts: and the Lord saued Dauid, in all that he went vnto.

7 And Dauid toke the shieldes of gold that belonged to the seruants of Hadar-ezar, and brought them to (c) Ierusalem.

8 And out of Beta and Berothai, cities of Hadar-ezer, did Dauid bring exceeding much brasse.

9 When Thoi king of Hamath heard, how Dauid had smitten all the host of Hadar-ezer,

10 Thoi sent Joram his sonne vnto King Dauid, to "salute him, and to bresse him, because he had fought against Hadar-ezer, and beaten him (for Thoi had great warre with Hadar-ezer.) And (Ioram) brought "with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 Which (brasse) king Dauid did dedicate vnto the Lorde, with the siluer and golde, that he had dedicate of all Nations, which he subdued.

12 Of "Syria, of the Moabites, and of the children of Ammon, of the Philistines, and of Amelech, and of the spoyle of Hadar-ezer sonne of Rehob king of Zoba.

13 And Dauid gat him a name after that hee returned, and had smytten of the Syrians in the valley of Salt, eighteene thousande men.

14 And hee put a garison in Edom, euen throughout all Edom put hee souldiers, and all they of Edom became Dauids seruants: and the Lorde kept Dauid whatsoeuer hee toke in hande.

15 And Dauid raigned ouer all Israell, and executed (d) iudgement, and iustice vnto all his people.

16 And Joab the sonne of Zaruia was ouer the host, and Iehosaphat the sonne of Ahilud was "recorder.

17 And Sadoc the sonne of Ahitob, and Abimelech the sonne of Abiathar, were the priestes, and Saraiah was the scribe.

18 And Banaiahu, the sonne of Iehoiada, and the (e) Cherethites, and the Phelethites, and Dauids sonnes, were chiefe rulers.

The. ix. Chapter.

9. Dauid restoreth al the lands of Saul to Miphiboseth the sonnes of Ionathan. 10. He appoynted Ziba to see to the profite of his landes.

1 AND Dauid sayd, Is there yet any man left of the house of Saul? for I will shewe hym mercye for (a) Jonathans sake.

a. To whom I bounde my selfe by othe. 1. Sam. 20. c.

2 And there was of the householde of Saul a seruant, whose name was Ziba: and whē they had called him vnto Dauid, the king sayde vnto him, Art thou Ziba? He sayde, Thy seruant is hee.

3 And the king sayde, Remayneth there yet any man of the house of Saul, whome I may shew the (b) mercie of God vpon? Ziba answered the king, Jonathan hath yet a sonne, which is lame on his feete.

b. That is, great mercie, and such as is accepted before God.

4 The king sayde vnto him, Where is he? Ziba sayd vnto the king, Beholde, he is in the house of Machir the sonne of (c) Amiel of Lodeber.

2. Reg. 4. b.

c. Who was also called Eliam the father of Bethseba Dauids wife.

5 Then king Dauid sent, and fet him out of the house of Machir the sonne of Amiel of Lodeber.

6 Nowe when Miphiboseth the sonne of Jonathan the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid sayde, Miphiboseth? He answered, Beholde thy seruant.

7 Dauid sayde vnto him, Feare not, for I will surely shewe thee kindnesse for Jonathan thy fathers sake, and will restore thee all the fieldes of Saul thy father: and thou shalt eate breade on myne owne table continually.

8 And he bowed himselfe, and sayd, What is thy seruant, that thou shouldest looke vpon such a (d) dead dogge, as I am?

d. Meaning a despised person.

9 Then the king called to Ziba Sauls seruant, and sayd vnto him, I haue giuen vnto thy maisters "sonne all that pertayned to Saul, and to all his house.

"or, Nephew

10 Thou therefore, and thy sonnes, and thy seruantes shall till the lande for him, and bring in that thy maisters sonne may haue foode to eate: but Miphiboseth thy maisters sonne, shall eate breade alway vpon my table. For Ziba had fiftene sonnes, & twentie seruants.

11 Then sayde Ziba vnto the king, According to all that my Lorde the king hath commaunded his seruaunt, so shall thy seruant doe, (e) that Miphiboseth may eate (as the king sayde) vpon my table, as one of the kings sonnes.

e. That hee maye haue wherewith to furnish himselfe, and bee meete for the kings table.

12 Miphiboseth had a sonne, that was yong, named Micha: and all that dwelt in the house of Ziba, were seruaunts vnto Miphiboseth.

13 And Miphiboseth dwelt in Hierusalem: for he did eate continually at the kings table, and was lame on both his feete.

2. Re. 4. b.

The

The.x. Chapter.

4. The messengers of Dauid are villaynously entreated of the king of Ammon. 7. Ioab is sent agaynst the Ammonites.

A 1 AFter this the king of the children of Ammon dyed, and Hanon his sonne raigned in his stead.

2 Then sayde Dauid, I will shewe kindenesse vnto Hanon the sonne of Nahas, as his father shewed (a) kindenesse vnto me. And Dauid sent to comfort him by the (b) hande of his seruants, ouer his father: and Dauids seruants came into the land of the children of Ammon.

a. This kindnes is thought to be, by saluing one of his brethrē which fled to him from the king of Ammon, or for that Dauid in his trouble receyued at his handes relefe and comfort.
b. That is, by his seruants.

3 And the princes of the children of Ammon sayde vnto Hanon their Lorde, "Thinkest thou, that Dauid doeth honour thy father, that he hath sent comforters to thee? Hath not Dauid rather sent his seruāts vnto thee, to search the citie, and to spie it out, and to ouerthrow it?

"Heb. in thine eyes doeth Dauid.

4 Wherefore Hanon toke Dauids seruants, and shaued off the one (c) halfe of their beardes, and cut off their garments in the middle, euen hard to the buttockes of them, and sent them away.

c. For a despite and a shame to Dauid, and the children of Israel.

5 When they tolde it vnto Dauid, he sent to meet them (for they were men exceedingly ashamed) and the king sayde, Tarie at Iericho, vntill your beardes bee growne, and then returne.

d. That they had deserued Dauids displeasure, for the iniurie done to his embassadors.

6 And when the children of Ammon sawe that they (d) stanke in the sight of Dauid, they sent and hyred the "Syrians of the house of Rehob, and the Syrians of Zoba, twentie thousand footemen, and of king Maacha a thousand men, and of Istob, twelue thousande men.

"or, Aramites

B 7 And when Dauid heard of it, he sent Ioab, and all the host of strong men.

8 And the children of Ammon came out, and put their armie in aray at the entering in of the gate: and the Syrians of Zoba, Rehob, Istob, and Maacha, were by themselues in the field.

9 When Ioab sawe, that the front of the battell was agaynst him before and behind, he chose of all the choyse of Israel, and put them in aray agaynst the Syrians.

10 And the rest of the people he deliuered into the hande of Abisai his brother, that he might put them in aray agaynst the children of Ammon.

11 And he sayde, If the Syrians be stronger than I, thou shalt helpe me: but if the children of Ammon be to strong for thee, I wil come, and succour thee.

12 Therefore quite thee like a man, and let vs be valiant for our people, and for the citie of our God: and the Lord do that which is good in his owne eyes.

13 And Ioab proceeded forth, and the people that was with him, to fight against the Syrians: but they fled before him.

14 And when the children of Ammon sawe, that the Syrians were fled, then fledde they also before Abisai, and entred into the citie: and so Ioab returned from the children of Ammon, and came to Hierusalem.

15 And when the Syrians sawe, that they were smitten before Israell, they gathered them togither.

16 And Hadar-ezer sent, and brought out the Syrians, that were beyonde "the Ryuer, and they came to Helam: and Zoba the captaine of the host of Hadar-ezer went before them.

17 And when it was shewed Dauid, he gathered all (e) Israel togither, and passed ouer Iordane, and came to Helam: and the Syrians set themselues in aray agaynst Dauid, and fought with him:

18 And the Syrians fled before Israel, and Dauid destroyed (f) seuen hundred charets of the Syrians, and fortie thousande horsemen, and smote Zoba the captaine of their host, which also dyed there.

19 And when all the kings that were seruants to Hadar-ezer, saw, that they fell before Israel, they made peace with Israel, and serued them: and so the Syrians feared to helpe the children of Ammon any more.

The.xi. Chapter.

1. The citie Rabba is besieged. 4. Dauid committeth adulterie. 17. Vrias is slayne. 27. Dauid maryeth Bethsabe.

1 AND it came to passe, that after the yeare was expyred, in the tyme (a) when kings goe forth to battayle, Dauid sent Ioab and his seruants with him, and all Israel, which destroyed the children of Ammon, and besieged Rabba: but Dauid taryed still at Hierusalem.

2 And in an euening tyde, Dauid arose out of his (b) bed, and walked vpon the roofe of the kings palace, and from the roofe he sawe a woman washing hir selfe, and the woman was verie beautifull to looke vpon.

3 And Dauid sent to enquire, what woman it should be. And one sayde, Is not this Bethsabe the daughter of Eliam, and wife to Urias the Hethite?

4 And Dauid sent messengers, and toke hir away, and she came in vnto him: and he lay with

with hir (and she was purified from hir vncleannesse) and returned vnto hir house.

5 And the woman conceyued, and sente and (c) tolde Dauid, and sayde, I am wyth childe.

6 And Dauid sent to Ioab, saying, Send me Urias the Hethite. And Ioab sent Urias to Dauid.

7 And when Urias was come vnto hym, Dauid demaunded of him, how Ioab dyd, and howe the people fared, and how the warre prospered.

8 And Dauid sayd to Urias, (d) Goe downe to the house, and wash thy feete. And Urias departed out of the kings pallace, and there folowed him a present from the king.

9 But Urias slept at the doore of the kinges palace, with all the seruauntes of his Lorde, and went not downe to his house.

10 Which when they had tolde Dauid, saying, Urias went not downe vnto his house: Dauid sayde vnto Urias, Camest thou not from thy iourney? Why didst not thou goe downe then vnto thine house?

11 Urias answered Dauid, The arke, and Israell, and Iuda, dwell in pauilions, and my Lord Ioab, and the seruants of my lord, abyde in the open fieldes: and shall I then goe into mine house, to eate, and drinke, and lye with my wife? By thy life, and by the life of thy soule, I will not do this thing.

12 And Dauid sayde vnto Urias, Tarie here this day also, and to morow I will let thee depart. And so Urias abode in Hierusalem that day, and the morowe.

13 And when Dauid had called him, he dyd eate and drinke before him, and he made him (e) drunke: and at euen he went out, to lye on his couch with the seruants of his Lord, but went not downe to his house.

14 On the morowe Dauid wrote a letter to Ioab, and sent it by the hand of Urias.

15 And he wrote thus in the letter, (f) Put yee Urias in the forefront of the sharper battayle, and come yee backe from him, that hee may be smitten, and dye.

16 So when Ioab beseiged the citie, he assigned Urias vnto a place, where he wist that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there were certayne ouerthrowen of the people of the seruantes of Dauid, and Urias the Hethite dyed also.

18 Then Ioab sent and tolde Dauid all the things concerning the warre:

19 And charged the messenger, saying, When thou hast made an ende of telling the matters of the warre vnto the king:

20 If the kings anger arise, and he saye vnto thee, Wherefore approched yee so nigh vnto the citie, when ye dyd fyght? wist yee not, that they would hurle, and shote from the wall?

21 Who smote Abimelech sonne of (h) Ierubesheth? Dyd not a woman cast a peece of a milstone vpon him from of the wall, and he dyed in Thebes? why wente ye nighe the wall? Then say thou, Thy seruaunte Urias the Hethite is dead also.

22 So the messenger wente, and came & shewed Dauid all, that Ioab had sent him for.

23 And the messenger said vnto Dauid, The men preuayled against vs, and came out vnto vs into the fielde, and we "pursued them, euen vnto the entring of the gate:

24 And the shooters shot from the walles vpon thy seruauntes, and some of the kynges seruauntes be dead, and thy seruaunte Urias the Hethite is dead also.

25 And Dauid sayde vnto the messenger, Thus shalte thou saye vnto Ioab, Let not that thing trouble thee, for the swoord deuoureth "one as well as another: Make thy battell more strong against the citie to ouerthrowe it, and encourage thou him.

26 And when the wife of Urias heard, that hir husbande was dead, she mourned for him.

27 And when the mourning was past, Dauid sent, and fet hir to his house: and she became hys wife, and bare hym a sonne: but this thyng, that Dauid dyd "displeased the Lorde.

The. xij. Chapter.

1. Dauid reproued by Nathan, confesseth hys sinne. 18. The childe conceyued in adulterie dyeth. 24. Solomon is borne. 26. Rabba is taken. 31. The citizens are greeuously punished.

1 AND the Lorde sente Nathan vnto Dauid: and hee came vnto him, and tolde him, There were two men in one citie, the one rich, and the other poore.

2 The riche man had exceeding many sheepe and oxen:

3 But the poore had nothing saue one little sheepe, whiche he had bought, and nourished vp: And it grew vp with him and with hys children also, and did eate of his owne meate, and dranke of his owne cuppe, and slept in his bosome, and was vnto him as his daughter.

4 And there came a "stranger vnto the riche man, and he "spared to take of his owne sheepe and of hys owne oxen, to dresse for

h. Meaning Gedeon. Iud. 9. g.

" Hebr. were against them.

" Hebr. So and so.

" was euill in the eyes of the Lorde.

" Or, wayfaring man.

" Or, refused

the straunger that was come vnto him: but toke the poore mans sheepe, and dressed it for the man that was come to him.

a Hebr. The anger of Dauid was kindled.
1.Reg.20.f.
a. That is, shal surely dye.

5 And Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lord lyueth, the man that hathe done thys thyng, (a) is the child of death.

6 He shall restore the lamb foure folde, bycause he did thys thing, and had no pitie.

B 7 And Nathan sayd to Dauid, Thou art the man: Thus sayth the Lord God of Israell, I annoynted thee king ouer Israell, and rid thee out of the hand of Saul.

Exod. 22.a.
1.Reg.16.c.

b. For Dauid succeeded Saul in hys kingdome.
c. They expound thys of Egla: and as some thinke, Ritzp. As for Michol, shee was Saules daughter.

8 I gaue thee thy maisters (b) house, and thy maisters (c) wiues into thy bosome, and gaue thee the house of Israell and of Iuda, and might (if that had bin too little) haue gyuen thee so much more.

9 Wherefore then hast thou despised the commaundement of the Lord, to doe euil in hys sight? Thou hast killed Urias the Hethite with the swoorde, and hast taken hys wyfe to thy wyfe, and hast (d) slayne hym with the swoord of the children of Ammon.

d. Most cruelly deliuering him to the hands of Gods enimies.

10 Now therefore, the swoorde shall neuer depart from thine house, bycause thou hast despised me, and taken the wife of Urias the Hethite to be thy wife.

11 Wherefore thus sayth the Lorde, Behold, I will stirre vp euill againste thee, euen out of thine owne house, and wil take thy wiues before thyne eyes, and gyue them vnto thy neyghbour, and he shall lye with thy wiues in the sight of this (e) sunne.

Deut. 18.c.

e. Meaning openly, as at noone dayes.

12 For thou diddest it secretly: but I will do thys thing before all Israell, and in the open sunne lyght.

Eccl.47.c.

13 And Dauid sayde vnto Nathan, I haue sinned agaynst the Lord. And Nathan sayd vnto Dauid, The Lorde also hathe put (f) away thy sinne, thou shalt not dye.

f. Bicause thou hast vntaignedly turned vnto the Lord, and confessed thy sinnes.

14 Howbeit, bicause in doing thys deede, thou hast giuen the enimies of the Lord a cause to (g) blaspheme, the childe, that is borne vnto thee, shall surely dye.

g. In saying that the Lorde hath appoynted a wicked man to raigne ouer his people.

15 And Nathan departed vnto his house: And the Lorde strake the childe, that Urias wyfe bare vnto Dauid, and it sickened sore.

16 Dauid therefore besought God for the childe, and fasted, and (h) went in, and lay al night vpon the earth.

h. To witte, to his priuie chamber.

17 And the elders of his house arose, & wente to hym, to take him vp from the earth: but he would not, neyther did he eate meate wyth them.

18 And the seuenth daye the childe dyed, and the seruantes of Dauid feared to tell hym, that the chylde was dead: For they sayde, Behold, whyle the chylde was yet alyue, we spake vnto him, and he would not harken vnto our voyce: how will he then vexe him selfe, if we tell hym, that the chylde is dead?

19 But Dauid seeing his seruauntes whispering, perceyued that the child was dead: and Dauid said vnto his seruauntes, Is the child dead? They sayd, He is dead.

20 And Dauid arose from the earth, and washed, and annoynted hym selfe, and changed hys apparell, and came into the house of the Lorde, and worshipped: and afterwarde came to his owne house, and bade that they should set bread before hym, and he did eate.

21 Then sayde his (i) seruauntes vnto hym, What thing is this, that thou hast done? Thou diddest fast and weepe for the childe, whyle it was alyue, and as sone as it was dead, thou diddest ryse vp, and eate meate.

22 He sayde, Whyle the child was yet alyue, I fasted and wept: for thus I thought, Who can tell, whether God will haue mercie on me, that the child may liue?

23 But now seeing it is dead, wherefore should I fast? (k) Can I bring him agayne anye more? I shall goe to hym, rather than he shall come againe to me.

24 And Dauid cōforted Bethsabe his wife, and went in vnto hir, and lay with hir, and she bare a sonne: and he called his name Solomon, and the Lord loued him,

25 And had sente by the hand of (l) Nathan the prophete: therefore (m) he called his name "Iedidia of the Lords behalfe.

26 Then Ioab fought againste Rabba of the children of Ammon, and toke the "citie of the kingdome.

27 And Ioab sent messengers to Dauid, saying, I haue fought againste Rabba, and haue taken the citie of waters.

28 Nowe therefore gather the rest of the people together, and besiege the citie, that thou mayest take it: least I take it, and it be called after my name.

29 And Dauid gathered all the people together, and went againste Rabba, and besieged it, and toke it.

30 And he toke their kings crowne from off his head (whiche wayed a (n) talent of golde, and in it were pretious stones) and it was set on Dauids head, and he brought away the spoyle of the citie, in exceeding great abundance.

31 And he carried away the people, that was therein, and putte them vnder (o) sawes, and vnder iron harrowes, and vnder axes of iron, and thrust them vnder the tilekill: thus did he with all the cities of the

children

childzen of Ammon. And ſo Dauid and all the people returned vnto Hieruſalem.

The.xiij.Chapter.

14. Amnon Dauids ſonne, defyleth his ſiſter Thamar. 19. Thamar is comforted by hir brother Abſalom. 29. Abſalom therefore killeth Amnon.

1 AFter this, ſo it was, that Abſalom the ſonne of Dauid had a fayre ſiſter, named (a) Thamar, whome Amnon the ſonne of Dauid loued.

2 And he was ſo ſore vexed, that he fell ſicke for his ſiſter Thamar: for ſhee was a (b) virgine, and he thought it hard for hym to do any thing to hir.

3 But Amnon had a friende called Jonadab, the ſonne of Simah, Dauids brother: And Jonadab was a very ſubtile man.

4 And he ſayd vnto him, Howe commeth it that thou being the kings ſonne, art thus cõſumed from day to day? Wilt thou not tell me? Amnon anſwered him, I loue Thamar my brother Abſaloms ſiſter.

5 Jonadab ſaid vnto him, (c) Lay thee down on thy bedde, and make thy ſelfe ſicke: and when thy father is come to thee, ſaye vnto hym, I pray thee let my ſiſter Thamar come, and gyue me meate, and dreſſe it in my ſight, that I may ſee it, and eate it of hir hande.

6 And ſo Amnon lay downe, and made him ſelfe ſicke: And when the king was come to ſee him, Amnon ſayd vnto the king, I praye thee let Thamar my ſyſter come, and make me a couple of (d) cakes in my ſight, that I may eate of hir hande.

7 Then Dauid ſente home to Thamar, ſaying, Goe nowe to thy brother Amnons houſe, and dreſſe him meate.

8 So Thamar went to hir brother Amnons houſe, and he was layd downe: and ſhe toke floure and kneaded it, and made cakes in hys ſight, and did bake them.

9 And toke a panne, and (e) powred them out before him: but he would not eate. And Amnon ſayd, Haue out all men from me. And they went all out from him.

10 And Amnon ſayd vnto Thamar, Bryng the meate into the chamber, that I maye eate of thyne hande. And Thamar toke the cakes whiche ſhe hadde made, and broughte them into the chamber to Amnon hir brother:

11 And when ſhe had ſet them before hym to eate, he toke hir, and ſayde vnto hir, Come, lye with me, my ſiſter.

12 And ſhe anſwered him, Nay my brother, do not force me, for there hath no ſuch thyng bin done in Iſrael: Do not thou this folly.

13 And I, "whyther ſhall I cauſe my ſhame to goe? And thou ſhalt be as one of the fooles in Iſrael: Now therefore, I pray thee, ſpeake vnto the king, and he will not denie me vnto thee.

" Or, howe ſhall I put awaye my ſhame.

14 Howbeit, he would not hearken vnto hir voyce, but being ſtroger than ſhe, forced hir, and lay with hir,

C Gen.24.a. Leuit.28.a.

15 And then Amnon hated hir exceedingly, ſo that the hatred, wherewith he hated hir, was greater than the loue, with whiche he before loued hir: And Amnon ſaid vnto hir, Up, and get thee hence.

16 She aunſweared hym, "There is no cauſe: Thys euill, that thou putteſt me away, is greater than the other, that thou diddeſt vnto me. Neuertheleſſe, he would not heare hir:

" Or, for thys cauſe?

17 But called his "boy that ſerued him, and ſayde, Put away this woman from mee, and bolt the doze after hir.

" Or, ſeruant.

18 And ſhe had a garmente of (f) diuers colours vpon hir: for with ſuch were the kings daughters (that were virgins) apparelled. Then his ſeruant brought hir out, and locked the doze after hir.

f. For that which was of diuers colours or peeces, in thoſe dayes was hadde in great eſtimation. Gen.37.a.

19 And Thamar toke, and put aſſhes on hir head, and rent hir garment of diuers colours that was on hir, and layde hir hande on hir head, and ſo wente, and as ſhe wente, cried.

20 And Abſalom hir brother ſayde vnto hir, Hathe Amnon thy brother bene with thee? Now yet be ſtill my ſiſter, he is thy brother, let not this thing greeue thine hart. And ſo Thamar remayned deſolate in hir brother Abſaloms houſe.

21 But when king Dauid heard of all theſe things, he was very wroth. D

22 And Abſalom ſayd vnto his brother Amnon neyther good, nor bad: Howbeit, Abſalom hated Amnon, becauſe he had forced his ſiſter Thamar.

23 And after the time of two yeeres, Abſalom had ſheep ſhearers in the playn of "Hazor, beſide Ephraim, and bade all the kyngs ſonnes.

" Or, Baal Hazor.

24 And came to the king, and ſayd, Beholde, thy ſeruant hath ſheepe ſhearers, I pray thee, that the king with his ſeruants, come to thy ſeruant.

25 The king aunſwered Abſalom, Nay my ſonne, I pray thee, let vs not goe all, leaſt we be chargeable vnto thee. And Abſalom lay ſore vpon him, howbeit he would not goe, but "bleſſed him.

" Or, thanked

26 Then ſayde Abſalom, But, I pray thee,

g. Pretending to the king, that Amnon was most dere vnto him.

shall not my brother (g) Amnon goe with vs? And the king answered him, What needeth it, that he goe with thee?

27 But Absalom made such instance, that he let Amnon, and all the kinges children goe with him.

E 28 Nowe had Absalom commaunded hys yong men, saying, Marke when Amnons (h) hart is merry with wine, and when I bidde you smite Amnon: then kill him, and feare not: haue I not bidden you? be bolde therefore, and play the men.

h. Then being voyde of care, and tasting no peril.

29 And the seruauntes of Absalom did vnto Amnon, euen as Absalom had commaunded: And all the kinges sonnes arose, and euery man gate hym vp vppon hys Mule and fled.

30 And whyle they were yet in the way, tidings came to Dauid, saying, Absalom hath slayne the kinges sonnes, and there is none left aliue.

1.Reg.1.b.

31 Then the king arose, and tare his garments, and lay along on the (i) earthe: and all his seruauntes stoode by with their clothes rent.

i. In token of sorowe and griefe.

32 And Jonadab, the sonne of Simeach Dauids brother, answered and sayde, Lette not my Lorde suppose, that they haue slayne all ẏ yong men of ẏ kings sonnes, but Amnon only is dead, for that hath bene determined in Absaloms minde, since he forced hys sister Thamar.

33 Now therefore, let not my Lorde the king "take the thing so greuously, to thinke that all the kinges sonnes are dead, "for Amnon only is dead.

" Or, take it to hart.
" Or, but.

34 But Absalom fled: and the yong manne that kept the watche, lifted vp hys eyes, and looked, and beholde, there came manie people by the way of the hyll syde "behinde him.

" Or, one after another.

F 35 And Jonadab said vnto the king, Behold, the kings sonnes come. As thy seruaunte sayde, so it is.

36 And as sone as he had left speaking, beholde, the kynges sonnes came, and lyfted vp theyr voyces, and wept: The king also, and all hys seruauntes wept exceedyngly sore.

k. For Maachah his mother was the daughter of this Thalmai. Chap.3.

37 But Absalom escaped, and wente to (k) Thalmai the sonne of Ammihur kyng of Gesur, and Dauid mourned for his sonne euery day.

38 And so Absalom escaped, and wente to Gesur, and was there three yeeres.

" Or, ceased.

39 And king Dauid "desyred to goe forthe vnto Absalom: for whereas Amnon was dead, he was comforted ouer him.

The.xiiij. Chapter.

2. Absalom is reconciled to hys father by the subtiltie of Ioab. 24. Absalom may not see the kynges face. 25. The beautie of Absalom. 30. Hee causeth Ioabs corne to bee burnt, and is brought to hys fathers presence.

1 JOab the sonne of Zaruia perceyued, that the kynges (a) hart was towarde Absalom:

2 And he sente to Thekoa, and set thence a wise woman, and sayd vnto hir, I pray thee fayne thy selfe to be a mourner, and put on mourning apparell, and (b) annoynte not thy selfe wyth oyle, but bee as a woman that hadde long tyme mourned for the dead:

3 And come to the kyng, and speake on thys manner vnto him (And so Joab "taught hir what she should say.)

4 And when the woman of Thekoa spake with the king, shee fell on hir face to the grounde, and dyd obeysance, and sayde, "Helpe, O kyng.

5 The king sayde vnto hir, What ayleth thee? She answered, I am in deede a "wydowe and mine husband is dead.

6 And thine hand mayde had (c) two sonnes, and they two foughte together in the fielde, where was no man to goe betweene them, but the one smote the other, and slue him.

7 And beholde, the whole kinrede is risen againste thy handemayde, and they sayde, Deliuer him, that smote hys brother, that we may kill him, for the (d) soule of his brother, whome he slue, we will destroy the heir also: And so they shall quench my sparkle, whiche is left, and shall not leaue to my husbande, neyther name nor issue vpon the earthe.

8 And the king sayd vnto the woman, Goe home to thyne house, I will giue a charge for thee.

9 And the woman of Thekoa sayde vnto the king, My Lord, O king, this (e) trespasse be on me, and on my fathers house: and the king and his throne be "guiltlesse.

10 And the king sayd, If any man say ought vnto thee, bring him to me, and he shall "hurt thee no more.

11 Then sayde she, I pray thee, let the kyng remember the Lorde thy God, that thou wouldest not suffer manye reuengers of bloud to destroy, lest they slay my sonne. And he answeared, As the Lorde liueth, there shall not one heare of thy sonne fall to the earth.

12 The

12 The woman sayd, Let thyne handmayde speake one worde vnto my Lorde the kyng. And he sayd, Say on.

13 The woman sayde, Wherefore then hast thou (i) sought suche a thing against the people of God? For the king dothe speake thys thing as one which is faultie, that he should not fetche home agayne hys banished sonne.

14 For we must needes dye, and are as water spilt on the grounde, whiche can not be gathered vp agayne: Neyther doth GOD spare any person, yet dothe he appoynte (g) meanes that his banished be not vtterly expelled from him.

15 Nowe therefore I am come to speake of this thing vnto thee my Lord the king (because) they that be of the people, (h) haue made me afrayde: And thy handmaide sayd, Now will I speake vnto the king, it may be, that the king will performe the request of hys handmayde.

16 And the king shall heare his handmayd, to deliuer hir out of the hande of the man that would haue destroyed me, and also my son, out of the inheritance of God.

17 And thyne handmayde sayde, The worde of my Lord the king shall now be "comfortable: for my Lord the king is as (i) an angel of God, in hearing of good and bad: Therefore the Lord thy God be with thee.

18 Then the king answered, and sayde vnto the woman, Hide not from me, I pray thee, the thyng that I shall aske thee. And the woman sayde, Let my Lord the king nowe speake.

19 And the king sayd, Is not the (k) hande of Joab with thee in all this matter? The woman answered, and sayd, As thy soule liueth, my Lorde the king, I will not turne to the ryght hand, nor to the left, from ought that my Lorde the king hathe spoken: For euen thy seruaut Joab bade me, and he put all these wordes in the mouth of thine handmayde:

20 For to the intent, that I should (l) change the fourme of speache, hath thy seruant Joab done thys thyng: And my Lorde is wise, according to the wisedome of an angell of God, to vnderstand all thinges, that are in the earth.

21 And the king sayd vnto Joab, Beholde, I (m) haue done this thing: Goe and bring the yong man Absalom agayne.

22 And Joab fell to the grounde on his face, and bowed himselfe, and "thanked the king: And Joab sayd, Now thy seruāt knoweth, that I haue founde grace in thy sighte, my Lord, O King, in that the king hath fulfilled the request of his seruant.

23 And so Joab arose, and went to Gesur, and brought Absalom to Hierusalem.

24 And the king sayd, Let him turne to hys owne house, and not see my face. And so Absalom returned to his owne house, and sawe not the kings face.

25 But in all Israell there was none to bee so much prayed as Absalom for beautie: frō the soale of his foote, to the toppe of his head, there was no blemish in him.

26 And when he polled his head (for at euery yeeres ende he polled it, because the heare was heauie on him, therefore he polled it) he weighed the heare of his head at two hundred (n) sicles, after the kings weight.

27 And Absalom had three sonnes borne him, and one daughter named Thamar, whiche was a fayre woman to looke vpon.

28 So Absalom dwelt two yeeres in Hierusalem, and sawe not the kings face.

29 Therefore Absalom sente for Joab, to haue sent him to the king, but he woulde not come to him: And when he sent agayne, he would not come.

30 Therefore he sayd vnto his seruants, Behold, Joab hath a fielde by my "place, and he hath barley therein: Goe, and (o) set it on fyre. And Absaloms seruants set it on fyre.

31 Then Joab arose, and came to Absalom vnto his house, and sayde vnto hym, Wherefore haue thy seruauntes burnt my fielde with fyre?

32 And Absalom answered Joab, Behold, I sente for thee, desiring thee to come, because I would haue sent thee to the king, for to say, Wherefore am I come from Gesur? It had bin better for me to haue bene there still: Now therefore woulde I see the kings face, and if there be any (p) treshalle in mee, let him kill me.

33 And so Joab came to the king, & told him: whiche when he hadde sent for Absalom, he came to the king, and fell to the ground on his face before him, and the king kissed Absalom.

The. xv. Chapter.

2. The practises of Absalom to aspire to the kingdome. 14. Dauid and his seruants flee. 31. Dauids prayer. 34. Husai is sent to Absalom to discouer his counsell.

1 AFter this, Absalom "prepared him charrettes and horses, and fyftie men to run before him.

2 And Absalom rose vp early, and stoode in the place of the entring in of the gate: And euery man that had any "matter, and came to

i. doest thou condemnce some man.

g. the wel ways of God saue some times man worketh. I thoughte I ought to my

l. rest. great me to ryght wrong.

m. not doe this counsel to?

"Hebr. made hym.

n. Whiche wayed syxe pounde foure ounces, after halfe an ounce to the sycle.

"or, possession

o. Here is an vnmercifull cruell hart, couered in thys beautiful body

p. If I haue offended by reuenging my systers dishonour. Thus the wicked iustify them selues in their euill.

"or, controuersy.

to the king for iudgement, him did Absalom call vnto him, and sayde, Of what Citie art thou? He answered, Thy seruant is of one of the (a) tribes of Israell.

3 And Absalom sayde vnto hym, See, thy matters are good and righteous, but there is (b) no man (deputed) of the king to hear thee.

4 Absalom sayde moreouer, Oh, that I were made iudge in the lande, that euery manne which hath any plea, and matter in the lawe, might come to me, and that I might doe him iustice.

5 And when any man came nigh vnto hym, and dyd hym obeysance, he put forth his hande, and toke hym to hym, and kyssed hym.

6 And on this maner did Absalom to al Israell, that came to the king for iudgement: so Absalom (c) stale the harts of the men of Israell.

7 And after (d) fortie yeeres, Absalom sayde vnto the king, I pray thee let me goe to Hebron, and pay my vowe whiche I haue vowed vnto the Lord:

8 For thy seruaunte vowed a vowe (when I was in Gesur in Syria) saying, If the Lord shall bring me againe in deede to Hierusalem, I (e) will serue the Lorde.

9 And the kyng said vnto him Goe in peace. And so he arose, and went to Hebron.

10 But Absalom sent spies throughout al the tribes of Israell saying, As sone as ye heare the voyce of the trumpet blowe, ye shall say, Absalon raigneth in Hebron.

11 And with Absalom wente two hundred men out of Hierusalem, that were (f) called: And they wente with pure hartes, not knowing of (g) any thing.

12 And Absalom sent for Ahitophel the Gilonite Dauids counseller, from his citie Gilo, whyle he offered sacrifices, and there was wrought strong treason: for the people went and increased with Absalom.

13 And there came a messenger to Dauid, and sayde, The hartes of the men of Israell are turned after Absalom.

14 And Dauid sayd vnto all his seruauntes, that were with him at Hierusalem, Up, that we maye flee, for we shall not els escape (h) from Absalom. Make speede to depart, least he come suddaynely, and catch vs, and bryng euill vpon vs and smite ỳ citie with the edge of the swoorde.

15 And the kings seruantes sayde vnto hym, Beholde, thy seruants are ready to do what soeuer my Lorde the king shall "appoynte.

16 And the king departed, and all his householde, (i) at his feete: And the King left tenne concubines to keepe the house.

17 And the king went forth, and all the people at his feete, and taried in a place, that was (k) farre off.

18 And all his seruants went about him: and all the Cherethites, and all the Pheletites, and all the Gethites, euen sixe hundred men, whiche were come "after him from Gath, went before the king.

19 Then sayd the king to Ithai the Gethite, Wherefore commest thou with vs? Returne, and abide with the king, for thou art a stranger, depart therefore to thy place.

20 Thou camest yesterday, and shoulde I vnquiet thee to day, to goe with vs? I wyl goe whyther I can: Therefore returne thou, and carrie againe thy (l) brethren: mercy and trueth be with thee.

21 And Ithai answered the king, and sayde, As the Lorde liueth, and as my Lorde the king liueth, in what place my Lorde the king shal be, whether in death, or in life, euen there also will thy seruant be.

22 And Dauid sayde to Ithai, Come then, and goe forwarde. And Ithai the Gethite went forth, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and all the people went ouer. The king also him selfe passed ouer the brooke Cedron, and all the people went ouer, toward the way that leadeth to ỳ wildernesse.

24 And loe, Sadoc also, and all the Leuites were with him, and (m) bare the arke of the appoyntment of G O D, and they set down the arke of God, and Abiathar (n) went vp, vntill the people were all come ouer out of the citie.

25 And the king sayde vnto Sadoc, Carrie the arke of God againe into the citie. If I shall fynde fauour in the eyes of the Lorde, he will bring me againe, and shewe me both it, and the tabernacle thereof.

26 But if ye thus saye, I haue no lust vnto thee, behold (o) heare am I: let him doe with me, what seemeth good in his eyes.

27 The king said also vnto Sadoc the priest, Art not thou a Seer? Returne into the Citie in peace, and take your two sonnes with you, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

28 Beholde, I will tarie in the fieldes of the wildernesse, vntill there come some worde from you to be told me.

29 Sadoc therefore, and Abiathar, carried the arke of God againe to Hierusalem, and they taried there.

30 And Dauid wente vppon mount Oliuet, and wept as he wente vp, and had his head (p) couered, and went bare foote, and all

a. That is, noting of what citie or place he was.
b. Thus the enuious can depraue and condemne for negligēce and vniustice, hym whome God for diligence and iustice doth commēd and allowe.
c. By entisyng them from his father to himselfe.
d. Counting from the tyme that the Israelites had asked a king of Samuell.
e. By colour of religion he hunteth after the kingdome.
f. And bid to his feast in Hebron.
g. That Absalom went about.
h. For neyther is there hope of mercy at his cruel hāds: neyther are we at this sudden, able to make our part good against him.
" Heb. chooseth.
i That is, after him.

all the people, that was with him, had euery man his head couered, and as they went vp, they wept.

31 And one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom. And Dauid sayde, O Lorde, I pray thee turne the (q) counsell of Ahithophel into foolishnesse.

32 When Dauid was come to the toppe of the mount, he worshipped God, and beholde, Husai the Arachite came against hym, with his coate torne, and hauing earth vpon hys head.

33 Unto whome Dauid sayde, If thou goe with me, thou shalt be a burden vnto me.

34 But if thou returne to the citie, and saye vnto Absalom, I will be thy seruaunte, O king, as I haue thus long bin thy fathers seruaunt, so am I nowe thy seruaunte, thou mayest "for my sake destroy the counsell of Ahithophel.

35 And hast thou not there with thee Sadoc and Abiathar the priestes? therefore what so euer thou shalt heare out of the kings house, thou shalt shew to Sadoc and Abiathar the priestes.

36 And beholde, they haue there with them their two sonnes, Ahimaaz Sadocs sonne, and Jonathan Abiathars sonne: by them also shall ye send me all that ye can heare.

37 And so Husai Dauids friende wente to the citie, and Absalom entred into Hierusalem.

The.xvi. Chapter.

1. The infidelitie of Ziba. 5. Semei curseth Dauid. 16. Husai commeth to Absalom. 21. The counsell of Ahithophel for the concubines.

1 AND when Dauid was a little past the (a) toppe (of the hill) beholde, Ziba the seruaunte of Miphiboseth mette him with a couple of Asses sadled, and vppon them two hundred loaues of bread, and one hundred bunches of reasins, and an hundred of dried "sygges, and a bottell of wine.

2 And the king said vnto Ziba, What meanest thou with these thynges? And Ziba sayde, They bee Asses for the kynges housholde to ryde on, and bread and fruite for the yong men to eate, and wine, that suche as be fainte in the wildernesse, maye drinke.

3 And the kyng sayde, Where is thy masters sonne? Ziba aunswered vnto the king, Beholde, he tarieth still at Hierusalem: for he sayde, Thys day shall the house of Israell restore me the kingdome of my father.

4 Then sayde the king to Ziba, Beholde, thine are all that perteyned vnto Miphiboseth. And Ziba sayde, I humbly "beseeche thee, that I may fynde grace in thy sight, my Lord, O king.

5 And when king Dauid came to (b) Bahurim, beholde, thence came out a man of the kinrede of the house of Saul, named Semei, the sonne of Gera, and he came out cursing.

6 And he cast stones at Dauid, and at all the seruants of Dauid: And all the people and all the menne of warre were on his (c) right hand, and on his left.

7 And thus sayde Semei, when he cursed, Come forthe, come forth thou "bloudshedder, and thou man of "Belial.

8 The Lorde hath brought vpon thee all the (d) bloud of the house of Saul, in whose stead thou hast raigned, and the Lord hath deliuered the kingdome into the hande of Absalom thy sonne: And beholde, thou art come to thy mischiefe, bycause thou art a bloudshedder.

9 Then sayde Abisai the sonne of Zaruia vnto the king, Why dothe this dead dogge curse my Lorde the king? let me goe nowe, and take off the head of him.

10 And the king sayde, What haue I to doe with you, ye sonnes of Zaruia? for he curseth, euen bycause the Lord hath bidden him (e) curse Dauid: Who dareth then saye, Wherefore hast thou done so?

11 And Dauid sayd to Abisai, and to all hys seruantes, Beholde, my sonne which came of mine owne bowels, seeketh my life: Howe much more then may this sonne of Jemini do it? Suffer him to curse, for the Lorde hath bidden him.

12 It maye bee, that the Lorde will loke on mine "affliction, and (f) do me good for hys cursing this day.

13 And as Dauid and his men went by the way, Semei wente along on the hilles side ouer against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the King, and all that were with hym, came weery, and refreshed them selues (g) there.

15 And Absalom, and all the people, the men of Israel came to Hierusalem, and Ahithophel was with him.

16 And as sone as Husai the Arachite, Dauids friend, was come vnto Absalom, Husai sayde vnto Absalom, God saue the king, "God saue the king.

17 And Absalom sayd to Husai, Is thys the

"Heb. I woy thippe.

b. Which was a citie in the tribe of Beniamin.

c. That is, round about him.

"Heb. man of bloud.

"Or, wicked man.

d. This he said bycause of the death of Isboseth and Abner, suspecting Dauid to be guiltie to the same.

e. Dauid felt that this was the iudgement of God for hys sinne, & therefore humbleth him selfe to his rodde.

"Heb. on myne eye.

f. Meaning, that the Lorde wil send comforte to his, when they are oppressed.

g. To witte, at Bahurim.

"Heb. let the king liue.

kindnesse to thy (h) friende? Why wentest thou not with him?

18 Husai answered vnto Absolom, Nay, not so: But whome the Lorde and this people, and all the men of Israell chose, his will I be, and with him will I dwell.

19 And "moreouer, vnto whome shall I doe seruice? not to his sonne? and as I was seruante before thy father, so will I be before thee.

20 Then spake Absalom to Ahithophel, Giue counsell what we shall do.

21 And (i) Ahitophel sayde vnto Absolom, Get thee in vnto thy fathers concubines, whych he hath left to keepe the house, and all Israell shall heare, that thou art abhorred of thy father: then shall the handes of all that are with thee, be strong.

22 And so they spread Absalom a tent vppon the top of the house. And Absalom went in vnto his fathers concubines in the sight of al Israell.

23 And the counsell of Ahithophel, whych he counselled in those dayes, was as a man had asked counsell (k) at the oracle of God, euen so was all the counsell of Ahithophel, both with Dauid, and with Absalom.

h. Meaning Dauid.

" Hebr. the second time.

i. Suspecting the possibility of reconciliation betwixt the father, and the sonne, and consequently his owne destruction: he giueth such counsel that is like to barre frendship for euer.

k. It was so esteemed for the successe the reof.

The. xvij. Chapter.

7. Ahithophels counsell is ouerthrowen by Husai. 14. The Lorde had so ordeyned. 19. The priestes sonnes are hid in the well. 22. Dauid goeth ouer Iordane. 23. Ahithophel hangeth himselfe. 27. They bring vittailes to Dauid.

A 1 Ahithophell also sayd vnto Absalom, (a) Let me chose out now twelue thousand men, and I will vp, and folow after Dauid this night.

2 And I will come vppon him, whyle he is weery and weake handed, and will feare him: And all the people that are with hym, shall flee, and so will I smite the king only,

3 And will bring agayne all the people vnto thee: and when all shall returne, the (b) man, whome thou seekest (being slayne) al the people shall be in peace.

4 And the saying " pleased Absalom well, and all the elders of Israell.

5 Then sayd Absalom, Call now Husai the Arachite also, and let vs heare likewise " what he sayth.

6 When Husai was come to Absalom, Absalom spake vnto him, saying, Ahithophell hath giuen "such counsell: Shall we do after his saying, or no? tell thou.

B 7 Husai answered vnto Absalom, The counsell that Ahithophell hath giuen, is not good at this tyme.

8 For, sayd Husai, Thou knowest thy father and his men, howe that they be strong men, and they be chafed in their mindes, and are euen as a Beare robbed of hir whelpes in the fielde: Thy father is a man also practised in warre, and will not " lodge with the people.

9 Beholde, he is hidde now in some caue, or in some other place: And though some of hys men be ouerthrowen at the fyrst brunt, yet they that heare it, will saye, The people that foloweth Absalom, be " put to the worse.

10 And he also that is valiant, whose hart is as the hart of a Lion, shal "shrinke & faint: for all Israell knoweth, that thy father is a mighty man, and they whiche be with him, are "stout men.

11 Therefore my counsell is, that all Israell be gathered vnto thee, from Dan to Berseba, as the sande of the Sea in number, and that thou goe to battell in thine owne person.

12 For so shall we come vppon him in one place or other, where we shall fynde him, and we will fall vppon hym, euen as thicke as the deawe falleth on the ground: And of all the menne that are with him, we shall not leaue him one.

13 Moreouer, if he be gotten into a towne, then shall all the men of Israel bring ropes to that citie, and we will drawe it into the riuer, vntill there bee not one small stone found there.

14 And Absalom and all the men of Israell sayd, The counsell of Husai the Arachite, is better than the counsell of Ahithophel. "For it was euen the Lords determination to destroy the (c) good counsell of Ahithophel, that the Lorde myght (d) bring euill vppon Absalom.

15 Then sayd Husai vnto Sadoc and Abiathar the Priestes, Of this and that manner did Ahithophel and the elders of Israel counsell Absalom, and thus and thus haue I counselled.

16 Now therefore sende quickly, and shewe Dauid, saying, Tarie not this night in the fieldes of the wildernesse, but get thee (e) ouer, least the king be deuoured, and all the people that are with him.

17 Now Jonathan and Ahimaaz abode by the well Rogel: (for they might not be seene to come into the citie) and a wench went, and (f) tolde them: And they went, and shewed king Dauid.

18 Neuertheless, a lad saw them, and tolde it to Absalom: but they went both of them away

a As though he would say, giue me auctoritie to choose.

b. Meaning Dauid.

" Hebr. was right in the eyes of Absalom.

" Hebr. what is in his mouth.

" Or, spoken thus.

away quickly, and came to a mans house in Bahurim, which had a well in his yard, into the which they went downe.

19 And the wife toke and spreade a coverlet ouer the welles mouth, and spread ground corne theron: and the thing was not spyed.

20 And when Absoloms seruauntes came to the wyfe to the house, they sayde, Where is Ahimaaz and Jonathan? The woman answered them, They be gone ouer the brooke of water: And when they had sought them, and coulde not fynde them, they returned to Hierusalem,

21 And as sone as they were departed, the other came out of the well, and wente and tolde kyng Dauid, and sayd vnto hym, Up and get you quickely ouer the water, for (g) suche counsayle hath Ahitophell gyuen agaynst you.

22 Then Dauid arose, and all the people that were with him, and they were come ouer Iordane (h) by that it was daye, so that there lacked not one of them, that was not come ouer Iordane.

23 And when Ahitophell sawe that his counsell was not followed, he saddled his asse, and arose, and gat him home to his owne house, and to his owne citie, & put his household in order, and (i) hanged himself, and died & was buryed in the sepulchre of his father.

24 Then Dauid came to Mahanaim, and Absalom passed ouer Iordane, he and al the men of Israell with him.

25 And Absalom made Amasa captayne of the hoste in steade of Joab: whiche Amasa was a mannes sonne named Jethra, an Israelite, that went into Abigail daughter of (k) Nahas, sister to Zauria, Joabs mother.

26 So Israell and Absalom pitched in the lande of Gilead.

27 And when Dauid was come to Mahanaim, Sobi the son of Nahas, out of Rabba of the chyldren of Ammon, and Machir the sonne of Ammiell out of Lodeber, and Barzellai the Gileadite out of Rogelim,

28 (l) Brought beds, basons, earthen vessels, wheat, and barley, flower, and parched corne, beanes, lentils, and parched pulse.

29 Hony, butter, sheep, and cheese of kine, for Dauid, and for the people that were with him, to eate: For they sayd, The people is hungrie, weary, & thirstie in the wildernesse.

The. xviij. Chapter.

1. Dauid diuideth his armie into three parts. 9. Absalom is hanged, slayne, and cast into a pitte. 33. Dauid lamenteth the death of Absalom.

1 AND Dauid numbred the people, that A were with him, and set captains of thousandes, and of hundreds ouer them.

2 And Dauid sent forth the thirde part of the people vnder the hand of Joab, and the third part vnder the hande of Abisai the sonne of Zaruia, Joabs brother, and the other thirde parte vnder the hande of Ithai the Gethite: and the kyng sayde vnto the people, I will goe with you my selfe also.

a. Signifying that a good gouernour ought to be so deare vnt his people, that they will rather lose their lyues, than that oughte should come vnto him.

3 And the people answeared, Thou shalt not goe forth: for if we flee away, they wil not care for vs, neyther shall they regard vs, though halfe of vs were slayne, but thou (a) art now worth ten thousande of vs. Wherfore it is better that thou succour vs out of the citie.

4 And the kyng sayd vnto them, What seemeth you best, that will I do. And the king stode by the gate side, and al the people came out by hundredes, and by thousandes.

5 And the kyng commaunded Joab, and Abisai, and Ithai, saying, Intreate the yong man Absalom gently for my sake. And all the people heard, that the king gaue all the captaines charge, concerning Absalom.

b. So called, bicause the Ephraimites (as some saye) fed their cattel beyonde Iordane in this wood.

6 And so the people went out into the fielde against Israell (and the battayle was in the (b) wood of Ephraim)

7 Where the people of Israel were slayn before the seruants of Dauid: and there was a greate slaughter that daye, euen of twentye thousande men. B

8 For the battayle was scattered ouer all the countrey. And the wood deuoured mo people that day, than did the sword.

9 And Absalom met the seruants of Dauid, riding vpon a mule, which caryed him vnder the thicke bowes of a great oke, and his head was caught of the oke, and he was (c) lifted vp betweene the heauen and the earth: and the mule that was vnder him wente awaye.

c. By Gods prouidence, that this might be an example for euer, what it is afore God, the sonne to rebell against the father.

10 And one that sawe it, tolde Joab, saying, Behold, I sawe Absalom hang in an oke.

11 And Joab sayde vnto the man that tolde him: If thou diddest see hym, why diddest not thou there smyte him to the ground, and I would haue giuen thee ten sicles of siluer, and a girdle?

12 The man sayde vnto Joab, Thoughe I should receyue a thousande sicles of siluer in myne hande, yet woulde I not stretche out myne hande agaynste the kinges sonne: For we heard with our eares, when the king charged thee and Abisai, and Ithai, saying, Beware that none touche the yong manne Absalom.

13 Moreouer, if I hadde done, it I shuld haue

done agaynſte myne owne lyfe: for there is no matter hid from the king, yea and thou thy ſelfe wouldeſt haue bin againſt me.

14 Then ſayde Ioab, I may not ſtand thus tarying with thee: and he toke three dartes in his hande, and thruſt them "thorow Abſalom, whyle he was yet alyue in the middeſt of the Oke.

"Heb. In the heart of Abſalom.

15 And tenne ſeruauntes that bare Ioabs weapons, turned, and ſmote Abſalom, and ſlue hym.

16 And Ioab blew the trumpet, and the people returned from followyng Iſraell: for Ioab (d) helde backe the people.

d. Temperating the victorie with mercie and pitie vpon the people that were ſeduced by Abſalom.

17 And they toke Abſalom, and caſt him into a great pit in the wood, and layd a mightie great heape of ſtones vppon him: and all Iſraell fled euery one to their tentes.

18 And this Abſalom yet in his life time, toke and reared vp a piller, which is in the kings dale: for he ſayde: I haue no (e) ſonne to keepe my name in remembrance: and he called the piller after his owne name, and it is called vnto this day, Abſaloms place.

e. It ſhuld appeare by this that God had punished him by taking awaye his three ſonnes and his daughter.

19 Then ſayd Ahimaaz the ſonne of Sadoc, Let me ronne nowe, and beare the king tydings, how that the Lord hath (f) iudged him quite of the hand of his enimies.

f. That is, hath deliuered him out of the hãdes of his enimies.

20 And Ioab ſayde vnto hym, Thou art no manne to beare (g) tydings to daye, thou ſhalt beare tydings an other tyme: but to day thou ſhalt beare none, becauſe the kings ſonne is dead.

g. Fauouring hym, that he ſhould not incurre diſpleaſure, by telling of the death of Abſalom.

21 Then ſayde Ioab to Chuſi, Goe and tell the kyng what thou haſte ſeene. And Chuſi bowed himſelfe vnto Ioab, and ranne.

D

22 Then ſayde Ahimaaz the ſonne of Sadoc agayne to Ioab, What, I praye thee, if I alſo runne after Chuſi? And Ioab ſayde, Wherfore wilt thou run my ſon, ſeyng that thou haſt no tydings to bring?

23 Yet what if I run? He ſayde vnto hym, Runne. Then Ahimaaz ran by the way of the playne, and came before Chuſi.

h. He ſate in the gate of the citie of Mahanaim.

24 And Dauid ſat betweene the two (h) gates: and the watcheman went vp to the roof ouer the gate vnto the wall, and lifted vp his eyes, and ſawe, and beholde, there came a man running alone.

25 And the watcheman cryed, and tolde the king. And the kyng ſayde, If he be alone, there is (i) tydings in his mouthe. And hee came apace, and drew nere.

i. That is, hee bringeth tydings.

26 And the watcheman ſawe an other man running, and the watcheman called vnto the porter, and ſayd, Behold, there commeth an other man running alone. And the kyng ſayd, He is alſo a tydings bringer.

E

27 And the watchman ſayd, "Mee thynketh

"Heb. I ſee the running.

the runnyng of the formoſt, is lyke the rennyng of Ahimaaz the ſonne of Sadoc. The kyng ſayde, He is a (k) good man, and commeth with good tidings.

k. 2.

28 And Ahimaaz called, and ſayde vnto the king, Peace be with thee: and he fell downe to the earth vpon his face before the king, and ſayd, Bleſſed be the Lorde thy God, which hath "ſhut vp the men that lifted vp their handes againſt my Lorde the kyng.

"Heb. delyuered.

29 And the kyng ſayde, Is the young man Abſalom ſafe? Ahimaaz anſwered, When Ioab ſent the kings (l) ſeruaunt, and me thy ſeruaunt, I ſaw a great tumult, but I wote not what it was.

l. 2.

30 And the kyng ſayde vnto him, Turne aſide, and ſtande here. And he turned aſide, and ſtode ſtill.

31 And beholde, Chuſi came alſo, and ſayde, "Tydings my Lorde the kyng: for the Lorde "hath deliuered thee this day out of the hand of al them that roſe againſt thee.

"Heb. iudged.

32 And the kyng ſayde vnto Chuſi, Is the yong man Abſalom ſafe? Chuſi anſwered, The enimies of my Lorde the kyng, and all that ryſe againſt thee, to do thee hurt, be as that yong man is.

33 And the kyng was (m) moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he ſayde, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had dyed for thee, O Abſalom my ſonne, my ſonne.

m. 2.

The.xix. Chapter.

1. Ioab encourageth the king. 8. Dauid is reſtored. 23. Semei is pardoned. 24. Miphiboſeth meeteth the kyng. 39. Barzelai departeth. 41. Iſraell ſtriueth with Iuda.

1 AND it was tolde Ioab, Beholde, the kyng weepeth, and mourneth for Abſalom.

2 And the "victorie of that day was turned into mourning vnto all the people: for the people heard ſay that day, how the king ſorrowed for his ſonne.

"Heb. helpe.

3 And the people went that daye, into the citie by ſtelth, as people confounded do conuey themſelues, when they flee in battayle.

4 But the king (a) hidde his face, and cryed with a loude voyce, O my ſonne Abſalom, O Abſalom my ſonne, my ſonne.

a. 2.

5 And Ioab came into (b) the houſe to the king, and ſayd, Thou haſt ſhamed this day the faces of all thy ſeruants, which this day haue ſaued thy life, and the liues of thy ſons and of thy daughters, and the liues of thy wiues, and of thy concubines.

b. 2.

6 In that thou louest thine enimies, and hatest thy frendes: for thou hast declared this day, that thou regardest neither thy "princes, nor thy seruants: and this day I do perceiue, that if Absalom had lyued, and all we had died this day, that had "pleased thee well.

7 Nowe therefore vp, and come out, and speake "comfortablie vnto thy seruauntes: for I sweare by the Lorde, except thou come out, there will not tarrie one man with thee this night: and that will be worse vnto thee, than all the euill, that fell on thee from thy youth vnto this houre.

8 Then the kyng arose, and sate in the (c) gate: and they tolde vnto al the people, saying, Behold, the kyng dothe sit in the gate, and all the people came before the kyng: for Israel had fled, euery man to his tent.

9 And all the people were at (d) stryfe thorow out all the trybes of Israel, saying, The kyng saued vs out of the hande of our enimies, and he deliuered vs out of the hande of the Philistines, and now he is fled out of the lande for Absalom:

10 But Absalom, whom we annoynted ouer vs, is dead in battayle: Therefore why are ye so styll, that ye bryng not the kyng agayne?

11 And kyng Dauid sent to (e) Sadoc and Abiathar the priestes, saying, Speake vnto the elders of Iuda, and say, Why are ye behinde, to bryng the king againe to his house (seyng that such tidings is come from al Israel vnto the kyng, euen to his house?)

12 Ye are my brethre, my bones, and my flesh: wherefore then are ye the last, that bryng the kyng agayne?

13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me and more also, if thou be not captayne of the hoste to me for euer in the (f) rome of Ioab.

14 And he bowed the hartes of all the men of Iuda, euen as the hart of one man, so that they sent (this worde) to the king, Returne thou with all thy seruantes.

15 So the kyng returned, and came to Iordane: and Iuda came to Gilgal, for to goe to meete the kyng, and to conueygh him ouer Iordane.

16 And (g) Semei the sonne of Gera, the sonne of Iemini, whiche was of Bahurim, hasted, & came down with the men of Iuda, to meete kyng Dauid.

17 And there were a thousande men of Beniamin with him, and Siba the seruaunt of the house of Saul, and his fiftiene sonnes, & twentie seruaunts with hym: and they went ouer Iordane before the kyng.

18 And there went ouer a boate, to carrie ouer the kings houshold, and to do him pleasure: and Semei the sonne of Gera fell before the kyng, as he was come ouer Iordane,

19 And sayde vnto the kyng, Let not my lord impute wickednesse vnto me, nor remember the thyngs, that thy seruaunt dyd (h) wickedly, when my lorde the kyng departed out of Hierusalem, that the kyng shoulde take it to his hart.

20 For thy seruant doeth knowe, howe that I haue done amisse: and therefore beholde, I am the firste this daye of all the house of (i) Ioseph, that am come downe to meete my lorde the kyng.

21 But Abisai the sonne of Zaruia answeared, and sayd, Shall not Semei die for this, bicause he cursed the Lordes annoynted?

22 And Dauid sayde, What haue I to do with you, ye sonnes of Zaruia? For this day ye be aduersaries vnto me: shal there any mã dye this day in Israel? Do not I know, that I am this day kyng ouer Israel.

23 And therefore the king sayde vnto Semei, Thou shalt not die: and the kyng ware vnto hym.

24 And Miphiboseth ẏ sonne of Saul, came downe to meete the king, and hadde neyther (k) washed his feete, nor dressed his beard, nor (k) washed his clothes, from the time the kyng departed, vntil he came againe in peace.

25 And when he (l) was come to Hierusalem, and met the kyng, the kyng sayde vnto hym, Wherefore wentest not thou with me Miphiboseth?

26 He answeared, My lord, O kyng, my seruant deceyued me: for thy seruant sayde, I would haue mine asse sadled to ride thereon, for to goe to the kyng: bycause thy seruaunt is lame.

27 And he hath accused thy seruant vnto my lorde the kyng: and my lorde the king is as an (m) angel of God: do therefore what seemeth (n) good in thine eyes.

28 For all my fathers house were but (o) dead men before my lorde the kyng: and yet didest thou put thy seruaunt among them that dyd eate at thyne owne table. What right therefore haue I yet to crye any more vnto the kyng?

29 And the kyng sayde vnto him, Why speakest thou any more of thy matters? I haue sayde, Thou and Siba diuide the (p) landes betweene you.

30 And Miphiboseth sayde vnto the kyng, Yea, let him take all, forsomuche as my lord the kyng is come againe in peace vnto his owne house.

31 And Barzellai the Gileadite came downe frõ Roglim, and went ouer Iordane with the

h. For in his aduersitie he was his most cruel enimie, although now in his prosperitie he seeketh by flatterie to creepe into fauour.

i. By Ioseph it commonly vnderstood Ephraim, Manasses, and Beniamin, wherof he was: bicause these three were vnder one standard. Nu. 2. c.

D

k. In signe of sorowe, for the expulsion of Dauid out of his kingdome.

l. When Miphiboseth beyng at Hierusalem had met the kyng.

m. Able for his wisedome to iudge in all matters.

n. That is, thy pleasure.

o. Woorthie to die for Sauls crueltie towardes thee.

p. Dauid did euil in taking his lands from him before he knew the cause: But muche worse, that knowyng the truth, he dyd nos restore them.

the king, to conduct hym ouer Iordane.

32 Barzellai was a very aged man, euē foure scoze yeares olde, and pzouided the kyng of sustenance, whyle he lay at Mahanaim: foz he was a man of very great substance.

33 And the kyng sayde vnto Barzellai, Come ouer with me, and I will feede thee with me in Hierusalem.

a Hebr. howe many dayes are the yeares of my life?

34 And Barzellai sayde vnto the king "How long haue I to liue, that I shoulde goe vp with the kyng vnto Hierusalem?

35 I am this day foure scoze yeares olde: and can I discerne betweene good oz euill? Hath thy seruaunt any taste in that he eateth oz drynketh? Can he heare any moze the voyce of singing men and women? Wherefoze then should thy seruant be yet a burden vnto my lozde the king?

36 Thy seruaunt will goe a litle way ouer Iordane with the kyng: and why will the kyng recompence it me with such a reward?

37 O let thy seruant turne backe againe, that I may die in mine owne citie, and (be buried) in the graue of my father & of my mother: Beholde, here is thy seruant (q) Chimham: let hym goe with my lozde the kyng, and do to hym, what shall please thee.

q. My sonne.

38 And the kyng answeared, Chimham shall goe with me, and I wil do to him, that thou shalt be content with: and what so euer thou shalt "require of me, that same will I dw foz thee.

b or, choose.

39 And all the people went ouer Iordane: and when the kyng was come ouer Iordane, he kissed Barzellai, and "blessed hym, and he went backe agayne vnto his owne place.

c or, bad him farewel.

40 And then the kyng went to Gilgal, and Chimham went with hym: and all the people of Iuda conducted the kyng, and also half the people (r) of Israel.

r. Whiche had taken part with the king.

41 And beholde, all the men of Israell came to the king, and sayde vnto the kyng, Why haue our bzethzen the menne of Iuda stolne thee away, and haue bzought the kyng, and his household, and al Dauids men with him ouer Iordane?

42 And all the men of Iuda answeared the men of Israel, Bycause the kyng is neare of kinne to vs: wherefoze be ye angry foz this matter? Haue we eaten of the kings cost? oz haue we taken any bzybes?

43 And the men of Israel answeared the men of Iuda, and sayde, Wee haue ten partes in the king, and haue thereto moze right to Dauid, than ye, Why then dyd ye despise vs, that our aduise shoulde not be first had, in restoring our kyng? And the wozdes of the men of Iuda were fiercer than the wozdes of the men of Israel.

The. xx. Chapter.

1. Seba rayseth Israel agaynst Dauid. 10. Ioab killeth Amasa trayterously. 22. The head of Seba is delyuered to Ioab. 23. Dauids chiefe officers.

1 When there came (s) thyther a certayne "man of Belial, named Seba, the sonne of Bichzi, a man of Iemini, he blew a trumpet, and sayde, We haue no parte in Dauid, neither haue we inheritance in the sonne of Isai: euery man to his tentes, O Israel.

2 And so euery man of Israell went from Dauid, and folowed Seba the sonne of Bichzi: but the men of Iuda claue fast vnto theyz kyng, from Iozdane to Hierusalem.

3 And Dauid came to his house to Hierusalem: and the kyng toke the ten women his concubines, that he had left behynde him to keepe the house, and put them in warde, and fedde them, but lay no moze with them: and so they were inclosed vnto the day of theyz death, liuyng in widdowhod.

4 Then sayde the kyng to (t) Amasa, Call me the men of Iuda together within thze dayes, and be thou here also.

5 And so Amasa went to gather the men of Iuda together, but tarryed longer than the time, whiche he had appoynted hym.

6 And Dauid sayde to Abisai, Nowe shall Seba the sonne of Bichzi do vs moze harme, than dyd Absalom: Take thou therefoze thy lozdes (u) seruants, and follow after hym, lest he geat him walled cities, and escape vs.

7 And there went out after him Ioabs me, and the Cherethites, and the Phelethites, and all the mightiest men: and they departed out of Hierusalem, to folowe after Seba the sonne of Bichzi.

8 And when they were at the great stone in Gibeon, Amasa went before them: and Ioabs (x) garment that he had aboute him, was gyzt vnto him: and he had gyzded theron a swozde, whiche was ioyned fast to his loynes in a sheath, that as he went, it fel somtyme out.

9 And Ioab sayde to Amasa, Art thou in "health my bzother? And Ioab toke Amasa by the beard with the ryght hande, to kisse him.

10 But Amasa toke no heede to the swozde, that was in Ioabs hande: foz therewith he smote hym in the fift (ribbe) and shedde out his bowels to the ground, and "thrust at him no moze, and he dyed: So Ioab and Abisai his bzother folowed after Seba the sonne of Bichzi.

11 And one of Ioabs men stode by hym, and sayd,

sayd, He that beareth any fauour to Joab, or good will to Dauid, let him go after Joab.

12 And Amasa wallowed in bloud in the middest of the way: and when the manne sew, that al the people stode still, he remoued Amasa out of the way into the field, and cast a cloth vpon him, bycause he sawe that euery one that came by him, stode still.

13 And as sone as he was remoued out of the way, all the people went after Joab, to folowe after Seba the sonne of Bichri.

14 And he went thrugh all the tribes of Israel, vnto Abel, and to Bethmaacha and all the places of Berim, and they gathered together, and went after him.

15 And they came and besieged hym in Abel neere to Bethmaacha, and they caste vp a banke agaynst the citie, and the people therof stode on the rampier, and all the people, that was with Joab, "thrust at the wall, to ouerthrow it.

16 Then cryed a wyse woman out of the citie, Heare, heare: I pray you, say vnto Joab, Come hither, that I may speake with thee.

17 When Joab was come vnto hir, the women sayde, Art thou Joab? He answered, I am he. She sayd vnto him, Heare the wordes of thyne handmayd: and he answered, I do heare.

18 Then she spake thus, (e) They spake in the old time, saying, They should aske of Abel: and so haue they continued.

19 I am (f) one of them, that are peaceable and faythfull in Israell, and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lorde?

20 And Joab answered, and sayd, God forbid, God forbid it me, that I should eyther deuoure or destroy.

21 The matter is not so: but a man of mount Ephraim (Seba, the sonne of Bichri by name) hath lyfted vp hys hande agaynst the kyng, euen agaynste Dauid: Delyuer vs hym only, and I wil departe from the citie. And the woman sayde vnto Joab, Beholde, his heade shall bee throwen to thee ouer the wall.

22 And then the woman went vnto all the people with hir wisedome: and they smote of the head of Seba the sonne of Bichri, and cast it out to Joab: and hee blewe a trumpet, and they "retired from the Citie, euery man to his tent: and Joab returned to Hierusalem vnto the king.

23 Joab was ouer all the host of Israell, and Benaia the sonne of Jehoiada was ouer the Cerethites, and Phelethites.

24 And Aduram was ouer the tribute, & Jehosaphat the sonne of Ahilud, was recorder,

25 Seua was scribe, and Sadoc and Abiathar were the Priestes.

26 And Ira the Jairite was (g) chiefe aboute Dauid.

g. In dignitie and counsell.

The xxi. Chapter.

1. Three deare yeares. 9. The vengeaunce of the sinnes of Saule, lyghteth on his seuen sonnes whiche are hanged. 15. Foure greate battayles, whiche Dauid hadde againste the Philistines.

THen there was an hunger in the dayes of Dauid three yeares "together: and Dauid "enquyred of the Lorde: and the Lord answered, It is for Saul, and the house of bloud: bycause he slewe the (a) Gibeonites.

"Heb. yeere after yeere.
"Heb. sought the face of the Lorde.

2 And the kyng called the Gibeonites, and sayde vnto them: (Nowe the Gibeonites were not of the chyldren of Israell, but a remnant of the Amorites, and the children of Israell sware vnto them: and Saule sought to slay them, for a zeale that he had to the children of Israell, and of Juda,

1. Re. 22. g.

a. Thinking to gratifie the people, bicause these were not of the seede of Abraham. Josua. 9. c.

3 Wherfore Dauid sayd vnto the Gibeonites, (b) What shall I do for you, and wherwith shall I make the attonement, that ye may blesse the inheritance of the Lord?

b. For satisfaction, and recompence of the iniury you haue susteined

4 The Gibeonites aunswered hym, Wee wyll haue no syluer nor golde of Saule, nor of his house: neyther is it our mynde, that thou shouldest kill (c) any man in Israell. He sayd, What you shall say, that wil I doe for you.

c. Saue only of Sauls stocke.

5 They aunswered the king, The manne that consumed vs, and imagined to bring vs to noughte, that wee are destroyed from remayning in any of the coastes of Israel.

6 Let seuen men of his (d) sonnes be deliuered vnto vs, and we will hang them vp (e) vnto the Lord in Gibeah of Saul, whom ỳ Lorde did chose. And the kyng sayde, I will giue them you.

d. Of Saules kinsmen.
e. To pacifie the Lorde.

7 But the king had compassion on Miphiboseth, the sonne of Jonathan, the sonne of Saul, bycause of the Lordes othe, that was betweene them, euen betweene Dauid and Jonathan, the sonne of Saul.

B

8 But the Kyng toke the two sonnes of Rispha, the daughter of Aia, whome she bare vnto Saul, euen Armoni, and Miphiboseth, and the fyue sonnes of Michol, the daughter of Saule, whome (f) she bare to Adriel, the sonne of Barzellai the Meholathite.

f. That is, wh. she (hauing no childrē of hir owne) brought vp, being the children of Adriel, by Merab hir sister.

9 And hee deliuered them vnto the handes of the Gibeonites, whyche hanged them in the hil before the Lorde: and they "fel all seuen

"or, dyed.

ſeuen togither, and were ſlayne in the dayes of haruеſt, euen in the (g) firſt dayes, and in the beginning of barly haruеſt.

10 And Riſpha the daughter of Aia, toke (b) ſackcloth, and hanged it vp for hir vpon the rocke (euen) from the beginning of haruеſt, vntill (i) water dropped vppon them oute of heauen, and ſuffered neither the byrdes of the ayre to "lyght on them by daye, nor beaſtes of the fielde by nyght.

11 And it was tolde Dauid, what Riſpha the daughter of Aia, the concubine of Saul, had donne.

12 And Dauid went, and toke the bones of Saul and of Jonathan his ſonne, from the citizens of Jabes in Gilead, which had ſtoln them from the ſtreete of Bethſan, where the Philiſtines had hanged them, when the Philiſtines had ſlayne Saul in Gilboa.

13 And he brought thence the bones of Saul, and the bones of Jonathan his ſonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul, and Jonathan his ſonne, buryed they in the country of Beniamin, in Zela, in the ſepulchre of Cis his father: and when they had performed all that the kyng commaunded, God was then (k) at one with the lande.

15 Moreouer, the Philiſtines had yet warre agayne with Iſrael, & Dauid went downe, and his ſeruants with him, & fought againſte the Philiſtines: and Dauid waxed fayntie.

16 And Iesbi-benob, one of the ſonnes of the giantes (the yron of whoſe ſpeare weyghed three hundred (l) ſicles of braſſe) and he being gyrded with a newe ſword, thought to haue ſlayne Dauid.

17 But Abiſai the ſonne of Zaruia ſuccoured him, and ſmote the Philiſtin, and killed him. Then the ſeruantes of Dauid ſware vnto him, ſaying, Thou ſhalt goe no more out with vs to battayle, that thou quenche not the (m) lyght of Iſrael.

18 And yet after this, there was a battayle with the Philiſtines at (n) Gob, and then Sibbechai ẏ Huſathite ſlue (o) Saph, which was one of the ſonnes of the Giantes.

19 And there was another battayle in Gob with the Philiſtins, where Elhanan the ſon of Jaere Oregim a Bethlehemite, ſlue (p) Goliath the Gethite, ẏ ſtaffe of whoſe ſpeare was as great as a weauers clothbeame.

20 And there was yet another battayle in Geth, where was a man of a greate ſtature, and that had on euery hande ſixe fingers and on euery foote ſixe toes, foure and twentie in number, and was borne alſo of the kynred of the giantes in Geth.

21 And when he defyed Iſrael, Jonathan the ſonne of Simea, the brother of Dauid ſlue him.

22 Theſe foure were borne to the giante in Geth, and dyed by the hande of Dauid, and by the handes of his ſeruants.

The.xxij. Chapter.

2. Dauid after his victories prayſeth God. 8. The anger of God towarde the wicked. 44. He prophecieth of the reiection of the Iewes and of the vocation of the Gentiles.

1 AND Dauid ſpake the wordes of this (a) ſong vnto the Lord, what time the Lord had deliuered him out of the hande of all his enimies and out of the hand of Saul,

2 And he ſayde, The Lorde is my rocke, and my caſtel, and my delyuerer.

3 God is my "ſtrength, in him will I truſt: he is my ſhielde, and the horne of my ſaluation, my high tower, and my refuge: my ſauiour, thou haſt ſaued mee from wrong.

4 I will call on the Lorde, whiche is prayſe worthie: and ſo ſhall I be ſaued from mine enimies.

5 For the pangs of death cloſed mee about: the flowdes of "Belial put mee in feare.

6 The ſorowes of "hell compaſſed me about: the ſnares of death ouertoke mee.

7 In my tribulation dyd I call vppon the Lord, and cry to my God: and he did heare my voyce out of his temple, and my cry (did enter) into his eares.

8 The earth trembled and quaked: the foundations of heauen moued and ſhoke, when he was angry.

9 Smoke went out of his noſethyrls, and conſuming (b) fire out of his mouthe: coles were kyndled therat.

10 And he bowed heauen, and came downe: and there was darkeneſſe vnder his feete.

11 And he rode vpon Cherub, and did flee: he was ſeene vpon the wings of the winde.

12 Hee made darkeneſſe a tabernacle rounde about him: with waters gathered togither in thicke cloudes.

13 Through the bryghtneſſe of his preſence: were (c) the coales of fire kyndled.

14 The Lorde thundred from heauen: and he that is moſte hygh, put out his voyce.

15 He ſhot arrowes, and ſcattered them: (to witte) lyghtning, and ouerthrew them.

16 The chanelles of the ſea appeared, and the foundations of the worlde were ſeene, by the reaſon of the rebuking of the Lorde, and through the blaſtyng of the breathe of hys noſethyrls.

17 He ſent from aboue, and toke mee: hee drewe

g. Which was in the moneth Abid, or Niſa, which conteyneth part of March, & part of Aprill.
h. to make hir a tent.
i. Bicauſe drought was the meane of this famine, God by ſending of rayne, ſhewed that he was pacified.
"or, reſt.
k. For where the magiſtrats ſuffer faultes vnpuniſhed, there the plague of God lyeth vpon the lande.
l. Whiche amount to nine pound, quarter, and a halfe
2.Re.23.c.
m. That the glory and wealth of Iſrael periſhe not with thee.
n. Called Gezer. 1.Chro.20.c.
o. Called Zippay, alſo. 1.Chro.20.c. 1.Par.21.a.
p. That is, Lahmi, the brother of Goliath whome Dauid ſlue. 1.Chro.20.

drewe mee out of many waters.

18 He deliuered mee from my myghtie enimie, and from them that hated mee: for they were to strong for me.

19 When they had (d) preuented mee in the day of my calamitie, the Lord staied me vp.

20 For he brought me out into roomth: he deliuered me, bicause he had a fauor vnto me.

21 The Lorde rewarded me according to my (e) righteousnes: according to the pureneſſe of my handes he recompenced me.

22 For I haue kept the wayes of the Lorde: and dyd not wickedly agaynſt my God.

23 For all his lawes were in my ſight: and from his ſtatutes I did not depart.

24 In his ſight alſo haue I bin vpright: and haue kept me from myne owne iniquitie.

25 And the Lorde dyd to mee agayne, according to my righteouſneſſe: euen after my pureneſſe in his eye ſight.

26 With the godly thou ſhalt be godly: and with the man that is vpright, thou ſhalt bee vpright.

27 With the pure thou ſhalt bee pure: and with the froward thou wilt ſhewe thy ſelfe (f) froward.

28 And the poore people thou wylt ſaue: but thyne eyes are vppon the proude, to bring them downe.

29 For thou art my light, O Lorde: and the Lorde ſhall lyghten my darkeneſſe.

30 For by thee I ſhall breake throughe an hoſt of men: and by my God wyll I ſpring ouer a wall.

31 God is vncorrupt in his way, the word of the Lorde is tryed in the fire: he is a ſhielde to all them that truſt in him.

32 For who is a God, ſaue the Lorde? and who is myghtie, ſaue our God?

33 God ſtrengtheneth mee in battayle: and riddeth the way cleare before mee.

34 He maketh my feete lyke (g) hindes feete: and ſetteth me vpon my hygh places.

35 He teacheth my handes to fyght: that euen a bow of ſteele is broken with mine armes.

36 Thou haſt giuen me the ſhield of thy ſaluation: and with thy louyng meekeneſſe thou doeſt multiplie me.

37 Thou haſt enlarged my ſteppes vnder me: and my legges ſhall not fayle me.

38 I haue followed vpon myne enimies, and deſtroyed them: and turned not agayne, vntyll I had conſumed them.

39 I haue waſted them, and wounded them, that they ſhall not be able to aryſe: yea, they ſhall fall vnder my feete.

40 Thou haſt gyrded me about with myght to battayle: and them that roſe againſte me, haſt thou ſubdued vnder mee.

41 And thou haſte gyuen mee the neckes of myne enimies: that I myght deſtroy them that hate me.

42 They looked aboute, but there was none to ſaue them: (euen) vnto the Lorde, but he heard them not.

43 Then dyd I beate them as ſmall as the duſte of the earth: I did ſtampe them as the clay of the ſtreete, & did ſpread them abrode. G

44 Thou alſo haſt deliuered mee from the diſſention of my people: thou haſt kept mee to be an head ouer nations, the people, which I knewe not, dyd ſerue mee.

45 Strange chyldren (h) diſſemble with me: at the hearing of the eare, they obey me. h. Are forced for feare of my power to faint, and profeſſe ſubiection and obedience vnto me againſte their heart.

46 Strange children wyll wynke awaye: and they ſhall be ſmitten with feare in their priuie chamber.

47 Let the Lorde lyue, and bleſſed bee my ſtrength: magnified be God (euen) the force of my ſaluation.

48 It is God, that giueth me (power) to reuenge mee: and bringeth downe the people vnder mee.

49 He deliuereth mee from myne enimies: thou alſo haſt lyfted me on hygh from them that roſe agaynſt me, thou haſt deliuered me from the wicked man.

50 And therefore will I prayſe thee O Lorde, among the nations: and will ſing vnto thy name.

51 He is the towre of ſaluation for his king, and dealeth mercifully with his annoynted: euen with Dauid, and with his ſeede for euermore.

The. xxiij. Chapter.

1. The laſte woordes of Dauid. 6. The wicked ſhal be plucked vp as thornes. 8. The names and factes of his mightie men. 15. He deſyreth water, and woulde not drynke.

1 THeſe alſo be the (a) laſt woordes of Dauid, Dauid the ſonne of Iſai ſayd, and the man which was ordeyned the annoynted of the God of Iacob, and the ſweete Pſalmiſt of Iſrael, ſayde, A a. Whiche he ſpake after he had made the Pſalmes.

2 The ſpirite of the Lorde ſpake by mee, and his worde was in my (b) tongue. b. Meaning he ſpake nothing but by the motion of Gods ſpirite.

3 The God of Iſrael ſpake to mee, euen the moſte mightie of Iſrael ſayde, A ruler ouer men, bring iuſt, ruling in the feare of God.

4 And as the morning lyght, when the ſunne is vp, a morning in which are no cloudes, (ſo ſhal my houſe be, but not) as the graſſe of the earth is by brightneſſe and rayne.

5 For ſo ſhal not my houſe be with God: for he hath made with mee an euerlaſting couenant, perfite and ſure in all poynts: and this 2. Reg. 7. c.

is

is truely all my healthe, and all my deſire,
" that it growe, but not as graſſe.

" Heb. that he will not make it growe: meaning as the graſſe whiche cõtinueth not but withereth and falleth away.

6 But the vngodly man, ſhal be as a thorne cleane pluckt vp, whiche cannot bee taken with handes.

7 But the man that ſhall touch them, muſte be defenced with yron, or with the ſhaft of a ſpeare, and they ſhall be burnt with fire in the ſame place.

8 These bee the names of the myghtie men whome Dauid had: one that ſate in the (c) ſeate of wiſedome, being cheefeſt among the princes, was Idino of Ezni: hee ſlue eyght hundred at one tyme.

c. As one of the kings counſaile.

9 After him was Eliazar the ſonne of Dodo, the ſonne of Ahohi, one of the three worthies with Dauid, whiche " defyed the Philiſtines, that were there gathered togyther to battayle, when the menne of Iſraell were (d) gone vp.

" or, aſſayled with danger of their liues.

d. Meaning, fled from the battayle.

10 He arose, and layd on the Philiſtines, vntill his hande was weary, and (e) claue vnto the ſworde: and the Lorde gaue greate victorie the ſame daye, and the people returned after him, onely to ſpoyle.

e. By a cramp which came of wearineſſe and ſtrayning.

11 After him was Samma the ſonne of Age the Hararite: and the Philiſtines gathered togyther beſide a towne, where was a parcel of lande full of lentiles, and the people fledde from the Philiſtines.

12 But he ſtoode in the midſt of the grounde, and defended it, and ſlue the Philiſtines, and the Lorde gaue great victorie.

1.Par.12.b. 13 These three (whiche were of the thirtie cheefe captaynes) went downe to Dauid in the harueſt time, vnto the caue Adullam: and the hoſte of the Philiſtines pitched in the valley of giantes.

14 And Dauid was then in an hold, and the ſouldiers of the Philiſtines were in Bethlehem.

f. Being ouercome with wearineſſe and thirſt.

15 And Dauid (f) longed, and ſayd, Oh that I had of the water, that is in the well by the gate of Bethlehem, for to drinke.

16 And the three myghtie brake through the hoſte of the Philiſtines, and drewe water out of the well of Bethlehem, that was by the gate, and tooke it, and brought it to Dauid: neuertheleſſe he woulde not drinke thereof, but (g) powred it vnto the Lorde,

g. Brydeling his affection, and deſiring God not to be offended for the raſhe enterpriſe.

17 And ſayd, The Lord forbid, that I ſhould do ſo: is not this the blood of the men that went in ieopardie of their lyues? and therefore he would not drinke it. And these things dyd these three myghtie men.

2.Re.21.g. 18 Abiſai the brother of Joab, the ſonne of Zaruia, was cheefe among the three, and hee lyfted vp his ſpeare agaynſte three hundred, " and ſlue them, and hadde the name among the three:

" Heb. ſlayne.

19 For he was moſt excellent of the three, and was their captayne: howbeit hee attayned not vnto (the firſt) three.

20 And Banaiah the ſonne of Iehoiada, the ſonne of a myghtie man, valiant in actes, of Kabzeel, ſlue two ſtrong men of Moab: he went downe alſo, and ſlue a Lyon in the middeſt of a pit, in tyme of snowe.

21 And he ſlue an Egyptian, " a goodly bygge man, and the Egyptian hadde a (h) ſpeare in his hande: but hee went downe to hym with a ſtaffe, & plucked the ſpeare out of the Egyptians hande, and ſlue him with his owne ſpeare.

22 These things dyd Banaiah the ſonne of Iehoiada, and had the name among the three worthies.

23 He was honorable among (i) thirtie, but he attayned not to (the firſt) three: and Dauid made him of his counſayle.

24 Aſahel the brother of Joab, was one of the thyrtie: Elhanan the ſonne of Dodo, of Bethlehem:

25 Samma the Harodite, Elica the Harodite, Helez the Paltite,

26 Abiezer of Anathoth, (k) Mebunnai the Huſathite:

27 Zalmon an Ahohite, Maharai the Netophathite.

28 Heleb the ſonne of Baanah a Netophathite, Ithai the ſonne of Ribai, out of Gibea, of the children of Beniamin.

29 Banaiah the Pirathonite, Heddai of the ryuer of Gaas:

30 Abialbon the Arbathite: Aſmaueth the Barhumite:

31 Eliahba a Saalbonite, of the ſonnes of Aſen, Jonathan:

32 Samma the Hararite: Ahiam the ſonne of Sarar an Hararite:

33 Eliphelet the ſonne of Ahaſbai, the ſonne of Maachathi: Eliel the ſonne of Ahitophel the Gilonite:

34 Hezrai the Carmelite: Paarai the Arbite:

35 Igal the ſonne of Nathan of Zoba: Bani the Gadite:

36 Zelec the Ammonite: Naharai the Berothite, whiche was the harneſſe bearer of Joab, the ſonne of Zaruia.

37 Ira the Ithrite: Gareb the Ithrite:

38 Uria the Hethite: thirtie and ſeuen in all.

The. xxiiij. Chapter.

1. Dauid cauſeth the people to be numbred. 10. He repenteth, and chooſeth to fal into Gods handes. 15. Seuentie thouſande periſhe with the peſtilence.

And

1 AND againe the Lorde was wroth against Israel, and (a) he moued Dauid against them, in that he sayd, Go number Israel and Juda.

2 For the king sayde to Joab the captayne of the host, which was with him, Goe thou about nowe thorow out all the tribes of Israell, euen from Dan to Beersleba, and number ye the people, that I may know the (b) number of them.

3 And Joab sayde to the king, the Lorde thy God increase the people an hundred folde more than they be, and that the eyes of my Lorde the king may see it: and what is the cause that my Lorde the king hath a lust to this thing?

4 Notwithstanding, the kings worde preuayled against Joab, and against the captaynes of the host: and Joab and the captaynes of the host, went out from ỳ presence of the king, to number the people of Israel.

5 And they passed ouer Jordane, and pytched in Aroer, on the right side of the Citie, that lyeth in the middest of the valley of Gad, and towarde Jazer.

6 And then they came to Gilead, and to the land Tahtim-hodshi, and from thence they came to Dan Jaan, and about to Sidon.

7 And came to the strong holde of Tyre, and to all the Cities of the Heuites, and of the Chanaanites: and then wente out of the south of Juda, euen to Beersleba.

8 And so, when they had vewe about thorowe out all the lande, they returned to Jerusalem, after the ende of nine Monethes and twentie dayes.

9 And Joab deliuered the number and summe of the people vnto the king: and there were in Israell eyght hundred thousande men of might, that drewe swordes: and the men of Juda were fiue hundred thousande men.

10 And Dauids heart smote him, after that hee had numbred the people: and Dauid sayde vnto the Lorde, I haue sinned exceedingly in that I haue done: and nowe I beseeche thee, O Lorde, take awaye the trespasse of thy seruant, for I haue done verie foolishly.

11 And when Dauid was vp in the morning, the worde of the Lorde came vnto the prophete Gad Dauids (c) Seer, saying,

12 Goe and say vnto Dauid, Thus sayth the Lorde, I offer thee three things: chose thee which of them I shall do vnto thee.

13 So Gad came to Dauid, and shewed him, and sayde vnto him, Wilt thou haue (d) seuen yeares hunger to come vpon thy lande: or wilt thou flee three monethes before thine enimyes, they following thee, or that there bee three dayes pestilence in thy lande? Nowe therefore aduise thee, and see, what answere I shall giue to hym that sent me.

14 And Dauid sayde vnto Gad, I am in a C wonderfull strayte: Let vs fall nowe into the hande of the Lorde (for muche is hys mercie) and let me not fall into the hande of man.

15 And so the lord sent a pestilence in Israel, from the morning vnto the time appointed: and there died of the people from (e) Dan to Beersleba seuentie thousande men.

16 And when the Angell stretched oute hys hande vpon Hierusalem to destroy it, the Lorde repented him of the euill, and sayde to the Angell that destroyed the people, It is nowe sufficient, holde thine hande. And the Angell of the Lorde was by the threshing place of Areuna the Jebusite.

17 And Dauid spake vnto the Lorde, when he saw the Angel that smote the people, and sayde, Loe, it is I, that haue sinned, and that haue done wickedly: but these sheepe, what haue they done? Let thyne hande, I praye thee, bee against mee, and against my fathers house.

18 And Gad came the same day to Dauid, and sayde vnto him, Goe vp, and reare an aulter vnto the Lord in the threshing flore of (f) Areuna the Jebusite.

19 And Dauid according to the saying of Gad, went vp as the Lorde commaunded:

20 And Areuna loked, and sawe the King, and his seruaunts comming towarde hym: and Areuna went oute, and bowed hymselfe before the King on hys face vpon the grounde.

21 And Areuna sayde, Wherefore is my Lorde the king come to hys seruant? Dauid answered, To buye the threshing flore of thee, and to make an aulter vnto the Lorde, that the plague maye ceasse from the people.

22 And Areuna sayde vnto Dauid, Let D my Lorde the King take, and offer what seemeth him good in his eies: Beholde, here bee Oxen for burnt sacrifice, and Charettes, and the other instrumentes of the Oxen for wood.

23 All these things did Areuna, as a (g) King, gyue vnto the King, and sayd moreouer vnto the King, The Lorde thy God accept thee.

24 And the King sayde vnto Areuna, Not so, but I will buye it of thee at a price, and will not offer sacrifice vnto the Lorde my GOD of that whiche doeth cost mee noth- thing.

a. Satan, instrumentes thereto. 2.Sa.24.1.

b. 2.Sa.24.10.

c. Because he was his to trie his power, and mistherin, displeased god, Dauid was sawen number the people. 2.Sa.24.10.b. 1.Chro.21.a.

d. Gather or newly gathered.

e. From the one side of the countrey to the other.

f. Called also Ornan. 1.Chro.21.c.

g. That is, abundantly, for as some write, he was king of Hierusalem before Dauid wan the towre.

thing. And so Dauid bought the threshing floore, and the Oxen for (h) fiftie sicles of siluer.

And Dauid built there an aulter vnto the Lorde, and offered burnt sacrifices, and peace offerings: And so the Lorde was intreated for the lande, and the plague ceased from Israel.

h. That is, that the tribe gaue, which make 600. or that afterwarde he bought as as muche as came to 500. sicles. 1.Chro.21.v.

The ende of the seconde booke of Samuel, otherwise called the seconde booke of the Kings.

¶ The thirde booke of the Kings, *after the reckening of the Latines, which third* booke and the fourth also, is but one booke with the Hebrues.

¶ *The first Chapter.*

3. Abisag keepeth Dauid in his extreeme age. 5. Adonia vsurpeth the kingdome. 30. Solomon is annoynted king. 50. Adonia fleeth to the aulter.

1 NOw king Dauid was (a) old, and stryken in yeares, so that when they couered him with clothes, hee caught no heat.

a. He was about threscore and ten yeares olde. 1.Samuel.5.a.

2 Wherefore his seruantes sayde vnto him, Let there be sought for my Lorde the king a yong virgine, "to stande before the king, and to cherish him, and let hir lye in thy bosome, that my Lorde the king may get heate.

"serue.

3 And so they sought for a fayre Damosell throughout all the coastes of Israell, and founde one Abisag a (b) Sunamite, and brought hir to the king.

b. Which citie was in the tribe of Issachar.

4 And the damosell was exceeding fayre, and cherished the king, & ministred to him: but the king knewe hir not.

5 And "Adonia the sonne of Haggith exalted himselfe, saying, I will be king. And he gate him charets, and horsemen, and (c) fiftie men to runne before him.

"Adonias, or Adoniah.

c. As Absalom had done before. 2.Sam. 17.a.

6 And his father for his time would not displease him, to say, Why hast thou done so? And hee was a verye goodly man: and his mother bare him next after Absalom.

7 And he toke counsell of Joab the sonne of Zaruia, and of Abiathar the priest, and they (d) helped forwarde Adonia:

d. They tooke his part, and folowed him.

8 But Sadoc the Priest, "Banaiah the sonne of Iehoiada, Nathan the prophete, Semei, and Rei, and the men of might, whiche were with Dauid, they were not with Adonia.

"Banaiahu, or Banaias.

9 And Adonia sacrificed Sheepe and Oxen, and fat cattell, by the stone of Zoheleth, which is by the well of Rogel, and called al his brethren the kings sonnes, and all the men of Iuda, the kings seruants:

10 But Nathan the prophete, and Banaiah, and the mightie men, and "Solomon his brother, he called not.

"Heb. as Iehoiada.

11 Wherefore Nathan spake vnto Bethsabe the mother of Solomon, saying, Hast thou not heard, that Adonia the sonne of Haggith doeth raigne, And Dauid our Lorde knoweth it not?

12 Nowe therefore come, and I will giue thee counsell howe to saue thine owne lyfe, and the (e) life of thy sonne Solomon.

e. For whiche cause it behoued him to be ouer ware, for some time he had sailed with the Lorde.

13 Go and get thee in vnto king Dauid, and say vnto him, Diddest not thou, my Lorde, O king, sweare vnto thy handmayd, saying, Assuredly Solomon thy sonne shall raigne after me, and he shall sit vpon my seate? why is then Adonia king?

14 Beholde, while thou yet talkest there with the king, I will come in after thee, and (f) confyrme thy wordes.

f. By ratifying the thing further.

15 And Bethsabe went in vnto the king into the chamber, and the king was very old, and Abisag the Sunamite ministred vnto the king.

16 And Bethsabe stouped, and made obeysance vnto the king: And the King sayde, What is thy matter?

17 She answered, My Lorde, thou swarest by the Lorde thy God vnto thyne handemayde, (saying) Assuredly Solomon thy sonne shall raigne after me, and he shall sit vpon my seate.

18 And beholde, nowe is Adonia king: and thou my Lorde the king knowest it not.

19 And he hath offered Oxen, fatte cattell, and

and many sheepe, & hath called al the sonnes of the king, and Abiathar the priest, and Joab the captaine of the host: But Solomon thy seruant hath he not bidden.

20 And nowe, my Lord, O king, the eyes of all Israel wayte on thee, that thou shouldest tel them who ought to sit on the seate of my Lorde the king after him:

21 For else when my Lorde the king shall slepe with his fathers, I and my sonne Solomon shall be (g) sinners.

(g) That is, be reputed sinners, and condemned to death as transgressors.

22 And lo, while she yet talked with the king Nathan the prophete came also.

23 And they tolde the king, saying, Beholde, (here commeth) Nathan the Prophete. And when he was come in to the king, he made obeysaunce before the king vpon his face on the grounde.

24 And Nathan sayd, My Lorde, (O king) hast thou sayde, Adonia shall raigne after me, and he shall sit vpon my seate?

25 For he is gone downe this day, and hath slaine Oxen, and fatte cattell, and Sheepe a great many, and hath called all the kings sonnes, and the Captaynes of the host, and Abiathar the Priest: and beholde, they eate and drinke before him, and say, God "saue king Adonia.

(h) let the Adonia

26 But me thy seruant, and Sadoc the priest, and Banaiah the sonne of Jehoiada, and thy seruant Solomon hath he not called.

27 Is this thing done of my Lord the king, and hast thou not shewed it vnto thy (h) seruant, who should sit on the seat of my Lord the king after him?

(h) Meaning he ought such affaires enterprise king exhee had fulfilled with Lorde.

28 Then king Dauid answered, and sayde, Call me Bethsabe. And she came into the kings presence, and stoode before him.

29 And the king sware, saying, As the Lord liueth, that hath ridde my soule out of all aduersitie,

30 Euen as I sware vnto thee by the Lorde God of Israell, saying, Assuredly Solomon thy sonne shall raigne after me, and he shall sit vpon my seate for me, so will I certainly do this day.

31 Then Bethsabe bowed on hir face to the earth, and did reuerence vnto the king, and sayde, I pray God that my Lord king Dauid may liue for euer.

32 And king Dauid sayde, Call me Sadoc the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada. And they came before the king.

33 The king also sayde vnto them, Take with you the (i) seruants of your Lord, and set Solomon my sonne vpon mine owne Mule, and carie him downe to Gihon:

(i) Meaning kings seruants, and such were of his trade.

34 And let Sadoc the Priest, and Nathan the Prophete, annoynt him there king ouer Israel: and blowe ye with trumpets, and say, God saue king Solomon.

35 And then ye shall come vp after him, that he may come and sit vpon my seate, for hee shall bee king in my steade: and I haue "commaunded him to be captaine ouer Israel and Juda.

"or, appointed

36 And Banaiah the sonne of Jehoiada answered the king, and sayde, Amen: And the Lorde God of my Lord the king say so to.

(f)

37 And as the Lord hath bene with my Lord the king, euen so be he with Solomon also, and make his seate greater, than the seate of my Lorde king Dauids hath bene.

38 And so Sadoc the priest, and Nathan the prophete, and Banaiah the sonne of Jehoiada, and the Cerethites, and Phelethites, went downe, and set Solomon vpon king Dauids Mule, and brought him to Gihon.

39 And Sadoc the Priest toke an horne of (k) oyle out of the tabernacle, and annoynted Solomon: and they blewe the trumpettes, and al the people sayd, God saue king Solomon.

(k) Wherewith they accustomed to annoynt the priestes, and the holy instruments. Exod. 30. c.

40 And all the people came vp after him, piping with pipes, and reioycing greatly, so that the earth "rang, with the sonnd of the.

"Heb. brake.

41 And Adonia, and all the ghealtes, that hee had called vnto him, hearde it (euen) as they had made an ende of eating. And when Joab hearde the sounde of the trumpet, he sayd, What meaneth this noyse, and vprore in the citie?

42 And as he yet spake, beholde, Jonathan the sonne of Abiathar the Priestes, came, and Adonia sayde vnto him, Come in, for thou art a valiant man, and bringest good tydings.

43 And Jonathan answered, and sayd to Adonia, Verily our Lorde king Dauid hath made Solomon king.

44 And the king hath sent with him Sadoc the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada, and the Cherethites, and the Phelethites, and they haue set him vpon the kings mule.

45 And Sadoc the priest, and Nathan the prophete, haue annoynted him king in Gihon. And they came vp from thence, and reioyced, that the citie did sounde againe: And that is the noyse that ye haue heard.

46 And Solomon sitteth on the seate of the kingdome.

47 And moreouer, the kings seruants came to (l) blesse our Lorde king Dauid, saying, God make the name of Solomō more honourable than thy name, and make hys seate greater than thy seat. (m) And the king

(l) To salute him, and to prayse God for him.

(m) He gaue God thankes for the good successe.

bowed himselfe vpon the bed.

48 And thus sayde the king, Blessed be the Lord God of Israel, which hath made one to sit on my seat this day, mine eie seeing it.

49 And all the ghestes that were with Adonia were afrayde, and rose vp, and went euery man his way.

50 And Adonia fearing the presence of Solomon, arose, and went, and caught hold on
Exod.21.b. the hornes of the aulter.

51 And one tolde Solomon, saying, Behold, Adonia feareth king Solomon: for loe, he hath caught holde on the hornes of the aulter, saying, Let king Solomon sweare vnto me this day, that he will not slay his seruant with the sworde.

52 And Solomon sayde, If he will shewe himselfe a worthie man, there shall not an heare of him fall to the earth: but if wickednesse be founde in him, he shall die.

53 And so king Solomon sent, and they brought him from the aulter, and he came and did obeysaunce vnto king Solomon: And Solomon sayde vnto him, Get thee to thine house.

The.ij.Chapter.

1. Dauid exhorteth Solomon, and gyueth charge as concerning Ioab, Barzellai, and Semei. 10. The death of Dauid. 17. Adonia asketh Abisag to wife. 25. He is slaine. 35. Sadoc is placed in Abiathars roome.

A 1 THe dayes of Dauid drew nigh that he shoulde die, and he charged Solomon his sonne, saying,

a. I am ready to die as all men must. 2 (a) I goe the waye of all the earth: bee thou strong therefore, and shewe thy selfe a man.

Iosue.1.b. and 23.b. Deut.31.f. 3 Keepe thou the watche of the Lorde thy God, that thou walke in his wayes, and keepe his statutes, and his preceptes, his iudgementes, and his testimonies, euen as it is written in the lawe of Moses: that thou mayest prosper in all that thou doest, and in euery thing, that thou medlest withall.

4 That the Lorde also may make good his worde, which he spake vnto me, saying. If thy children take heede to their way, that
3.Reg.9.b. they walke before me in truth, with all their hearts, and with all their soules, thou shalt not (sayth he) be without a man on the seat of Israel.

2.Reg.2.c. and.20.c. 5 Moreouer, thou wotest, howe Ioab the sonne of Zaruia serued me, and what he did to the two captaynes of the hostes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether, whom he slue, and shed bloud in time of peace, (euen as it had bene in warre) and put the bloud of warre vpon his gyrdle, that was about his loynes, and in his shoes that were on his feete.

6 Deale with him therefore according to thy wisedome, and bring not his hoare heade downe to the graue in peace.

7 But shewe kindnesse vnto the sonnes of B
Barzellai the Gileadite, that they may eate 2.Re.
at thy table: for they came to me, when I fled from Absolom thy brother.

8 And beholde, thou hast with thee Semei 2.Re.
the sonne of Gera, the sonne of Iemini of Bahurim, which cursed me with an horrible curse, in the day when I went to Mahanaim: but he came to meete me at Iordane, and I sware to him by the Lorde, saying, I will not slay thee with the sworde.

9 But thou shalt not account him as vngiltie: for thou art a man of wisedome, and knowest what thou oughtest to doe vnto him: his hoare heade shalt thou bring to the graue with bloud.

10 And so Dauid slept with his fathers, and 1.Pa.
was buryed in the citie of Dauid.

11 And the dayes which Dauid raigned vpon Israel, were fortie yeares: seuen yeares raigned he in Hebron, and thirtie and three yeares raigned he in Hierusalem.

12 Then sate Solomon vpon the seat of Da- 1.Pa.
uid his father, and his kingdome was stablished mightily.

13 And Adonia the sonne of Haggith came to
Bethsabe the mother of Solomon, and she 2.Re.
sayde, Commest thou peaceably? And he sayde, Peaceably.

14 He sayde moreouer, I haue somewhat to C
say vnto thee. She sayde, Say on.

15 And he said, Thou knowest that the kingdome was mine, and that all Israel set their faces on me, that I should raigne: howbeit, the kingdome is turned away, and giuen to my brother, for it is appoynted him of the Lorde.

16 And now I aske a petition of thee: denie me not. And she sayd vnto him, Say on.

17 And he sayde, Speake I pray thee, vnto Solomon the king (for he will not say thee nay) that he giue me Abisag, the Sunamite to wife.

18 And Bethsabe sayde, Well, I will speake for thee vnto the king.

19 Bethsabe therefore went vnto king Solomon, to speake vnto him for Adonia: And the King rose vp to meete hir, and bowed himselfe vnto hir, and sate him downe on his seate, and there was a seate set for the kings mother, and shee sate on his right side.

20 Then

20 Then ſhe ſayde, I deſire a little petition of thee, I pray thee, ſay me not nay. And the king ſayd vnto hir, Aſke on, my mother: for I will not ſay thee nay.

21 She ſayde, let Abiſag the Sunamite be giuen to Adonia thy brother to wife.

D 22 And king Solomon anſwered, and ſayd vnto his mother, Why doeſt thou aſke Abiſag the Sunamite for Adonia? (b) aſke for him the kingdome alſo: for he is mine elder brother, and hath for him Abiathar the prieſt, and Ioab the ſonne of Zaruia.

23 Then king Solomon ſware by the Lord, ſaying, God doe ſo and ſo to me, if Adonia haue not ſpoken thys worde againſt hys owne lyfe.

24 Nowe therefore, as the Lorde lyueth, whiche hath ordeyned mee, and ſet mee on the ſeate of Dauid my father, and made me an houſe, as he promiſed, Adonia ſhall die this day.

25 And king Solomon ſent by the hande of Banaiah the ſonne of Iehoiada, and hee ſmote him, that he dyed.

26 And vnto Abiathar the prieſt ſayde the king, Get thee to Anatoth vnto thine owne fieldes: for thou art worthie of death, but I will not at thys tyme kyll thee, becauſe thou bareſt the arke of the Lorde God before Dauid my father, and becauſe thou haſt ſuffered with my father in all hys afflictions.

27 (c) And ſo Solomon put awaye Abiathar from being Prieſt vnto the Lorde, that he might fulfil the wordes of the Lord, whiche hee ſpake ouer the houſe of Eli in Silo.

E 28 Then tydings came alſo to Ioab, (for Ioab had turned after Adonia, though hee turned not after Abſalom) and Ioab fledde vnto the tabernacle of the Lord and caught holde on the hornes of the aulter.

29 And it was tolde king Solomon, howe that Ioab fledde vnto the Tabernacle of the Lorde: and beholde, he is by the aulter. Then Solomon ſent Banaiah the ſonne of Iehoiada, ſaying, Goe and fall vppon hym.

30 And Banaiah came to the tabernacle of the Lorde, and ſayd vnto him, Thus ſayth the king, Come out. And he ſayde, Nay, but I wil die euen here. And Banaiah brought the king worde againe ſaying, Thus ſayeth Ioab, and thus he anſwered me.

31 And the king ſayde vnto him, (d) Do euen as he hath ſayd: Smite him and bury him; that thou mayſt take away the bloud, which Ioab ſhed cauſeleſſe, from me, and from the houſe of my father.

32 And the Lord ſhall bring his bloud vpon his owne head: for he ſmote two men more righteous, and better than himſelfe, and ſlue them with the ſworde, my father Dauid not knowing thereof, euen Abner the ſonne of Ner, captaine of the hoſt of Iſrael, and Amaſa the ſonne of Iether captaine of the hoſt of Iuda.

33 Their bloud ſhall therefore returne vpon the heade of Ioab, and on the heade of hys ſeede for euer: But vpon Dauid, and vpon his ſeede, and vpon his houſe, and vpon hys ſeate, ſhall there be peace for euer of the Lorde.

34 So Banaiah the ſonne of Iehoiada F went vp, and he fell vpon him and ſlue him, and buryed hym in hys houſe in the Wilderneſſe.

35 And the king put Banaiah the ſonne of Iehoiada in hys rome ouer the hoſte, and put Sadoc the Prieſt in the rome of Abiathar.

36 And the king ſent and called Semei, and ſayde vnto him, Buylde thee an houſe in Hieruſalem, and dwell there, and ſee that thou go not forth thence any whither.

37 And bee thou ſure, that the day, that thou goeſt out, and paſſeſt ouer the riuer of Cedron, thou ſhalt die that day, and thy bloud ſhall be vpon thine owne head.

38 And Semei ſayde vnto the king, Thys ſaying is good: As my Lorde the king hath ſayde, ſo will thy ſeruant doe. And Semei dwelt in Hieruſalem many a day.

39 And it chanced after three yeares, that two of the ſeruantes of Semei ranne away vnto Achis ſonne of Macha, king of Gath: And they tolde Semei, ſaying, Behold, thy ſeruants be in Gath.

40 (e) And Semei ſtode vp, and ſadled hys Aſſe, and gat him to Gath to Achis, to ſeeke his ſeruants: and Semei went and brought his ſeruants againe from Gath.

41 And it was tolde Solomon, howe that Semei had gone from Ieruſalem to Gath, and was come againe.

42 And the king ſent, and called Semei, and ſayde vnto him, Did I not charge thee by the Lorde with an othe, and teſtifyed vnto thee, ſaying, Bee ſure, that when ſo euer thou goeſt out, and walkeſt abroade anye whither, thou ſhalt die the death? And thou ſaydeſt vnto me, It is good tydings that I haue hearde.

43 Why then haſt thou not kept the othe of the Lorde, and the commaundement that I charged thee withall?

44 The King ſayde moreouer to Semei, Thou remembreſt al the wickednelſe which 2.Re. 16. b.

ɔmon.

ɔlo

B

2.Re

2.Ki

dening, if hee ld haue ted Abi- he would ard haue ed to the lome.

King Solo- s deposed high prieſt am. 2.

It was law- l to take a lfull mur- er from the ltar.

e. His couetous minde made him venter his life.

thyne heart knoweth, and that thou diddeſt to Dauid my father: the Lord alſo ſhall bring thy wickednes vpon thyne owne heade:

45 And king Solomon ſhall be bleſſed, and the ſeate of Dauid ſtabliſhed before the Lorde for euer.

46 So the king commaunded Banaiah the ſon of Iehoiada: which went out & ſmote him, that he dyed: and the kingdome was ſtabliſhed in the hande of Solomon.

The.iij.Chapter.

1. Solomon taketh Pharaoes daughter to wyfe. 5. The Lorde appeareth to hym, and gyueth him wiſedome. 17. The pleading of the two harlottes, and Solomons ſentence therein.

A 1 SOlomon made affinitie with Pharao king of Egypt, and toke Pharaoes daughter, and brought hir into the citie of (a) Dauid, vntill he had made an ende of buylding hys owne houſe, and the houſe of the Lorde, and the wall of Hieruſalem rounde about.

a. Bethlehem.

b. Where aulters were appoynted before the temple was built, to offer vnto the Lorde.

2 Onely the people ſacrificed in (b) highe places, becauſe there was no houſe built vnto the name of the Lord, vntill thoſe dayes.

3 And Solomon loued the Lorde, walking in the ordinances of Dauid his father: ſaue onely that he ſacrificed and offered incenſe vpon aulters in high places.

2.Par.1.a.

4 And the king went to Gibeon, to offer there, for that was the ſpeciall high place: And a thouſand burnt offerings did Solomon offer vpon that aulter.

5 And in Gibeon the Lorde appeared to Solomon in a dreame by night, and God ſayde, Aſke what thou wilt, that I maye giue it thee.

6 And Solomon ſayde, Thou haſt ſhewed vnto thy ſeruaunt Dauid my father great mercie, when he walked before thee in truth, in righteouſneſſe, and in plainneſſe of heart with thee: and thou haſt kept for him thys great mercye, that thou haſt gruen hym a ſonne to ſitte on his ſeate, as it is come to paſſe this day.

B 7 And nowe, O Lorde, my God, it is thou that haſt made thy ſeruant king in ſteade of Dauid my father: and I am but yong, and (c) wote not howe to goe out and in.

2.Par.1.b. Sapi.9.a.

c. To behaue my ſelfe in this great charge of ruling.

8 And thy ſeruant is in the middeſt of thy people which thou haſt choſen: and verily the people are ſo many, that they cannot be told, nor numbred for multitude.

Sapi.9.a.

9 (d) Giue therefore thy ſeruant an vnderſtanding heart, to iudge thy people, that I may diſcerne betweene good and badde: for who is able to iudge this thy ſo mightie a people?

d. Gouernement perteyneth to men of wiſedome and vnderſtanding.

10 And this pleaſed the Lord well, that Solomon had deſired this thing:

11 And God ſayde vnto him, Thou haſt not aſked for thy ſelfe long lyfe, neyther haſt aſked rycheſſe for thy ſelfe, nor haſt aſked the life of thine enimies, but haſt aſked for thy ſelfe vnderſtanding and diſcretion in iudgement:

12 Beholde, I haue done accordyng to thy wordes: loe, I haue giuen thee a wiſe and vnderſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like vnto thee.

13 And I haue alſo giuen thee that, whiche thou haſt not aſked, euen richeſſe, and honour, ſo that there ſhall be no king like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to C keepe mine ordinances, and my commaundements, as thy father Dauid did walke, I will lengthen thy dayes.

15 When Solomon awoke, (e) beholde, it 3.Reg. e. He ſhewe ſo appeare him a dreame. was a dreame: And hee came to Hieruſalem, and ſtode before the arke of the couenant of the Lorde, and offered burnt offerings and peace offerings, and made a feaſt to all his ſeruants. 1.Pe.

16 Then came there two women, that were harlots, vnto the king, and ſtood before him.

17 And the one woman ſayd, Oh my Lord, I and this woman dwel in one houſe: and I was deliuered of a childe, with hir in the houſe:

18 And the thirde day after that I was deliuered, ſhe was deliuered alſo: and we were togither, and no ſtraunger with vs in the houſe, ſaue we two.

19 And this wines childe died in the night: for ſhe ſmothered it.

20 And ſhe roſe at midnight, and toke my ſonne from my ſyde whyle thine handmayd ſlept, and layd it in hir boſome, and put hir deade childe in my boſome.

21 And when I roſe in the morning to giue D my childe ſucke, beholde, it was deade: but when I had loked vpon it in the morning, beholde, it was not my ſonne which I had borne.

22 And the other woman ſayde, It is not ſo, but my ſonne liueth, and thy ſonne is dead. And ſhe ſayde againe, No, but thy ſonne is dead, and my ſonne is aliue. And thus they pleaded before the king.

23 Then ſayde the King, The one ſayeth, This that is aliue, is my ſonne, and the dead is thyne: And the other ſayeth, Nay, but

but thy ſonne is the dead, and the lyuing childe is mine.

24 And the king ſayd (f) Bring me a ſwoꝛd. And they bꝛought out a ſwoꝛde beꝛoꝛe the king.

25 And the king ſayde, Diuide the lyuing childe in two, and giue the one halfe to the one, and the other halfe to the other.

26 Then ſpake the woman, whoſe the lyuing childe was, vnto the king (foꝛ hir bowels yerned vpon hir ſonne,) and ſayd, I beſeeche thee, my Loꝛde, giue hir the liuing childe, and in no wiſe ſlay it: But the other ſayde, Let it bee neyther myne noꝛ thine: but diuide it.

27 Then the king anſwered and ſayde, Giue hir the liuing childe, and ſlay it not: foꝛ ſhe is the mother thereof.

28 And all they of Iſrael heard of the iudgement, which the king had iudged, and feared the king: foꝛ they ſawe that the wiſedome of God was in him to do iuſtice.

The.iiij.Chapter.

2. The Princes and rulers vnder Solomon. 22. The purueyance for his vittayles. 26. The number of his horſes. 32. His bookes and wrytings.

1 AND ſo king Solomon was king ouer all Iſrael.

2 And theſe were his Loꝛdes: Azariahu the ſonne of Sadoc the prieſt.

3 Elihoꝛeph and Ahiah the ſonnes of Siſa, ſcribes: Iehoſaphat the ſonne of Ahilud the recoꝛder.

4 Banaiah the ſonne of Iehoiada was ouer the hoſt: Sadoc and (a) Abiathar were the prieſts.

5 And Azariahu the ſonne of Nathan was ouer the officers: And Zabud the ſonne of Nathan was a prieſt, the kings companion.

6 And Ahizar was ſteꝛwarde of the houſeholde: And Adoniram the ſonne of Abda was ouer the tributes.

7 And Solomon had twelue officers ouer all Iſrael, which prouided vittayles foꝛ the king and his houſeholde: euery man hys moneth in a yeare, made prouiſion foꝛ neceſſarie things.

8 And theſe are theyr names: the ſonne of Hur in mount Ephraim,

9 The ſonne of Dekar in Makaz and in Saalbin, and Bethſames, Elon, and Bethhanan,

10 The ſonne of Heſed in Aruboth, to whom pertayned Socho, and all the lande of Hepher.

11 The ſonne of Abinadab in all the region of Doꝛ, which had Taphath the daughter of Solomon to wife.

12 Baana the ſonne of Ahilud was ouer Thaanach, and Megiddo, & ouer all Bethſan, which is by Zarthana beneath Iezrael, from Bethſan to the plaine of Mehola, euen vnto the place, that is ouer agaynſte Iocmeam.

13 The ſonne of Gaber had Ramoth Gilead, and hys were the townes of Iair the ſonne of Manaſſe, which are in Gilead: and vnder him was the region of Argob, which is in Baſan, threeſcoꝛe great Cities, wyth walles and barres of braſſe.

14 Ahinadab the ſonne of Hiddo had Mahenaim. C

15 Ahimaaz was in Nephthalim, and he toke Baſmath the daughter of Solomon to wife.

16 Baana the ſonne of Huſai was in Aſer and in Aloth.

17 Iehoſaphat the ſonne of Paruah was in Iſachar.

18 Semei the ſonne of Ela was in Beniamin.

19 Gaber the ſonne of Uri was in the countrey of Gilead, the lande of Sehon king of the Amoꝛites, and of Og king of Baſan, and was officer alone in the lande.

20 And Iuda and Iſrael were many (euen) as the ſande of the ſea in number, eating, dꝛinking, and making merrie.

21 And Solomon raigned ouer all kingdomes, from the ryuer vnto the lande of the Philiſtines, (euen) vnto the boꝛder of Egypt: and they bꝛought preſents, and ſerued Solomon all the dayes of his life. D

22 And Solomons bꝛead foꝛ one day, was thirtie " quarters of manchet flowꝛe, and threeſcoꝛe quarters of meale:

23 Tenne ſtalled Oxen, and twentie out of the paſtures, and a hundꝛed ſheepe, beſide Hartes, Buckes, and wylde Goates, and Capons.

24 Foꝛ he ruled in all the region on the other ſide of Euphꝛates, from Thipſah to Azza, ouer all the kings on the other ſide of the ryuer: and he had peace " with all his ſeruants on euery ſide.

25 And Iuda and Iſrael dwelt wythoute feare, euery man vnder his vine, and vnder his figgetree, from Dan to Beerſeba all the dayes of Solomon.

26 And Solomon had foꝛtie thouſand ſtalles of hoꝛſes foꝛ charets, and twelue thouſande hoꝛſemen.

27 And the officers prouided vittayle foꝛ king Solomon, and foꝛ all that came out E

(f) The wife of king Solomon.

(a) Not that Abiathar whom king Solomon had depoſed: but an other of that name.

Gen.15.d. Exod.25.d. Pſal.72.d.

" Corus, the latine woꝛde conteyneth xb. buſhels.

" Or, on euery ſyde rounde about him.

Deut.17.d.

of any place to king Solomons table, euerie man his moneth, so that they lacked nothing.

28 Barlie also, and strawe for the horses and mules brought they vnto the place, where the officers were, euery man in his office.

Eccle.47.c. 29 And God gaue Solomon wisdome and vnderstanding exceeding muche, and a large heart, euen as the sande, that is on the sea shore.

30 And Solomons wisedome excelled the wisdome of al the children of the East countrey, and all the wisedome of Egypt.

31 For he was wyser than all men, yea than Ethan the Ezrahite, and Heman, and Chalcol, and Darda the sonnes of Mahol: And his name was spoken of throughout all nations on euery syde.

b. The most part whereof are perished.

32 And Solomon spake three thousande (b) prouerbes: and his songs were a thousand and fiue.

33 And he spake of trees, euen from the Cedar tree that groweth in Libanon, vnto the Hyssope, that springeth out of the wall: He spake also of beastes, of fowles, of wormes, and of fishes.

34 And there came of all Nations to heare the wisedome of Solomon, and from all kings of the earth, which had heard of his wisdome.

The.v.Chapter.

1. Hiram sendeth to Solomon, and Solomon to him, purposing to buylde the house of God. 6. He prepareth stuffe for the buylding. 13. The number of the workmen.

A 1 AND Hiram king of Tyre, sent his seruants vnto Solomon (for he had heard
2.Reg.5.b. that they had annoynted him king in the rome of his father) for Hiram was euer a louer of Dauid.

2.Par.2.a. 2 And Solomon sent to Hiram, saying,

1.Par.26.a. 3 Thou knowest, howe that Dauid my father coulde not buylde an house vnto the name of the Lorde his God, for the warres, whiche were aboute hym on euerye side, vntill the Lorde put them vnder the soles of his feete.

4 But now the Lorde my God hath giuen me rest on euery syde, so that there is neither aduersarie, nor euill to resist:

2.Reg.7.b. 5 And beholde, I am determined to buylde an house vnto the name of the Lorde my God, as the Lorde spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy seate for thee, hee shall buylde an house vnto my name.

6 Nowe therefore commaunde thou, that they hewe me Cedar trees out of Libanon, and my seruants shall bee with thine, and vnto thee will I gyue the hyre for thy seruants, according to all such things as thou shalt appoynt, for thou knowest, that there are not among vs that can skill to hew timber like vnto the Sidonians.

7 (a) And it came to passe, when Hiram heard the wordes of Solomon, he reioyced greatly, and sayd, Blessed be the Lord this day, whiche hath giuen to Dauid a wyse sonne ouer this mightie people.

8 And Hiram sent to Solomon, saying, I haue considered the things, whiche thou sentest to me for, and will accomplish al thy desire, concerning timber of Cedar trees, and Firre.

9 My seruants shall bring them from Libanon to the sea, and I wil conuey them by sea in flotes vnto the place, that thou shalt shew me, and wil cause them to be discharged there, and thou shalt receyue them: and thou shalt doe me a pleasure againe, if thou minister fode for mine house.

10 And so Hirã gaue Solomon Ceder trees, and Firre trees, according to all his delyre.

11 And Solomõ gaue Hiram twentie thousand quarters of wheat for fode to his household, and twentie buttes of pure Oyle: Thus much gaue Solomon to Hiram yere by yeare.

12 And the Lorde gaue Solomon wisdome as he promised him: and there was peace betweene Hiram and Solomon, and they two were confedered togither.

13 And king Solomon raysed a summe out of Israell, and the summe was thirtie thousande men:

14 Whom he sent to Libanon, ten thousand a moneth by course: so that when they had bene one moneth in Libanon, they aboade two monethes at home: and Adoniram was ouer the summe.

15 And Solomon had threescore and tenne thousande, that bare burdens, and foure score thousand Masons in the mountaynes,

16 Beside the Lorders, whome Solomon appoynted to ouersee the worke, euen three thousande, and three hundred, which ruled the people (and them) that wrought in the worke.

17 And the king commaunded them to bring great stones, costly stones, and hewed stones for the foundation of the house.

18 And Solomons Masons, and the Masons of Hiram dyd hewe them, and the stone squarers: and so they prepared both tymber and stones for the buylding of the house.

The

The.vi.Chapter.

1. The buylding of the temple, and the forme thereof. 12. The promise of the Lorde to Solomon.

1 AND it came to passe, that in the foure hundred and fourescore yeere, after the chyldren of Israell were come out of the lande of Egypt, and in the fourth yeere of the raygne of Solomon vppon Israel, and in the moneth "Zif, whiche is the seconde moneth, he beganne to buylde the house of the Lorde.

2 And the house, whiche kyng Solomon buylt for the Lorde, was three score cubites long, and twentie cubites broade, and thirtie cubites hygh.

3 And he made a porche before the temple of the house, whiche was twentie cubites long, after the breadth of the house, and ten cubites broade, (euen) in the forefronte of the house.

4 And in the house he made "windowes, broade without, and narrowe within.

5 And by the wall of the house he made chambers round about (euen) in the walles of the house rounde aboute the temple and the quyer: and hee made chambers rounde aboute.

6 The neathermost chamber was fiue cubites broade, and the middle was sixe cubites broade, and the thirde was seuen cubites broad: for without in the wall of the house, he made resles round about, that (the beames of the chambers) should not be fastened in the walles of the house.

7 And the house was buylt of stone, made perfite already before it was brought thyther: so that there was neyther hammer, nor axe, nor any tole of yron heard in the house whyle it was in buylding.

8 The dore of the middle chamber was in the ryght side of the house: and men went vp with wynding steares into the myddle chamber, & out of the middle into the third.

9 And so he buylt the house, and finished it: and he roofed ỹ house baultly with beames of Cedar tymber.

10 And then hee buylte chambers to all the temple fiue cubits hygh, and they were ioyned to the house with beames of Cedar.

11 And the worde of the Lord came to Solomon, saying,

12 Concerning the house, which thou art in buylding, if thou wylt walk in myne ordinances, and execute my lawes, and keepe all my commandements to walke in them, then wyll I make good vnto thee my promise, whiche I promised Dauid thy father,

13 And I wyll dwell among the chyldren of Israell, and wyll not forsake my people Israel. 2.Re.7.b. Exo.25.b.

14 Solomon therefore buylt the house, and finished it. C

15 And seeled the walles of the house within with bordes of Cedar tree: euen from the pauement of the house vnto the roofe dyd he seele the walles of it within with Cedar tree: and borded the floore of the house with planckes of firre.

16 And hee buylded twentie cubites in the sides of the quyer of the temple, both floore and walles with bordes of Cedar: and dressed it within the secret place of the temple, euen in the place most holy.

17 But the house, that is the temple before it, was fourtie cubites (long.)

18 And the Cedar of the house within, was carued with knoppes, and grauen with floures: and al was Cedar timber, so that no stone was seene.

19 And the quyer that was within the temple, he prepared to sette there the arke of the appoyntment of the Lorde.

20 And the quyer" before, was twentie cubites long, and twentie cubits in breadth, and twentie cubites in heyght: and he couered it with pure golde, and borded the aulter with Cedar. "or.within.

21 So Solomon couered the house within D with pure gold: & he made golden barres runne along the quyer, whiche he had couered with golde.

22 And the whole house hee ouerlayde with golde, vntyll he had ended it: also all the aulter, that was in the quyer, he ouerlayde with golde.

23 And within the quyer he made two Cherubims of "Oliue tree, ten cubites hygh. Exo.25.b. "or, Pinetree

24 Fyue cubites long was a wyng of the one Cherub, and fiue cubites long was a wyng of the other Cherub: so that from the vttermoste parte of one wyng, vnto the vttermost parte of the other, there were ten cubites.

25 And the other Cherub was tenne cubites hygh also: so that bothe the Cherubs were of one measure, and one sise:

26 For the heygth of the one Cherub was ten cubites, and so was it of the other.

27 And he put the Cherubs within the inner E house: and the Cherubs stretched out their wynges, so that the one wyng of the one, touched the one wall, and the one wyng of the other touched the other wall: and the other two wyngs of them touched one an other in the middest of the house. Exod.25.b.

28 And he ouerlayd the Cherubs with gold.

29 And in all the walles of the house round about, he made figures of carued and seeled worke: (as namely) pictures of Cherubs, and palme trees, and graue flowres, (both) within (in the quyer) and without (in the temple.)

30 And the flore of the house he couered with golde, (both) within (in the quyer) and (also) without (in the temple.)

31 And in the entryng of the quyer, he made two dores of Oliue tree: and bothe the vpper post, and the two side postes, were fiue square.

32 The two dores also were of Oliue tree: & he grued them with grauyng of Cherubs, and palme trees, and grauen flowres, and couered them with golde, and layde thynne plates of golde vpon the Cherubs and palme trees.

33 And so made he for the dore of the temple postes of Oliue tree foure square.

34 The two dores were of firre tree, and eyther dore with foldyng leaues.

35 And he grued thereon Cherubs, palme trees, & carued flowres: & couered the carued worke with golde finely wrought.

36 And he buylt the inner court with three rowes of hewed stone, and one row of Cedar wood.

37 In the fourth yeare was the fundation of the house of the Lorde layde, euen in the moneth "Zif.

38 And in the eleuenth yeare, in the moneth "Bul (which is the eighth moneth) was the house full finished throughout al the partes thereof, according to al the fashion of it: and so was he seuen yeares in buyldyng it.

"Apryll.

"October.

The.vij.Chapter.

1. The buylding of the houses of Solomon.
15. The excellent workemanship of Hiram in the peeces, whiche he made for the temple.

1 BVt Solomon was buyldyng hys owne house thirtiene yeares, and finished it all.

2 And he buylt the house in the wood Libanon, an hundred cubites long, and fiftie cubites broade, and thirtie cubites hyghe. And it stode vpon foure rowes of Cedar pillers, and Cedar beames were layde vpon the pillers.

3 And the rofe was Cedar aboue vpon the beames that lay on the pillers, euen fourtie and fiue beames in fiftiene rowes.

4 And there were wyndowes in three rowes, & the wyndowes were one agaynst another three folde.

5 And al the dores, with the side postes, & the vpper postes, were foure square, and had windowes one agaynst another three fold.

6 And he made a porche by the pillers (that bare vp the house) fiftie cubites long, and thirtie cubites broade: and the porche was before those, and the other pillers: for there was a thicke tree set before them.

7 Then he made a porche to sit and iudge in, euen a porche of iudgement, seeled with Cedar throughout al the pauements.

8 And his house wherein he dwelt, had another hall, more inwarde, than the porche, of lyke worke: and then Solomon made an house for Pharoes daughter (whome he had taken to wyfe) lyke vnto the fashion of the porche.

9 And all these were of the beste stones, hewed after a measure, and sawed with sawes within and without, from the fundation, vnto the (a) beames, that lay aboue, after the measure, and euen so on the out side towarde the great court.

10 And the fundation was layde vpon riche stones, and that very great stones, whereof some were ten cubites, and some eight cubites long.

11 And aboue were riche stones, squared after a certayne rule, & couered with Cedar.

12 And the great court rounde about, was with three rowes of hewed stones, and one rowe of Cedar planckes, after the maner of the inner court of the house of the Lord, and of the porche of the temple.

13 And kyng Solomon sent and fet one Hiram out of Tyre,

14 A widdowes sonne of the tribe of Nephthalim, his father beyng a man of Tyre: whiche Hiram was a craftesman in brasse, full of wisedome, vnderstandyng, and cunning to worke al maner of worke in brasse: and he came to king Solomon, & wrought al his worke.

15 For he cast two pyllers of brasse of eightiene cubites hygh a peece: and a string of twelue cubites did compasse eyther of them aboue.

16 And he made two pommels of moulten brasse, (after the fashion of a crowne,) to set on the toppes of the pyllers: the heygth of the one head peece conteyned fiue cubites, and the heygth of the other head peece conteyned fiue cubites also.

17 He made net worke, and wrythen worke, lyke chaynes, for the pommelles vpon the head peeces, that were on the toppe of the pyllers: euen seuen (rowes) vpon the one head peece, and seuen vpon the other.

18 And so he made the pyllers, and two rowes

rowes of pomegranates rounde aboute in the one netwoꝛke to couer the pommels, that were vpon the top: and this he did also, foꝛ the other head peece.

19 And the pommels, that were on the top of the pyllers, were after Lillie woꝛke in the poꝛche foure cubites.

20 And the pommels vpon the two pyllers, hadde also aboue ouer againſt the middeſt within the netwoꝛke (pomegranates:) and vpon the ſeconde head peece, were there two hundꝛed pomegranates in two rowes rounde about.

D 21 And he ſet vp the pillers in the poꝛche of the temple: and when he had ſet vp the right pyller, he called the name thereof Jachin: and when he had ſet vp the left pyller, he called the name thereof Boaz.

22 And vpon the toppe of the pillers (was) Lillie woꝛke: and ſo was the woꝛkemanſhip of the pillers finiſhed.

23 And hee made a molten lauatoꝛie ten cubites wyde from bꝛim to bꝛim, rounde in compaſſe, and fiue cubites hygh: & a ſtring of thirtie cubites did compaſſe it about.

24 And vnder the bꝛimme of it there were knops round about, ten in one cubite: and they compaſſed the lauatoꝛie rounde about: and the knops were caſte with it in two rowes when it was caſt.

25 And it ſtode on twelue oxen, of whiche three loked towarde the Noꝛth, three towarde the Weſt, three towarde the South, and three towarde the Eaſt: and the lauatoꝛie ſtode vpon them, and all theyꝛ hinder partes were inwarde.

26 It was an hande bꝛeadth thicke, and the bꝛim was wꝛought lyke the bꝛim of a cup, with flowꝛes of Lillies, and it conteyned two thouſande battes.

E 27 And he made ten feete of bꝛaſſe, foure cubites long, and foure cubites bꝛoade a peece, and three cubites hygh.

28 And the woꝛke of the feete was on this maner: They had ſides, and the ſides were betweene the ledges.

29 And on the ſides, that were betweene the ledges, were Lions, Oxen, and Cherubs: and lykewiſe vpon the ledges, that were aboue: and beneath the Lions and Oxen, were certayne additions made of thinne woꝛke.

30 And vnder euery foote were foure bꝛaſen wheeles, and " bꝛoꝛdes of bꝛaſſe: and in the foure cozners thereof vnder the lauatoꝛie, were vnderſetters molten at the ſide of euery addition.

31 And the ſtalke of the lauatoꝛie was in the middle of it, and aboue one cubite: but the ſtalke therof was rounde after the woꝛke of the foote, a cubite and a halfe: and alſo vpon the ſtalke were grauings with theyꝛ bãdes, foure ſquare, and not rounde.

32 And vnder the ſides were foure wheeles, & the axeltrees ioyned faſte to the bottome, and the heygth of euery wheele, was a cubite and a halfe.

33 And the woꝛkemanſhyp of the wheeles was like the woꝛke of a charet wheele: and the axeltrees, the nauels, the ſpokes, & ſhafts were all molten.

34 And there were foure vnderſetters in the foure cozners of one foote, and the vnderſetters were of the very bottome it ſelfe.

35 And in the heygth of the bottome was there a rounde compaſſe of halfe a cubite hygh: and in that heygth of the bottome there pꝛoceeded bothe legges, and ſides out of the ſame.

36 Foꝛ in the boꝛdes of the legges, and on the ſides, he had grauen pictures of Cherubims, Lions, and palme trees, one by another rounde about.

37 Thus made he the tenne feete after this maner: and they had all one faſhion of caſting, one meaſure, and one ſize.

38 Then made he ten lauers of bꝛaſſe, one F lauer conteynyng fourtie bats: and euery lauer was foure cubites, and vpõ euery one of the ten feete, he put one lauer.

39 And he put fiue of thoſe feete on the right ſide of the houſe, and other fiue on the left: and he ſet the lauatoꝛie on the ryght ſide of the houſe Eaſtwarde, and towarde the South.

40 And Hiram made pottes, ſhouels: and baſons, and ſo finiſhed all the woꝛke that he made kyng Solomon foꝛ the houſe of the Loꝛde:

41 That is to ſay, two pillers, and two roũd head peeces, that were to be ſet on the tops of the two pillers:

42 And foure hundꝛed pomegranates foꝛ the G two netwoꝛkes, euen two rowes of pomegranates in one netwoꝛke to couer the two head peeces, that were to be ſet on the tops of the pyllers:

43 And the ten feete, and ten lauers on the feete:

44 The lauatoꝛie, & twelue oxen vnder it:

45 And pottes, ſhouels, and baſons: and all theſe veſſels, whiche Hiram made to kyng Solomon foꝛ the houſe of the Loꝛde, were of bꝛyght bꝛaſſe.

46 In the playne of Joꝛdane dyd the kyng caſt them (euen) in the thicke clay, betweene Socoh, and Zarthan.

47 And Solomon lefte all the veſſels (vnweighed)

weighed) bycause they were so exceedyng many: neyther found they out the weyght of the brasse.

48 And so Solomon made all the vessels, that pertcyned vnto the house of the lozde, the golden aulter, and the golden table, whereon the shewe bread was:

49 And fiue candlestickes foz the right side, and fiue foz the left before the quyer, of pure gold, with flowzes, lampes, and snuffers of golde.

50 And bolles, flat peeces, basons, spones, and masours of pure golde: and hyndges made he of golde, both foz the dowzes of the quyer, the place moste holy, & foz the dowzes of the temple also.

2.Par.4.a. 51 And so was ended all the wowzke that kyng Solomon made foz the house of the Lozde: and Solomon bzought in the thyngs, whiche Dauid his father had dedicated, euen the syluer, golde, and vessels, and layde them vp among the treasures of the house of the Lozde.

The.viij.Chapter.

4. The arke is borne into the temple. 10. A cloude filleth the temple. 15. The kyng blesseth the people.

A 1 THen Solomon gathered the elders of
2.Par.5.a. Israel, and all the heades of the tribes, and them that were captaynes among the fathers of the chyldzen of Israel, vnto him
2.Reg.6.d. in Hierusalem, that they might bzing vp the arke of the appoyntment of the Lozde out of the citie of Dauid, which is Sion.

2 And al the men of Israell assembled vnto kyng Solomon vnto the feast, that falleth in the moneth "Ethanim, which is the
"September. seuenth moneth.

3 And all the elders of Israell were come, and the pziestes toke vp the arke.

4 And they bare the arke of the Lozde, the tabernacle of the congregation, and all the holy vessels, that were in the tabernacle: those did the pziests and the Leuites beare.

5 And kyng Solomon, and al the congregation of Israell, that were assembled vnto him, and went with him before the arke, did offer sheepe and oxen, that could not be tolde, noz numbzed foz multitude.

6 And so the pziestes bzought the arke of the appoyntment of the Lozde vnto his place, euen into the quyer of the temple, and place moste holye, vnder the wyngs of the Cherubs:

B 7 Foz the Cherubs stretched out theyz
Deut.10.a. wyngs ouer the place of the arke, and couered both it, and also the staues thereof on
hygh vpon it.

8 And they dzewe out the staues, that the endes of them might appeare out of the holy place within the quyer: but they were not seene without: and there they haue bene vnto this day.

9 And there was nothyng in the arke (a) saue the two tables of stone, whiche Moses put there at Hozeb, in the whiche (tables) the Lozd made an appointment with the chyldzen of Israell, when he bzought them out of the lande of Egypt.

10 And it foztuned, that when the pziestes were come out of the holy place, the cloude filled the house of the Lozde,

11 That the pziestes coulde not stande and minister, bicause of the cloude: foz the glorie of the Lozde, had filled the house of the Lozde.

12 Then spake Solomon, The Lozd sayde, that he would dwell in the darke cloude.

13 I haue buylt thee an house to dwell in, an habitation foz thee, to abyde in fozeuer.

14 And the kyng turned his face, and blessed C all the congregation of Israell: and all the congregation of Israel stoode still.

15 And he sayde, Blessed be the Lozde God of Israel, whiche spake with his mouth vnto Dauid my father, and hath with his 2.Par.
hande fulfilled it, saying,

16 Since the day, that I bzought my people Israel out of Egypt, I chose no citie of all the trybes of Israell to buylde an house, 2.Reg.
that my name might be therein: but I haue chosen Dauid to be ruler ouer my people of Israel.

17 And it was in the hart of Dauid my father, to buylde an house foz the name of the Lozde God of Israel:

18 And the Lozde sayde vnto Dauid my father, Whereas it was in thyne hart, to buylde an house vnto my name, thou dyddest well, that thou were so mynded:

19 Neuertheless, thou shalt not buylde the house: but thy sonne that shall come out of thy loynes, he shall buylde the house vnto my name.

20 And the Lozd hath made good his word, that he spake, and I am risen vp in the rowme of Dauid my father, and sit on the seate of Israel, as the Lozde promysed: and haue buylt an house foz the name of the Lozde God of Israell:

21 And I haue prepared therein a place foz D
the arke, wherein is the couenant of the Lozde, whiche he made with our fathers, when he bzought them out of the land of Egypt.

22 Solomon stoode before the aulter of the Lozde, in the sight of all the congregation of

of Iſrael, and ſtretched out his handes towarde heauen, and ſayde,

23 Lorde God of Iſraell, there is no God lyke thee in heauen aboue, or in the earth beneath: thou that keepeſt couenant and mercie for thy ſeruants, that walke before thee with all theyr hart.

24 Thou that haſte kept with thy ſeruaunt Dauid my father, that thou promiſedſt him: Thou ſpakeſt alſo with thy mouth, and haſte fulfilled it with thyne hande, as it is come to paſſe this day.

25 Therefore nowe, Lorde God of Iſraell, keepe with thy ſeruaunt Dauid my father, that thou promiſedſt him, ſaying, Thou ſhalt not be without a man in my ſight, to ſit on the ſeate of Iſrael: ſo that thy childrē take heede to their way, that they walke before me, as thou haſt walked in my ſight.

26 And now, O God of Iſrael, let thy worde be verified, which thou ſpakeſt vnto thy ſeruaunt Dauid my father.

27 Will God in deede dwell on the earth? Behold, the heauens and heauens of al heauens, are not able to conteyne thee: and howe ſhoulde then this houſe do it, that I haue buylded?

28 Haue thou therfore reſpect vnto the prayer of thy ſeruaunt, and to his ſupplication, O Lorde my God, to heare the crye and prayer, whiche thy ſeruaunt prayeth before thee this day:

29 That thyne eyes may be open towarde this houſe night and day, euen toward this place, of whiche thou haſte ſayde, My name ſhal be there: that thou mayſt hearken vnto the prayer, whiche thy ſeruaunt prayeth in this place,

30 And regarde thou the ſupplication of thy ſeruant, and of thy people Iſrael, when they pray in this place: and heare thou in heauen thy dwellyng place: and when thou heareſt, haue mercie.

31 If any man treſpaſſe againſt his neyghbour, and there goe an othe betweene them, and the one compel the other, & come, ſweareyng before thine aulter in this houſe:

32 Then hearken thou in heauen, and do, & iudge thy ſeruants, that thou condemne the vngodly, to bryng his way vpon his head: and iuſtifie the righteous, to giue him accordyng to his righteouſneſſe.

33 When thy people Iſraell be put to the worſe before the enimie, becauſe they ſhall haue ſinned againſt thee, and afterwarde turne againe to thee, and gyue knowledge vnto thy name, and pray, and make ſupplication vnto thee in this houſe:

34 Then heare thou in heauen, & be mercyfull vnto the ſinne of thy people Iſrael, and bryng them againe vnto the lande, whiche thou gaueſt vnto their fathers.

35 If heauen be ſhut vp, & there be no rayne, becauſe they haue ſinned againſt thee: yet if they pray in this place, and giue knowledge vnto thy name, and turne from theyr ſinne, through thy ſcourgyng of them, 3.Reg.18.a.

36 Then heare thou in heauen, and be mercyfull vnto the ſinnes of thy ſeruaunts, and of thy people Iſraell, that thou ſhewe them a good way to walke in, and gyue rayne vpon the lande, that thou haſte giuen to thy people to inherite.

37 If there be in the lande dearth, or peſtilence, drouth, blaſtyng, graſſehopper, or caterpiller: or if theyr enimie beſiege them in the lande of theyr cities, or whatſoeuer plague or ſickneſſe chaunce vnto them,

38 Then what prayers and ſupplications ſoeuer be made of any man, of al thy people Iſrael, whiche ſhall knowledge euery man the plague of his owne hart, and ſtretche forth his handes towarde this houſe: Eſai.56.c.

39 Heare thou then in heauen, euen in thy dwellyng place, and be mercyfull, and do, & giue euery man accordyng to his wayes, euen as thou, that onely knoweſt his harte (for thou onely knoweſt the harts of all the chyldren of men:)

40 That they may feare thee as long as they lyue in the lande, whiche thou gaueſt vnto our fathers.

41 And likewiſe if a ſtranger, that is not of thy people Iſrael, come out of a farre cōtrey for thy names ſake: Iohn.12.c.

42 (For they ſhall heare of thy great name, and of thy mightie hande, and of thy ſtretched out arme) and ſhall come, and pray in this houſe:

43 (Therfore) heare thou in heauē thy dwellyng place, and do al that the ſtranger calleth to thee for: that all nations of the earth may know thy name, and feare thee, as do thy people Iſraell: & that they may know, that thy name is called vpon in this houſe, whiche I haue buylded.

44 If thy people goe out to battell againſt theyr enimie, whyther ſo euer thou ſhalte ſende them, and ſhall pray vnto the Lorde, (towarde) the way of the citie whiche thou haſt choſen, and (towarde) the houſe that I haue buylt for thy name, Dan.6.c.

45 Heare thou in heauen theyr prayer, and ſupplication, * and iudge theyr cauſe.

46 If they ſinne againſt thee (for there is no man, that ſinneth not) and thou be angry with them, and deliuer them into the hande of their enimies, ſo that they carie them away

* or, maintaine theyr right. 1.Iohn.1.d.

away prysoners, vnto the land of theyr enimies, eyther farre or neare.

47 Yet if they turne againe vnto theyr harts in the land of them, that caryed them away captiues, and returne and pray vnto thee in the lande of theyr enimies, saying, We haue sinned, we haue done wickedly, and haue committed vngodlinesse:

48 And so turne agayne vnto thee with all theyr hart, and al theyr soule in the lande of theyr enimies, whiche led them away captiue, & pray vnto thee, (towarde) the way of theyr lande, which thou gauest vnto their fathers, and (towarde) the citie whiche thou hast chosen, and (towarde) the house, which I haue buylt for thy name:

Amos.9.d 49 Then heare thou theyr prayer and supplication in heauen thy dwelling place, and iudge theyr cause:

50 And be mercyfull vnto thy people, that haue sinned agaynst thee, and vnto al theyr iniquities, whereby they haue done wickedly agaynst thee, and get thou them the fauour of those, whiche ledde them away captiue, that they may haue compassion on them.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egipt, euen frō the middest of the furnace of iron.

52 And let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy
1.Esd.1.d. people Israel, to hearken vnto them in all that they call for vnto thee.

53 For thou diddest separate them from among all the nations of the earth to be thyne owne inheritance, as thou saydest by the hande of Moses thy seruant, when thou broughtest our fathers out of Egypt, O
Exo.19.a. Lorde God.

2.Par.7.a. 54 And when Solomon had made an end of praying all this prayer and supplication vnto the Lorde, he arose from before the
b. Solomon prayed kneeling. aulter of the Lorde, (b) and from kneelyng on hys knees, and from stretchyng of hys handes vp to heauen,

55 And stoode, and blessed all the congregation of Israell with a loude voyce, saying,

56 Blessed be the Lord, that hath giuen rest vnto his people Israel, accordyng to al that he promised: there hath not failed one word
1.Reg.3.a. of all the good promise, whiche he promysed by the hande of Moses his seruaunt.

57 The Lorde our God be with vs, as he was with our fathers, and forsake vs not, neyther leaue vs.

58 But that he may bowe our hartes vnto hym, that we may walke in all his wayes, and keepe his commaundements, his statutes, and his lawes, whiche he commaunded our fathers.

59 And these my wordes, whiche I haue prayed before the Lorde, be nyghe vnto the Lorde our God day and night, that he defend the cause of his seruaunt, and the cause of his people Israell, what thyng soeuer chaunce at any tyme:

60 That al nations of the earth may know, that the Lorde is God, and none but he.

61 Let your hart therefore be perfite with the Lorde our God, that yee walke in his statutes, and keepe his commaundements, as this day.

62 And the kyng, and all Israell with him, offered offerings before the Lorde.

63 And Solomon offered a sacrifice of peace 2.Par.
offeryngs, whiche he offered vnto the Lorde (to wite) twentie and two thousande oxen, and an hundred and twentie thousande sheepe: and so the kyng, and all the chyldren of Israell, dedicated the house of the Lorde.

64 The same day did the kyng halowe the middle of the court, that was before the house of the Lord: for there he offered burnt offerings, meate offerings, & the fat of the peace offerings: bycause the brasen aulter, that was before the Lorde, was to little to receyue the burnt offerings, meat offerings, and the fat of the peace offerynges.

65 And Solomon helde that same tyme an hygh feast, and all Israell with him, a very great congregation, euen from the entryng in of Hemath, vnto the ryuer of Egypt, be-
c. Seuen for dedica and seuen the feast. fore the Lord our God (c) seuen dayes, and seuen dayes, euen fourtiene dayes.

66 And the eygth day he sent the people away, and they blessed the kyng, and went vnto theyr tentes, ioyous, and with gladde harte, bycause of all the goodnesse, that the Lorde had done for Dauid his seruant, and for Israel his people.

The.ix.Chapter.

2. The Lorde appeareth the second tyme to Solomon. 11. Solomon giueth cities to Hiram. 20. The Chanaanites become tributaries. 26. He sendeth foorth shippes for golde.

1 AND when Solomon had finished the 2.Par.
buylding of the house of the Lorde, and the kyngs palace, and all that he had in his minde, and was appoynted to make:

2 The lord appeared to Solomon the secōd time, as he appeared vnto him at Gibeon.

3 And the Lorde sayde vnto him, I haue hearde thy prayer, and thy intercession, that thou hast made before me: for I haue ha-

lowed

lowed this house, whiche thou hast buylt to put my name there for euer: and mine eyes, and mine hart shall be there perpetually.

4 And if thou wilt walke before me, as Dauid thy father walked, in pureneſſe of hart, and in ryghteouſneſſe, to doo all that I haue commaunded thee, and wilt keepe my ſtatutes, and my lawes:

5 Then will I ſtabliſhe the ſeate of thy kingdome vpō Iſrael for euer, as I promiſed to Dauid thy father, ſaying, Thou ſhalt not be without a mā vpō the ſeat of Iſrael.

6 But if ye, and your children turne away from me, and will not keepe my cōmaundements, and my ſtatutes, which I haue ſet before you, but goe and ſerue other goddes, and worſhip them:

7 Then will I weede Iſrael out of the lād, whiche I haue giuen them, and this house, whiche I haue halowed for my name, will I caſt out of my ſight, and Iſrael ſhal be a prouerbe, and a fable among all nations.

8 And this "house ſhal be taken away: ſo that euery one that paſſeth by it, ſhall be aſtonned, and ſhall hiſſe, and ſhal ſay, Why hath the Lorde done thus vnto this lande, and to this house?

9 And they ſhall anſweare, Becauſe they forſoke the Lorde their GOD, whiche brought their fathers out of the lande of Egypt, and haue taken holde vpon other goddes, and haue worſhipped them, and ſerued them: therefore hathe the Lorde brought vpon them all this euill.

10 And it fortuned, that at the end of twentie yeares, when Solomon had finiſhed the buyldyng of the two houſes, (that is to wyte) the house of the Lorde and the kings palace,

11 (And Hiram the kyng of Tyre brought Solomon timber of Cedar, and firre trees, and gold, and whatſoeuer he deſired) Then Solomon gaue Hiram twentie cities in the lande of Galilee.

12 And Hiram came out from Tyre, to ſee the cities, which Solomon had giuen him, and they pleaſed hym not.

13 And he ſayd, What cities are theſe whiche thou haſt gyuē me, my brother? And he called them the lande of barren vnto this day.

14 And Hiram ſent the kyng fire ſcore talents of golde.

15 (And this is the ſumme, which king Solomon rayſed for a tribute, when he buylded the house of the Lorde, and his owne houſe, and Millo, and the wal of Hieruſalem, and Hazor, and Megeddo, and Gazer.

16 For Pharao kyng of Egypt went vp, and toke Gazer, and burnt it with fire, and ſlue the Chanaanites, that dwelt in the citie, & gaue it for a preſent vnto his daughter, Solomons wife.

17 And Solomon built Gazer, and Bethoron the neather,

18 And Baalath, and Thamar in the wilderneſſe in the lande:

19 And all the treaſure cities, that Solomon had, and cities for his charets, and cities for his horſemen, and all that Solomon deſired, and would buylde in Hieruſalem, in Libanon, and in all the lande of his dominion.

20 And all the people, that were left of the Amorites, Hethites, Pherezites, Heuites, and Iebuſites, whiche were not of the children of Iſrael,

21 Their children that were left after them in the land, whom the childre of Iſrael alſo were not able to deſtroy, thoſe did Solomon compel to bring tribute, vnto this day.

22 But of the children of Iſrael dyd Solomon make no bondmen: but they were men of warre, his miniſters, his lordes, his captaynes and rulers of his charets, and his horſemen.

23 And theſe were the lordes that were ſet ouer Solomons worke, (euen) fiue hundred were they and fiftie, and they ruled the people that wrought the worke.

24 And Pharaoes daughter came vp out of the citie of Dauid vnto hyr house, whiche Solomon had buylt for hyr: and then did he alſo buylde Millo.

25 And thryſe a yeare dyd Solomon offer burnt offerynge, and peace offerynge vpon the aulter, whiche he buylt vnto the Lorde: and he burnt incenſe vpon the aulter, that was before the Lorde, and ſo he finiſhed the house.

26 And kyng Solomon made a nauie of ſhippes in Ezion Gaber, whiche is beſide Eloth, on the brynke of the redde ſea, in the lande of Edom.

27 And Hiram ſent by ſhippe alſo of his ſeruāts, that were ſhipmen, and had knowledge of the ſea, with the ſeruaunts of Solomon:

28 And they came to Ophir, & fet frō thence (2) fourt hundred and twentie talents of golde, and brought it to kyng Solomon.

The.x. Chapter.

1. The Queene of Saba cōmeth to heare the wiſdome of Solomon. 18 His royal throne. 32. His power and magnificence.

1 AND the Queene of Saba hearyng the fame of Solomon (concernyng the name

2. In the. 1. Chro. the. 8. Chapter, is made mention of thirtie mo, whiche ſeeme to haue bene imployed for their charges.

name of the Lord) came to proue him with harde questions.

2 And she came to Hierusalem with a very great traine, with Cammels, that bare swéete odours, and golde exceedyng much, and pretious stones: and she came to Solomon, and communed with him of al, that was in hyr hart.

3 And Solomon declared vnto hyr all hyr questions, so that there was not one thyng hid from the kyng, which he expounded not vnto hyr.

4 And the queene of Saba considered all Solomons wisedome, and the house that he had buylded,

5 And the meate of his table, and the sitting of his seruants, the order of his ministers, and theyr apparell, and his drynke, and his burnt sacrifices, that he offered in the house of the Lorde: and she was astonned.

6 And she said vnto the king, It was a true woorde, that I heard in mine owne land of thy sayings and of thy wysedome.

7 Howbeit I beleeued it not, till I came and sawe it with myne eyes: and beholde, the one halfe was not tolde me, for thy wisedome & prosperitie exceedeth the fame whiche I heard of thee.

8 Happy are thy men, and happy are these thy seruants, whiche stande euer before thee, and heare thy wisedome.

9 Blessed be the Lord thy God, which loueth thee, to set thee on the state of Israell: (a) bycause the Lord loued Israell for euer, and made thee kyng to (b) do equitie and righteousnesse.

a. God loueth that people to whom he giueth a wyse ruler.
b. The office of a kyng.

10 And she gaue the kyng fyue score talents of golde, and of swéete odours exceedyng muche, and pretious stones: there came no more suche abundaunce of swéete odours, as the queene of Saba gaue to kyng Solomon.

3. Reg. 9. c. 11 The nauie also of the shippes of Hiram that carryed golde from Ophir) brought likewise great plentie of Almuge trees, and precious stones from Ophir.

12 And the king made of the Almuge trees, pyllers for the house of the Lorde, and for the kyngs palace, and made harpes and psalteries for singers: there came no moe suche Almuge trees, nor were any more seene vnto this day.

13 And king Solomon gaue vnto the queene of Saba, according to all hyr desires, what soeuer she asked, besides that, he gaue hyr of a free wyll with his owne hande: and so she returned vnto hyr owne countrey, both she and hyr seruants.

C 14 The weyght of golde that came to Solomon in one yeare, was fyue hundred three score and fyue talents of golde,

15 Besides that he had of marchants, and of the marchandise of the spyces, and of all the kings of Arabia, and of the lordes of the countrey.

16 And kyng Solomon made two hundred targets of beaten golde: fyue hundred sicles of golde went to a target.

17 And he made three hundred shieldes of beaten golde: three pounde of golde went to one shielde, and the king put them in the house of the wood of Libanon. 3. Reg.

18 And the kyng made a great seat of Iuorie, and couered it with the best golde,

19 And the seate had fyue steppes, and the top of the seate was rounde behinde, and there were pommels on eyther side of the place of the seate, and two Lions stode beside the pommels.

20 And there stode twelue Lions on the steppes, fyue on a side: there was no lyke woorke seene in any kingdome.

21 And all kyng Solomons drynking vessels were of golde, & likewise all the vessels of the house of the wood of Libanon were of pure golde: and as for siluer, it was nothyng woorth in the dayes of Solomon: D Deu.

22 For the kyngs naule of shippes went on the sea vnto Tharsis with the naule of Hirams shippes: euen once in three yeares came the naule to Tharsis, and brought golde and siluer, and Elephants teeth, and Apes, and Pecockes.

23 And so kyng Solomon exceeded all the kyngs of the earth, bothe in ryches and in wysedome. 2. Par.

24 And al the woorld resorted to Solomon, to heare his wysedome which God had put in his hart:

25 And brought him euery man his present, vessels of siluer, and vessels of golde, rayment, harnesse, and swéete odours, and horses, and mules, yeare by yeare.

26 And Solomon gathered together charets and horsemen: and he had a thousand and foure hundred charettes, and twelue thousande horsemen, whom he bestowed in the charet cities, and with the kyng at Hierusalem.

27 And the kyng made siluer in Hierusalem as plenteous as stones, and Cedar as plenteous, as the wild figge trees, that grow abundantly in the fieldes. 2. Par.

28 Also Solomon had horses brought out of Egypt, and fine linnen: the kings marchãts receyued the linnen for a price.

29 A charet came vp out of Egypt for fyue hundred sicles of siluer, that is, one horse for

for an hundred and fiftie: And euen so for all the kinges of the Hethites, and for all the kinges of Syria dyd they bryng them out through their handes.

The.xi. Chapter.

1. Solomon hath a thousande wyues and concubines, whiche bryng hym to idolatrie. 14. His God rayseth vp aduersaries agaynst him. 43. He dyeth.

1 BVt king Solomon loued manie outlandishe women, and the daughter of Pharao, and women of the Moabites, Ammonites, Edomites, Zidonites, and Hethites.

2 Where as yet concerning these nations, the Lorde sayde vnto the chyldren of Israell, Goe not ye in to them, nor let them come in to you, els wyll they turne your hearts after their gods: Neuertheless, Solomon claue vnto them in loue.

3 (a) And he had seuen hundred queenes, and three hundred concubines: and his wyues turned away his hart.

4 For it came to passe when Solomon was olde, his wyues turned his harte after other goddes: and his harte was not perfect with the Lorde his God, as was the hart of Dauid hys father.

5 For Solomon followed Astaroth the god of the Zidonians, and Milcom the abhomination of the Ammonites.

6 And Solomon wrought wickednesse in ỹ sight of the Lord, and folowed not the Lord perfitely, as did Dauid his father.

7 For then did Solomon build an high place for Chamos the abhomination of Moab, in the hyll that is before Hierusalem, and vnto Moloch the abhomination of the children of Ammon.

8 (b) And likewise dyd he for all his outlandishe wiues, whiche burnt incense, and offered vnto their goddes.

9 And the Lord was angry with Solomon, bycause his hart was turned from the Lorde God of Israell, whiche had appeared vnto him twyce,

10 And had gyuen him a charge concerning this thing, that he shoulde not folowe other goddes: but he kept not that which the Lord commaunded him.

11 Wherfore the Lord sayd vnto Solomon, Forasmuche as this is done of thee, and thou hast not kepte myne appoyntment, and my statutes, which I commaunded thee, I wyll rent the kingdome from thee, and will gyue it to thy seruant.

12 Notwithstanding, in thy dayes I wil not do it, bicause of Dauid thy father: but will take it from the hande of thy sonne.

13 Howbeit, I wyll not take awaye all the kyngdome: but wyll gyue one (c) tribe to thy sonne, bicause of Dauid my seruaunte, and bicause of Hierusalem, whiche I haue chosen.

c. Bicause the tribes of Iuda and Beniamin had their possessiõs mixed, they are heere taken as one tribe.

14 And the Lord stirred vp an aduersarie vnto Solomon, euen one Hadad an Edomite, of the kings seede, which was in Edom.

15 For when Dauid was in Edom, and Ioab the captayne of the hoste was gone vp to burie them that were slayne, he smote all the men childzen in Edom: C

16 (For sixe monethes dyd Ioab remayne there, and all Israel, tyll he had destroyed all the men childzen of Edom.)

17 And this Hadad fledde, and certaine other Edomites of his fathers seruants with him, to come into Egypt, Hadad being yet a litle childe.

18 And they arose out of Madian, and came to Paran, and toke men with them out of Paran, and came to Egypte vnto Pharao kyng of Egypte, whiche gaue him an house, and appoynted hym vittayles, and gaue him lande.

19 And Hadad gate great fauour in the sight of Pharao, so that he gaue him to wyfe the syster of hys owne wyfe, euen the syster of Thaphpenes the queene.

20 And the syster of Thaphpenes bare hym Genubath his sonne, whome Thaphpenes nourished in Pharaoes house: and Genubath was with Pharaoes household among the sonnes of Pharao.

21 And when Hadad hearde in Egypt, that D Dauid was layde to sleepe with hys fathers, and that Ioab the captayne of the host was dead also, he sayde to Pharao, Let mee departe, that I may goe to myne owne country.

22 Pharao sayde vnto him, What hast thou lacked heere with mee, that thou wouldest thus goe to thyne owne countrey? He answered, Nothing: Howbeit, let me goe.

23 And God stirred hym vp another aduersarie, one Rezon, the sonne of Eliada, which fledde from his lorde Hadad-ezer kyng of Zoba.

24 And he gathered men vnto him, and became captaine ouer the company, when Dauid slue them: and they went to Damasco, and dwelte there, and raygned in Damasco.

25 Therefore was he an aduersarie to Israel all the dayes of Solomon, and this was the mischiefe, in that Hadad did abhorre Israel, and raygned ouer Syria.

26 And Jeroboam the sonne of Nabat, an Ephzathite of Zareda, (whose mother was called Zeruah, whiche was a widowe) and he Solomons seruant, lyfted vp his hand agaynst the king.

27 But this was the cause, that hee lyfted vp his hande against the king: Solomon built Mello, and mended the broken places of the citie of Dauid his father.

ℵ 28 And this fellowe Jeroboam was a man of strengthe and courage: And Solomon seing the yong man, that he was able to dow the worke, made him ruler ouer al ỹ charge of the house of Joseph.

29 And it chaunced at that season, that Jeroboam went out of Hierusalem, and the prophet Ahia the Silonite met him by the way, hauing a new mantel on him, and they two were alone in the fielde.

30 Ahia caught the newe mantel, that was on him, and rent it in twelue peeces,

31 And sayde to Jeroboam, Take thee tenne peeces: for thus sayth the Lorde God of Israel, Behold, I will rent the kingdome out of the handes of Solomon, and wyll giue ten tribes to thee.

2.Par.7.c. 32 And hee shall haue one for my seruaunte Dauids sake, and for Hierusalem, the citie, whiche I haue chosen out of all the tribes of Israel:

33 Bicause they haue forsaken mee, and haue worshipped Astaroth the god of the Zidonians, & Chamos the god of the Moabites, and Milcom the god of the children of Ammon, and haue not walked in my wayes, to fulfill my pleasure, my statutes, & my lawes, as did Dauid his father.

ℶ 34 I will not take the whole kingdome out of his hande: but I will make him chiefe al his life long, for Dauid my seruantes sake, whome I chose: bicause hee kept my commaundements, and my statutes.

3.Re.20.c. Psal.132.b. 35 But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, euen tenne tribes of it.

36 And vnto hys sonne wyll I giue one tribe, that Dauid my seruaunte may haue a lyght alway before mee in Hierusalem, the citie, whiche I haue chosen mee to put my name there.

37 And I will take thee, & thou shalt raygne according to all that thy soule desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I commaunde thee, and wilt walke in my wayes, and dow that is ryght in my sighte, that thou keepe my statutes and my commandements, as Dauid my seruante did, then will I bee with thee, and buylde thee a sure house, as I buylt for my seruant Dauid, and wil giue Israel vnto thee.

39 And I will for this (offence whiche Solomon hath committed) vexe the seede of Dauid, but not for euer.

40 Solomon sought therefore to kill Jeroboam, and Jeroboam arose, and fledde into Egypt, vnto Sisac king of Egypt, and continued there in Egypt, vntill the deathe of Solomon.

41 The rest of the wordes that concerne Solomon, and all that hee dyd, and his wisdome, are they not written in the booke of the wordes of Solomon? ℸ

42 The time that Solomon raigned in Hierusalem vpon all Israel, was fourtie yeeres.

43 And Solomon slepte with hys fathers, and was buried in the citie of Dauid his father: and Rehoboam his sonne raygned in his steede.

The.xij.Chapter.

1. Rehoboam succeedeth Solomon. 8. He refuseth the counsell of the auncient. 20. Ieroboam raygneth ouer Israel. 21. God commandeth Rehoboam not to fyght. 28. Ieroboam maketh golden calues.

1 AND Rehoboam went to Sichem: for al Israel was come to Sichem, to make him king. 1.Par.10.a.

2 And when Jeroboam the sonne of Nabat, whiche was yet in Egypt, heard of it: (for he fled into Egypt from the presence of king Solomon, and dwelt in Egypt: 2.Par.10.b.

3 So they sent and called him) and Jeroboam, and al the congregation of Israel came, and spake vnto Rehoboam, saying:

4 Thy father made our yoke greeuous, nowe therefore make thou the greeuous seruice of thy father, and his sore yoke, whiche he put vppon vs, lyghter, and we will serue thee.

5 And he sayde vnto them, Depart yet for the space of three dayes, and then come againe to mee. And the people departed.

6 And king Rehoboam toke counsell with the olde men that stode before Solomon his father, whyle he yet lyued, and sayde, What counsell giue yee, that I may haue matter to answere this people?

7 And they sayde vnto him, (a) If thou be a seruant vnto this people this day, and folow their mindes, and answere them, and speake kinde wordes to them, they will be thy seruantes for euer. a. Or, wilt

8 But hee forsoke the counsell that the olde men hadde giuen him, and called vnto hys counsell, young men, that were growen vp

vp with him, and wayted on him.

9 And hee sayde vnto them, What counsell giue yee, that we maye answere this people? for they haue communed with mee, saying, Make the yoke which thy father did put vpon vs, lyghter.

10 (b) And the yong men that were growen vp with him, spake vnto him, saying, Thus shalt thou speake vnto this people, that haue sayde vnto thee, Thy father made our yoke heauy, but make thou it vs lyghter: Euen thus shalt thou say vnto them, My little finger shall bee weyghtier than my father was in the loynes.

11 And nowe whereas my father dyd lade you, and put a greeuous yoke vppon you, I wyl make it heauyer: my father hath chastised you with roddes, but I will correct you with scourges.

12 And so Jeroboam, and al the people, came to Rehoboam the thirde daye, as the kyng had appoynted, saying, Come to me agayne the thirde day.

13 And the kyng answered the people churlishly, and left the old mens counsel that they gaue him:

14 And spake to them after the counsell of the young men, saying, My father made your yoke greeuous, and I wyll make it more greenous: My father also chastyled you with roddes, but I wyll chastise you with scourges.

15 And the king harkened not vnto the people: for it was the ordinance of God, that he might perfourme his saying, which the Lord spake by Ahia the Silonite, vnto Jeroboam the sonne of Nabat.

16 And so when all Israel saw, that the king regarded them not, the people aunsweared the kyng with these wordes, saying, What portion haue wee in Dauid? wee haue no inheritance in the sonne of Isai: To your tentes, O Israel, nowe see to thyne owne house Dauid. And so Israel departed vnto their tentes.

17 Howebeeit, ouer the chyldren of Israell, whiche dwelt in the cities of Juda, did Rehoboam raygne still.

18 The kyng Rehoboam sente Aduram the receyuer of the tribute, and al they of Israell stoned him to death: But king Rehoboam made speede to get him vp to his charet, and to flee to Hierusalem.

19 And they of Israel rebelled agaynste the house of Dauid vnto this day.

20 And when all Israel hearde, that Jeroboam was come agayne, they sent, and called hym vnto the multitude, and made hym kyng ouer all Israell: and there was no tribe, that followed the house of Dauid, but Juda onely.

21 And when Rehoboam was comme to Hierusalem, hee gathered all the house of Juda, with ỹ tribe of Beniamin, an hundred and fourescore thousande of those men, which were good warryers, to fight agaynst the house of Israell, and to bryng the kingdome agayne to Rehoboam the sonne of Solomon. 1. Par. 11. a. D

22 And the worde of God came vnto Semaia, the (c) man of God, saying, c. The prophete of God.

23 Speake vnto Rehoboam the sonne of Solomon king of Juda, and vnto all the house of Juda, and Beniamin, and to the remnant of the people, saying,

24 Thus sayeth the Lorde, Yee shall not goe vp, nor yet fighte agaynste your brethren the children of Israel: returne euery man to his house, for this thing is my doing. They harkened therefore to the worde of the Lorde, and returned to departe, according to the worde of the Lorde. Judg. 8. d.

25 Then Jeroboam built Sichem in mount Ephraim, and dwelt therin: and went from thence, and buylt Penuel.

26 And Jeroboam thought in hys hearte, Nowe shall the kyngdome returne to the house of Dauid.

27 (d) For if this people go vp, and do sacrifice in the house of the Lorde at Hierusalem, then shall the hearte of this people turne againe vnto their Lorde Rehoboam king of Juda, and so shall they kill mee, and goe agayne to Rehoboam king of Juda. d. Worldly policie against Gods woorde.

28 Whereupon the kyng toke counsell, and made two calues of golde, and sayde vnto them, It is muche for you to goe vp to Hierusalem: Beholde, O Israel, these are thy goddes, whiche brought thee out of the lande of Egypt. E Tob. 1. a. Eccle. 47. d. Exo. 32. d. Exo. 32. a.

29 And he set the one in Bethel, and the other set he in Dan.

30 And this thing turned to synne: for the people went (because of the one) as farre as Dan.

31 And he made an house of hill aulters, and made priestes of the lowest of the people, which were not of the sonnes of Leui.

32 And Jeroboam made a feaste, the fiftienth daye of the eyght moneth, like vnto the feast that is in Juda, and offered on the aulter: and so dyd hee in Bethel, to offer vnto the calues that he had made: and he put in Bethel the priestes of the hit aulters, whiche hee had made. Num. 3. a. 3. Re. 17. g.

33 And he went vp to the aulter, to burne incense, whiche he hadde made in Bethel in the fyftienth daye of the eygth moneth, euen

in the moneth which he had imagined of his owne hart: and made a solemne feaste vnto the children of Israel, and offered vppon the aulter, and burnt incense.

The. xiij. Chapter.

1. Ieroboam is reprehended of the prophete. 4. His hand is dryed vp. 15. The prophet is seduced. 24. and is kylled of a Lion. 33. The obstinacie of Ieroboam.

A 1 AND beholde, there came a (a) man of
2. A prophete. God out of Juda by the worde of the Lorde, vnto Bethel: and Jeroboam stode by the aulter to put incense.

2 And hee cryed agaynste the aulter in the worde of the Lorde, and sayde, O aulter, aulter, thus sayeth the Lorde, Beholde, a childe shall be borne vnto the house of Dauid, Josia by name: and vpon thee shall he offer the priestes of the hill aulters, that burnt incense vpon thee, and mens bones shall bee burnt vpon thee.

3 And he gaue a token the same time, saying, This is the token that the Lorde hath spoken it: Beholde, the aulter shal rent, and the asshes that are vpon it shall fall out.

4 And when the kyng hearde the saying of the man of God, whiche had cryed agaynste the aulter in Bethel, he stretched out his hand from the aulter, saying, Holde him: and his hande, whiche he put forth agaynst him, dryed vp, and he coulde not pull it in agayne to him.

5 The aulter also claue a sunder, and the asshes fel out from the aulter, according to the token, whiche the man of God had giuen by the worde of the Lorde.

Ephe. 8. b. Num. 21. b. Actes. 8. c.

6 And the king answered, and sayde vnto the man of God, Oh, pray vnto the Lorde thy God, and make intercession for mee, that my hande may be restored to mee agayne. And the man of God besought the Lord, and the kinges hande was restored agayne, and became as it was before.

B 7 And the king sayde vnto the man of God, Come home with me, that thou mayst dine, and I will giue thee a rewarde.

8 And the man of God sayd vnto the king, If thou wouldest giue mee halfe thyne house, I wil not goe in with thee, neither wil I eate breade, nor drinke water in this place.

9 For so was it charged mee throughe the worde of the Lorde, saying, Eate no breade, nor drinke water, nor turne agayne by the same way, that thou camest.

10 And so he went another way, and returned not by the way, that he came to Bethel.

11 And there dwelt an olde prophete in Bethel, and his sonnes came and tolde hym all the workes that the man of God had done that day in Bethel, and the wordes whiche he had spoken vnto the king, tolde they their father also.

12 And their father sayde vnto them, What way went he? And his sonnes shewed hym what waye the man of God went, whiche came from Juda.

13 And he sayde vnto his sonnes, Saddle mee the Asse. Whiche when they had sadled, he gate him vp thereon.

14 And went after the men of God, & founde him sitting vnder a tree, and hee sayde vnto him, Art thou the man of God that camest from Juda? And he sayde, I am.

15 He sayde vnto him, Come home with me, and eate bread.

16 Hee answered, I may not returne with thee, to goe in with thee: neyther wyll I eate bread, nor drinke water with thee in this place.

17 For it was sayde to me in the word of the Lorde, Thou shalt eate no bread, nor drinke water there, nor turne agayne to goe by the way that thou camest.

18 He sayde vnto him, I am a prophete also as well as thou, and an angel spake vnto me in the worde of the Lorde, saying, Bring him agayne with thee into thyne house, that he may eate bread, and drinke water. (And) he lyed vnto him.

19 And so he went agayne with him, and dyd eate bread in his house, and dranke water.

20 And it fortuned, that as they sate at the table, the worde of the Lorde came vnto the prophete that brought him agayne:

21 And hee cryed vnto the man of God, that came from Juda, saying, Thus sayeth the Lord, Bicause thou hast disobeyed the mouth of the Lord, and hast not kept the commandement, whiche the Lorde thy God commaunded thee:

22 But camest backe agayne, and hast eaten bread, and dronke water in the place, concerning the which the Lorde did say vnto thee, Thou shalt eate no bread, nor drinke no water, thy carkasse shall not come vnto the sepulchre of thy fathers.

23 And so it came to passe, that when hee had eaten bread, and dronken, hee sadled him the Asse, to witte, to the prophete, whome he had brought agayne.

24 And when he was gone, (b) a Lion mette him by the waye, and slue him, and his carkas was cast in the way, and the Asse stode therby, and the Lion stode by the corse also.

25 And men that passed by, sawe the carkasse cast in the waye, and the Lion standing by the

the carkasse: and they came and told it in the towne, where the old prophete dwelt.

26 And when the prophete that brought him backe againe from the way, heard thereof, he sayde, It is the man of God: He was disobedient vnto the worde of the Lorde, and therefore the Lorde hath deliuered him vnto the Lion, whiche hath rente him, and slayne him, according to the worde of the Lorde, which he spake vnto him.

27 And he spake to his sonnes, saying, Saddle me an asse. And they sadled him.

28 And he went, and founde his body cast in the way, and the Asse and the Lion stode by the corse, and the Lion had not eaten the carkasse, nor hurt the Asse.

29 And the prophete toke vp the bodie of the man of God, and layde it vpon the Asse, and brought it againe: and the old prophet came to the citie to lament, and to burie him.

30 And he layde his body in his owne graue, and then lamented ouer him, (saying) Alas my brother.

31 And when he had buryed him, hee spake to his sonnes, saying, When I am deade, see that yee burie mee in the sepulchre, wherein the man of God is buried, lay my bones beside his bones.

32 For the saying whiche hee cryed at the worde of the Lorde agaynste the aulter in Bethell, and against all the houses of hyghe places, whiche are in the cities of Samaria, shall come to passe.

33 Howbeit, for al that, Ieroboam conuerted not from his wicked way: but turned backe, and made of the lowest of the people priestes of the hygh places: and who so pleased him, he filled his hande, and he became priestе of the hygh places,

34 And this thing turned to sinne vnto the house of Ieroboam, euen to destroy him, and to bryng him to nought, from off the face of the earth.

The.xiiij.Chapter.

1. Ieroboam sendeth hys wyfe disguysed to Ahia the prophete, who declareth vnto hym the destruction of his house. 25. Iuda is punished by Sisac.

1 AT that tyme Abia the sonne of Ieroboam fell sicke.

2 And Ieroboam sayde vnto his wyfe, Up, I pray thee, and disguyse thy selfe, that thou be not knowen to be the wife of Ieroboam, and gette thee to Silo, for there is Ahia the prophete, which tolde mee, that I shoulde be king ouer this people.

3 And take with thee tenne loaues, and crackenelles, and a cruse of honye, and go to him, that hee may tell thee, what shall become of the childe.

4 And Ieroboams wife did so, and arose, and went to Silo, and came to the house of Ahia: but Ahia could not see, for his eyes were waxen dymme for age.

5 And the Lorde sayde vnto Ahia, Beholde the wyfe of Ieroboam commeth to aske a thing of thee for hir sonne, for he is sicke: but thus and thus shalt thou saye vnto hir. And when she came in, she faygned hir selfe to be another woman.

6 But when Ahia heard the sound of hir feete, as she came in at the dore, he sayde, Come in thou wyfe of Ieroboam, why faygnest thou thy selfe so to bee another? I am sent to thee (to shewe thee) heauy things.

7 Goe, tell Ieroboam, thus sayeth the Lorde God of Israell, (It repenteth mee) forasmuche as I exalted thee from among the people, and made thee prince ouer my people Israel, B 3.Re.12.f.

8 I dyd rente the kyngdome awaye from the house of Dauid, and gaue it thee: Neuertheless, thou hast not beene as my seruaunt Dauid, whiche kept my commaundementes, and followed mee with all hys harte, to dw that onely, whiche was ryght in myne eyes:

9 But hast donne euill aboue all that were before thee: For thou hast gone, and made thee other goddes, and moulten images, to prouoke mee, and hast caste mee behinde thy backe.

10 Therefore beholde, I wyll bryng euyll vpon the house of Ieroboam, and wyll rote out from Ieroboam euen him, that pysseth agaynste the wall, and him that is in pryson and forsaken in Israel, and wyll take away the remnant of the house of Ieroboam, as a man taketh away dung, tyl he hath caryed out all. 1.Re.15.d.

11 Whosoeuer of Ieroboams house dye in the towne, him shall the dogges eate: and him that dyeth in the fielde, shall the foules of the ayre eate: for the Lorde hath sayde it. 3.Reg.16.

12 Up therefore, and get thee to thyne owne house: (Beholde) when thy foote entreth into the citie, the childe shall dye.

13 And al they of Israel shal mourne for him, and burie him: for he onely of Ieroboam shall come to the sepulchre, bycause in him there is found gwdnesse towarde the Lorde God of Israel, in the house of Ieroboam.

14 Moreouer, the Lorde shall stirre him vp a kyng ouer Israel, whiche shall destroye the house of Ieroboam in that day: But what is it nowe? C

15 For the Lord shal smite Israel, as when a reade is shaken in the water, & he shall weede Israel out of this good lande, which he gaue to their fathers, & shall scatter them beyonde [a] the ryuer, bicause they haue made them groues, and angred the Lorde.

[a] or, Euphrates.

16 And he shall giue Israel vp, bicause of the sinnes of Ieroboam, whiche dyd sinne, and made Israel to sinne.

17 And Ieroboams wife arose, and departed, and came to Thirza: and when shee came to the thresholde of the doore, the childe was deade.

18 And all Israel buryed him, and lamented him, according to the worde of the Lorde, whiche he spake by the hande of his seruant Ahia the prophete.

19 And the reste of the wordes that concerne Ieroboam, howe hee warred, and howe he raygned, beholde, they are wrytten in the booke of the Chronicles of the kings of Israel.

20 And the dayes which Ieroboam raigned, were two and twentie yeeres: And when he was layde aslepe with his fathers, Nadab his sonne raygned in his steede.

D 21 Rehoboam the sonne of Solomon raygned in Iuda: and Rehoboam was fourtie and one yeeres olde, when hee beganne to raygne, and hee raygned seuentie yeeres in Hierusalem, the citie whiche the Lorde dyd chose out of al the tribes of Israel, to put his name there: His mothers name was Naama, an Ammonite.

22 And Iuda wrought wyckednesse in the sight of the Lorde, and angred him in moe things, than their fathers did in their sinnes, whiche they sinned.

23 For they also made them high places, images, and groues on euery high hil, and vnder [a] euery thicke tree.

[a] or, greene.

24 And there was a stewes of male chyldren in the lande, and they dyd according to all the abhominations of the nations, whiche the Lorde caste out before the chyldren of Israel.

25 And it fortuned, that in the fifth yeere of king Rehoboam, Sisac king of Egypt came vp against Hierusalem:

26 And toke awaye the treasures of the house of the Lorde, and the treasures of the kynges house, and spoyled all that was to be hadde: And he toke away all the shieldes of golde, which Solomon had made.

27 In whose steede kyng Rehoboam made brasen shields, and committed them vnto the handes (of the keeping) of the captaynes of the garde, whiche wayted at the doore of the kings house.

28 And when the kyng went into the house of the Lorde, they of the garde bare them, and broughte them agayne into the garde chamber.

29 The rest of the wordes that concerne Rehoboam, and all that he dyd, are they not wrytten (a) in the booke of the Chronicles of the kings of Iuda?

30 And there was warre betweene Rehoboam and Ieroboam all their lyues.

31 And Rehoboam slept with his fathers, and was buryed beside his fathers in the citie of Dauid: his mothers name was Naama, an Ammonite. And Abiam his sonne raygned in his steede.

The. xv. Chapter.

1. Abiam raygneth ouer Iuda. 9. Asa succeedeth in his roome. 16. The battell betweene Asa and Baasa. 24. Iehosaphat succeedeth Asa. 25. Nadab succeedeth Ieroboam. 28. Baasa killeth Nabath.

1 IN the eyghtienth yeere of kyng Ieroboam the sonne of Nabat, raygned Abiam ouer Iuda.

2 Three yeeres raygned hee in Hierusalem, and hys mothers name was Maacha, the daughter of (a) Abisalom.

3 And he walked in all ý sinnes of his father, whiche he had donne before him, and hys hart was not perfite with the Lord his God, as the hart of Dauid his father.

4 Neuertheless, for Dauids sake dyd the Lorde his God giue him (b) a light in Hierusalem, that he sette vp his sonne after him, and stablished Hierusalem:

5 Bicause Dauid did that which was right in the sight of the Lorde, and turned from nothing that hee commaunded hym all the dayes of his lyfe, saue onely in the matter of Urias the Hethite.

6 And there was warre betwene Rehoboam and Ieroboam, as long as he lyued.

7 The rest of the wordes that concerne Abiam, & and all that he dyd, are they not written in the booke of the Chronicles of the kynges of Iuda? and there was warre betweene Abiam and Ieroboam.

8 And Abiam slept with his fathers, and they buryed him in the citie of Dauid: and Asa his sonne raygned in his steede.

9 In the twentieth yeere of Ieroboam kyng of Israel, raygned Asa ouer Iuda.

10 Fourtie and one yeres raygned he in Hierusalem: and his mothers (c) name was Maacha, the daughter of Abisalom.

11 And Asa did (that seemed) right in the eyes of the Lorde, as did Dauid his father.

12 And

12 And he toke away the male stewes out of the lande, and put away all abhominable ydols, that his father had made.

13 (d) And he put downe Maacha his mother from bearing rule, bicause she had made an idol in a grone: and Asa destroyed hir idol, and burnt it by the broke Cedron.

14 But the hygh places were not put downe, (e) neuertheless Asaes hart was perfite with the Lorde all his dayes.

15 He brought in the holye vessels of hys father, and that hee had dedicate vnto the house of the Lorde, golde, and siluer, and iewels.

16 And there was warre betweene Asa and Baasa king of Israel all their dayes.

17 And Baasa king of Israel wēt vp against Juda, and buylte Rama, so that he woulde let none go out or in to Asa king of Juda.

18 Then Asa toke all the syluer and golde that was lefte in the treasures of the house of the Lorde, and the treasures of the kynges house, and deliuered them into the handes of his seruauntes, and kyng Asa sente them to Benhadad the sonne of Tabrimon, the sonne of Hezion king of Syria, that dwelt at Damasco, saying,

19 There is a bond betwene me and thee, betweene my father and thy father: and behold I haue sent vnto thee a present of syluer and golde, that thou come and breake the bonde, that thou haste with Baasa king of Israel, that he may depart from mee.

20 So Benhadad hearkened vnto king Asa, and sente the captaines of the hostes, whiche he had, agaynst the cities of Israel, and smote Hion, and Dan, and Abel, Beth, Maacah, and all (the region of) Ceneroth, with al the lande of Nepthali.

21 And when Baasa heard therof, he left building of Rama, and dwelt in Thirza.

22 Then kyng Asa " made a proclamation throughout al Juda, that none should be excused: And so they toke the stones of Ramah, and the tymber wherewith Baasa had buylded, and king Asa buylte with them the hyll of Beniamin and Mispah.

23 The remnant of all the wordes that concerne Asa, and all his myght, and all that he did, and the cities which he buylded, are they not written in the boke of the Chronicles of the kings of Juda? Neuertheless, in his old age he was diseased in his feete.

24 And Asa slept with his fathers, and was buryed beside his fathers, in the citie of Dauid his father: & Ioshophat his sonne raigned in his steede.

25 And Nadab the sonne of Jeroboam beganne to raygne vpon Israell the seconde yeere of Asa king of Juda, and raigned vpon Israel two yeeres.

26 And he did euyll in the sight of the Lorde, walking in the way of his father, and in his sinne, wherwith he made Israel to sinne.

27 And Baasa the sonne of Ahia, whiche was of the house of Issachar, conspired agaynst him, and Baasa smote hym at Gibbethon, whiche is a citie of the Philistines, (for Nadab, and all Israell layde syege to Gibbethon.)

28 Euen in the third yeere of Asa king of Juda, dyd Baasa slay him, and raygned in hys steede.

29 And it fortuned, that when hee was kyng, he smote all the house of Jeroboam, and hee left him nought that breathed, vntyll he had put him cleane out, according vnto the saying of the Lorde, whiche he spake by his seruant Ahia the Selonite: 3. Re. 14. 8.

30 Bicause of the sinnes of Jeroboam, wherwith hee sinned, and made Israel to sinne, when hee with his prouocation angred the Lord God of Israel. E

31 The rest of the wordes that concerne Nadab, and all that he dyd, are they not written in the boke of the Chronicles of the kings of Israel?

32 And there was warre betweene Asa and Baasa king of Israel all their dayes.

33 So in the thirde yeere of Asa king of Juda, beganne Baasa the sonne of Ahia to raigne ouer all Israel in Thirza, twentye and foure yeeres.

34 And hee dyd that whiche is euyll in the sight of the Lorde, walking in the waye of Jeroboam, and in his sinne, wherewith he made Israel to sinne.

The. xvi. Chapter.

1. Of Baasa. 6. Ela. 9. Zimri. 31. Achab maryeth Iezabell. 34. Iericho is buylte agayne.

1 THen the word of the Lord came to Jehu the sonne of Hanani, agaynst Baasa, saying, A

2 Forasmuche as I exalted thee oute of the dust, and made thee captayne ouer my people Israel, and thou haste walked in the way of Jeroboam, and haste made my people Israel to synne, to anger mee with theyr sinnes:

3 Beholde, I will rote out the posteritie of Baasa, and the posteritie of his house: and wyll make thy house like the house of Jeroboam the sonne of Nabat.

4 That manne of Baasa, whyche dyeth in the cytie, hym shall the dogges eate: and that manne of hym, whiche dyeth in the 3. Re. 14. 11.

feeldes, shall the foules of the ayre eate.

5 The rest of the wordes that concerne Baasa, and what he dyd, and his power, are they not wrytten in the booke of the Chronicles of the kings of Israel?

6 And so Baasa slept with his fathers, and was buryed in Thirza, and Ela his sonne raygned in his steede.

B 7 And by the hande of the prophete Jehu the sonne of Hanani, came the word of the Lord agaynst Baasa, and agaynste his house, and agaynste all the wickednesse that hee dyd in the sight of the Lorde, in angring him with the worke of his owne hands, that he should be like the house of Jeroboam, and bicause he (a) killed him.

a. Meaning Nadab Ieroboams sonne.

8 The fyre and twentieth yeere of Asa king of Juda, began Ela the sonne of Baasa to raigne ouer Israel in Thirza, two yeeres.

9 And his seruante Zimri (which was captaine of halfe his charets) conspired againste him, as he was in Thirza drinking, and was drunken in the house of Arza, steward of his house in Thirza.

10 And Zimri came, and smote him, and kylled hym, in the seuen and twentieth yeere of Asa king of Juda, and raygned in his steede.

Exo. 21. b. 11 And it fortuned, that when hee was kyng, and sate on his seate, hee slue all the house of Baasa, not leaving thereof one to pysse agaynst a wall: Yea, hee slue his kinsfolkes, and freendes also.

12 And thus did Zimri destroy all the house of Baasa, according to the worde of the Lorde, which he spake against Baasa by the hande of Jehu the prophete.

13 For all the sinnes of Baasa, and sinnes of Ela his sonne, whiche they sinned, and made Israel to sinne, and to anger the Lord God of Israel with their vanities.

C 14 The reste of the wordes that concerne Ela, and all that he dyd, are they not wrytten in the boke of the Chronicles of the kings of Israel?

15 In the seuen and twentieth yeere of Asa kyng of Juda, dyd Zimri raygne seuen dayes in Thirza: and the people was then in the host besieging Gibbethon, a citie of the Philistines.

16 And the people in the host heard (one) say, Zimri hath conspired and slayne the king: Wherefore all they of Israell made Amri, the captayne of ỹ host, king ouer Israel that same day, euen in the host.

17 And Amri departed vp from Gibbethon, and all Israell with him, and they besieged Thirza.

18 And when Zimri saw, that the citie must needes bee taken, hee went into the palace of b the kings house, (b) and burnt himselfe, and the kings house with fire, and so dyed,

19 For his sinnes whiche he sinned, in doing that, which is euyll in the sight of the Lord, and in walking in the waye of Jeroboam, and in his sinnes which he did, and in that he made Israel to sinne.

20 The reste of the wordes that concerne Zimri, and the treason that he wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were the people of Israell dyuided D into two partes: for halfe the people followed Thibni the sonne of Einath, making hym kyng: and the other halfe followed Amri.

22 But the people that folowed Amri, preuayled agaynste the people, that folowed Thibni the sonne of Einath: And so Thibni dyed, and Amri raygned.

23 In the one and thirtieth yeere of Asa king of Juda, beganne Amri to raygne ouer Israel twelue yeeres: fyue yeeres raygned he in Thirza.

24 Hee bought the hill " Schomron of one "as Schemar, for two talentes of siluer, and buylte in the hill, and called the name of the citie which he buylt, after the name of Schemar, whiche hadde beene owner of the hyll Schomron.

25 But Amri wrought that whiche is euil in the eyes of the Lorde, and did worse than al that were before him.

26 For he walked in al the way of Jeroboam the sonne of Nabat, and in his synnes that made Israell to synne, to anger the Lorde God of Israel with their vanities.

27 The rest of the wordes that concerne Amri, and all that he did, and his strength that he shewed, are they not written in the boke of the Chronicles of the kings of Israel?

28 And so Amri slepte with his fathers, and was buried in Samaria, and Ahab his sonne raigned in his steede.

29 And in the eyghte and thyrtieth yeere of Asa kyng of Juda, beganne Ahab the sonne of Amri to raygne ouer Israell, and the same Ahab the sonne of Amri raygned ouer Israel in Samaria, twentie and two yeeres.

30 And Ahab the sonne of Amri did euyll in the sight of the Lorde, aboue all that were before him.

31 For (c) it seemed vnto him, but a lyghte c. Some it interpret vnely. thyng, to walke in the synnes of Jeroboam the sonne of Nabat: hee toke Iesabel also the daughter of Ethbaal kyng of the Sydonites to wife, and went and serued 4. Kin.

Baal

Baal, and worshipped him.

32 And he reared vp an aulter for Baal, in the temple of Baal, whiche he hadde builded in Sethomron:

33 And Ahab made a groaue, and proceeded further in angring the Lorde God of Israell, than all the kings of Israell, that were before him.

34 In his dayes did Hiel of Bethel buylde Iericho: he layde the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his yongest sonne Segub, according vnto the worde of the Lord, whiche he spake by Iosua the sonne of Nun.

The.xvij. Chapter.

1. Elias forewarneth of the famine to come. 4. He is fedde by rauens. 9. He is sente to Zarphath, where hee restoreth his hostesse sonne to life.

1 AND Elias the Thelbite, which was of the inhabiters of Gilead, sayde vnto Ahab, As the Lord God of Israell lyueth, before whome I stande, there shall be neyther deawe, nor rayne these yeeres, but according to my worde.

2 And the word of the Lorde came vnto him, saying.

3 Get thee hence, and turne thee eastwarde, and hide thy selfe in the broke Cherith, that is it, that lyeth before Iordane.

4 Thou shalte drinke of the riuer, and I haue commaunded the rauens to feede thee there.

5 And so he wente, and did according vnto the word of the Lord: for he went, and dwelt by the broke Cherith, that is before Iordane.

6 (a) And the rauens brought him bread and flesh in the morning, and likewise bread and flesh in the euening: and he dranke of the broke.

7 And it chaunced after a whyle, that the broke dried vp, because there fell no rayne vpon the earth.

8 And the word of the Lord came vnto hym, saying,

9 Vp, and get thee to Zarphath, whiche is in Sidon, and dwell there: behold, I haue commaunded a widdowe there to sustayne thee.

10 So he arose, and went to Zarphath: and when he came to the gate of the citie, behold, the widdow was there gathering of stickes: and he called to hir, and sayd, Fetche me, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fetche it, he cried after hir, and sayd, Bring me, I pray thee, a morsell of bread also in thine hand.

12 She sayd, As the Lord thy God lyueth, I haue no bread ready, but euen an handfull of meale in a barrell, & a little oyle in a cruse: and behold, I am gathering two stickes for to goe in, and to dresse it for me and my son, that we may eate it, and die.

13 And Elias sayde vnto hir, Feare not, goe, and doe as thou hast sayde: but make me thereof a little cake fyrst of all, and bring it vnto me, and afterwarde make for thee and thy sonne.

14 For thus sayth the Lord God of Israell, ℭ The meale in the barrell shal not be walled, neyther shall the oyle in the cruse be minished, vntill the Lord haue sente rayne vppon the earth.

15 And she went, and did as Elias sayde: and she, and he, and hir house did eate a good space.

16 And the meale walled not out of the barrell, neyther was the oyle spente out of the cruse, according to the worde of the Lorde, which he spake by the hand of Elias.

17 And after these thynges, it happened, that the sonne of the wife of the house fell sicke, and his sickenesse was so sore that there was no breath left in him.

18 And she sayde vnto Elias, What haue I to doe with thee, O thou man of God? Art thou come vnto me, to call my sinne againe to remembrance, to slay my sonne?

19 He sayd vnto hir, Giue me thy sonne. And he toke him out of hir lappe, and carried him vp into a loft, where he abode, and layd him vpon his owne bed.

20 And called vnto the Lorde, and sayde, O Lord my God, hast thou punished also thys widowe, with whome I dwell as a straunger, and hast slayne hir sonne?

21 And he stretched him selfe vpon the chylde three times, and called vnto the Lorde, and 4. Reg. 4. f. sayd, O Lord my God, I pray thee, let thys childes soule come into him againe.

22 And the Lorde heard the voyce of Elias, and the soule of the childe came into hym agayne, and he reuiued.

23 And Elias toke the boy, and brought him downe out of the chamber into the house, and deliuered him vnto his mother: and Elias sayd, Behold, thy sonne liueth.

24 And the woman sayde vnto Elias, Now I know, that thou art a man of God, and that the worde of the Lorde in thy mouth is true.

The.xviij.Chapter.

1. Elias is sente to Ahab. 13. Obadia hydeth an hundred Prophetes. 40. Elias kylleth all Baals Prophetes. 45. Hee obteyneth rayne.

1 AFterprooes of many dayes, the woorde of the Lorde came to Elias in the thirde yeere, saying, Goe shew thy selfe vnto Ahab, and I will send rayne vpon the earth. Deut.11.b.

2 And Elias went to shewe hym selfe vnto Ahab: and there was a great famishment in Samaria.

3 And Ahab called Obadia, whiche was the gouernour of his house: (and Obadia feared God greatly.

4 For when Jezabel destroyed the prophetes of the Lorde, Obadia toke an hundred prophetes, and hid them by fiftie and by fiftie in a caue, and prouided bread and water for them.)

5 And Ahab sayde vnto Obadia, goe into the lande, vnto all fountaynes of water, and vnto all brookes, if happily we may find grasse, to saue the Horses and Mules alyue, and that wee destroy not (some of) the beastes.

6 And so they diuided the land betweene thē to walke throughe it: Ahab wente one waye by hym selfe, and Obadia went another way by hym selfe.

7 And it chaunced, that as Obadia was in the way, beholde, Elias met him, and hee knewe hym, and fell on hys face, and sayde, Art not thou my Lord Elias?

8 And he answered him, I am he: Goe, and tell thy Lord, behold, Elias is here.

9 He sayde, What haue I sinned, that thou wouldest deliuer thy seruant into the hande of Ahab to slay me?

10 As the Lorde thy God liueth, there is no nation nor kingdome, whyther my Lorde hathe not sent to seeke thee: and when they sayde, He is not there: he toke an othe of the kingdome, and nation, when he found thee not.

11 And now thou sayest, Goe, and tell thy Lord, that Elias is here.

12 And as sone as I am gone from thee, the spirite of the Lord shal carrie thee into some place that I do not knowe: and so when I come and tell Ahab, and he can not finde thee, he shall slay me: but I thy seruaunt feare the Lord from my youth vpward.

13 Was it not tolde my Lorde, what I dyd, when Jezabel slue the Prophetes of the Lord? how I hid an hundred men of the Lordes Prophetes, fiftie men in one caue, and fiftie in another, and prouided them of bread and water.

14 And thou sayest, Goe thou now, and shew thy Lorde, beholde, Elias is here: that hee may slay me.

15 And Elias sayd, As the Lord of hostes liueth, before whome I stande, I wyll shewe my selfe vnto him this day.

16 So Obadia went to meete Ahab, & tolde him: and Ahab went to meete Elias.

17 And it fortuned, that when Ahab sawe Elias, he sayde vnto him, Art thou he, that troubleth Israell?

18 He answered, It is not I, that haue troubled Israell, but (a) thou and thy fathers house, in that ye haue forsaken the commandementes of the Lorde, and thou hast followed Baal.

19 Now therefore send, and gather to me all Israell vnto mount Carmel, and ỹ prophets of Baal four hundred and fiftie, and the prophets of the (idolles) groues four hundred, which eate at Jezabels table.

20 So Ahab sent vnto all the children of Israell, and gathered the prophets together vnto mount Carmel.

21 And Elias came vnto all the people, and sayd, Howe long (b) halt ye betweene two opinions? If the Lorde be God, followe hym: but if Baall bee hee, then goe after him. And the people answered him not one woorde.

22 Then said Elias vnto the people (agayne,) I onely remayne a prophete of the Lorde: but (c) Baals prophets are four hundred and fiftie.

23 Let them therefore giue vs two oxen, and lette them chose the one, and cut hym in peeces, and lay hym on wood, and put no fire vnder: and I will dresse the other ox, and lay him on wood, and wyll put no fire vnder.

24 And call ye on the name of your goddes: and I will call on the name of the Lorde: and then the God, that aunswereth by fyre, let hym be God. And all the people aunswered, and sayd, It is well spoken.

25 Elias sayde vnto the prophets of Baal, Chose you an ox, and dresse him firste, for yee are many, and call on the name of your goddes: but put no fyre vnder.

26 And they toke the one ox, that he dyd giue them, and they dressed it, and called on the name of Baal from morning to none, saying, O Baal heare vs. But there was no voyce, nor one to aunswere: and they leapt vpon the aulter that they had made.

27 And at none Elias mocked them, and sayde, Crye aloude, for he is a God, peraduenture

venture he is talking, or occupied in folowyng vppon his enimies, or is in his iourney, or happyly he sleepeth, and must be awaked (with your crie.)

28 And they cryed alowde, and cut them selues, as their maner was, with knyues and lancers, til the bloud folowed on them.

29 And it chaunced, that when midday was passed, they prophesied vntyl the time of the euenyng sacrifice: but there was neyther voyce, nor one to answeare, nor any, that regarded them.

30 And Elias sayd vnto all the folke, Come to me. And all the people came to hym: and he repayred the aulter of the Lord, that was broken.

31 And Elias toke twelue stones, according to the number of the twelue tribes of the sonnes of Jacob, vnto whome the worde of the Lord came, saying, Israell shall be thy name.

32 And with the stones he made an aulter in the name of the Lorde: and he made a ditche about the aulter, as great as would conteyne two measures of seede.

33 And he put the wood in order, and hewed the Oxe in peeces, and layde hym on the wood, and sayde, Fill foure barrels with water, and powre it on the burnt sacrifice, and on the wood.

34 And he sayd, Do so agayne. And they did so the second time. And he sayd againe. Do it the thirde time. And they did it the thyrde time:

35 And the water ranne rounde about the aulter, and hee filled the pitte with water also.

36 And it fortuned, that when they shoulde offer the euening sacrifice, Elias the prophete came, and sayde, Lord God of Abraham, of Isahac, and of Israell, it shall be knowen this day, that thou art the God in Israell, and (that) I (am) thy seruaunt, and that I haue done all these thynges at thy commaundement.

37 Heare me, O Lorde, heare me, that thys people may knowe, that thou art the Lorde God, and (that) thou hast turned theyr hart againe now at the last.

38 And the fire of the Lorde fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked vp the water that was in the pit.

39 And when all the people saw it, they fell on their faces, and sayde, The Lord is God, the Lord is God.

40 And Elias sayde vnto them, Take the prophets of Baal, and let not one of them escape. And they toke them, and Elias brought them vnto the brooke Kison, (d) and slue them there.

d. Elias slue Baals prophets

41 And Elias sayde vnto Ahab, Get thee vp, eate and drinke: for there is a sound of much rayne.

42 And so Ahab wente vp, to eate and to drinke, and Elias wente vp to the toppe of Carmel, and he layd hym selfe flatte vppon the earthe, and put his face betweene hys knees,

43 And sayd to hys seruaunt, Goe vp, (I pray thee,) and loke towarde the way of the sea. And he went vp, and loked, and said, There is nothing. And againe he sayd, Goe againe seuen times.

44 And it fortuned, that at the seuenth time, he sayde, Beholde, ther ariseth a little cloude out of ỹ sea lyke a mans hand. He sayd, Go, and say vnto Ahab, Make fast (thy charet) and get thee downe, that the rayne stoppe thee not.

45 And it came to passe, that in the meane whyle the heauen was blacke with cloudes and winde, and there was a greate rayne: and Ahab gat vp, and came to Jezrahel.

46 And the hand of the Lord was on Elias, and he gyrded vp his loynes, and ran before Ahab, till he came to Jezrahel.

The.xix. Chapter.

1. Elias fleeing from Iezabell, is nourished by the angell of God. 15. He is commanded to annoynt Hazel, Iehu, and Elisa.

1 AND Ahab tolde Jezabel all that Elias had done, and how he had slayne all the prophets with the sworde.

2 Then Jezabel sent a messenger vnto Elias, saying, So and so let the goddes do to me, if I make not thy soule like one of theirs by to morow thys time. 3.Reg.2.b.

3 When he saw that, he arose, and went for his life, and came to Beersheba in Juda, and left his seruant there.

4 But he hym selfe wente a dayes iourney into the wildernesse, and came, & sate downe vnder a Juniper tree, and desired for hys soule, that he might die, and said, It is nowe enough, O Lord: take my soule, for I am not better than my fathers. Iona.4.c. Dan.12.

5 And as he lay and slept vnder the Juniper tree, behold, an angell touched him, and sayd vnto him, Up, and eate.

6 And when hee loked about hym, beholde there was a cake baken on the coales, and a vessell of water at his head: and he did eate and drinke, and layde him downe agayne to sleepe.

7 And the angell of the Lorde came againe the

the second time, and touched him, and sayde. Up, and eate, for thou hast yet a great iourney.

8 And he arose, and did eate and drinke, and walked in the strength of that meate fortie dayes and fortie nightes, euen vnto Horeb the mount of God.

Exod.34.d. Math.4.d.

9 When he came thither vnto a caue, he lodged therein all night: and beholde, the word of the Lord came to him, and said vnto him. What doest thou here Elias?

10 And he answered, I haue bin ielous for the Lord God of hostes sake: for the children of Israell haue forsaken thy couenaunt, broken downe thyne aulters, and slayn thy prophets with the sworde: and I onely am left, and they seeke my life to take it away.

Rom.11.a. Eccle.48.a.

11 And he sayd, come out, and stand vpon the mount before the Lord. And beholde, the Lord went by, and a mightie strong winde, that rent the mountaynes, and brake ỹ rockes before the Lorde, but the Lorde was not in the winde: and after the winde, came an earthquake, but the Lorde was not in the earthquake:

12 And after the earthquake came fyre, but the Lord was not in the fire: and after the fyre, came a small still voyce.

13 And when Elias heard, he couered his face with his mantle, and went out, and stode in the entring of the caue: and behold, there came a voyce vnto him, and said, What doest thou here Elias?

14 And he answered, I haue bin ielous for the Lord God of hostes sake, because ỹ children of Israell haue forsaken thy couenante, cast downe thyne aulters, and slayne thy prophets with the sworde: and I onely am left, and they seeke my life to take it away.

4.Reg.8.d. 4.Reg.9.b.

15 And the Lorde sayde vnto hym, Goe, and turne thy way to the wildernesse vnto Damasco, and when thou commest there, annoynt Hazael king ouer Syria:

16 And Jehu sonne of Nimsi shalt thou annoynt kyng ouer Israell: and Elisa the sonne of Saphat of Abel Meholah shalt thou annoynt to be prophet in thy rowme.

17 And it shall come to passe, that who so escapeth the sworde of Hazael, him shall Jehu slay: and if any man escape the sworde of Jehu, hym shall Elisa put to death.

18 And (thereto) I haue left me seuen thousand in Israell, of whiche neuer man (a) bowed his knees vnto Baal, nor kissed hym with his mouth.

Rom.11.a. a. Wicked idolaters are not of God.

19 So he departed thence, and founde Elisa the sonne of Saphat plowing, and hauing twelue yoke of oxen before hym, and hym with the twelue: and Elias went by hym, and cast his mantle vpon him.

20 And he left the oxen, and ranne after Elias, and sayde, Let me, I pray thee, kisse my father and my mother: and then I will followe thee. He sayde vnto hym, Goe backe gayne: for what is it, that I haue done to thee?

21 And when hee wente backe agayne from him, he toke a couple of oxen, and slue them, and dressed the flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: and then he arose, and went after Elias, and ministred vnto him.

The.xx.Chapter.

1. Samaria is besieged. 13. The Lorde promiseth the victorie to Ahab by a Prophete. 34. The kyng of Israell made peace with Benhadad, and is reproued therefore by the Prophete.

1 AND Benhadad the king of Syria, gathered al his host together, hauing thirtie and two kinges with him, and horses, and charettes: and wente vp, and besieged Samaria, and warred against it.

2 And hee sente messengers to Ahab king of Israell into the citie, and sayde vnto hym, thus sayth Benhadad,

3 Thy syluer and thy golde is mine, and the fayrest of thy wiues, and of thy children be myne.

4 And the king of Israell answeared and sayd, My Lorde king, according to thy saying, I am thyne, and all that I haue.

5 And when the messengers came agayne, they sayd, thus sayth Benhadad: forasmuche as I haue sent vnto thee, saying, Thou shalt deliuer me thy siluer and thy golde, and thy wiues, and thy children:

6 I will therefore sende my seruauntes vnto thee to morrowe this time: and they shall search thine house, and the houses of thy seruauntes, and what soeuer is pleasaunte in thyne eyes, they shall take it in their handes and bring it away.

7 Then the king of Israell sent for all the elders of the lande, and sayd, Take heede, I pray you, and see howe this felowe goeth about mischiefe: for he sente vnto me for my wiues, for my children, for my siluer, and for my golde: and I denied him not.

8 And all the elders, and all the people sayde, Hearken not vnto him, nor consent.

9 Wherefore he sayd vnto the messengers of Benhadad, Tell my Lord the king, all that thou diddest sende for to thy seruaunte at the first tyme, that I will do: but this thyng I may not do. And the messengers departed, and

and brought answeare agayne.

10 And Benhadad sente vnto him agayne, and sayde, Thus and thus doe the goddes vnto me, if the dust of Samaria be yenough for all the people, that folow me, to take euery man an handfull.

11 And the king of Israell answeared, & said, Tell hym, let not hym that putteth on hys harnesse boast hym selfe, as hee that putteth it off.

12 And it fortuned, that when Benhadad heard that tydings, as he was with the kings drinking within the pauilions, he sayde vnto hys seruauntes, Put youre selues in order. And they set them selues in aray agaynst the citie.

13 And behold, there came a prophet vnto Ahab king of Israell, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? behold, I wil deliuer it into thine hand thys day, and thou shalt know, that I am the Lorde.

¶ 14 And Ahab sayde, By whome? He sayde, Thus sayth the Lord, Euen by the seruants of the gouernours of the shyres. He sayd agayne, Who shall order the battayle? And he answeared, Thou.

15 Then he numbred the seruantes of the gouernours of the shyres, and they were two hundred and thirtie and two: and after them also he numbred all the people of the children of Israell (euen) seuen thousande.

16 And they went out at noone: but Benhadad did drinke til he was drunken in the pauilions, both he, and the kings: euen thirtie and two kings, that holpe him.

17 And the seruauntes of the gouernours of the shyres went out first, and Benhadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 He sayde, If they bee come out for peace, take them alyue: or if they bee come out to fight, take them yet alyue.

19 And so these yong men of the gouernours of the shyres came out of the citie, and the host after them:

20 And they slue euery one his enimie (that came in his way:) and the Syrians fled, and they of Israell folowed after them: & Benhadad the king of Syria escaped on a horse, with his horsemen.

D 21 And the king of Israell went out, & smote the horses & charets, and with a great slaughter slue he the Syrians.

22 (And there came a Prophete to the kyng of Israell, and sayde vnto him, Goe forthe, and play the man: be wise, and take heede, what thou doest: for when the yeere is gone about, the kyng of Syria wyll come vp against thee.)

23 And the seruauntes of the king of Syria sayd vnto hym, The goddes of the hylles are their goddes, and therefore they had the better of vs: but let vs fyght against them in the playne, and (for what ye will) we shall haue the better of them.

24 And thus do: Take the kings away euery man out of his place, and put dukes in their rowmes.

25 And doe thou number thee an host, lyke the host, that thou hast lost, suche horses, and suche charettes: and we will fight agaynste them in the playne, and thou shalt see vs get the better of them. And he hearkened vnto their voyce, and did euen so.

26 And it fortuned, that after the yeere was gone about, Benhadad numbred the Syrians, and went vp to Aphec to fight against Israell.

27 And the children of Israell were numbred, and with their whole number wente they against them: and the children of Israell pitched before them lyke two little flockes of kiddes: but the Syrians filled the countrey.

28 And there came a man of God, and sayde E
vnto the king of Israell, thus sayth ỳ Lord, Because the Syrians haue sayde, the Lorde is but God of the hylles, and not God of the valleyes, therefore will I deliuer all thys great multitude into thine hand, and ye shal know, that I am the Lorde.

29 And they pitched one ouer against the other seuen dayes: and it came to passe, that in the seuenth day the battayle was ioyned, and the chyldren of Israell slue of the Syrians an hundred thousande fotemen in one daye.

30 But the rest fled to Aphec into the citie, and there fell a wall vpon twentie and seauen thousand of the men that were left: and Benhadad fled, and came into the citie, from chamber to chamber.

31 And his seruauntes sayde vnto him, Behold, we haue heard saye, that the kings of the house of Israell are mercifull kings: we will therfore put sackcloth about our loynes, and ropes about our heads, and goe out to the king of Israell, if happily he will saue thy life.

32 And so they gyrded sackcloth about their loynes, and put ropes about their heads, and came to the king of Israell, and sayde, Thy seruaunt Benhadad sayeth, I pray thee, let me lyue. He sayde, Is he yet alyue? he is my brother.

33 And the menne toke that woorde for good lucke, and hastily caught it out of his

mouth

a. He is aliue.

mouth, and sayd, Yea, thy brother (a) Benhadad. He sayde, Goe, bring him hyther. And Benhadad came out vnto him; and he caused him to come vp into the charet.

34 And he sayd vnto him, The cities, whyche my father toke from thy father, I wyll restore agayne, and thou shalt make streetes for thee in Damasco, as my father dyd in Samaria: and I will make an appoyntmẽt with thee, and send thee away. And so hee made an appoyntment with hym, and sente him away.

F 35 And there was a certayne man of the children of the prophets, whiche sayde vnto hys neyghbour in the worde of the Lord, Smite me, I praye thee. And the man woulde not smite him.

36 Then sayde he vnto hym, Bycause thou hast not hearkened vnto the voyce of the Lorde: beholde, as sone as thou art departed from me, a Lion shall slay thee. And it came to passe, that as sone as hee was departed from hym, a Lion founde hym and

3.Reg.13.c. slue him.

37 Then he founde another man, and sayde, Smite me, I praye thee. And the manne smote him, so that in smiting hee wounded hym.

38 So the prophete wente forth, and wayted for the king by the way, and put him selfe out of knowledge with ashes, which he layd vpon his face.

39 And when the king came by, he cried vnto the kyng, and sayd, Thy seruaunt went out in the middes of the battayle, and beholde there wente away a man, whome another man brought vnto me, and sayd, Keepe thys man: and if he be misled, or lost, thy life shall goe for his, or els thou shalt pay a talent of syluer.

40 And as thy seruaunt had here and there to do, he was gone: and the king of Israel sayd vnto him, Euen so shall thy iudgement bee, as thou hast defined it thy selfe.

41 And he hasted, and toke the ashes away, from his face, and the king of Israell knewe him, that he was of the prophets.

G 42 And he sayde vnto hym, Thus sayeth the Lorde: bycause thou hast let goe out of thy hand a man, that is in my curse, thy life shall goe for hys lyfe, and thy people for hys people.

43 And the king of Israell went to his house wayward, and in displeasure, and came to Samaria.

The.xxi.Chapter.

8. Iezabel commaundeth to kill Naboth for the vineyarde that hee refused to sell to Ahab. 19. Elias reproueth Ahab, and hee repenteth.

1 AFter these things, it chaunced, that Naboth the Iezraelite had a vineyarde in Iezrahel, hard by the palace of Ahab kyng of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue me thy vineyarde, that I maye make me a garden of herbes thereof, bycause it lieth so nigh my house: and I wyll giue thee for it a better vineyarde than it is: or rather if it please thee, I wil giue thee the worth of it in money.

3 And Naboth sayde to Ahab, The Lorde forbid that from me, that I shoulde giue the inheritance of my fathers vnto thee.

4 And Ahab came into the house heauie and euill apayd, bycause of the worde which Naboth the Iezraelite had spoken to hym: for he had sayd, I will not giue thee the inheritance of my fathers. And he layd him downe vpon his bed, and turned away his face, and would eate no bread.

5 But Iezabel his wife came to him, and sayde vnto him, Why is thy spirite so wayward, that thou eatest no bread?

6 And he sayde vnto hir, For I spake vnto Naboth the Iezraelite, and sayde vnto him, Giue me thy vineyard for money: or els if it please thee, I will giue thee (another) vineyarde for it. And he answeared, I wyll not giue thee my vineyarde.

7 And Iezabel his wife sayde vnto him, (a) Doest thou nowe gouerne the kingdome of Israel? vp, and eate bread, and let thine hart at rest: I wil giue thee the vineyard of Naboth the Iezraelite.

8 And so she wrote a letter in Ahabs name, and sealed it with his seale, and sente the letter vnto the elders, and to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letter, saying, Proclayme a (b) fast, and set Naboth on hygh among the people:

10 And set two vnthryfts before him, to beare witnesse against him, saying, Thou diddest blaspheme God and the king: and then cary him out, and stone him to death.

11 And (c) the men of his citie, euen the elders and gouernours, whiche dwelt in hys citie, did as Iezabel had sent vnto them, and as it was written in the letter which she had sent vnto them.

12 They proclaymed a fast, and set Naboth among the chiefe of the people.

13 And there came in two men the children of Belial, and sate before hym: and the (two) vnthriftie persons witnessed against Naboth

both in the presence of the people, saying, Naboth did blaspheme God, and the king. And they caried him out of the citie, and stoned him with stones, that he dyed.

14 And then they sente to Jezabel, saying, Naboth is stoned to death.

15 And it foretuned, when Jezabel heard that Naboth was stoned to death, shee sayde to Ahab, Up, and take possession of the vineyard of Naboth the Jezraelite, which he denyed to giue for money: for Naboth is not aliue, but dead.

16 And when Ahab heard, that Naboth was dead, he stode vp to goe downe to the vineyard of Naboth the Jezraelite, and to take possession of it.

17 And the word of the Lord came vnto Elias the Thelbite, saying,

18 Up, and goe downe to meete Ahab kyng of Israel, which is in Samaria: beholde, he is in the vineyard of Naboth, whyther he is gone downe to possesse it.

19 And therefore shalte thou saye vnto hym, thus sayeth the Lorde, Hast thou killed, and also gotten possession? And thou shalt speake vnto hym, saying, thus sayeth the Lorde, In the place where dogges licked the bloud of Naboth, shal dogs licke euen thy bloud also.

20 And Ahab said to Elias, Hast thou found me, O thou mine enimie? He answeared, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the syghte of the Lorde.

21 Beholde, I will bring euil vpon thee, and will make cleane riddance of thy posteritie, and will destroy from Ahab, (euen) him, that maketh water against the wall, and him that is shut vp, and left behind in Israel:

22 And will make thyne house lyke the house of Jeroboam the sonne of Nabat, and lyke the house of Baasa the sonne of Ahia, for the prouocation, wherwith thou hast prouoked, and made Israell to synne.

23 And of Jezabel spake the Lorde, saying, The dogs shall eate Jezabel by the wall of Jezrahel.

24 And who so euer of Ahab dyeth in the towne him shall dogs eate: and who so dyeth in the fielde, hym shall the fowles of the ayre eate.

25 But there was none like Ahab, which did euen sell him selfe to worke wickednesse in the sight of the Lord, and that because Jezabel his wife pricked him forewarde.

26 He did exceeding abhominably in folowing foule idols, according to all things, as did the Ammorites whome the Lorde cast out before the children of Israell.

27 And it foretuned, that when Ahab hearde those wordes, he rent his clothes, and putte sackcloth about his flesh, and fasted, and lay in sackcloth, and went "bare foote. Gen.37.g. "or. softly, in toke of mournyng.

28 And the word of the Lord came to Elias the Thelbite, saying,

29 Seest thou, how Ahab humbleth himselfe before me? because he so submitteth himselfe before me, I will not bring that euill in hys dayes: but in his sonnes dayes will I bring euill vpon his house.

The.xxij. Chapter.

2. Iehosaphat and Ahab fyghte agaynste the king of Syria. 15. Michea sheweth the kyng, what shall be the successe of their enterprise. 24. Zedekia the false prophete smiteth hym. 34. Ahab is slayne. 40. Ahazia his sonne succeedeth. 41. The raygne of Iehosaphat, 51. and Ioram his sonne.

1 AND they continued three yeeres without warre betwene Syria and Israel. A 2. Par.18.a.

2 And in the third yeere did Iehosaphat the king of Juda come downe to the kyng of Israell.

3 (And the king of Israel sayd vnto hys seruauntes, Knowe yee not, that Ramoth (in) Gilead is ours, and we sit still and take it not out of the hande of the king of Syria?)

4 And he sayd vnto Iehosaphat, Wilt thou come with me to battell againste Ramoth (in) Gilead? And Iehosaphat sayde vnto the king of Israell, I am as thou art: my people, as thy people: and my horses, as thy horses. 4. Reg.2.a

5 And Iehosaphat sayd vnto the king of Israell, (a) Aske counsell, I pray thee, at the word of the Lord to day. a. In all our enterprises we ought fyrst to aske counsell of God.

6 And then the king of Israell gathered the prophets together, vppon four hundred men, and sayde vnto them, Shall I goe agaynste Ramoth (in) Gilead to battayle, or shal I let it alone? And they sayde, Goe vp: for the Lorde shall deliuer it into the handes of the kyng. 3.Reg.18.c.

7 And Iehosaphat sayd Is there here neuer a prophet of the Lorde more, that we myghte inquire of hym? B

8 And the king of Israell sayd vnto Iehosaphat, There is yet one man (Michea the son of Jimla) by whome we may aske counsell of the Lord: but I hate him, for he doeth not prophesie good vnto me, but euil. And Iehosaphat sayd, Let not the king say so.

9 Then the king of Israell called a chamberlayne, and sayde, Fetch Michea the sonne of Jimla hyther at once.

10 And the king of Israell, and Iehosaphat the king of Juda sate, eyther of them in his

in his seate, and their apparell on them, in a voyde place beside the entring in of the gate of Samaria, and all the prophetes prophesied before them.

11 And Zedekia the sonne of Chanaana made hornes of iron, and sayde, thus sayeth the Lorde, With these (hornes) shalte thou push the Syrians, vntill thou haue made an ende of them.

12 And all the prophetes prophecied euen so, saying, Goe vp to Ramoth (in) Gilead, and prosper: for the Lord shall deliuer it into the kings hande.

13 And the messenger that was gone to call Michea, spake vnto him, saying, Beholde, the wordes of the Prophets speake good vnto the king with one mouth: Let thy worde therefore, I pray thee, be lyke the worde of euery one of them, to speake that, whych is good.

℄ 14 And Michea sayde, As the Lorde lyueth, what so euer the Lorde sayeth vnto me, (b) that will I speake.

b. The true prophet wyll speake no other, than that he hath learned of God.

15 And so he came to the king, and the kyng sayd vnto him, Michea, ought we to goe against Ramoth (in) Gilead to battayle, or to be still? He answered to him, (c) Goe, and prosper: the Lord shall deliuer it into ỹ hand of the king.

c. He speaketh this in derisiō

16 And the king sayde vnto him, So and so many times do I charge thee, that thou tell me nothing, but that whiche is true, in the name of the Lorde.

17 He sayde, I sawe all them of Israell scattered vpon the hilles, as sheepe that haue not a shepheard. And the Lord sayd, These haue no maister: let euery man returne to hys house in peace.

18 (And the king of Israell sayd vnto Iehosaphat, Did I not tell thee, that he woulde prophesie no good vnto me, but euil?)

19 And he sayd agayne, Heare thou therefore the word of the Lord. I sawe the Lorde sitte on his seate, and all the host of heauen stode about him on his right hande, and on hys left.

2. Par. 18. b. 20 And the Lord sayd, Who shall perswade Ahab, that he maye goe and fall at Ramoth (in) Gilead? And one sayd on this manner, and another on that.

D 21 And there came forth a certayne spirit, and stod before the Lord, and sayde, I will perswade hym. And the Lord sayde vnto hym, Wherewith?

22 And he sayde, I wyll goe out, and be a false spirite in the mouth of all hys prophetes. He sayd, Thou shalt perswade him, and preuayle: Goe forth then, and doe euen so.

23 Now therefore behold, the Lord hath put a lying spirite in the mouth of all these thy prophetes, and the Lorde hathe spoken euill toward thee.

24 But Zedekia the sonne of Chanaana went to, and smote Michea on the cheeke, & sayd, Which went the spirite of the Lord fro me, to speake vnto thee?

25 And Michea sayd, Behold, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israell sayd, Take Michea, and carie him vnto Amon the gouernour of the citie, and vnto Joas the kynges sonne.

27 And say, Thus sayeth the king, Put thys felowe in the prison house, and feede hym with bread of affliction, and with water of trouble, vntill I returne in peace.

28 And Michea sayde, If thou returne in peace, the Lord hath not spoken by me. And he said, Hearken ye people euery one of you. e

29 And so the king of Israell, and Iehosaphat the king of Juda, went vp to Ramoth (in) Gilead.

30 And the king of Israell sayd vnto Iehosaphat, I will change my apparel, and will enter into the battayle: but put thou on thine apparell. And the king of Israell changed hym selfe, and went to battayle.

31 But the king of Syria commaunded the thirtie and two captaynes, that had rule ouer his charets, saying, Fyght neyther with small nor with great, saue onely against the king of Israell.

32 And when the captaynes of the charettes sawe Iehosaphat, they sayde, Surely it is the king of Israell. And they turned to fyght against him: and Iehosaphat cryed.

33 And so it came to passe, that when the captaynes of the charettes sawe, that he was not the king of Israell, they turned backe from hym.

34 And a certayne man drewe a bowe ignorantly, and smote ỹ king of Israel betwene the ribbes and hys barnesse: wherefore he said vnto the driuer of his charets. Turne thy hande, and carie me out of the host: for I am hurt.

35 (And the battayle encreased that day: and f the king stode still in his charet against the Syrians) and dyed at euen: and the blood ranne out of the wound into the midde of the charet.

36 And ther went a proclamation thorough out the host about the going downe of the sunne, saying, Euery man, to his citie, and to his owne countrey.

37 So the king dyed, and was brought to Samaria,

Samaria, and they buried the king in Samaria.

38 And one waſhed the charet in the poole of Samaria, & the dogs licked vp his bloud: & they waſhed his armour, according vnto the worde of the Lorde whiche he ſpake.

39 The reſt of the wordes that concerne Ahab, and al that he did, and the iuorie houſe which he made, & all the cities that he buylded, are they not written in the booke of the Chronicles of the kings of Iſrael?

40 And ſo Ahab ſlept with his fathers, and Ahazia his ſonne raygned in his ſtede.

2.Chro.20.c. 41 Ieholaphat the ſonne of Aſa beganne to raygne vpon Iuda, in the fourth yeere of Ahab kyng of Iſrael.

42 And Ieholaphat was thirtie and fiue yeeres old, when he beganne to raygne, and raygned twentie and fiue yeeres in Hieruſalem: His mothers name was Azuba, the daughter of Silhi.

43 And he walked in al the waies of Aſa his father, and bowed not therefrom, but dyd that which was right in ỹ eies of the Lord: Neuertheleſſe, the hygh places were not taken out of the way: for the people offered & burnt incenſe yet in the hygh places.

44 And Ieholaphat made peace with the kyng of Iſrael.

2.Chro.25.k. 45 The reſt of the wordes that concerne Ieholaphat, and the might that he vſed, and howe he warred, are they not written in the booke of the Chronicles of the kynges of Iuda?

46 And the remnant of the ſtewes of the males, which remayned in the dayes of his father Aſa, he put cleane out of the lande.

47 (d) There was then no kyng in Edom: the deputie was kyng.

d. In the tyme of this king, Idumea was ſubiect to Iuda, and was gouerned by whom they of Iuda appoynted.

48 And Ieholaphat made ſhippes in the ſea, to come through Tharſis to Ophir for golde: but they went not, for the ſhippes brake at Ezion Gaber.

49 Then ſayde Ahazia the ſonne of Ahab vnto Ieholaphat, Let my ſeruauntes goe with thy ſeruants in the ſhippes. But Ieholaphat woulde not.

50 And Ieholaphat dyd ſleepe with his fathers, and was buried with his fathers in the citie of Dauid his father: and Iehoram his ſonne raygned in his ſtede.

51 Ahazia the ſonne of Ahab begã to raigne ouer Iſrael in Samaria, the ſeuentienth yeere of Ieholaphat kyng of Iuda, and raygned two yeeres ouer Iſrael.

52 But he did euil in the ſight of the Lord, and walked in the way of his father, and in the way of his mother: and in the way of Ieroboã, the ſonne of Nabat, whiche made Iſrael to ſinne.

53 For he ſerued Baal, & worſhipped him, and prouoked the Lorde God of Iſrael vnto wrath, according to all that his father had done.

The ende of the third booke of the Kings, after the reckenyng of the Latines, whiche the Hebrues call the firſt booke of the Kings.

¶ The fourth booke of the Kings, *after the Latines: which booke and the third* together, is but one with the Hebrues.

¶ *The firſt Chapter.*

2. Ahazia by a fall becommeth ſicke, and conſulteth with Beelzebub. 3. He is reproued by Elias. 10. The captaynes ouer fiftie were ſent to Elias, whereof two were burnt with fire from heauen by his prayer. 17. Ahazia dyeth, and Iehoram his brother ſucceedeth him.

1 THen Moab rebelled agaynſt Iſrael, after the death of Ahab.

2 And Ahazia fell through a latteſſe window of his vpper chãber, that he had in Samaria: and whyle he was in his ſickneſſe, he ſent meſſengers, and ſayde vnto them, Goe, and enquire of (a) Beelzebub the god of Ekron, whether I ſhall recouer of this my diſeaſe.

3 But the angel of the Lord ſpake to Elias the Thesbite, Aryſe, and goe vp agaynſt the

a. The God of flies: ſo called, eyther for that the people thought that he could preſerue thẽ from the flies, wherwith that cõtrey was infected, or bicauſe flies were ingendred in great abundance, of the bloud of the ſacrifices to that idol.

the messengers of the kyng of Samaria, and say vnto them, Is there not a God in Israel, that ye goe to aske counsel of Beelzebub, the god of Ekrom?

4 Wherefore thus sayth the Lorde, Thou shalt not come downe from the bedde, on whiche thou art gone vp, but shalt dye the death. And Elias departed.

5 And when the messengers turned backe agayne vnto him, he sayde vnto them, Why are ye now come agayne?

6 They answeared hym, There came a man vp against vs, and saide vnto vs, Goe, and turne agayne vnto the kyng that sent you, & say vnto him, Thus sayth the Lord, Is there not a God in Israel, that thou sendest to enquyre of Beelzebub the god of Ekrom? Therefore thou shalte not come downe from the bedde, on whiche thou arte gone vp, but shalt dye the death.

B 7 And he sayde vnto them, What manner of man was that, whiche came vp and met you, and tolde you these wordes?

8 And they answeared hym, It was an heary man, and girt with a girdle of leather about his loynes. And he sayde, It is Elias the Thelbite.

Math.3.b.

9 Then the king sent vnto him a captaine ouer fiftie, with his fiftie men: which came to him (and beholde, he sate on the toppe of an hyll,) and he spake vnto him, Thou man of God, the kyng hath sayd, Come downe.

10 Elias answeared and sayde to the captayne ouer the fiftie: If I be a man of god, let fire come downe from heauen, and consume thee, and thy fiftie. (b) And there came fire from heauen, and consumed him, and his fiftie.

b. The threatnings of gods prophets are effectuall agaynst the wicked.

11 Agayne also he sent vnto him another captayne ouer fiftie, with his fiftie: And he spake and sayde vnto him, O man of God, thus hath the kyng sayde, Make haste, and come downe.

12 Elias answeared, and sayd vnto them, If I be a man of god, let fire come downe frō heauen, and cōsume thee, and thy fiftie. And there came fire of God from heauen, and consumed hym, and his fiftie.

13 And the kyng yet agayne sent the thirde captayne ouer fiftie, with his fiftie menne: And the thirde captayne ouer fiftie went vp, and came and fell on his knees before Elias, and besought hym, and sayde vnto him, O man of God, I pray thee, let my lyfe, and the lyfe of the fiftie thy seruants be pretious in thy sight.

C 14 Beholde, there came fire downe frō heauen, and burnt vp the two former captaines ouer fiftie, with theyr fifties: therefore let my lyfe now be pretious in thy sight.

15 And the angell of the Lorde sayde vnto Elias, Goe downe with him, and (c) be not afraide of him. And he arose, & went downe with him vnto the kyng.

c. Ge. decree minde do the Lord.

16 And he sayde vnto him, Thus sayth the Lorde, For asmuch as thou hast sent messengers, to aske counsell of Beelzebub the god of Ekrom, as though there had bin no God in Israel, whose worde thou mightest seeke after: therefore thou shalt not come downe off the bedde, on whiche thou arte gone vp, but shalt die the death.

17 And so he dyed, accordyng to the worde of the Lorde, whiche Elias had spoken: and Iehoram (his brother) began to raygne in his steede, in the second yeare of Iehoram, the sonne of Iehosaphat kyng of Iuda, bycause he had no sonne.

18 The rest of the wordes that concerne Ahazia, what thinges he dyd, are they not written in the booke of the Chronicles of the kyngs of Israell?

The.ij.Chapter.

8. Elias diuideth the waters with his cloke. 11. He is taken vp into heauen. 13. Elisa taketh his cloke, and diuideth Iordane. 20. The bitter and venemous waters are healed. 23. The children that mocke Elisa, are rent in peeces with Beares.

1 AND it chaunced, that when the Lorde would take vp Elias into heauen by a whyrle winde, Elias went with Elisa from Gilgal.

Gen. 5. Or, 6.

2 And Elias sayde vnto Elisa, Tarie here, I pray thee, for the Lorde hath sent me to Bethel. Elisa sayd vnto him, As the Lord liueth, & as thy soule liueth, I wil not leaue thee. And they came downe to Bethel:

3 (a) And the chyldren of the prophets, that were at Bethel, came out to Elisa, and said vnto him, Knowest thou not, how that the Lorde wyll take away thy mayster from thy head this day? He sayde, I know it also: holde you your peace.

a. The children of the prophets, the disciples of the prophets.

4 And Elias sayde vnto hym, Elisa, tarie here, I pray thee: for the Lorde hath sent me to Iericho. He sayde, As the Lorde liueth, & as thy soule liueth, I will not leaue thee. And so they came to Iericho.

5 And the chyldren of the prophetes, that were at Iericho, came to Elisa, and sayde vnto him, Knowest thou not, that the Lord will take away thy mayster from thy head this day? He answeared, I know it also: holde ye your peace.

6 And Elias sayd vnto him, Tarie, I pray thee

thee here: for the Lorde hath sente me to Jordane. He sayde, As the Lorde liueth, and as thy soule liueth, I wyll not leaue thee. And so they two went together.

ℬ 7 And fiftie men of the sonnes of the prophets came, and stode on the other side a farre off: and they two stode by Jordane.

8 And Elias toke his mantell, and wrapt it together, and smote the waters: and they were diuided, part the one way, and parte the other, so that they two went ouer thorowe the drie lande.

9 And it fortuned, that as sone as they were ouer, Elias sayde vnto Elisa, Aske what I shall do for thee, yer I be taken away from thee. And Elisa sayde, I pray thee, let thy spirite be double vpon me.

10 And he sayde, Thou haste asked an harde thyng: neuertheless, if thou see me, when I am taken away from thee, thou shalt haue it so: if thou do not, it shall not be.

11 And it fortuned, that as they went walkyng and talking, beholde, there appeared a charet of fire, and horses of fyre, and parted them bothe a sunder: and Elias went vp through the whorle winde into(b) heauen.

(b) 1.48.a. A testimonie of the resurrection.

12 And Elisa sawe, and cryed, O my father, O my father, the charet of Israel, and the horseman thereof. And he sawe hym no more: and he toke his owne clothes, and rent them in two peeces.

13 He toke vp also the mantell of Elias that fell from hym, and went backe agayne, and stode by the side of Jordane.

℄ 14 And toke the mantell of Elias that fell from hym, and smote the waters, and he sayde, Where is the Lorde God of Elias, and he himselfe? And when he had smitten the waters, they parted this way and that way: and Elisa went ouer.

15 And when the chyldren of the prophetes which were at Jericho, sawe him frō a far, they sayde, The spirite of Elias doth rest on Elisa? And they came to meete hym, and fel to the grounde before hym,

16 And sayde vnto him, See, nowe there be with thy seruants fiftie strong mē, let them goe, we pray thee, and seeke thy maister: if happily the spirite of the Lorde haue taken hym vp, and caste him vpon some mountayne, or into some valley. And he sayd, Ye shall sende none.

17 And when they lay vpon him till he was ashamed, he sayde, Sende. They sent therefore fiftie mē, which sought him three dayes, but founde him not.

18 And when they came agayne to hym (whiche taried at Jericho) he sayde vnto them, Did I not say vnto you, that yee shoulde not goe?

19 And the men of the citie sayd vnto Elisa, Behold sir, ỹ dwelling of this citie is pleasant, as thou thy selfe seest: but the water is nought, and the grounde barren.

20 He said, Bring me a newe cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spryng of the waters, and cast the salt in thither, and sayde, Thus sayth the Lorde, I haue healed these waters: there shall not come henceforth eyther death, or barrennesse.

22 So the waters were healed vnto this ℨ day, according to the saying of Elisa, which he spake.

23 And he went vp from thence vnto Bethel: And as he was goeyng vp the way, there came litle children out of the citie, and mocked him, and sayde vnto him, Goe vp thou balde head: goe vp thou balde head.

24 And he turned backe, ℭ looked on them, ℭ cursed them in the name of the Lord, ℭ there came two shee Beares out of the wood, and tare two and fourtie chyldren of them.

25 And he went from thence to mount Carmel, and from thence he turned agayne to Samaria.

The.iij.Chapter.

1. The raygne of Iehoram. 6. He and Iehosaphat goe to warre agaynst Moab, whiche rebelled. 12. Elisa reproueth him, 17. And giueth their host water. 24. The Moabites are ouercome. 27. Their kyng sacrificeth his sonne.

1 NOwe Iehoram the sonne of Ahab began to raygne vpon Israel in Samaria, the eyghtienth yeare of Iehosaphat king of Juda, and raygned twelue yeares. ℵ

2 And he wrought euil in the sight of the Lorde: but not lyke his father, and like his mother: for he put away the images of Baal, that his father had made.

3 Neuertheless, he cleaued vnto the sinnes of Jeroboam the sonne of Nabat, whiche made Israel to sinne, and departed not therefrom.

4 And Mesa kyng of Moab was a lorde of sheepe, and rendered vnto the kyng of Israell an hundred thousande lambes, and an hundred thousande rammes with the woll.

5 But when Ahab was dead, it fortuned, that the kyng of Moab rebelled agaynst the kyng of Israell.

6 And king Iehoram went out of Samaria the same season, and numbred all Israell:

B 7 And went, and sent to Jehosaphat the king of Juda, saying, The kyng of Moab hath rebelled agaynst me, wilt thou come with me agaynst Moab in batayle? He answeared, I will come vp: for as I am, so art thou: and as my people be, so are thy people: and thy horses, as myne.

8 And he sayde, What way shall we goe vp? And he answeared, The way through the wildernesse of Edom.

9 And so the kyng of Israel toke his iourney, and the king of Juda, and the kyng of Edom: And when they had compassed the way seuen dayes, they had no water for the host, and for the cattell that folowed them.

10 And the kyng of Israell sayde, Alas, the Lorde hath called these three kyngs together, to deliuer them ouer into the hande of Moab.

3.Reg.22.a. 11 But Jehosaphat sayde, Is there not here a prophete of the Lorde, that we may enquyre of the Lorde by hym? And one of the kyng of Israels seruaunts answeared and sayde, Here is Elisa the sonne of Saphat, whiche powred water on the handes of Elias.

12 And Jehosaphat sayd, The worde of the Lorde is with him. And so the king of Israel, and Jehosaphat, & the king of Edom went downe to hym.

13 And Elisa sayde vnto the king of Israel, What haue I to dow with thee? Get thee to the prophetes of thy father, and to the prophets of thy mother. And the kyng of Israel sayde vnto him, Oh nay: for the Lorde hath called these three kings together, to deliuer them into the hande of Moab.

C 14 And Elisa sayde, As the Lorde of hostes liueth, in whose sight I stande, and it were not that I regarde the presence of Jehosaphat the kyng of Juda, I woulde (a) not loke towarde thee, nor yet see thee.

a. God suffereth his worde to be declared to the wicked, bycause of the godly that are among them.

15 But nowe bryng me a minstrell. And when the minstrel playde, the hande of the Lorde came vpon him:

16 And he sayde, Thus sayethe the Lorde, Make this valley full of ditches:

17 For thus sayth the Lorde, Ye shal see neither winde, nor rayne, yet the valley shal be filled with water, that ye may drynke, both ye, and your beasts, and your cattell:

18 And this is yet but a small thing in the sight of the Lord, forasmuch as he wil giue ouer the Moabites also into your handes.

19 And ye shall smyte euery strong towne, and euery goodly citie, and shall fell euery pleasant tree, and stoppe euery well of water, and marre euery good plat of grounde with stones.

20 And in the morning, when the meate offeryng was offered, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard, that D the kyngs were come vp to fight agaynst them, they gathered all that was able to put on harnesse, and stode in the border of the lande:

22 And they were vp early in the morning, and the sunne shone vpon the water, that the Moabites sawe the water a farre off as redde as bloud.

23 And they sayde, This is the bloud of slaughter: the kings are slayne, & they haue smitten one another: Now therfore Moab get thee to the spoyle.

24 And when they came to the host of Israell, the Israelites stode vp and smote the Moabites, so that they fledde before them: but they folowed vpon them, and smote Moab:

25 And they ouerthrewe the cities, and euery good parcel of land cast euery man his stone, and filled it, and they stopt all the welles of water, & felled all the good trees, onely in Kirharaseth left they the stones thereof: howbeit, they went about it with slinges, and smote it.

26 And when the kyng of Moab sawe, that the battel was too sore for him, he toke with him seuen hundred menne that drewe the swoorde, to haue gone through (euen) vnto the kyng of Edom: but they could not.

27 And then he toke his eldest sonne, that C should haue raigned in his steede, and offered him for a burnt offeryng vpon the wal: And there was (b) great indignatiō against Israel, and they departed from hym, and returned to their owne lande.

b. The Chaldees great ire of God.

The.iiij.Chapter.

4. God increaseth the oyle to the poore wydowe by Elisa. 12. He obteyneth for the Sunamite a sonne at Gods hand. 28. Who dying, 32. he rayseth him vp againe. 40. He maketh sweete the potage, 41. and multiplieth the loaues.

1 AND there cryed a certayne woman of I the wyues of the sonnes of the prophets vnto Elisa, saying, Thy seruaunt my husbande is dead, and thou knowest, that thy seruant did feare the Lorde: And the creditour is come to fetche my two sonnes to be his bondemen.

2 Elisa sayde vnto hyr, Tell me, what I shall dow for thee: What haste thou in thine house? She sayde, Thyne handmayde hath nothing

nothyng at all in the houſe, ſaue a pitcher with oyle.

3 He ſayde vnto hyr, Goe, and borowe veſſels for thee (of them that are) without, (euen) of all thy neighbours, emptie veſſels, and that not a fewe:

4 And when thou arte come in, thou ſhalt ſhut the dore after thee, & after thy ſonnes, and powre out into (a) all thoſe veſſels: and ſet aſide that whiche is full.

God euer prouideth for them that truſt in him.

5 And ſo ſhe went from hym, and ſhut the dore after hyr, & after hyr ſonnes: And they brought to hyr, and ſhe powred out.

6 And it came to paſſe, that when the veſſels were ful, ſhe ſaid vnto hyr ſonne, Bring me yet a veſſell. And he ſayde vnto hyr, I haue no moe. And the oyle ceaſſed.

B 7 Then ſhe came, & tolde the man of God, and he ſayde, Goe, and ſell the oyle, and pay them, that thou art in debt vnto: but lyue thou and thy children of the reſt.

8 And it fell on a day, that Eliſa came to Sunem, where was a great woman, that toke him in for to eate bread: And ſo it came to paſſe, that from that tyme forth, (as oft as he came that way) he turned in thyther to eate bread.

9 And ſhe ſaide vnto hyr husband, Behold, I perceyue, that this is an holy man of God, which paſſeth by vs continually.

10 Let vs make him a litle chamber, I pray thee, with walles, and let vs ſet hym there a bedde, and a table, and a ſtoole, and a candelſticke: that he may turne in thyther, when he commeth to vs.

11 And it fortuned on a day that he came thyther, and turned into the chamber, and lay therein,

12 And ſayde to Gehezi his ſeruaunt, Call this Sunamite. And when he called hyr, ſhe preſented hyr ſelfe before hym.

13 And againe he ſayde vnto him, Tell hyr, behold, thou haſt bene carefull for vs with al this care: (b) What ſhall we now do for thee? Wouldeſt thou be ſpoken for to the king, or to the captaine of the hoſt? She anſwered, I dwel amõg mine own people.

The ſeruants of God be not vnthankfull for benefites receyued.

C 14 And he ſayde againe, What is to be done for hyr? Gehezi anſwered, Verily ſhe hath no childe, and hir husbande is olde.

15 And he ſayde, Call hyr. And when he had called hyr, ſhe ſtoode in the dore.

Gen.18.b.

16 And he ſayde, At this tyme appoynted, according to the tyme of lyfe, thou ſhalte imbrace a ſonne. And ſhe ſayde, Oh nay my lord, thou man of God, do not lie vnto thyne handmayde.

17 And the wife conceiued, and bare a ſonne that ſame ſeaſon, that Eliſa had ſayde vnto hyr, according to the tyme of life.

18 And when the childe was growen, it fell on a day, that he went out to his father, and to the reapers,

19 And he ſayde vnto his father, My head, my head. And he ſayde to a lad, Carie hym to his mother.

20 And whē he had taken him, and brought him to his mother, he ſate on hyr knees till noone, and then died.

21 And ſhe went vp, and layde him on the bedde of the man of God, & ſhut (the doore) vpon him, and went out,

22 And called vnto hyr husbande, and ſayde, Send with me, I pray thee, one of the yong men, and one of the aſſes: for I will runne to the man of God, and come agayne.

23 And he ſayde, Wherefore wilt thou goe D to him? ſeyng that to day is neyther newe moone, nor Sabboth day. And ſhe anſweared, Al ſhal be well.

24 Then ſhe ſadled an Aſſe, and ſaide to hyr ſeruant, Driue, and goe forwarde: ſtay not for me to get vp, except I bidde thee.

25 And ſo ſhe went, and came vnto the man of God to mount Carmel: And it fortuned, that when the man of God ſawe hyr farre off, he ſayd to Gehezi his ſeruant, Behold, yonder is the Sunamite:

26 Runne therefore to meete hyr, and ſay vnto hyr, Is al wel with thee, and with thy husbande, and with the ladde? And ſhe anſweared, Al is wel.

27 And when ſhe came to the man of God vp to the hill, ſhe caught hym by the feete: But Gehezi went to hyr to thruſt hyr away. And the man of God ſayde, Let hyr alone, for hyr ſoule is vexed within hyr: and the Lorde hath hidde it from me, and hath not tolde it me.

28 Then ſhe ſayde, Did I deſire a ſonne of E my Lorde? did I not requyre thee, that thou ſhouldeſt not deceyue me?

29 Then he ſayde to Gehezi, Gyrde vp thy loynes, and take my ſtaffe in thyne hande, & goe thy way: If thou meete any man, (c) ſalute him not: And if any ſalute thee, anſweare him not agayne: And lay my ſtaffe vpon the face of the childe. 4. Reg. 9. a. Luke. 10. a. c. Make ſuch ſpeede, that nothing may let thee in the way. Luke. 10.

30 And the mother of the childe ſaide, As the Lord liueth, & as thy ſoule liueth, I wil not leaue thee. And he arose, and followed hyr. 1. Reg. 28. b.

31 Gehezi went before them, and layde the ſtaffe vpon the face of the childe, but there was neyther voyce, nor any feeling: wherefore he went agayne to meete him, & tolde him, ſaying, The childe is not awaked.

32 And when Eliſa was come into the houſe, behold, the childe was dead, and laide

vpon his bedde.

33 He went in therefore, and ſhutte the dore vpon them twayne, and prayed vnto the Lorde,

2.Reg.17.d. 34 And went vp, and lay vpon the lad, and put his mouth on his mouth, and his eyes vppon his eyes, and his handes vppon his hands: and when he ſo lay vpon the childe, the fleſhe of the chylde waxed warme.

35 And he went agayne, and walked once vp and downe in the houſe, and then went vp, and layde himſelfe vpon hym agayne: and then the chylde "or,ſneeſed. gaſped ſeuen times, and opened his eyes.

36 And he called Gehezi, and ſayde, Call for this Sunamite. So he called hyr: whiche Luke.5.c. when ſhe was come in vnto him, he ſayde vnto hyr, Take thy ſonne.

F 37 Therfore ſhe went in, and fel at his feete, and bowed hyr ſelfe to the grounde, and toke vp hyr ſonne, and went out.

38 Eliſa came agayne to Gilgal, and there was a dearth in the lande, and the chyldren of the prophets dwelt with him: And he ſayde vnto his ſeruaunt, Set a great pot on (the fire) and make pottage for the chyldren of the prophets.

39 And one went out into the field to gather herbes, and found a wilde vine, and gathered therof wilde gourdes his lappe ful, and came and ſhred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and it fortuned, that when they taſted of the pottage, they cryed out, and ſayde, O thou man of God, there is death in the pot. And they could not eate therof.

41 But he ſayde, Bring meale. And he caſt it into the pot, and he ſayde, Fil for the people, that they may eate. And there was no more harme in the pot.

G 42 There came a man from Baal Saliſa, and brought the man of God bread of the firſt fruites, euen twentie loaues of barly, and full eares of corne in the huſke: And he ſayde, Giue vnto the people that they may eate.

43 And his miniſter anſwered, Why ſhall I ſet this before an hundred men? He ſayde agayne, Giue it vnto the people, that they may eate: For thus ſayth the Lorde, They John.6.a. ſhall eate, and there ſhal be left ouer.

44 And ſo he ſet it before them, and they did eate, and left ouer, according to the worde of the Lorde.

The.v.Chapter.

1. Naaman the Syrian is healed of his leproſie. 16. Eliſa refuſeth his giftes. 27. Gehezi is ſtryken with leproſie, bycauſe he tooke money, and rayment of Naaman.

1 NAaman captayne of the hoſte of the kyng of Syria, was a great man, and honourable in the ſight of his mayſter, bycauſe that by him the Lorde had giuen health vnto Syria: He was alſo a mighty man, and expert in warre: (but he was) a lepre.

2 And the Syrians had gone out by companies, and had brought out of the countrey of Iſrael a litle mayde, and ſhe was with Naamans wife.

3 And ſhe ſayd vnto hyr lady, Would God, my lorde were with the prophete, that is in Samaria: for he would deliuer him of his leproſie.

4 And he (a) went in, and tolde his lorde, (a) Ne ſaying, Thus and thus ſayd the mayde, that is of the lande of Iſrael.

5 And the king of Syria ſayde, Goe thy way thyther, and I will ſende a letter vnto the kyng of Iſrael. And he departed, and toke with him tenne talents of ſiluer, and ſixe thouſande peeces of golde, and tenne chaunges of rayments,

6 And brought the letter to the king of Iſrael, conteyning this tenour. Nowe, when this letter is come vnto thee, behold, I haue therwith ſent Naaman my ſeruant to thee, that thou mayeſt ridde him of his leproſie.

7 And it fortuned, that when the kyng of B Iſrael had red the letter, he rent his clothes, and ſayde, Am I God, that I ſhould ſlay, & Deu. make aliue? For he doth ſende to me, that I ſhoulde deliuer a man from his leproſie: Wherefore conſider, I pray you, & ſee how he ſeeketh a quarell againſt me.

8 Which when Eliſa the man of God had heard, how that the king of Iſrael had rent his clothes, he ſent to the king, ſaying, Wherefore haſte thou rent thy clothes? Let him come now to me: and he ſhal knowe, that there is a prophete in Iſrael.

9 And ſo Naaman came with his horſes, and with his charets, & ſtode at the dore of the houſe of Eliſa.

10 And Eliſa ſent a meſſenger vnto hym, ſaying, Goe and waſh thee in Iordane ſeuen times, and thy fleſhe ſhal come agayne to thee, and thou ſhalt be cleanſed.

11 But Naaman was wroth, and went away, and ſayde, Beholde, I thought with my ſelfe, he woulde ſurely come out, and ſtande, and call on the name of the Lorde his God, and put his hande on the place, that he may heale the leproſie.

12 Are not Abana and Pharphar ryuers of Damaſco,

Damasco, better than all the waters of Israell? If I washe me also in them, shall I not be cleansed? And so he turned him, and departed with displeasure.

13 And his seruaunts came, and communed with hym, and sayd, Father, if the prophete had bid thee to do some great thyng, oughtest thou not to haue done it? How muche rather than, when he sayth to thee, Washe, and be cleane?

14 Then went he downe, and washed hym selfe seuen times in Iordane, according to the saying of the man of God: and his flesh came agayne lyke vnto the flesshe of a litle chylde, and he was cleansed.

15 And he turned againe to the mā of God, he and all his company, and stode before him, and sayde, Behold, I know now, that there is no God in all the worlde, but in Israell: Now therfore, I pray thee, take a blessyng of thy seruant.

16 But he sayde, As the Lorde liueth, before whom I stande, I will receyue none: And when the other woulde haue constrayned him to receyue it, he would not.

17 And Naaman sayde, Shall there not be gyuen to thy seruant, as muche of this earth as two Mules may beare? For thy seruant will henceforth offer neyther burnt sacrifice, nor offeryng vnto any other God, saue vnto the Lorde.

18 But herein the Lorde be mercifull vnto thy seruant, that when my mayster goeth into the house of Rimmon for to worshipp there, and leaneth on my hand, and I bowe my selfe in the house of Rimmon, when I bowe downe, I say, in the house of Rimmon, the Lorde be mercyfull vnto thy seruant by cause of this thyng.

19 Vnto whom he sayde, (a) Goe in peace. And when he was departed from him, as it were a furlong of grounde,

20 Gehezi the seruant of Elisa the man of God, sayd, Behold, my mayster hath spared Naaman this Syrian, that he woulde not receyue at his hande those things, that he offered. As the Lorde liueth, I will runne after hym, and take somewhat of him.

21 And so Gehezi folowed Naaman: And when Naaman sawe him runnyng after him, he lighted downe from the charet to meete hym, and sayde, Is all well?

22 He answeared, All is well: Behold, my maister hath sent me, saying, See, there be come to me euen nowe from mount Ephraim, two yong men of the chyldre of the prophets: Giue them, I pray thee, one talent of siluer, and two change of garments.

23 And Naaman sayde, With a good wyll, take two talents: And he constrayned him, and bounde two talents of siluer in two bagges, with two change of garments, and layde them vpon two of his seruants to beare them before hym.

24 And when he came to the lower place, he toke (them) from theyr hande, and bestowed (them) in the house, and he let the men goe, and they departed.

25 But he went in, and stode before hys maister. And Elisa said vnto him, Whence commest thou Gehezi? He sayde, Thy seruant went no whyther.

26 But he sayde vnto hym, (b) Went not myne hart (with thee,) when the man turned agayne from his charet to meete thee? Is it now a tyme to receyue money, to receyue garments, olyue trees, vineyardes, sheepe, and oxen, men seruants, and mayde seruants?

27 (c) The leprosie therfore of Naaman shal cleaue vnto thee, and vnto thy seede for euer. And he went out from his presence a leper, as white as snowe.

b. Was not I present with thee in spirite?

c. Couetousnesse punished 4. Reg. 15. a

The. vi. Chapter.

Elisa maketh iron to swimme aboue the water. 8. He discloseth the king of Syrias counsel to the kyng of Israel. 13. The king of Syrias men sent to take Elisa, were kept fast in Samaria. 24. Samaria is besieged, and endureth extreme famine.

1 THe children of the prophetes sayde vnto Elisa, Behold, we pray thee, the place where we dwell with thee, is to litle for vs:

2 Let vs goe, we pray thee, vnto Iordane, and take thence euery man a beame, and builde vs a place to dwell in. And he answeared, Goe.

3 And one sayde, Be content, I pray thee, and come with thy seruaunts. And he answeared, I wyll come.

4 And so he went with thē: And when they came to Iordane, they cut downe wood.

5 But it fortuned, that as one was felling downe of a tree, the axe head fell into the water: and he cryed, and sayde, Alas mayster, it was lent me.

6 And the man of God sayd, Where fel it? And he shewed him the place: And he cut downe a sticke, and caste it in thyther, and immediatly the iron did swimme.

7 Therefore sayde he, Take it vp. And he stretched out his hande, and toke it vp.

8 But the kyng of Syria warred agaynst Israell, and toke counsell with his seruaunts, and sayde, In suche and suche a

place ſhal be my campe.

9 And the man of God ſent vnto the kyng of Iſraell, ſaying, Beware that thou goe not ouer to ſuch a place, for there the Syrians are lurkyng.

10 Therefore the kyng of Iſraell ſent to the place, whiche the man of God tolde hym, and warned hym of, (a) and ſaued himſelfe from it, not once, nor twyſe.

a. God will diſcloſe the craftie counſel of the wicked.

11 And the hart of the kyng of Syria was troubled for this thyng: and he called for his ſeruaunts, and ſayde vnto them, Wyll ye not ſhewe me, whiche of our men (betrayeth me) to the kyng of Iſraell?

12 And one of hys ſeruaunts ſayd, None, my lorde, O kyng: But Eliſa the prophete, that is in Iſraell, telleth the king of Iſrael, yea euen the wordes, that thou ſpeakeſt in thy priuy chamber.

13 He ſayde, Goe, and ſpie, where he is, that I may ſende, and fetche him. And one told hym, ſaying, Beholde, he is in Dothan.

℄ 14 Therefore ſent he thyther horſes and charettes, and a mighty hoſt: and they came by night, and compaſſed the citie about.

15 And when the ſeruant of the mā of God roſe vp early to goe out, beholde, there was an hoſt round about the towne with horſes and charets: and his ſeruaunt ſayde vnto hym, Alas maiſter, what ſhall we do?

16 He anſweared, Feare not: for they that be with vs, are moe than they, that be with them.

2. Par. 22. a.

17 And Eliſa prayed, and ſayd, Lord, I beſeeche thee, open his eyes, that he may ſee. And the Lord opened the eyes of the young man, and he loked: and beholde, the mountayne was full of horſes, and charets of fire rounde about Eliſa.

18 And when they came downe to him, Eliſa prayed vnto the Lord, and ſayd, Smite this people, I pray thee, with blindneſſe. And he ſmote them with blindneſſe, accordyng to the worde of Eliſa.

Gen. 19. c. Sapi. 19. c.

19 And Eliſa ſayde vnto them, This is not the way, neither is this the towne: folowe me, & I will bryng you to the man whom ye ſeeke. But he ledde them to Samaria.

20 And it fortuned, that when they were come to Samaria, Eliſa ſayde, Lord, open their eyes, that they may ſee. And the lord opened their eyes, and they ſaw, and behold, they were in the middes of Samaria.

℈ 21 And the kyng of Iſrael ſayd vnto Eliſa, when he ſawe them, My father, ſhall I ſmite them? ſhal I ſmite them?

22 And he anſweared, Thou ſhalt not ſmite them: but ſmite thoſe that thou haſt taken with thyne owne ſwoorde, and with thyne owne bowe: But rather ſet bread and water before them, that they may eate & drinke, and goe to their maiſter.

23 And he prepared a great refection for the, and when they had eaten and dronken, he ſent them away, and they went to their maiſter. And ſo the ſouldiours of Syria came no more into the land of Iſraell.

24 After this it chaunced, that Benhadad king of Syria gathered all his hoſt, & went vp, and beſieged Samaria.

25 But there was a great dearth in Samaria: & behold, they beſieged it, vntill an Aſſes head was ſold for fourefcore ſiluer pēce, and the fourth part of a (b) cabbe of Doues doung was ſolde for fiue peeces of ſiluer.

b. Ieruſalem was ſtrayt beſieged in the ſiege of Samaria.

26 And as the kyng of Iſraell was goyng vpon the wall, there cryed a woman vnto him, ſaying, Helpe me, my lorde, O king.

27 He ſayde, If the Lorde do not ſuccour thee, wherewith can I helpe thee? with the C barne, or with the wineprelle?

28 And the king ſayde vnto hyr, What wilt thou? She anſwered, Yonder womā ſayde vnto me, Bring thy ſonne, y we may eate him to day, & we wil eate mine to morow.

29 And ſo we dreſſed my ſonne, and did eate him: And I ſayde to hyr the other day, Bryng thy ſonne, that we may eate hym: And ſhe hath hid hyr ſonne.

Leui. Deu. 28. 53. Thr. 4. 10.

30 And it came to paſſe, that when the kyng hearde the wordes of the woman, he rent his clothes, and went vp on the wall, and the people loked, and behold, he had a ſackcloth vnder (c) vpon his fleſhe.

c. The people of god ſometyme to pleaſe with men in ceremonies when they will not.

31 Then he ſayde, God do ſo, and more alſo to me, if the head of Eliſa the ſonne of Saphat ſhall ſtande on hym this day.

32 But Eliſa ſate in his houſe (and the elders ſate by him) and the king ſent a man before him: but yer the meſſenger came to him, he ſaid to the elders, Haue ye not ſeene, howe that the ſonne of this murderer hath ſent to take away mine head? Be circūſpect, when the meſſenger commeth, and ſhut the doore, & holde him at the doore: Is not the ſounde of his maiſters feete behinde him?

2. King. 6.

33 While he yet talked with them, behold, y meſſenger came downe vnto him, and ſaid, Behold, this euil is of the Lorde: and what more ſhall I loke for of the Lorde?

The. vij. Chapter.

1. Eliſa prophecieth plentie of vittayle, and other things to Samaria. 6. The Syrians runne away, and haue no man folowyng them. 17. The prince that wouldenot beleeue the woorde of Eliſa, is troden to death.

1 Then

1 Then Eliſa ſayd, Heare ye the worde of the Lorde: To morowe by this time (ſhall) a buſhell of fine flowre (be ſolde) for a ſicle, and two buſhels of barley for a ſicle, in the gate of Samaria.

2 Then a certaine Lord (on whoſe hand the king leaned) anſwered the man of God, and ſayde, Beholde, if the Lorde woulde make Windowes in heauen, might thys ſaying come to paſſe? He ſayde, Beholde, thou ſhalt ſee it with thine eyes, but ſhalt not eate thereof.

3 And there were foure leprous men at the entering in of the gate: & they ſayde one to another, Why ſit we here vntill we die?

4 If we ſay, we will enter into the citie, beholde, the dearth is in the citie, and we ſhall dye therein: and if we ſitte ſtill here, we die alſo. Nowe therefore come, and let vs fall vpon the hoſt of the Syrians: if they ſaue our liues we ſhall liue: if they kill vs, then are we dead.

5 And they roſe vp in the twylight, to goe to the hoſt of the Syrians: and when they were come to the vtmoſt part of the hoſt of Syria, beholde there was no man there.

6 For the Lorde had made the hoſt of the Syrians to heare a noyſe of charets, and a noyſe of horſes, and a noyſe of a great hoſt: inſomuch that they ſayd one to another, Lo, the king of Iſrael hath hyred againſt vs the kings of the Hethites, and the kings of the Egyptians, to come vpon vs.

7 Wherefore they aroſe, and fled in the twylight, and left their tents, their horſes, and their Aſſes, and the field which they had pitched, euen as it was, (a) and fledde for their lyues.

8 And when theſe lepers came to the edge of the hoſt, they went into a tent, and did eate, and drinke, and caried thence ſiluer, & golde, and rayment, and went and hid it: and came againe, and entered into an other tent, and caried thence alſo, and went and hid it.

9 Then ſayde one to another, Wee doe not well this day, for as muche as it is a daye to bring good tydings, and we holde oure peace. If we tarrie till the day light, ſome miſchiefe will come vpon vs. Nowe therefore come, that we may go and tel the kings houſholde.

10 And ſo they came, and called vnto the porter of the citie, and tolde them, ſaying, We came to the pauilions of the Syrians, and ſee there was no man there, neither voyce of man: but horſes and aſſes tyed and the tents were euen as they were wont to be.

11 And ſo the man called vnto the porters, and they tolde the kings houſe within.

12 And the king aroſe in the night, and ſayde vnto his ſeruants, (b) I wil ſhew you now, what the Syrians haue done vnto vs: they know that we be hungrie, and therefore are they gone out of the pauilions to hide themſelues in the fielde, ſaying, When they come out of the citie, we ſhal catch them aliue, and get into the citie.

b. He miſtruſted the Prophets wordes, and as one more politike than godly, caſt more perils than needed.

13 And one of his ſeruauntes anſwered, and ſayde, Let men take, I pray you, fiue of the horſes, that remaine and are left in the multitude: (beholde, they are euen as al the multitude of Iſrael, that are left in the citie: beholde (I ſay) they are euen as al the multitude of the Iſraelites, that are conſumed) and we will ſende, and ſee.

14 They toke therfore the horſes of two charets, and the king ſent after the hoſt of the Syrians, ſaying, Go and ſee. C

15 And they went after them euen vnto Iordane, and loe, all the way was full of clothes, and veſſels, which the Syrians had caſt from them in their haſte: and the meſſengers returned, and tolde the king.

16 And the people went out, and ſpoyled the tents of the Syrians: and ſo it came to paſſe that a buſhel of fine flowre was ſolde for a ſicle, and two buſhelles of barley for a ſicle, according to the worde of the Lorde.

17 And the King appointed that Lorde (on whoſe hande he leaned) to be at the gate: and the people (c) trode vpō him in the gate, and he dyed, according to the worde of the man of God, which he ſayde, when the king came downe to him.

c. The faythleſſe derider of gods prophets puniſhed.

18 And ſo came the thing to paſſe, that the man of God had ſpoken to the king, ſaying, Two buſhels of barly for a ſicle, and a buſhel of fine flowre for another, ſhalbe to morow this time in the gate of Samaria. 3. Reg. 7. a.

19 Whereunto that Lorde anſwered the man of God, and ſayde, Yea, and if the lord made windowes in heauen, might it come to paſſe? And hee ſayde, Beholde, thou ſhalt ſee it with thine eyes, and ſhalt not eate thereof.

20 And euen ſo chaunced it vnto him: for the people trode vpon him in the gate, and he dyed.

The. viij. Chapter.

1. Eliſa propheſieth vnto the Sunamite, the dearth of ſeuen yeares. 11. Hee propheſieth to Hazael that he ſhal be king of Syria. 15. Hazael raigneth after Benhadad. 16. Ioram raigneth ouer Iuda. 20. Edom falleth from Iuda. 29. Ohozia ſucceedeth Ioram.

A 1 Then spake Elisa vnto the woman
4. Reg. 7. a. (whose sonne hee had restored to lyfe againe) saying, Up, and goe thou and thine houshold, and sojourne wheresoeuer thou canst: for the Lorde hath called for a dearth, and the same shall come vpon the lande seuen yeares.

2 And the woman arose, and did after the saying of the man of God, and went both she and hir houshold, and sojourned in the lande of the Philistines seuen yeares.

3 And at the seuen yeares ende, it fortuned, that the woman came agayne out of the lande of the Philistines, and went oute to call vpon the king for hir house, and for hir lande.

4 And the King talked with Gehezi the seruant of the man of God, saying, Tell me I pray thee, all the great deedes, that Elisa hath done.

5 Hee tolde the King howe hee had restored a dead bodye to lyfe agayne: but in the meane time the woman, whose sonne he had rayled vp againe, cryed to the King for hir house, and for hir lande: and Gehezi sayde, My Lorde, O king, this is the woman, and this is hir sonne, whom Eliza rayled vp agayne.

6 And when the king asked the woman, she tolde him: and so the king deliuered hir a chamberlaine, saying, Restore thou vnto hir all that is hirs, and all the (a) fruites of the fielde, since the day that she left the lande, vnto this tyme.

a. The king caused that to be iustly restored, which was wrongfully holden from hir.

B 3. Reg. 19. c.

7 And Elisa came to Damasco: and Benhadad the king of Syria was sicke, and one told him, saying, The man of God is come hyther.

3. Reg. 14. a. 8 And the king sayde vnto Hazael, Take a present in thine hande, and goe meete the man of God, that thou mayst inquyre of the Lorde by him, saying, Shall I recouer of this disease?

9 And so Hazaell went to meete him, and toke the present with him, and of euery good thing of Damasco, euen as much as foxtie Camelles coulde beare: and came and presented himselfe before hym, and sayde, Thy sonne Benhadad king of Syria, hath sent mee to thee, saying, Shall I recouer of this disease?

10 And Elisa sayde vnto him, Goe, and say vnto him, Thou shalt (b) recouer: howbeeit the Lorde hath shewed me, that he shal surely die.

b. Meaning that he should not die of that disease, yet he should die by the hande of Hazael the messenger.

11 He looked vpon him stedfastly, vntyll hee was ashamed: and the man of God wept.

12 And Hazael sayd, Why weepeth my lorde? He answered, For I know the euill things, that thou shalt do vnto the children of Israell: for their strong Cities shalt thou set on fyre, and their yong men shalt thou slay with the swoorde, and shalt dashe oute the braynes of their sucking children, and all to teare their women with childe.

13 But Hazael sayde, What, is thy seruant a dogge, that I should doe this great thing? And Elisa answered, The Lord hath shewed me, that thou shalt be king of Syria.

14 And so he departed from Elisa, and came to his maister: which sayde to him, What sayde Elisa to thee? He answered, He told me, that thou shouldest recouer.

15 And on the morowe it fortuned, that hee toke a thicke cloth, and dipt it in water, and (c) spread it on his face: and he dyed, and Hazael raigned in his stead.

16 The fifth yeare of Joram the sonne of Iahab king of Israel, Iehosaphat being also king of Juda, Joram the sonne of Iehosaphat king of Juda began to raigne.

17 Thirtie and two yeares old was he when he beganne to raigne, and he raigned eyght yeares in Hierusalem.

18 And he walked in the wayes of the kings of Israell, as they that were of the house of Ahab: for the daughter of Ahab was his wyfe, and hee did euyll in the syght of the Lorde.

19 And the Lorde would not destroy Juda, (and that) bycause of Dauid his seruant, as he promised him, to giue him alway a light among his children.

20 In those dayes Edom rebelled from vnder the hande of Juda: for they made them a king of their owne.

21 So Joram went to Zair, he and all his charets with him: and he rose by night, and smote the Edomites, which compassed him in with the captaynes of his charets, and the people fled into their tentes.

22 But Edom rebelled, so that he would not be vnder the hande of Juda vnto this day: Then Libnah rebelled that same time.

23 The rest of the wordes, that concerne Joram, and all that he did, are they not written in ý booke of the Chronicles of the kings of Juda?

24 And Joram rested with his fathers, and was buryed beside his fathers in the Citie of Dauid: and Ahaziahu his sonne raigned in his steade.

25 In the twelfth yeare of Joram the sonne of Ahab king of Israell, did Ahaziahu the sonne of Joram king of Juda beginne to raigne.

26 Two and twentie yeares olde was Ahaziahu, when hee beganne to raigne, and he raigned

raigned one yeare in Hierusalem: and hys mothers name was Athaliahu, the daughter of Omri king of Israel.

27 But he walked in the way of the house of Ahab, and did euil in the sight of the Lorde, (euen) as did the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And he went with Iozam the sonne of Ahab, to warre against Hazael king of Syria in Ramoth Gilead, and the Syrians wounded Iozam.

29 And king Iozam went backe againe to be healed in Iezrael of the woundes, which the Syrians had giuen him at Ramoth, when hee fought against Hazael king of Syria: and Ahaziahu the sonne of Iozam, king of Iuda, went downe to see Iozam, the sonne of Ahab in Iezrahel, bycause hee was sicke there.

The. ix. Chapter.

6. Iehu is made king of Israel. 24. And kylleth Ioram the king thereof, 27. and Ahaziah, otherwise called Ochozias the king of Iuda. 33. And causeth Iesabel to bee cast downe out of a window, and the dogges did eate hir

1 AND Elisa the prophete called one of the children of the prophetes, and sayd vnto him, Gyrde vp thy loynes, and take thys boxe of Oyle in thine hand, and get thee to Ramoth (in) Gilead.

2 And when thou commest thither, looke where is Iehu, the sonne of Iehosaphat, the sonne of Nimsi: and go to him, and make him rise vp from among his brethren, and carrie him to a secrete chamber.

3 Then take the boxe of Oyle, and powre it on his head, and say, Thus sayth the Lorde, I haue annoynted thee to be king ouer Israel: and then open the doore, and flee without any tarying.

4 And so the seruaunt of the prophete gate him to Ramoth Gilead:

5 And when hee came in, beholde, the Captaynes of the host were sitting togither: and hee sayde, I haue an errande to thee, O captayne.

6 And Iehu sayde, Vnto which of all vs? He sayd, To thee, O captaine. And he arose, and went into the house, and he powred the oyle on his head, and sayd vnto him, Thus sayeth the Lorde God of Israel, I haue (a) annoynted thee to be king ouer the people of the Lorde, euen ouer Israel.

7 Thou shalt smyte the house of Ahab thy maister, that I may auenge the bloud of my seruauntes the Prophetes, and the bloud of all the seruants of the Lorde, of the hande of Iezabell:

8 For the whole house of Ahab shal be destroyed, and I will destroy from Ahab (euen) him, that maketh water against the wall, and him that is prisoned and forsaken in Israel: 3. Reg. 21. k.

9 And I will make the house of Ahab, like the house of Ieroboam, the sonne of Nabat, and lyke the house of Baasa, the sonne of Ahia.

10 And as for Iezabel, the dogges shall eate hir in the fielde of Iezrael: and there shall be none to burie hir. And hee opened the doore, and fledde. 4. Reg. 19. k.

11 Iehu came oute to the seruantes of hys Lorde, and one sayde vnto him, Is al well? Wherefore came this mad fellowe to thee? And hee sayde vnto them, Ye know what maner of man it is, and what his communication is.

12 They sayd vnto him againe, It is not so: tell vs. He sayde, Thus and thus spake he to me, saying, Thus sayeth the Lorde, I haue annoynted thee to be king ouer Israel.

13 Then they hasted and toke euery man his garment, and put it vnder him on the top of the stayres, and blewe with trumpets, saying, Iehu is king.

14 And so Iehu the sonne of Iehosaphat, the sonne of Nimsi, conspired against Ioram: (Iozam kept Ramoth Gilead, hee and all Israel, bycause of Hazael king of Syria: ℭ

15 And king Iozam returned to be healed in Iezrahel of the woundes which the Syrians had giuen him when hee fought wyth Hazael king of Syria:) And Iehu sayde, If it be your myndes, then let no man depart, and escape out of the Citie, to goe and tell in Iezrael. 4. Re. 8. g.

16 So Iehu gate vp (into a Charet) and went to Iezrael, where Iozam lay: and Ahaziahu King of Iuda was come downe thither to see Iozam.

17 And the watchman, that stode on the towre in Iezrahel, spyed the companie of Iehu as he came, and sayde, I see a companie. And Iozam sayde, Take an horseman, and sende him to meete them, that hee maye aske, whether it be peace.

18 And so there went one on horsebacke, to meete him, and sayde, Thus sayth the king, Is it peace? And Iehu sayde, What hast thou to do with peace? Turne thee behinde me. And the watchman tolde saying, The messenger came to them, but hee commeth not againe.

19 Then he sent out another on horsebacke, which

which came to them, and sayde, Thus sayth the king, Is it peace? Jehu answered, What hast thou to doe with peace? turne thee behinde me.

D 20 And the watcheman tolde, saying, Hee came to them also, and commeth not again: and the dryuing is lyke the dryuing of Jehu the sonne of Nimsi: for hee dryueth the charet as he were mad.

21 And Joram sayde, Make readie. And the charet was made readie. And Joram king of Israel, and Ahaziahu king of Juda, went out eyther of them in his charet against Jehu, and met him in the fielde of Naboth the Jezrahelite.

22 And it fortuned, that when Joram sawe Jehu, he sayd, Is it peace Jehu? He answered, What peace should there be, so long as the whoredomes of thy mother Jezabell, and hir witchcrafts are so great?

23 And Joram turned his hande, and fledde, and sayde to Ahaziahu, there is falshode, O Ahaziahu.

24 And Jehu toke a bow in his hande, and smote Joram betweene the armes, and the arrow went thorow his heart, and hee fell downe flat in his charet.

25 Then sayde Jehu to Bidkar a captayne, Take (him) and cast him in the plat of the ground of Naboth the Jezrahelite: for I remember, that when I and thou rode togither after Ahab his father: the Lord layd his heauie burthen vpon him:

26 I haue seene yesterday the bloud of Naboth, and the bloud of his sonnes, sayde the Lorde: and I will requite it thee in thys ground, sayth the Lord. Nowe therefore take (him) & cast him in the plat of ground, according to the worde of the Lorde.

E 27 But when Ahaziahu the King of Juda sawe this, hee fled by the way of the garden house: and Jehu followed after him, and sayde, Smyte him also in the charet, at the going vp to Gur by Jebleam. And he fled to Megiddo, and there dyed.

28 And his seruants caried him in a Charet to Hierusalem, and buried him there in hys Sepulchre with his fathers in the Citie of Dauid.

29 And in the eleuenth yeare of Joram the sonne of Ahab, began Ahaziahu to raigne ouer Juda.

30 And when Jehu was come to Jezrabel, Jezabel hearde of it, and paynted hir face, and tyred hir head, and looked out at a window.

b. As though she should say, treason can haue no good successe.

31 And as Jehu entred at the gate, she sayde, Had (b) Zimri peace, whiche slue his maister?

32 And he lifted vp his eyes to the wyndow, and sayde, Who is of my side? who? And there looked out to him two or three chamberlaynes.

33 And he sayde, Throw hir downe. So they threw hir downe, and hir bloud dashed towarde the wall, and towarde the horses: and he trode hir vnder foote.

34 And when he was come in, he did eate and dzinke, and sayde, Go and visite, I pray you, yonder cursed creature, and bury hir: for she is a kings daughter.

35 And so when they came to burie hir, they founde no more of hir than the skul, and the feete, and the palmes of hir handes.

36 Wherefore they came againe, and tolde him, and he sayde, This is the worde of the Lorde, which he spake by the hande of hys seruant Elias the Thesbite saying, In the fielde of Jezrahell shall dogs eate the flesh of Jezabel.

37 And so the carkasse of Jezabel was euen as dung vpon the earth in the fielde of Jezrahel, so that no man might saye, This is Jezabel.

The. x. Chapter.

6. Iehu causeth the seuentie sonnes of Ahab to be slayne. 13. And after that, fortie and two of Ahaziahs brethren. 25. He killeth also all the priestes of Baal. 35. After his death his sonne raigneth in his steade.

1 AHab had threescore and ten sonnes in Samaria: and Jehu wrote letters, and sent to Samaria, vnto the rulers of Jezrahel, to the elders, and to them, that brought vp Ahabs children, saying,

2 Nowe when this letter commeth to you, (ye that haue with you your masters sonnes, ye haue with you both charets and horses: a strong citie haue ye also, and harnesse,)

3 Loke whiche of your maisters sonnes is best and most meete: and set him on his fathers seat, and fight for your Lords house.

4 But they were exceedingly afrayde, and sayde, See, two kings were not able to stande before him: howe shall wee then be able to stande?

5 And hee that was gouernour of Ahabs house, and he that ruled the citie, the elders also, and the tutours, sent to Jehu, saying, We are thy seruaunts, and wyll do all that thou shalt bid vs: wee will make no man king, therefore doe thou what seemeth good in thine eyes.

6 Then hee wrote another letter to them, saying, If ye bee myne, and wyll hearken vnto my voyce, then take the heades of the

men

men that are your maiſters ſonnes, and come to mee to Jezrahel by to morow this tyme: (and the Kings ſonnes were three-ſcore and ten perſons, and they were wyth the great men of the Citie, which brought them vp.)

B 7 And when the letter came to them, they toke the kings children, and ſlue them, euen three-ſcore and tenne perſons, and layde their heades in baſkettes, and ſent them to him to Jezrahel.

8 And there came a meſſenger, & tolde him, ſaying, They haue brought the heads of the kings ſonnes. And he ſayde, Let them lay them on two heapes in the entring in of the gate, vntil the morning.

9 And when it was day, he went out, and ſtode, and ſayde to all the folke, Ye be righteous: behold, I conſpired againſt my maiſter and ſlue him: but who ſlue all theſe?

10 Learne here, that there ſhall fall vnto the earth nothing of the worde of the Lorde, which he ſpake, concerning the houſe of Ahab: for the Lorde hath brought to paſſe the things, that hee ſpake by the hande of his ſeruant Elias. 3. Reg. 21. k.

11 And ſo Jehu ſlue all that remayned of the houſe of Ahab in Jezrahel, and al that were great with him, and his kinſfolkes, and his Prieſtes, ſo that he let nothing of hym remaine.

C 12 And he aroſe and departed, and came to Samaria: and when Jehu was in the way of the houſe, where the ſhepheards did kéare their ſheepe,

13 He met with the brethren of Ahaziahu king of Juda, and ſayde, What are ye? They anſwered, The brethren of Ahaziahu are we, and go downe to ſalute the children of the King, and of the Queene.

14 And he ſayde, Take them aliue. Whom when they had taken aliue, they ſlue them at the well, which was beſide the houſe, where the ſheepe are ſhorne, euen two and fortie men, neyther left he any of them.

15 And when he was departed thence, he met with Jehonadab, the ſonne of Rechab comming againſt him, and hee bleſſed hym, and ſayde to hym, Is thyne heart right, as mine heart is true wyth thine? And Jehonadab anſwered, Yea, that it is. Then giue me thine hande. And when he had giuen him his hande, hee toke him vp to hym into the charet. 2. Reg. 25. a.

16 And ſayde, Come with mee, and ſee the zeale that I haue for the Lorde. And ſo they made him ride in his charet.

17 And when he came to Samaria, he ſlue al that remayned vnto Ahab in Samaria, tyll hee had wyped him out, according to the ſaying of the Lorde, which hee ſpake to Elias.

18 And Jehu gathered al the people togither, and ſayd vnto them, Ahab ſerued (a) Baal a little: but Jehu ſhall ſerue him more. 2. Reg. 16. g.

a. Baal ſignifieth Aſtharoth, the Idol of the Sidonians.

19 Nowe therefore call vnto me al the Prophetes of Baal, all ſuch as ſerue him, and all his Prieſtes, and let none bee lacking: for I haue a great ſacrifice to doe to Baal: and therefore whoſoeuer is miſſed, he ſhall not liue. But Jehu did it for a ſubtiltie, to the intent that he might deſtroy the ſeruauntes of Baal.

20 And Jehu ſayd, Proclayme an holy conuocation for Baal. And they proclaymed it.

21 And Jehu ſent vnto all Iſrael, and all D the ſeruauntes of Baal, came, that there was not a man left behynde that came not: and they came into the houſe of Baal, and the houſe of Baal was ful from one ende to another.

22 And he ſayde vnto him that was the keeper of the veſtrie, Bring forth garments for all the ſeruants of Baal. And he brought them out garments.

23 And when Jehu went with Jehonadab, the ſonne of Rechab, into the houſe of Baal, he ſayd vnto the ſeruants of Baal, Searche, and looke, that there be here with you none of the ſeruants of the Lorde, but the ſeruants of Baal onely.

24 And when they went in to offer ſacryfice, and burnt offering, Jehu appoynted foureſcore men without, and ſayde, If any of the men whome I haue brought vnder your handes eſcape, he that letteth him goe, ſhall die for him.

25 And it fortuned, that as ſoone as hee had made an ende of offering the burnt ſacrifice, Jehu ſayde to the men of warre, and to the captaynes, Goe in, and ſlay them: let none come oute. And they ſmote them with the edge of the ſworde: and the men of warre, and the captaines caſt them out, and went to the citie of the temple of Baal.

26 And fet the Images out of the temple of Baal, and burnt them.

27 And they brake the Image of Baal, and brake the houſe of Baal, and made a draft E houſe of it vnto this day.

28 And ſo Jehu deſtroyed Baal out of Iſrael.

29 But from the ſynnes of Jeroboam the ſonne of Nabat, which made Iſrael to ſin, Jehu departed not from them, (neyther from) the golde calues that were in Bethel, and in Dan.

30 And the Lorde ſayde vnto Jehu, Becauſe thou

thou haſt done right well, in bringing to paſſe the thing that is right in mine eies, and haſt done vnto the houſe of Ahab according to all things that are in mine hart, therefore
4.Reg.15.c. thal thy children vnto the fourth generation ſit on the ſtate of Iſrael.

31 But Iehu cared not for this, to walke in the law of the Lord God of Iſrael with all his hart: for he departed not from the ſinnes of Ieroboam, which made Iſrael to ſinne.

4.Reg.8.c. 32 In thoſe dayes the Lorde beganne to cut Iſrael ſhort, and Hazael ſmote them in all the coaſtes of Iſrael.

33 From Iordane Eaſtwarde, euen all the land of Gilead, the Gadites, the Rubenites, and them that were of Manaſſes, from Aroer, (which is by the riuer Arnon) euen Gilead, and Baſan.

f 34 The reſt of the wordes, that concerne Iehu, and all that hee did, and all his power, are they not written in the booke of the Chronicles of the kings of Iſrael?

35 And Iehu ſlept with his fathers, and they buryed him in Samaria, and Iehoas his ſonne raigned in his ſteade.

36 And the time that Iehu raigned vpon Iſrael in Samaria, is twentie & eight yeares.

The.xi.Chapter.

1. Athalia putteth to death all the Kings ſonnes, except Ioas the ſonne of Ohoſiah. 4. Ioas is appoynted King. 15. Iehoiada cauſeth Athalia to bee ſlayne. 17. He maketh a couenant betweene God and the people. 18. Baal and his Prieſtes are deſtroyed.

A 1 AND Athalia the mother of Ahaziahu, when ſhe ſawe that hir ſonne was dead, ſhee aroſe and deſtroyed all the Kinges ſeede.

2 But Iehoſaba the daughter of king Ioram, and ſiſter of Ahaziahu, toke Ioas the ſonne of Ahaziahu, and ſtale him from among the kings ſonnes that were ſlayne, and his nurſe with him in the bed chamber: and hid him from Athalia, that hee was not ſlaine.

3 And hee was with hir hid in the houſe of the Lord ſixe yeares: and Athalia did raigne ouer the lande.

4 And the ſeuenth yeare Iehoiada ſent, and fet the rulers ouer hundreds, with the Captaynes, and them of the garde, and toke them to him into the houſe of the Lorde, and made a bonde with them, and toke an othe of them in the houſe of the Lord, and ſhewed them the kings ſonne.

5 And he commaunded them, ſaying, This it is, that ye muſt doe: one thirde parte of you, whoſe duetie is to come in on the ſabboth day, ſhall keepe the watche of the kings houſe:

6 And another thirde parte ſhall keepe the gate of Sur: and another thirde part ſhall keepe the gate, which is behinde them of the gard: and ſo ſhall ye keepe the watch of the houſe of Meſſah.

7 And two partes of you, that is, all that go b
out on the ſabboth day, ſhal keepe the watch of the houſe of the Lorde about the king.

8 And ye ſhall compaſſe the king rounde about, and euery man ſhall haue his weapon in his hande: and whoſoeuer commeth within the ranges, let him bee ſlaine: and ſee that ye be with the king, as he goeth out and in.

9 And the Captaynes ouer the hundreds, 2.Pa
did according to all things that Iehoiada the Prieſt commaunded: and they toke euery man his men, that were to come in on the Sabboth day, with them that ſhould go out on the Sabboth, and came to Iehoiada the prieſt.

10 And to the Captaynes ouer hundreds, did the Prieſt giue king Dauids ſpeares and ſhieldes that were in the temple.

11 And they of the garde ſtode, and euerie man had his weapon in his hande rounde about the king, from the right corner of the temple to the left, along by the aulter and the temple.

12 And hee brought out the kings ſonne, and put the crowne vpon him, and deliuered him (a) the witneſſe, and made him king, and annoynted him: and they clapt their hands, and ſayd, God ſaue the king.

13 And when Athalia heard the noyſe of the running of the people, ſhe came to the people into the temple of the Lorde.

14 (b) And when ſhe looked, beholde, the king C
ſtode by a pyller, as the maner was, and the ſingers and the trumpetters by the king, and all the people of the lande reioyced, & blewe with trumpettes: and Athalia rent hir clothes, and cryed, Treaſon, treaſon.

15 But Iehoiada the Prieſt commaunded the Captaynes of the hundreds, that had the rule of the hoſt, and ſayde vnto them, Haue hir forth of the ranges: and if any followe hir, kill him with the ſworde. For the prieſt had ſayd, She may not be ſlaine in the houſe of the Lorde.

16 And they layde handes on hir, tyll ſhee came into the way, by the whiche the horſes went into the kings palace, and there was ſhe ſlaine.

17 And Iehoiada made a bonde betweene the

the Lorde, and the king, and the people, that they ſhould be the Lordes people: and alſo betweene the king and the people.

18 And all the people of the lande went into the houſe of Baal, & deſtroyed it: his aulters alſo, and his Images brake they downe luſtily, and ſlue Mathan the prieſt of Baal before the aulters: and the prieſt ſet watche ouer the houſe of the Lorde.

19 And toke the rulers ouer hundredes, the captaynes and them of the garde, and all the people of the lande: and they brought the king from the houſe of the Lorde, and came by the way of the gate of them of the garde, to the kings palace: and he ſate him downe on the ſeate of the kings.

20 And all the people of the lande reioyced, and the Citie was in quiet: and they ſlue Athalia with the ſworde, beſide the kings palace.

21 Seuen yeares olde was Iehoas, when he began to raigne.

The.xij. Chapter.

6. Iehoas maketh prouiſion for the repayring of the temple. 16. He ſtayeth the king of Syria by a preſent from comming againſt Hieruſalem. 20. He is killed by two of his ſeruants.

1 IN the ſeuenth yeare of Iehu, foꝛtie yeares raigned he in Hieruſalem: and his mothers name was Zebiah, of Beerſeba.

2 And hee did that whiche was good in the ſight of the Lorde, as long as (a) Iehoiada the prieſt enſoꝛmed him.

3 But the high places were not taken away: foꝛ the people offered and burnt incenſe yet vpon the highe places.

4 And Iehoas ſayde to the prieſtes, All the ſiluer of the dedicate things that be brought to the houſe of the Lorde, that is, the money of them that were numbred, the money that euerie man is ſet at, and al the money that euery man with a willing heart giueth, and bringeth into the houſe of the Lorde:

5 Let the prieſtes take it to them, euery man of his acquaintaunce, to repayre the broken places of the houſe, whereſoeuer any decaye is founde.

6 And ſo it came to paſſe, that vnto the three and twentieth yeare of king Iehoas, the prieſts had mended nothing that was decayed in the temple.

7 Then king Iehoas called foꝛ Iehoiada the prieſt, and the other prieſts and ſayde vnto them, Why repayre yee not the broken places of the temple? Nowe therefore ſee that ye receyue no moꝛe money of your acquayntance, except ye deliuer it to repayre the temple withall.

8 And the prieſtes conſented to receyue no moꝛe money of the people, except to repayre the decayed places of the temple.

9 But Iehoiada the prieſt toke a cheſt, and boꝛed a hole in the lydde of it, and ſet it beſide the aulter, on the right ſide as euerye man commeth into the temple of the Lord, and the prieſts that kept the veſſels, put therin all the money that was brought into the houſe of the Lorde.

10 And it foꝛtuned, that when they ſaw there was muche money in the cheſt, the kings ſcribe and the high prieſt came vp, and tolde the money that was founde in the houſe of the Lorde, and put it into a bagge. 4.Re. 22.8.

11 And they gaue the money ſealed into the handes of them that executed the woꝛke, and that had the ouerſight of the houſe of the Lorde: and they brought it out to the Carpenters and buylders that wrought vpon the houſe of the Lorde,

12 And to Maſons, and hewers of ſtone: and they brought timber and free ſtone, to repayre the decay in the houſe of the Lord, and to al that went out to mend the temple.

13 Howbeit, there was not made foꝛ the houſe of the Lorde bolles of ſiluer, inſtruments of muſicke, baſons, trumpets, oꝛ any veſſelles of golde, oꝛ veſſelles of ſiluer, of the money that was brought into the houſe of the Lorde.

14 But they gaue that to the woꝛkemen, C and repayred therewith the houſe of the Lorde.

15 Moꝛeouer they reckened not with the men into whoſe handes they deliuered that money to bee beſtowed on woꝛkmen: foꝛ they did their buſineſſe faythfully:

16 Howbeit, trelpaſſe money, and ſinne money, was not brought into the houſe of the Lorde, foꝛ it was the prieſts.

17 Then came Hazael king of Syria vp, and fought againſt Geth, and toke it: and Hazael ſet his face to go vp to Hieruſalem.

18 And Iehoas king of Iuda toke all the hallowed things that Ieholaphat, Iehoram, and Achaziahu his fathers kings of Iuda, had dedicate, and that he himſelfe had dedicated, and al the golde that was founde in the treaſures of the houſe of the Lorde, and in the kings houſe, and ſent it to Hazael king of Syria, and ſo he departed from Hieruſalem.

19 The remnaunt of the woꝛdes that concerne Iehoas, and all that hee did, are they not

not written in the booke of the Chronicles of the kings of Juda?

20 And his owne seruants arose, & wrought treason, and slue Ioas in the house Millo, when he came downe to Silla:

21 Iozachar the sonne of Semaath, and Iehozabad the sonne of Somer his seruaunts, smote him, and he dyed: and they buryed him with his fathers in the citie of Dauid, and Amaziahu his sonne raigned in his steade.

The.xiij. Chapter.

3. Iehoahaz the sonne of Iehu is delyuered into the handes of the Syrians. 5. He prayeth vnto God, and is delyuered. 9. Ioas hys sonne raigneth in his steade. 24. Hazael dyeth. 26. Elisa dyeth.

1 IN the three and twentieth yeare of Ioas the sonne of Ahaziahu king of Juda, Iehoahas the sonne of Iehu began to raigne ouer Israel in Samaria, seuentene yeares.

2 And hee wrought that which was euyll in the sight of the Lorde, and followed the sinnes of Ieroboam the sonne of Nabat, which made Israel to sinne, and departed not therefrom.

3 And the Lorde was angrie with Israel, and deliuered them into the hand of Hazael king of Syria, and into the hande of Benhadad the sonne of Hazael all their dayes.

4 And Iehoahas besought the Lorde, and the Lorde heard him: for he considered the trouble of Israel, wherewith the king of Syria troubled them.

5 (And the Lorde gaue Israel a deliuerer, so that they went out from vnder the subiection of the Syrians: and the chyldren of Israel dwelt in their tentes as before tyme.

6 Neuerthelesse, they departed not from the sinnes of the house of Ieroboam, which made Israel sinne, but walked in them: and there remayned an Idols grone styll also in Samaria.)

7 Neyther did he leaue of the people to Iehoahas but fiftie horsemen, tenne charettes, and tenne thousande fotemen: for the king of Syria destroyed them, and made them like threshed dust.

4.Re.8.b.

8 The reste of the wordes that concerne Iehoahaz, and al that he did and his power, are they not written in the booke of the chronicles of the kings of Israel:

9 And Iehoahas slept with his fathers, and they buried him in Samaria, and Ioas his sonne raigned in his steade.

10 In the seuen and thirtieth yeare of Ioas king of Juda, began Iehoas the sonne of Iehoahas to raigne ouer Israel in Samaria sixtene yeares:

11 And did that which is euill in the sight of the Lorde, and departed not from all the sinnes of Ieroboam the sonne of Nabat that made Israel sinne: for he walked therein.

12 The remnant of the wordes that concerne Ioas, and all that hee did, and his power wherewith they fought against Amaziahu king of Juda, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioas slept with hys fathers, and Ieroboam sate vpon his seate: and Ioas was buried in Samaria among the kings of Israel.

14 When Elisa was fallen sicke, of the sicknesse whereof he dyed, Ioas the king of Israel came downe vnto him, and wept before him, and sayde, O my father, my father, the charet of Israel, and the horsemen of the same.

15 Elisa sayde vnto him, Take bowe and arrowes. And hee toke vnto him bowe and arrowes.

16 And he sayde to the king of Israel, Put thine hande vpon the bowe. And he put his hande vpon it: and Elisa put his handes vpon the kings handes,

17 And sayd, open a window Eastward. And when he had opened it, Elisa sayde, Shoote. And he shot: and hee sayde, The arrow of health of the Lorde, and the arrow of health against Syria: for thou shalt smyte Syria in Aphec, till thou haue made an ende of them.

18 And hee sayde, Take the arrowes. And hee toke them: and he sayde vnto the king of Israel, Smite the ground. And he smote thrice, and ceassed.

19 And the man of God was angrie with him, and sayde, Thou shouldest haue smitten fiue or sixe tymes, and then thou hadst smytten Syria till thou hadst made an ende of them: where now thou shalt smite Syria but thrice.

20 And so Elisa dyed, and they buryed him: and the souldiers of the Moabites came into the lande (a) the same yeare.

21 And it chaunced, as some of them were burying a man, and spyed the souldiers, they cast the man into the sepulchre of Elisa: and when the man was rolled downe, and touched the bones of Elisa, he reuiued, and stood vpon his feete.

22 But Hazael king of Syria vexed Israel all the dayes of Iehoahaz.

23 And

23 And the Lorde had mercie on them, and pitied them, and had respect vnto them, by-cause of his appoyntment made with Abra-ham, Isahac, and Iacob, and would not de-stroy them, neyther cast he them from hym as yet.

24 So Hazael the king of Syria dyed, and Benhadad his sonne raigned in his steede.

25 And Iehoaz the sonne of Iehoahaz wente agayne, and toke out of the hand of Benha-dad the sonne of Hazael, the cities whyche he had taken away out of the hand of Iehoahaz his father, in warre: For three times did Jo-as beate him, and restored the cities vnto Is-rael agayne.

The. xiiij. Chapter.

1. Amaziahu the king of Iuda, putteth to death them that slue his father. 7. And after smi-teth Edom. 15. Ioas dyeth, and Ieroboam his sonne succedeth hym, and after hym raigneth Zacharia.

1 1 The seconde yere of Joas, sonne of Ie-hoahaz, king of Israell, raigned Ama-ziahu the sonne of Joas king of Iuda.

25.a. 2 He was twentie and fiue yeeres old when he began to raigne, and raigned twentie and nine yeeres in Hierusalem: and his mothers name was Iehoadan of Hierusalem.

3 And he did that which is good in the sighte of the Lorde, yet not like Dauid his father: but did according to all things as Joas hys father did.

4 Neyther were the high places taken a-way: For as yet the people dyd sacrifice and burnt incense on the high places.

g.11.d 5 And as sone as the kingdome was setled in his hande, it came to passe, that hee slue his seruauntes whiche had killed the kyng hys father.

6 But the children of those murderers he slue not, according vnto it that is written in the booke of the lawe of Moses, wherein ẏ Lord commanded, saying, Let not the fathers dye for the children, nor let the children be slayne for the fathers: but let euery man be put to death for his owne sinne.

B 7 He slue of Edom in the salt valley tenne thousand, and toke the castel on the rocke in ẏ same battel, and called the name of it Iok-theel, vnto this day.

8 Then Amaziahu sente messengers to Je-hoas the sonne of Iehoahaz sonne of Iehu king of Israel, saying, Come, (a) lette vs see ech other.

9 And Iehoas the king of Israell sent to A-maziahu king of Iuda, saying, Did not a thistle that is in Libanon, sende to a Cedar tree that is in Libanon, saying, Giue thy daughter to my sonne to wife? And the wilde beast that was in Libanon, went and trode downe the thistle.

10 Thou hast smitten Edom, thyne hart hath made thee proude: Enioy thys glory, and tarrie at home: Why doest thou prouoke to mischiefe, that thou shouldest be ouerthrowē, and Iuda with thee?

11 But Amaziahu would not heare: And Je-hoas king of Israell went vp, and he, and A-maziahu king of Iuda, sawe eyther other at Bethsames, which is in Iuda.

12 And Iuda was put to the worse before Israell, and they fledde euery man to theyr tentes.

13 And Iehoas king of Israell toke Amazi-ahu king of Iuda, the sonne of Iehoas, the sonne of Ahaziahu, at Bethsames, and came to Hierusalem, and brake downe the wall of Hierusalem, from the gate of Ephraim, to the corner gate, four hundred cubites.

14 And he toke all the golde and syluer, and C all the vessels that were found in the house of the Lorde, and in the treasures of the kinges house: and the children toke hee to bee hys wardes, and returned to Samaria agayne.

15 The rest of the actes of Iehoas whiche he did, and his power, and how he fought with Amaziahu king of Iuda, are they not writ-ten in the booke of the Chronicles of ẏ kings of Israell?

16 And Iehoas slept with his fathers, and was buried at Samaria among the kings of Israell, and Ieroboam his sonne raigned in his steede.

17 Amaziahu the sonne of Joas king of Iu-da liued, after the death of Iehoas sonne of Iehoahaz king of Israell fiftiene yeeres.

18 And the remnant of the wordes that con-cerne Amaziahu, are they not written in the booke of the Chronicles of the kynges of Iuda?

19 But they conspired treason against hym in Hierusalem, and when he fled to Lachis, they sent after him to Lachis, and slue hym there.

20 And they broughte him on horses, and hee was buried at Hierusalem with his fathers, in the citie of Dauid.

21 And all the people of Iuda toke Azaria D (which was sixtiene yeeres olde) and made 2. Par. 26. a. him king for his father Amaziahu.

22 He built Elath, and brought it agayne to Iuda after that the king was layde to rest with his fathers.

23 In the fiftienth yeere of Amaziahu, the 4. Reg. 16. b sonne of Joas king of Iuda, was Ieroboam the sonne of Joas made kyng ouer Is-

rael in Samaria, and raigned foꝛtie and one yeeres:

24 And wꝛought that which was euil in the ſyghte of the Lord, neyther turned he away from all the ſynnes of Jeroboam the ſonne of Nabat, which made Iſraell to ſynne.

25 He reſtoꝛed the coaſt of Iſraell, from the entring of Hemath, vnto the ſea of the wilderneſſe, according to the wꝛoꝛd of the Lord God of Iſraell, which he ſpake by the hande
Jonas.1.a. of hys ſeruaunte Jonas the ſonne of Amithai the pꝛophete, whiche was of Geth Hepher:

26 Foꝛ the Lord ſawe, how that the affliction of Iſraell was exceeding bitter, inſomuche that the pꝛiſoned and the foꝛſaken were at an ende, and there was none to helpe Iſraell.

4.Reg.13.d 27 And the Lord ſayd not that he would put out the name of Iſraell from vnder heauen: but he helped them by the hand of Jeroboam the ſonne of Joas.

℣ 28 The reſt of the wꝛoꝛdes that concerne Jeroboam, and all that he did, and his ſtrength, and how he fought in the warres, and how he reſtoꝛed Damaſcon and Hemath to Juda in Iſraell, are they not wꝛitten in the booke of the Chꝛonicles of the kings of Iſraell?

29 And Jeroboam ſlept with hys fathers, euen with the kings of Iſraell, and Zacharia his ſonne raigned in his ſteede.

The.xv. Chapter.

1. Azaria the kyng of Iuda becommeth a lepre. 5. Of Iotham. 10. Sallum. 14. Menahem. 23. Pecahia. 30. Vziahu. 32. Iotham. 38. Ahaz.

A 1 IN the twentie and ſeuenth yeere of Jeroboam king of Iſraell, beganne Azaria ſon of Amazia king of Juda to raigne.

2 Sixtiene yeeres olde was he when he was made king, and hee raigned two and fiftie yeeres in Hieruſalem: and his mothers name was Iecholiahu, of Hieruſalem.

3 And he did ẏ whiche was right in the ſight of the Lord, according to all thinges as dyd his father Amaziahu.

4 Saue that the high places were not put away: Foꝛ the people offꝛed and burnt incenſe ſtill on the high places.

Leui.14.a. 5 And the Lord ſmote the king, and he was a lepꝛe vnto the day of his death, and dwelt in a ſeuerall houſe at libertie: and Jotham the kings ſonne gouerned the palace, and iudged the people of the land.

6 The reſt of the wꝛoꝛdes that concerne Azaria, and all that he did, are they not wꝛitten in the booke of the Chꝛonicles of the kyngs of Juda?

7 And ſo Azaria ſlept with his fathers, and they buried him with his fathers in the citie of Dauid, and Jotham his ſonne raigned in his ſteede.

8 In the thirtie and eyghte yeere of Azaria king of Juda, did Sacharia the ſonne of Jeroboam raigne vppon Iſraell in Samaria ſixe moneths:

9 And wꝛought that which was euill in the ſyghte of the Lord, as dyd his fathers: and turned not away from the ſinnes of Jeroboam the ſonne of Nabat, whiche made Iſraell to ſynne.

10 And Sallum the ſonne of Jabes conſpired againſt him, and ſmote him in the ſyghte of the people, and killed him, and raigned in his ſteede.

11 The reſt of the wꝛoꝛdes that concerne Zacharia, beholde, they are wꝛitten in the booke of the Chꝛonicles of the kings of Iſraell:

12 This is alſo the wꝛoꝛde of the Lord whych he ſpake vnto Jehu, ſaying, Thy ſonnes ſhall ſyt on the ſeate of Iſraell in the fourth generation after thee. And ſo it came to paſſe.

13 Sallum the ſonne of Jabes begamne to raigne in the nine and thirtieth yeere of Vziah king of Juda, and he raigned a moneth in Samaria.

14 Foꝛ Menahem the ſonne of Gadi went ℣ from Thirza, and came to Samaria, and ſmote Sallum ẏ ſonne of Jabes in Samaria, and ſlue him, and raigned in his ſteede.

15 The reſt of the wꝛoꝛds that concerne Sallum, and the treaſon whiche hee conſpired, beholde, they are wꝛitten in the booke of the Chꝛonicles of the kings of Iſraell.

16 The ſame tyme Menahem deſtroyed Thiphſah, and all that were therein, and the coaſtes thereof, from Thirza: and bycauſe they opened not to him, hee ſmote it, and ript vp all the women with childe.

17 The thirtie and ninth yeere of Azaria king of Juda, beganne Menahem the ſonne of Gadi to raigne vpon Iſraell ten yeeres in Samaria.

18 And he did euill in the ſight of the Lord, and turned not away all hys dayes from the ſinne of Jeroboam, the ſonne of Nabat which made Iſraell to ſynne.

19 And Phul the king of Aſſyria, came vpon the land: and Menahem gaue Phul a thouſand talents of ſyluer, that his hand myght be with him, and ſtabliſhe the kingdome in his hande.

20 And Menahem made a pꝛoclamation foꝛ the money in Iſraell, that all men of ſubſtaunce

substance, should giue the king of Assyria fiftiene sicles of siluer a peece: and so the kyng of Assyria turned backe againe, and tarried not there in the lande.

21 The rest of the wordes that cõcerne Menahem, and all that he dyd, are they not written in the booke of the Chronicles of ỹ kings of Israell?

22 And Menahem slept with his fathers, and Pecahia his sonne did raigne in his steede.

23 In the fiftieth yeere of Azaria king of Juda, beganne Pecahia the sonne of Menahem to raigne ouer Israell in Samaria two yeeres.

24 And did that which was euill in the sight of the Lord, and left not off from the synnes of Jeroboam the sonne of Nabat, whyche made Israel synne.

25 But Pecah ỹ sonne of Remaliahu, which was a captayne of hys, conspired agaynste him, and smote him in Samaria, euen in the place of the kinges house, with Argob and Aria, and with him were fiftie men of the Gileadites: and he kylled hym, and raigned in his rowme.

26 The rest of the wordes that concerne Pecahia, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Israell.

27 In the two and fiftieth yeere of Azaria king of Juda, began Pecah the son of Remaliahu to raygne ouer Israell in Samaria twentie yeeres:

28 And did euil in the syght of the Lorde, and turned not away from the sinnes of Jeroboam the sonne of Nabat that made Israell to synne.

29 In the dayes of Pecah king of Israell, came Thiglath Pelesar king of Assyria, and toke Jion, Abel. Beth maacha, Janaoth, Kedes, Hazor, Gilead, Galilee, and all the lande of Nephthali, and carried them away to Assyria.

30 And Hosea the sonne of Ela, conspyred treason against Pecah the sonne of Remaliahu, and smote him, and slue him, and raigned in his steede in the twentieth yeere of Jotham the sonne of Uzziath.

31 The rest of the wordes that concerne Pecah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israell.

32 The seconde yeere of Pecah, the sonne of Remaliahu king of Israell, began Jotham the son of Uzziath king of Juda to raigne.

33 Five and twentie yeeres olde was he whē he began to raigne, and he raigned sixtiene yeeres in Hierusalem: hys mothers name was Jerusa, the daughter of Zadoc.

34 And he did that which is right in ỹ syghte of the Lord: euen accoyding to all as dyd his father Uzziath, so did he.

35 But the high places were not put away, F
for the people offered and burnt incense still in the high places: he built the higher doze of the house of the Lorde.

36 The rest of the wordes that concerne Jotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Juda?

37 (In those days the Lorde beganne to send into Juda, Rezin the king of Syria, & Pecah the sonne of Remaliahu.)

38 And Jotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his son raigned in his steede.

The.xvi.Chapter.

1. Ahaz king of Iuda consecrateth hys sonne in fyre. 5. Hierusalem is besieged. 9. Damascon is taken, and Rezin slayne. 11. Idolatrie. 19. The death of Ahaz. 20. Hezekia succeedeth him.

1 The seuentienth yeere of Pecah the sonne A
of Remaliahu (king of Israel,) (a) Ahaz the sonne of Jotham king of Juda began to raigne.

a. A wicked sonne of a godly father.

2 Twentie yeeres olde was he when he was made king, and raigned sixtiene yeeres in Hierusalem, and did not that whiche was right in the eyes of the Lorde his God, lyke Dauid his father.

3 But walked in the way of the kinges of Israell, yea, and made hys sonnes to goe thzough the fyze, after the abhominations of the heathen, whome the Lord cast out before the childzen of Israell. Deu.18.b.

4 And hee offered and burnt incense in the hygh places, and on the hilles, and vnder euery thicke tree.

5 Then Rezin king of Syria, and Pecah son of Remaliahu king of Israell, came vp to Hierusalem, to fyght: And they fought against Ahaz, but could not ouercome hym. Esay.7.a.

6 At the same time Rezin king of Syria, brought Elath againe to Syria, and rid the Iewes thence: and the Syrians came to Elath, and dwelt therein vnto this day. 4.Reg.14.k.

7 So Ahaz sent messengers to Thiglath Pelesar king of Assyria, saying, I am thy seruaunte, and thy sonne, come vp and deliuer me out of the hand of the king of Syria, and out of the hand of the king of Israell, which ryse vp against me. B

b. Neglecting Gods help, he spoyled the temple of God, to procure mans help.

8 (b) And Ahaz toke the syluer and golde that was founde in the house of the Lorde,

and in the treasures of the kings house, and sent a reward to the king of Assyria.

Esay.8.b. 9 And the king of Assyria consented vnto hym: For the king of Assyria went vp against Damascon, and when he had taken it, he carried the people away to Kir, and slue Rezin.

10 And king Ahaz went to Damascon, to meete Thiglath Pelesar king of Assyria: and when king Ahaz sawe an aulter that was at Damascon, he sent Uria the priest, the paterne of the aulter, and the fashion of it, and all the workmanship therof.

c. There is no prince so wicked, but he shall synde flatterers and false ministers to serue hys turne.

11 And Uria the priest made an aulter in (c) all poynters like to the paterne which king Ahaz had sente from Damascon, euen so dyd Uria the priest make it, agaynst king Ahaz came from Damascon.

12 And so when the king was come frō Damascon, he sawe the aulter: and the king went to it, and offered theron.

13 And he burnt his burnt offering, and hys meate offering, and powred his drinke offering, and sprinkeled the bloud of his peace offering vpon the aulter,

¶ 14 And the brasen aulter whiche was before the Lorde, and set it without the temple, betweene the aulter and the temple of the Lorde, and put it on the North syde of the aulter.

15 And king Ahaz commaunded Uria the priest and sayde, Vppon the great aulter, set on fyre in the morning the burnt offering, and in the euen the meate offering, and the kings burnt sacrifice, and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings, and powre thereby all the bloud of the burnt offering, and all the bloud of the sacrifice: and the brasen aulter, will I come and see.

16 And Uria the priest did, according to all things as king Ahaz commaunded him.

3.Reg.7.d. 17 And king Ahaz brake the sydes of the bottomes, and toke the lauer from off them, and toke downe the lauatorie from off the brasen Oxen that were vnder it, and put it vpon a pauement of stones.

18 And the vayle for the Sabboth that they had made in the house, and the kings entrie without, turned he to the house of the Lorde, for feare of the king of Assyria.

19 The rest of the wordes that concerne Ahaz what he did, are they not written in the booke of the Chronicles of the kings of Juda?

20 And Ahaz slept with his fathers, and was buried wyth hys fathers in the citie of David, and Hezekia his sonne raigned in hys stede.

The.xvij.Chapter.

4. Hosea king of Israell is taken. 6. And he and all his realme brought to the Assyrians, 18. for their idolatrie. 24. Lions destroy the Assyrians that dwelt in Samaria. 29. Euery one woorshipped the God of hys nation, 35. contrarye to the commaundemente of God.

1 IN the twelfth yeere of Ahaz king of Juda, beganne Hosea the sonne of Ela to raigne in Samaria vpon Israel nine yeeres:

2 And did that whiche was euil in the syghte of the Lorde, but not as the kings of Israel that were before him.

3 And Salmanasar king of Assyria came vp against him, and Hosea became his seruaunt, and gaue him presents.

4 And the king of Assyria founde treason in Hosea: for he had sent messegers to So, king of Egypt, and brought no present vnto the king of Assyria frō yeere to yeere: and therfore the king of Assyria shut hym vp, and bound him in the prison house.

5 And then the king of Assyria came vp throughout all the land, and gate vp against Samaria and besieged it three yeeres.

6 In the ninth yeere of Hosea, the king of Assyria toke Samaria, and carried Israell away vnto Assyria, and put them in Hala, and in Habor, by the riuer of Goza, and in the cities of the (a) Medes.

7 For it came to passe, that the children of Israell sinned against the Lord their GOD, which had brought them out of the lande of Egypt, from vnder the hand of Pharao king of Egypt, and feared other goddes.

8 And they walked in the ceremonies of the heathen whome the Lord cast out before the children of Israell, and (in the ceremonies) which the kings of Israel had made.

9 And the children of Israell went about to hyde those thinges that were not well from the Lord their God, and they built them high places in all their cities, both in the towres where they kept watch, and also in the strong townes:

10 And they made thē images and groues, in euery high hill, and vnder euery thicke tree.

11 And there they burnt incense in all the high places, as did the heathen whome the Lorde carried awaye before them, and wrought wicked thynges to anger the LORD withall:

12 For they serued moste vile idols, whereof the Lorde had sayde vnto them, Ye shall

do no

do no such thing.

13 And the Lorde testified in Israell and in Juda, by all the Prophetes, and by all the Seers, saying, Turne from your wicked wayes, and keepe my commaundementes and my statutes, according to all the lawe which I commanded your fathers, & whiche I sent to you by my seruants the prophetes.

14 Notwithstanding, they would not heare, but rather hardned their neckes, like to the stubbernesse of their (b) fathers, that dyd not beleeue in the Lord their God.

15 For they refused his statutes, and hys appoyntment, that he made with their fathers, and the witnesses wherewith he witnessed vnto them, and they followed vanitie, and became vayne, and went after the heathen that were rounde about them, concerning whome the Lorde had charged them, that they should not do like them.

16 But they left all the commaundements of the Lord their God, and made them images of metal, euen two calues, and (made) idoll groues, and worshipped all the (c) host of heauen, and serued Baal.

17 And they sacrificed their sonnes and theyr daughters in fyre, and vsed witchcrafts, and enchauntments, euen selling themselues to worke wickednesse in the sight of the Lord, and to anger hym.

18 And the Lord was exceeding wroth with Israel, and put them out of his sighte, that there was left but the tribe of Juda only.

19 Neuertheless, Juda also kept not the cõmaundements of the Lorde their God, but walked in the ceremonies of Israel, whych they made.

20 And the Lord cast off all the seede of Israell, and vexed them, and deliuered them into the handes of spoylers, vntill he had cast them out of hys syght.

21 For he (d) cut off Israell from the house of Dauid, and made them a king, euen Ieroboam the sonne of Nabat? And Ieroboam drewe Israell away, that they shoulde not follow the Lord, and made them sinne a great sinne.

22 For the children of Israell walked in all the sinnes of Ieroboam which he did, and departed not therefrom.

23 Vntill the Lorde put Israel away out of his sight, as he had sayde by all his seruants the prophetes: and so was Israell carryed away out of their owne lande to Assyria, euen vnto this day.

24 And the kyng of Assyria brought menne from Babylon, from (e) Cutha, from Aua, from Hamath, and from Sepharuaim, and put them in the cities of Samaria, in steede of the chyldren of Israell: and they possessed Samaria, and dwelt in the Cities thereof.

25 And it fortuned, that at the beginnyng of their dwellyng there, they feared not the Lorde, and the Lorde sente Lyons among them, whiche slue them.

26 Wherefore they spake to the king of Assyria, saying, The nations whiche thou hast translated and put in the cities of Samaria, knowe not the lawe of the God of the land: therefore he hath sent Lyons vpon them, and behold, they slay them, bycause they knowe not the manner of worshipping the God of the lande.

27 Then the king of Assyria commaunded, saying, Carrie thither one of ỳ priests whom ye brought thence, and let him goe and dwel there, and teache them the fashion howe to serue the God of the country.

28 And then one of the Priests whome they had carried from Samaria, came and dwelt in Bethel, and taught them how they should feare the Lorde.

29 Howbeit euery nation made them Gods of their owne, and put them in the houses of the high places, which the Samaritanes had made, euery nation in their cities wherein they dwelt.

30 The men of Babylon made Socoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Asima,

31 The Auites made Nibbaz and Tharthak: and the Sepharuites burnt their children in fyre for Adramelech, and Anamalech, ỳ gods of Sepharuaim.

32 And so they feared the Lorde, and made them priestes of the basest of them, which sacrifised for thẽ in the houses of ỳ high places.

33 And so (f) they feared the Lord, and serued their owne goddes, after the manner of the people whome they caried thence.

34 And vnto this daye, they do after the olde manner: and neyther feare God, neyther doe after their ordinances and customes, and after the law and commaundement which the Lorde commaunded the children of Jacob, whome he called Israel.

35 And the Lorde made an appoyntmente with them, and charged them, saying, Feare none other Goddes, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord whyche brought you out of the land of Egypt with great power, and a stretched out arme, him feare, and to him bowe, and to him do sacrifice.

37 The statutes, ordinances, lawe and commaundemente whiche he wrought for you, see that ye be diligent to doe for euermore,

f. We can not worship God and idols.

Gene.32.c. Jud.6.b. Jere.10.a.

and feare not any other goddes.

38 And the appoyntmente that I haue made with you, see ye forget not, and feare none other goddes.

39 But the Lorde youre God ye shall feare, and he shall deliuer you out of the handes of all your enimies.

40 Howbeit, they did not hearken, but dyd after their old custome.

41 And so these nations feared the Lord, and serued their images also, like as did theyr children, and their childers children: euen as did their fathers, so do they vnto this day.

The.xviij. Chapter.

4 Hezekia king of Iuda putteth downe the brasen serpent, and destroyeth the idolles, 7. and prospereth. 11. Israell is carried away captiue. 30. The blasphemie of Sennacherib.

A 1 IN the third yeere of Hosea sonne of Ela king of Israell, it came to passe, that Hezekia the sonne of Ahaz king of Juda did raigne.

2.Par.29.f. 2 Twentie and fiue yeeres olde was he whē he began to raigne, and raigned nine and twentie yeeres in Hierusalem. His mothers name also was Abi, ý daughter of Zacharia

3 And he did that which is right in the sighte of the Lord, accoyding to all as did Dauid his father.

a. It perteyneth to a good prince, to purge the Church of god Num.21.c. b. That is to say, a peece of brasse, so called by contempt, bycause it was abused to idolatrie, although it was set vp at Gods cōmandement.

4 He (a) put away the high places, and brake the images, and cut downe the groaues, and all to brake the brasen serpente that Moses had made: For vnto those dayes the children of Israel did burne sacrifice to it: and he called it (b) Nehustan.

5 He trusted in the Lorde God of Israell, so that after him was none like him among all the kings of Juda, neyther were there anye such before him.

6 For he claue to the Lord, and departed not from him: but kept his commaundementes, which the Lord commaunded Moses.

B 7 And the Lorde was with him, so that hee prospered in all thinges whiche hee toke in hande: And he rebelled againste the kyng of Assyria, and serued him not.

8 He smote the Philistines euen vnto Azza, and the coastes therof, both castels wher they kept watches, and strong cities.

9 And in the fourth yeare of king Hezekia, (which was the seuenth yeere of Hosea sonne of Ela king of Israell) it fortuned that Salmanazar king of Assyria came vp againste Samaria, and besieged it.

10 And after three yeeres they toke it: euen in the sixth yeere of Hezekia (that is to saye, the ninth yeere of Hosea king of Israell) Samaria was wonne.

11 And the king of Assyria did carrie away Israel vnto Assyria, and put them in Halah, and in Habor, by the riuer of Gozan, and in the cities of the Medes:

12 Bycause they would not hearken vnto the voyce of the Lord their God, but transgressed his appoyntment, and all that Moses the seruaunte of the Lorde commaunded: and would neyther heare them, nor do them.

13 Therefore in the fourtenth yeere of kyng Hezekia, dyd Sennacherib king of Assyria come vp against all the strong cities of Juda, and toke them.

14 And Hezekia king of Juda, sente to the king of Assyria to Lachis, saying, I haue offended: departe from mee, and all that thou puttest on me, that will I beare. And ý king of Assyria appoynted vnto Hezekia kyng of Juda, three hundred talentes of syluer, and thirtie talents of golde.

15 And Hezekia gaue him all the syluer that was found in the house of the Lorde, and in the treasures of the kings house.

16 At the same season did Hezekia rent of the dores of the temple of the Lord, and the pillers (whiche the saide Hezekia king of Juda had couered ouer) and gaue them to ý kyng of Assyria.

17 And the king of Assyria sente (c) Thartan, and Rabsaris, and Rabsakeh, frō Lachis, to king Hezekia, with a greate hoste against Hierusalem: and they went vp, and came to Hierusalem, and gate them vp, and stood by the conduite of the vpper poole which is in the way of the fullers fielde.

18 And when they had called to the kyng, there came out to them Eliakim the sonne of Elkia, which was steward of the houshold, and Sobna the scribe, and Joah the sonne of Asaph the recorder.

19 And Rabsakeh sayd vnto them, Tell yee Hezekia, I pray you, thus sayeth the great king, euen the king of Assyria, What confidence is this that thou hast?

20 Thou thinkest surely, I haue eloquence, but counsell and strength are for the warre: On whome then doest thou trust, that thou rebellest against me?

21 Doest thou trust to the staffe of thys broken reede Egypt, on whiche if a man leane, it will goe into his hand, and pearce it: Euen so is Pharao king of Egipt vnto all that trust on him.

22 If ye say vnto me, We trust in the Lord oure GOD: Is not that hee, whose hygh places, and whose aulters Hezekia hath

hath (d) put downe? and hath sayde to Juda and Hierusalem, Ye shal worship before this aulterhere in Hierusalem.

d. 4. Reg. 18.

23 Nowe therefore, I pray thee, gyue hostages to my Lord the kyng of Assyria, and I will deliuer thee two thousande horses, if thou be able to set riders vpon them:

24 Why thinkest thou scorne at the presence of one of the least dukes of my maisters seruauntes, and trustest to Egipt for charettes and horsemen?

25 Moreouer, am I come nowe without the bidding of the Lord to this place, to destroy it? The Lorde sayde to me, Goe vp to this land, and destroy it.

26 And Eliakim the sonne of Helkia, and Sobna, and Joah, sayde vnto Rabsakeh, Speake, I pray thee, to thy seruauntes in the Syrians language (for we vnderstande it) and talke not with vs in the Jewes toung, in the eares of this people that are on the wall.

27 And Rabsakeh sayd vnto them: Hath my maister sente me to thy maister and thee, to speake these wordes? Hath he not sent me because of the men which sitte on the wall, that they may eate their owne doung, and drinke their owne pisse with you?

28 And so Rabsakeh stoode, and cryed with a lowde voyce in the Jewes language, and spake, saying, Heare the wordes of the greate king, euen of the king of Assyria.

29 Thus sayeth the king, Let not Hezekia beguile you, for he shall not be able to deliuer you out of my hand:

30 Neyther let Hezekia make you to trust in the Lord, saying, The Lord shall surely deliuer vs, and this citie shall not be giuen ouer into the hand of the king of Assyria.

31 Harken not vnto Hezekia: for thus sayeth the king of Assyria, Deale kindly with me, and come out to me, and then eate euery mā of hys owne vine, and of hys owne figge tree, and drinke euery man of the water of his owne well,

32 Till I come and fetche you to as good a land as yours is, a land of corne and wine, a land of bread and vineyards, a land of oyle, of Olive trees, and of hony, that yee maye liue, and not dye: And hearken not vnto Hezekia, for he beguileth you, saying, The Lord shall deliuer vs.

33 Hath euery one of the goddes of the nations deliuered his land out of the hand of the king of Assyria?

34 Where is the God of Hamath, and of Arphad? and where is the God of Sepharuaim? Hena, and Iua? Dyd they deliuer Samaria out of mine hande?

35 And what God is among all the Goddes of the nations, that hath deliuered hys lande out of mine hand? (e) Shall the Lord deliuer Hierusalem out of mine hand?

F

e. An execrable blasphemie, to compare dead idols with the liuing God.

36 But the people helde their peace, and answered not him a worde: for the king had commaunded, saying, Answeare him not.

37 Then Eliakim the sonne of Helkia which was the steward of the household, and Sobna the scribe, and Joah the sonne of Asaph the recorder, came to Hezekia with their clothes rente, and tolde hym the wordes of Rabsakeh.

The xix. Chapter.

6. God promiseth Isai victory for Hezekia. 35. The Angell of the Lorde killeth an hundred and fourescore and fyue thousand men of the Assyrians. 37. Sennacherib is killed of his owne sonnes.

1 SO it came to passe, that whē king Hezekia heard it, he rent his clothes, and put on sacke, and came into the house of the Lorde,

L Esay. 38. a.

2 And sent Eliakim, which was the steward of the household, and Sobna the scribe, and the elders of the priestes clothed in sacke, to Isai the prophet, the sonne of Amos.

3 And they sayd vnto him, Thus sayeth Hezekia, This day is a daye of tribulation and of rebuke and blasphemie: For the children are come to the birth, and there is no strength to be deliuered.

4 Peraduenture the Lorde thy God wyll heare all the wordes of Rabsakeh, whome the king of Assyria his maister hathe sente to rayle on the liuing God, and to rebuke hym with wordes whiche the Lord thy God hath heard: and lift thou vp thy prayer for the remnaunt that are left.

5 So the seruauntes of king Hezekia came to Isai.

6 And Isai sayd vnto them, So shall ye say to your maister, Thus sayth the Lord, Be not afraide of the wordes whiche thou hast heard, with which the yong men of the king of Assyria haue rayled on me.

7 Behold, I will put him in another minde, and he shall heare tidings, and so returne to his owne lande, and I will bring to passe, that he shall fall vpon the sword, euen in hys owne lande.

B Esay. 37. d. 2. Par. 32. d

8 And Rabsakeh went backe againe, & found the king of Assyria fighting against Libna, for he had heard howe that he was departed from Lachis.

9 And when he heard men saye of Thirhaka kyng of the blacke Moores, Beholde,

he is come out to fight againste thee: hee departed, and sent messengers vnto Hezekia, saying,

10 Thus speake to Hezekia king of Juda, saying, Let not thy God deceyue thee in whome thou trustest, saying, Hierusalem shal not be deliuered into the hand of ỹ king of Assyria.

11 Beholde, thou hast heard what the kinges of Assyria haue done to all lands, howe they haue vtterly destroyed them: And shalt thou escape?

12 Haue the goddes of the heathen deliuered them, which mine auncestours haue destroyed? As Gozan, and Haran, and Rezeph, and the children of Eden whiche were in Thelassar?

13 Where is the king of Hamath, and ỹ king of Arphad, the king of the citie of Sepharuaim, and of Hena, and Iua?

14 And Hezekia receyued the letter of the hand of the messengers, and read it: and Hezekia went vp into the house of the Lord, and layd it abrode before the Lorde.

15 And Hezekia (a) prayed before the Lorde, and sayd, O Lorde God of Israell, whyche dwellest betweene the Cherubs, thou art God alone ouer all the kingdomes of the earthe, thou hast made heauen and earth.

16 Lord bowe downe thine eare, and heare: Open Lorde thyne eyes, (I beseeche thee,) and see: and heare the wordes of Sennacherib whiche hath sente (this man) to raile on the liuing God.

17 Of a trueth Lorde, the kinges of Assyria haue destroyed nations, and their landes,

18 And haue set fyre on their goddes: for they were no goddes, but the worke of the handes of man, euen of wood and stone: and they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdomes of the earth maye knowe, that thou only art the Lord God.

20 And Isai the sonne of Amoz sent to Hezekia, saying, Thus sayth the Lord God of Israel, That whiche thou hast prayed mee concerning Sennacherib king of Assyria, I haue heard it.

21 This is therefore the word that the Lorde hath sayde of hym, (b) The virgin euen the daughter of Sion hathe despised thee, and laughed thee to scorne (O thou kyng of Assyria) the daughter of Hierusalem hath shaken hir head at thee.

22 Whome hast thou rayled on? and whome hast thou blasphemed? Against whome hast thou exalted thy voyce, & lifted vp thine eyes so high? Euen against ỹ holy one of Israel.

23 By the hande of thy messengers thou hast rayled on the Lorde, and sayde, With the multitude of my charets, I am come vp to the toppes of the mountaynes, euen along by the sydes of Libanon, and I will cut downe the high Cedar trees, and the like Fyrre trees thereof: and I will goe into the lodging of his borders, and into ỹ wood of his Carmel.

24 I haue digged, and dronke strange waters: and with the step of my going, will I drie all the waterpooles that are belieged.

25 Hast thou not heard howe I haue ordayned suche a thing a great while agoe, and haue prepared it from the beginning? And shall I not now bring it to pas, that it maye destroy, and bring strong cities into waste heapes of stones?

26 And the inhabitours of them shall be of little power, and faynt harted, and confounded, and shall be like the grasse of the fielde, or greene hearbe, or as the hay on the toppes of the houses, or as the corne that is smytte and smitten with blasting.

27 I knowe thy dwellyng, thy comming out, and thy going in, and thy furie against me.

28 And because thou ragest against me, and thy tumult is come vp to myne eares, I will put my hooke in thy nostrels, and my bitte in thy lippes, and will bring thee backe againe the same way thou camest.

29 And this shall be a signe vnto thee, O Hezekia: Ye shall eate this yeare of such thynges as growe of themselues, and the next yeare suche as come vp of those that did growe of their owne accord, and the third yeare sowe and reape, plante vineyardes, and eate the fruites thereof.

30 And it that is escaped & left of ỹ daughter of Juda, shall yet again take roting downward, and beare fruite vpward.

31 For out of Hierusalem shall goe a remnant, and a number that shall escape out of mount Sion: The zeale of the Lorde of hostes shall bring this thing to passe.

32 Wherefore thus sayth the Lorde concerning the king of Assyria: he shall not come to this citie, nor shoote an arrowe into it, nor come before it with shield, nor cast a bulwarke against it.

33 But shall goe backe agayne the waye he came, and shall not come into this citie, sayth the Lorde.

34 For I will defend thys citie to saue it for myne owne sake, and for Dauid my seruauntes sake.

35 And it came to passe, that the selfe same night the angell of the Lord went out, and smote

a. It is the true refuge and succour in all daungers, to flee vnto the Lord by earnest prayer.

b. Hierusalem is caled virgin, because as yet it had not bin taken ỹ the enimie.

Math. 23. d. Zach. 2. c. Actes. 9. a.

smote in the hoſt of the Aſſyrians, an hundred foureſcore and fiue thouſande: and when the remnant were vp early in the morning, beholde, they were all dead coarſes.

36 And ſo Sennacherib kyng of Aſſyria auoyded and departed, and went againe, and dwelt at Niniue.

37 And it fortuned, that as he was in a temple worſhipping Niſroth his god, Adramelech and Sareſar his owne ſonnes, (c) ſmote him with the ſwoorde: and they eſcaped into the lande of Armenia, and Aſarhaddon his ſonne raygned in his ſteede.

The.xx. Chapter.

1. Hezekia is ſicke, and receyueth the ſigne of his health. 12. He receyueth rewardes of Berodach. 13. ſheweth his treaſures, and is reprehended of Iſai. 22. He dyeth, and Manaſſe his ſonne raygneth in his ſteede.

1 ABout that time was Hezekia ſicke vnto the death: and the prophet Iſai the ſonne of Amoz came to him, and ſayde vnto him, Thus ſayth the Lorde, Put thine houſholde in an order, for thou ſhalt dye, and not lyue.

2 And Hezekia turned his face to the wall, and prayed vnto the Lorde, ſaying,

3 I beſeche thee, O Lorde, remember nowe howe I haue walked before thee in trueth, and with a perfect heart, and haue done that whiche is good in thy ſyghte. And Hezekia wept ſore.

4 And it fortuned, that afore Iſai was gone out into the middle of the courte, the woorde of the Lorde came to him, ſaying,

5 Turne agayne, and tell Hezekia the captaine of my people, Thus ſayeth the Lorde God of Dauid thy father, (a) I haue hearde thy prayer, and ſeene thy teares, and beholde, I wil heale thee, ſo that on the third day thou ſhalt goe vp into the houſe of the Lorde.

6 And I wil adde vnto thy dayes yet fifteene yeeres, and I will deliuer thee and this citie out of the hande of the king of Aſſyria, and will defende this citie, for mine owne ſake, and for Dauid my ſeruants ſake.

7 And Iſai ſayde, Take a lumpe of dryed figges. And they tooke, and layde it on the ſore, and he recouered.

8 And Hezekia ſayde vnto Iſai, What ſhall be the ſigne that the Lord wil heale mee, and that I ſhall go vp into the houſe of the Lord the thirde day?

9 Iſai anſwered, This ſigne ſhalt thou haue of the Lorde, that the Lorde will doo that he hath ſpoken: ſhall the ſhadowe go forward ten degrees? or go backe againe ten degrees?

10 Hezekia anſwered, It is a lyght thing for the ſhadowe to go downe ten degrees, I deſire not (that:) but let the ſhadowe go backwarde ten degrees.

11 And Iſai the prophet called vnto the Lord, and he brought the ſhadowe tenne degrees backewarde, by which it had gone downe in the dyal of Ahaz. Eccleſ.48.c.

12 The ſame ſeaſon Berodach Baladan the ſonne of Baladan kyng of Babylon, ſente letters and a preſent vnto Hezekia: for he had heard that Hezekia was ſicke. Eſai.39.a.

13 And Hezekia was glad of them, and ſhewed them all his treaſure houſe, ſyluer, golde, odours, precious oyntmente, all the houſe of his armorie, and all that was founde in his treaſures: there was nothing in his houſe, and in all his realme, that Hezekia ſhewed them not.

14 And Iſai the prophet came vnto king Hezekia, and ſayde vnto him, What ſayde theſe men? and from whence came they to thee? And Hezekia ſayd, They be come from a far countrey, euen from Babylon. C

15 And he ſayd againe, What haue they ſeene in thyne houſe? Hezekia anſwered, All the things that are in my houſe haue they ſeene: there is nothing among my treaſures, that I haue not ſhewed them.

16 And Iſai ſayde vnto Hezekia, Heare the woorde of the Lorde,

17 Beholde, the dayes come, that all that is in thy houſe, and whatſoeuer thy fathers haue layde vp in ſtore vnto this day, ſhal be caried into Babylon: and nothing ſhall be lefte, ſayeth the Lorde. 4.Re.24.a. and.25.b. Iere.20.b.

18 And of thy ſonnes that ſhal proceede out of thee, and whiche thou ſhalt beget, ſhall they take away, and they ſhall bee chamberlaines in the palace of the king of Babylon.

19 And Hezekia ſayd vnto Iſai, (b) Welcome be the woorde of the Lorde whiche thou haſt ſpoken. And he ſayde, Shall there not bee peace and trueth in my dayes? b. He humbleth himſelfe vnto the word of the prophet

20 The remnante of the woorkes that concerne Hezekia, and all his power, and howe he made a pole and a conduite, and brought water into the citie, are they not written in the booke of the Chronicles of the kinges of Juda?

21 And Hezekia ſlepte with his fathers, and Manaſſe his ſonne raygned in his ſteede. 2. Par. 32.k. Matth.1.a.

The.xxi. Chapter.

3. Kyng Manaſſe reſtoreth idolatrie. 16. And vſeth greate crueltie. 18. He dyeth, and Ammon his ſonne ſucceedeth, 23. who is kylled of his owne ſeruantes. 26. After hym raygneth Ioſia.

1 Manasse was twelue yeeres olde, when he began to raygne, and raygned fiftie and fiue yeeres in Hierusalem: his mothers name also was Hepziba.
2. Par. 33. a.

2 And he dyd euill in the sight of the Lorde, euen after the abhominations of the heathen, whome the Lord cast out before the children of Israel.
Deu. 18. b.

3 For he went and buylt vp the hyghe places whiche Hizekia his father hadde destroyed, and he reared vp aulters for Baal, and made idol groues, as did Ahab king of Israel, and worshipped al the host of heauen, and serued them.
4. Re. 18. a.

4 And hee buylte aulters in the house of the Lorde, of which the Lord sayde, In Hierusalem wyll I put my name.
2. Re. 7. b. 3. Re. 9. b.

5 And he buylt aulters for all the host of heauen, (euen) in two courtes of the house of the Lorde.

6 And hee offered hys owne sonne in fyre, and gaue heede vnto witchecraft and sorcerie, and mayntayned workers with spirites, and tellers of fortunes, and wrought muche wickednesse in the sighte of the Lorde to anger hym.
Leuit. 20. d. Deut. 18. b. 4. Re. 16. a.

B 7 And he put an image of a graue that he had made (euen) in the temple, of which the Lord had sayde to Dauid and Solomon his son, In this house and in Hierusalem which I haue chosen out of all tribes of Israell, will I put my name for euer.
3. Reg. 9. a.

8 Neyther wyll I make the feete of Israell mone any more out of the lande whiche I gaue their fathers: so that they will obserue and dw all that I haue commaunded them, and according to all the lawe that my seruant Moses commaunded them.

9 But they hearkened not: and Manasse led them out of the waye, to dw more wickedly than did the heathen people whom the Lord destroyed before the children of Israel.

10 And the Lorde spake by his seruantes the prophetes, saying,

11 Bicause Manasse king of Juda hath done such abhominations, and hath wrought more wickedly, than all the Amorites, which were before him dyd, and hath made Juda sinne also with his idols.

12 Therfore thus sayeth the Lord God of Israel, Beholde, I will bring such euyl vpon Hierusalem and Juda, that who so heareth of it, both his eares shall tingle.
Jer. 19. a.

C 13 And I will stretche ouer Hierusalem the squaring lyne of (a) Samaria, and the plummet of the house of Ahab: and I will wype out Hierusalem, as a man wypeth a dysshe, and when he hath wyped it, turneth it vpside downe.

a. As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iuda.

14 And I wil leaue the (b) remnant of myne inheritance, and deliuer them into the hande of their enimies, and they shal be robbed and spoyled of all their aduersaries:

15 Euen bicause they haue done euyll in my syghte, and haue angred mee, since the tyme their fathers came out of Egypte, vnto this daye.

16 And Manasse shedde innocent blood exceeding muche, tyll he replenished Hierusalem from corner to corner, beside his sinne wherwith he made Juda to sinne, and to dw euyl in the sight of the Lorde.

17 The rest of the wordes that concerne Manasse, and all that hee did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the kings of Juda?

18 And Manasse slept with his fathers, and was buryed in the garden of his own house, euen in the garden of Uzza, and Amon his sonne raygned in his steede.

19 Amon was twentie and two yeeres olde when he beganne to raygne, and he raygned two yeeres in Hierusalem: his mothers name also was Mesullemeth the daughter of Harus of Jotba.

20 And he did euill in the sight of the Lorde, as his father Manasse dyd:

21 And walked in all the way that his father walked in, and serued the idols that his father serued, and worshipped them:

22 And hee forsoke the Lorde God of his fathers, and walked not in the waye of the Lorde.

23 And the seruantes of Amon conspired gaynste him, and slue the kyng in his owne house.

24 And the people of the lande slue all them that had conspyred againste king Amon, and the people made Josia his sonne kyng in his steede.

25 The reste of the wordes that concerne Amon, what things he dyd, are they not written in the booke of the Chronicles of the kings of Juda?

26 And they buryed him in his sepulchre in the garden of Uzza, and Josia his sonne raygned in his steede.

The. xxij. Chapter.

4. Iosia repayreth the temple. 8. Helkia findeth the booke of the lawe, and causeth it to bee presented to Iosia, 14. who sendeth to Hulda the prophetisse to enquyre the Lordes wyll.

1 Josia was eyght yeeres olde when he beganne to raygne, and hee raygned thirtie and one yeeres in Hierusalem: his mothers

mothers name also was Jedida, the daughter of Adaia of Bozcath.

2 He did that whiche is righte in the sight of the Lorde, and walked in all the wayes of Dauid his father, and bowed neyther to the ryght hande, or to the left.

3 And it came to passe, that in the eyghtienth yeere of the raygne of kyng Iosia, the kyng sent Saphan the sonne of Azalia, the sonne of Mesullam the scribe, to the house of the Lorde, saying,

4 Goe vp to Helkia the hygh priest, that he may summe the siluer which is brought into the house of the Lord, whiche the keepers of the porche haue gathered of the people:

5 And lette them deliuer it into the hande of them that do the worke, and that haue the ouersight of the house of the Lorde: and let them giue it to them that worke in the house of the Lorde, to repayre the decayed places of the temple,

6 Euen vnto Carpenters and Masons, and workers vppon the walles, and for to buye timber and free stone to repayre the temple.

7 Howbeit, let no reckening be made with them of the mony that is deliuered into their hande, for their vse is to deale faythfully.

8 And Helkia the hyghe priest sayde vnto Saphan the scribe, (a) I haue founde the booke of the lawe in the house of the Lorde. And Helkia gaue the booke to Saphan, and he reade in it.

9 And Saphan the scribe came to the kyng, and brought him worde againe, and sayde, Thy seruauntes haue gathered the money that was founde in the temple, and haue deliuered it vnto them that do the worke, and that haue the ouersyghte of the house of the Lorde.

10 And Saphan the scribe shewed the kyng, saying, Helkia the priest hath deliuered me a booke: and Saphan read in it before the kyng.

11 And it fortuned, that when the kyng hadde heard the wordes of the booke of the lawe, he rent his clothes.

12 And the kyng commaunded Helkia the priest and Ahikam the sonne of Saphan, and Achbor the sonne of Machaia, and Saphan the scribe, and Asahia a seruant of the kyngs, saying,

13 Go yee, and enquyre of the Lorde for mee, and for the people, and for all Iuda, concerning the wordes of this booke that is found: for greate is the wrath of the Lorde that is kindled agaynst vs, bicause our fathers haue not harkened vnto the wordes of this booke, to do according vnto all that which is written therein for vs.

14 So Helkia the hygh priest, and Ahikam, Achbor, and Saphan, and Asahia, went vnto Hulda the prophetisse, the wyfe of Sallum, the sonne of Thikua, the sonne of Harhas, keper of ỹ Wardrop: (which prophetisse dwelt in Hierusalem in the house of ỹ (b) doctrine:) and they communed with hir.

15 And she aunswered them, Thus sayeth the Lord God of Israel, Tell the man that sent you to mee,

16 Thus sayth the Lord, Behold, I wil bring euill vppon this place, and on the inhabiters therof, euen al the wordes of the booke which the king of Iuda hath read:

17 Bicause they haue forsaken mee, and haue burnt incense vnto other goddes, to anger mee with all the workes of their hands: my wrath also shall bee kyndled agaynst this place, and shall not be quenched.

18 But to the king of Iuda, whiche sent you to aske counsel of the Lorde, so shall ye say, Thus sayth the Lord God of Israel, as touching the wordes whiche he hath heard:

19 Bicause thyne heart dyd (c) melte, and bicause thou hast humbled thy selfe before mee the Lorde, when thou heardest what I spake agaynst this place, and agaynst the inhabiters of the same, how that they should be destroyed & accursed, and hast rent thy clothes, and wepte before mee, of that also haue I heard, sayeth the Lorde:

20 Beholde therefore, I wyll receyue thee vnto thy fathers, and thou shalt bee put into thy graue in peace, and thyne eyes shall not see all the euyl which I wil bring vpon this place. And they brought the king worde agayne.

b. Where the learned assembled.

c. Meaning that he dyd repent.

The.xxiij. Chapter.

2. Iosias readeth the lawe before the people. 3. He maketh a couenaunt with the Lorde. 4. He putteth downe the idolles, after hee hadde kylled the priestes. 22. Hee keepeth Passeouer. 24. Hee destroyeth the coniurers. 29. He was killed in Megiddo. 30. And his sonne Iehoahaz raygneth in his steede. 33. After he was taken, his sonne Iehoachim was made king.

1 AND then the kyng sent, and there gathered vnto him all the elders of Iuda and of Hierusalem. 2.Par.34.f.

2 And the king went vp into the house of the Lorde, with al the men of Iuda, and all the inhabitours of Hierusalem, with the priestes and prophetes, and all the people both small and great: and he read in the eares of them, all the wordes of the couenante whiche was founde in the house of the Lorde. 2.Esd.8.a.

3 And

Josu. 24. k.

3 And the kyng stode by a piller, and made a couenaunt before the Lorde, that they should walke after the Lorde, and keepe his commaundements, his witnesses, and his statutes, with all theyr harte, and all theyr soule, and make good the wordes of the sayd appoyntment, that were written in the forsayde booke: and all the people consented to the appoyntment.

a. Kyng Iosias zelously purgeth the tẽple of God, & destroyeth al the monuments of idolatrie and superstition.

4 (a) And the kyng commaunded Helkia the high priest, and the inferior priestes, and the keepers of the "or, doore keepers. ornaments, to bryng out of the temple of the Lorde, all the vessels that were made for Baal, for the idoll groaues, and for all the host of heauen: and he burnt them without Hierusalem in the fieldes of Cedron, and caried the asshes of them into Bethel.

5 And he put downe the ministers (of Baal) whom the kyngs of Juda had founded to burne incense in the high places, and cities of Juda, that were rounde about Hierusalem, and also them that burnt incense vnto Baal, to the sunne, to the moone, to the planets, and to al the host of heauen.

6 And he brought out the groue from the temple of the Lorde without Hierusalem, vnto the brooke Cedron, and burnte it there at the brooke Cedron, and stampt it to powder, and cast the dust thereof vpon the graues of the chyldren of the people.

B 7 And he brake downe the celles of the male stewes that were by the house of the Lorde, where the women woue hangyngs for the idol groue.

8 And he brought all the priestes out of the cities of Juda, and defiled the high places where the priests had burnt incense, euen frõ Geba to Beerleba, and destroyed the high places of the gates that were in the entryng in of the gate of Josua the gouernour of the citie, whiche were (as a man goeth in) on the left hande of the gate of the citie.

b. Iosias thought not meete that those priestes which had serued idols, should be ministers in the tẽple of God. Jere. 7. d.

9 (b) Neuertheless, the priestes of the high places came not vp to the aulter of the Lord in Hierusalem, saue onely they did eate of the swete bread among theyr brethren.

10 And he defiled Thopheth, whiche is in the valley of the chyldren of Hinnom, bycause no man should offer his sonne or his daughter in fyre to Moloch.

11 He put downe the horses that the kyngs of Juda had gyuen to the sunne, at the entryng in of the house of the Lorde, by the chamber of Nathanmelech the chamberlayne, whiche was ruler of the suburbes, and burnt the charets of the sunne with fire.

12 And the aulters that were on the top of the parlour of Ahaz, whiche the kings of Juda had made, and the aulters whiche Manasse had made in the two courtes of the house of the Lorde, did the kyng breake downe, and ranne thence, and cast the dusse of them into the broke Cedron.

13 And the high places that were before Hierusalem, on the right hande of the mount (c) Oliuet, whiche Solomon the kyng of Israell had buylded for Astaroth the idol of the Zidons, and for Chamos the idol of the Moabites, and for Milchon, ỹ abhominable idol of the children of Ammon, those the king defiled:

14 And brake the images, and cut downe the idol groues, and filled theyr places with the bones of men.

15 Moreouer, the aulter that was at Bethel, the high places made by Jeroboam the sonne of Nabat, whiche made Israel sinne, both the aulter and also the highe places, he brake downe, and burnt the high places, & stampt it to powder, and burnt the idol grou.

16 And as Josia turned himselfe, he spied the graues that were in the mount, and sent and fette the bones out of the graues, and burnt them vpon the aulter, to pollute it, according to the word of the Lord that the mã of God proclaymed, whiche tolde the same wordes.

17 Then he sayde, What title is that that I see? And the men of the citie tolde him, It is the sepulchre of the man of God, whiche came from Juda, and tolde the selfe same thyngs that thou hast done to the aulter of Bethel.

18 And he saide, Let him be: see that no man moue his bones. And so his bones were saued, with the bones of a prophete that came out of Samaria.

19 And all the houses of the hyghe places in the cities of Samaria, whiche the kyng of Israell had made to anger (the Lorde with al) those Josia put out of the way, and did to them according to all the actes that he had done in Bethel.

20 And he sacrifised all the priests of the high places that were there, euen vpõ the aulters, and burnt mens bones vpon them, and returned to Hierusalem.

21 And the kyng commaunded all the people, saying, Keepe the feast of Passeouer vnto the Lorde your God, as it is written in the booke of this couenant.

22 There was no Passeouer holden like that, frõ the dayes of the iudges that iudged Israell, and in all the dayes of the kyngs of Israel, and of the kings of Juda.

23 In the eyghtienth yeare of king Josia, was this Passeouer holden to the Lorde in Hierusalem.

24 Also

24 And thereto wo᷑kers with ſpirites, and ſothſayers, images, idols, and all the abhominations that were ſpyed in the lande of Juda, and in Hieruſalem, thoſe did Joſia put out of the way, to perfourme the wo᷑des of the lawe, whiche were wr̃itten in the booke that Helkia the p᷑ieſte founde in the houſe of the Lo᷑de.

25 Like vnto him was there no kyng before him, that turned to the Lo᷑de with all hys hart, with all his ſoule, and al his myght, according to all the lawe of Moſes, neither after him aroſe there any ſuche as he.

26 Notwithſtanding, the Lo᷑de turned not from the fiercenelle of his great wr̃ath wherwith he was angry agaynſte Juda, bicauſe of all the p᷑ouocations that Manaſſe had p᷑ouoked him withall.

E 27 And the Lo᷑d ſayde, I wil put Juda alſo
4.a. out of my ſight, as I haue done away Iſrael, and wyll caſte off this citie Hieruſalem, which I haue choſen, and the houſe of which I ſayde, My name ſhal be there.

28 The reſt of the wo᷑des that concerne Joſia, and all that he dyd, are they not wr̃itten
25.d. in the booke of the Chr̃onicles of the kynges of Juda?

29 In his dayes Pharao Necho king of Egypt. went vp againſt the king of Aſſyria to the riuer of Euphrates: and king Joſia went againſt him, and was ſlayne of him at Megiddo, when he had ſeene him.

30 And his ſeruauntes carryed hym deade from Megiddo, and b᷑ought hym to Hieruſalem, and buryed hym in hys owne ſepulchre: and the people of the lande toke Jehoahaz the ſonne of Joſia, and annoynted him, and made him kyng in his fathers ſteede.

31 Jehoahaz was twentie and three yeeres olde when he began to raygne, and raygned three moneths in Hieruſalem: his mothers name alſo was Hamiel, the daughter of Jeremia of Libna.

32 And he dyd euyll in the ſight of the Lo᷑d, according to all things as his (d) fathers had done.

33 And Pharao Necho put him in bondes at Ribla, in the lande of Hemath, whyle hee raygned in Hieruſalem, and put the lande to a tribute of an hundred talents of ſiluer, and a talent of golde.

34 And Pharao Necho made Eliakim the ſonne of Joſia kyng, in the roome of Joſia his father, & turned his name to Jehoakim, and toke Jehoahaz away: whiche when he came to Egypt, dyed there.

35 And Jehoakim gaue the ſiluer and the gold to Pharao, and tared the lande, to giue the money according to the commaundement of Pharao: requyring of euery man according to their abilitie ſiluer and golde, euen of the people of the lande, to giue vnto Pharao Necho.

36 Jehoakim was twentie and fiue yeeres olde when he began to raygne, and he raygned eleuen yeeres in Hieruſalem: hys mothers name alſo was Zebuda, the daughter of Pedaia of Ruma.

37 And he dyd that whiche was euyll in the ſight of the Lo᷑d, according to all things as his fathers had done.

The. xxiiij. Chapter.

1. Iehoakim made ſubiect to Nabuchodonoſor, rebelleth. 2. The cauſe of his ruine and al Iudaes. 9. Iehoachin raygneth. 15. He and his people are caryed vnto Babylon. 17. Zedekia is made king.

1 IN his dayes came "Nabuchodonoſor A
kyng of Babylon vp, and Jehoakim became his ſeruaunte three yeeres: and then turned and rebelled againſt him.

"or, Nabuchadnezer.

2 And the Lo᷑de ſent againſt hym bandes of the Chaldees, and bandes of the Syrians, and bandes of the Moabites, and bandes of the Ammonites: and ſent them againſt Juda to deſtroy it, according to the ſaying of the Lo᷑de, whiche he ſpake by his ſeruantes the p᷑ophetes.

3 Only at the bydding of the Lo᷑d happened it ſo to Juda, to put them out of his ſight, for the ſinnes of Manaſſe, according to all that he dyd,

4 And for the innocent blood that he ſhed, and filled Hieruſalem with innocent blood: and the Lo᷑de would not be reconciled.

5 The reſte of the wo᷑des that concerne Jehoakim, and all that hee dyd, are they not wr̃itten in the booke of the Chr̃onicles of the kings of Juda?

6 And ſo Jehoakim (a) ſlepte with hys fathers: and Jehoachin his ſonne raygned in his ſteede.

a. Not that he was buryed with his fathers, for he dyed in the way as they caryed him priſoner toward Babylon. Ierem. 22.

7 And the king of Egypt came no more out of his lande: for the kyng of Babylon had taken, from the ryuer of Egypt vnto the ryuer of Euphrates, all that pertayned to the king of Egypt.

8 Jehoachin was eyghtiene yeeres old when he beganne to raygne, and raygned in Hieruſalem three moneths: his mothers name alſo was Nehuſta, the daughter of Elnathan of Hieruſalem.

9 And hee dyd that whiche was euyll in the ſight of the Lo᷑de, according to all as his father had done.

B

10 In

Dan. 1. a.

10 In that tyme came the seruants of Nabuchodonosor kyng of Babylon vp agaynste Hierusalem, and the citie was besieged.

11 And Nabuchodonosor the kyng of Babylon came against the citie, and his seruantes did besiege it.

Hester. 2. a.

12 And Iehoachin the king of Iuda, (b) came out to the king of Babylon, he, and his mother, his seruantes, his lordes, and his chamberlaines: and the kyng of Babylon toke him in the (c) eyght yeere of his raygne.

b. That is, he yeelded himself vnto him.

c. In the raygne of the king of Babylon.

4. Re. 20. c.

13 And he carryed out thence all the treasures of the house of the Lorde, and the treasure of the kynges house, and brake all the vesselles of golde, whiche Solomon kyng of Israell had made in the temple of the Lorde, as the Lorde had sayde.

C

14 And he caryed awaye all Hierusalem, and all the lordes, and all the strong menne of warre, euen ten thousande, into captiuitie, and all the craftesmen, and (d) keepers, none remaynyng, saue the poore common people of the lande.

d. The word signifieth coũsaylours, wise men, men of estimation, cũning men in ordering of a campe.

15 And he caryed awaye Iehoachin to Babylon, and the kyngs mother, and the kinges wyues, and his chamberlaynes: and them that were myghtie in the lande, those caryed he away into captiuitie, from Hierusalem to Babylon.

16 And all the actiue men of warre, euen seuen thousande, and craftesmen, and " poorers a thousande, all that were strong, and apt for warre, dyd the kyng of Babylon bryng to Babylon captiue.

" or, cunning men, as before

2. Par. 26. d.

17 And the king of Babylon made Mathania his fathers brother king in his steede, and changed his name to Zedekia.

Iere. 3. a.

18 Zedekia was twentie and one yeere old when he beganne to raygne, and he raygned a leuen yeere in Hierusalem: his mothers name also was Hamital, the daughter of Ieremia of Libna.

19 And he did euyll in the sight of the Lorde, according to all as Iehoachin had done.

c. Out of Hierusalem and Iuda, into Babylon.

20 For the wrath of the Lord was moued agaynst Hierusalem and Juda, vntyll he cast them out of his (e) sight: And Zedekia rebelled agaynst the king of Babylon.

The. xxv. Chapter.

1. Hierusalem is besieged of Nabuchodonosor, and taken. 7. The sonnes of Zedekia are slayne before hys eyes, and after are hys owne eyes put out. 21. Iuda is brought to Babylon. 25. Gedalia is slayne. 27. Iehoachin is exalted.

A 1 AND it fortuned, that in the nynth yeere

Iere. 39. a.

of his raygne, the tenth daye of the tenth moneth, Nabuchodonosor king of Babylon came, he and all his hoste, agaynst Hierusalem, and pitched against it, and made engins agaynst it on euery side.

2 And the citie was besieged vnto the eleuenth yeere of king Zedekia.

3 And the nynth day of the moneth, there was so great hunger in the citie, that there was no breed for the people of the lande.

4 And the citie was broken vp, and all the men of armes (fledde) by nyght, by a waye thorowe a gate (whiche is) betweene two walles by the kynges garden (the Chaldees lying about the citie:) and the king went the way towarde the playne.

5 And the souldiers of the Chaldees followed after the king, and toke him in the playne of Iericho: and all his armie were scattered away from him.

6 So they toke the kyng, and brought him to (Nabuchodonosor) the kyng of Babylon to Ribla, where they gaue iudgement vpon him.

7 And they slue the sonnes of Zedekia before his eyes, and he put out the eyes of Zedekia, and fettered him with chaynes, and caryed him to Babylon.

8 And the seuenth daye of the fifth moneth, (which is the nynetienth yeere of kyng Nabuchodonosor king of Babylon) came Nabusaraden, a seruant of the king of Babylon and chiefe captaine of the men of warre, into Hierusalem:

9 And burnt the house of the Lorde, and the kinges house, and all the houses of Hierusalem, and all greate houses burnt he with fyre.

10 And all the souldiers of the Chaldees that were with the chiefe captayne of the men of warre, brake downe the walles of Hierusalem rounde about

11 But the rest of the people that were left in the citie, and them that were fled to the king of Babylon, with the remnant of the cõmõ people, did Nabusaradan the chiefe captayne of the men of warre carrie away.

12 But the captaine of the souldiers left of the poore of the lande, to dresse the vynes, and to tyll the grounde.

13 And the pyllers of brasse that were in the house of the Lorde, and the sockettes, and the brasen lauatorie that was in the house of the Lorde, dyd the Chaldees breake, and carryed all the brasse of them to Babylon.

14 And the pottes, shouelles, instrumentes of musicke, spoones, and al the vesselles of brasse that they ministred in, toke they away,

15 And the fire pannes, and basons: and suche things as were of golde and of syluer, from

toke the chiefe captayne away.

16 Euen two pyllers, one lauatorie, and the ſockets whiche Solomon had made for the houſe of ỳ Lord: the braſſe of al theſe veſſels was without wayght.

17 The heygth of the one pyller was eyghtiene cubites, and the pommell thereof was braſſe: and the heyght of the pommell was with wreathen worke three cubites, and pomegranates vppon the pommell rounde about all of braſſe, and of the ſame faſhion was the ſeconde pyller, with a wreathen worke.

18 And the cheefe captaine of the men of war, toke Saraia the cheefe prieſte, and Zephoniah the hyghell prieſt ſaue one, and the three keepers of the holy things:

19 And out of the citie hee toke a chamberlayne, that hadde the ouerſight of the men of warre, and fiue men of them that were euer in the kynges preſence, whiche were founde in the citie, and hym that was ſcribe to the captayne of the hoſte whiche brought out the people of the lande to warre, and threeſcore men of the people of the land that were found in the citie.

D 20 And Nabuſaradan the cheefe captayne of the men of warre, toke theſe, and brought them to the king of Babylon to Ribla.

21 And the kyng of Babylon ſmote them, and ſlue them at Ribla in the lande of Hamath: and ſo Juda was carryed away out of theyr lande.

22 Howbeeit, there remayned people in the lande of Juda, whome Nabuchodonoſor kyng of Babylon lefte, and made Gedalia the ſonne of Ahikam the ſonne of Saphan ruler ouer them.

23 And all the captaines of the ſouldiers, and other men, hearde that the kyng of Babylon had made Gedalia gouernour, & there came to Gedalia to Miſpah Iſmael the ſonne of Nathania, Johannan the ſonne of Karea, Saraia the ſon of Thanhumeth the Netophatite, and Jaazania the ſonne of Maachati, they and their men.

24 And Gedalia ſware to them, and to the men whome they had with them, and ſayde vnto them, "Feare not yee, bycauſe yee are the ſeruantes of the Chaldees: dwell in the lande, and ſerue the king of Babylon, and ye ſhall be well.

"or, be ye not afrayde of the ſeruãts of the Chaldees.

25 But it chaunced in the ſeauenth moneth, that Iſmael the ſonne of Nathania, the ſonne of Eliſama, of the kynges blodde, came, and ten men with hym, and ſmote Gedalia that hee dyed: and ſo dyd hee the Jewes, and the Chaldees that were with him at Miſpah.

26 And all the people bothe ſmall and greate, and the captaynes of warre, arose, & came to Egypt: for they wer afrayd of ỳ Chaldees.

27 Notwithſtanding, yet in the ſeuen and thirtieth yeere after Jehoachin king of Juda was caryed away, the ſeuẽ and twentieth daye of the twelfth moneth, Euilmerodach king of Babylon, the ſame yeere that he began to raygne, dyd lyft vp the head of Jehoachin kyng of Juda out of pryſon, ℭ

28 And ſpake kindly to him, and ſet his ſeate aboue the ſeate of the kings that were with him in Babylon,

29 And chaunged his pryſon garmentes, and he did euer eate bread before him al the dayes of his lyfe.

30 His portion was a continual portion that was aſſygned him of the king, euery daye a certayne, as long as he lyued.

The ende of the fourth booke of the Kynges.

¶ The firſte booke of the Chronicles, called in Latine, *Verba dierum*: or after the Greekes, *Paralipomenon*: which the Hebrues call, *Diber Haiamim*: and recken both the bookes but for one.

¶ *The firſt Chapter.*

1. The genealogie of Adam and Noah vntyll Abraham. 27. And from Abraham vnto Eſau. 35. His children. 43. Kinges and Dukes came of him.

A 1 Dam, Seth, Enos,
Gen.5.a. 2 Kenan, Mahalehel, Jared,
3 Henoh, Methuſalah, Lamech,
4 Noah, Sem, Ham and Japheth.
Gen.10.a. 5 The ſonnes of Japheth: Gomer, Magog, Madai, Jauan, and Thubal, Meſech, and Thiras.
6 The ſonnes of Gomer: Aſchenaz, Riphath, and Thogarma.
B 7 And the ſonnes of Jauan: Eliſa, & Tharſis, Cittim, and Dodanim.
8 The ſonnes of Ham: Chus, and Mizraim, Phut, and Chanaan.
9 The ſonnes of Chus: Seba, and Hauila, Sabbetha, and Raama, and Sabtheca. And the ſonnes of Raama: Seba, and Dedan.
10 And Chus begat Nimrod: and he began to be mygbtie vpon the earth.
11 Mizraim begatte Ludim, and Anamim, Lhabim, and Nephthuim,
12 Pathruſim, and Calluim, of whiche came the Philiſtines, and the Caphthorites.
13 Chanaan begatte Zidon his eldeſt ſonne, and Heth.
C 14 Jebuſi alſo, and Amori, and Girgaſi.
15 Heui, Araki, and Simi,
16 And Aruadi, Zamari, and Hemathi.
17 The ſonnes of Sem: Elam, and Aſſur, Arphaclad, Lud, and Aram, and Uz, Hul, and Gether, and Meſech.
18 Arphaclad begat Selah, and Selah begat Eber.
19 And vnto Eber were borne two ſonnes: the name of the one was Peleg, bicauſe that in his dayes the lande was diuided, and his brothers name was Joktan.
20 Joktan begat Almodad, and Saleph, Hazermaueth, and Jerah,
21 Hadoram alſo, and Uſal, and Dikla,
22 Ebal, and Abimael, and Seba,
23 And Ophir, Hauila, and Jobab:
24 All theſe were the ſonnes of Joktan: Sem, Arphaclad, Selah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Therah,
27 Abram, otherwiſe called Abraham.
28 The ſonnes of Abraham: Iſahac, and Iſmael.
29 And theſe are their generations: the eldeſt ſonne of Iſmael was Nabaioth, then Kedar, Adbeel, and Mibſam,
30 Miſma, and Dumah, Maſſa, Hadad, and Thema,
31 Jetur, Naphis, and Kedma: theſe are the ſonnes of Iſmael.
32 The children of Ketura, Abrahams concubine, ſhe bare Zimram, Joklan, Medan, Midian, Iiſbok, and Suah. The children of Joklan: Seba, and Dedan.
33 The children of Midian: Epha, and Epher, Henoch, Abida, and Eldaa: all theſe are the children of Ketura.
34 And ſo Abraham begat Iſahac. The ſonnes of Iſahac: Eſau, and Iſrael.
35 The ſonnes of Eſau: Eliphaz, Rehuel, Jehus, Jaclam, and Korah.
36 The children of Eliphaz: Theman, Omar, Zephi, and Gatham, Kenas, Thimna, and Amalek.
37 The children of Rehuel: Nahath, Zerah, Zamma, and Miza.
38 The ſonnes of Seir: Lotan, Sobal, Zibeon, and Ana, Diſon, Ezer, and Diſan.
39 The children of Lotan: Hori, and Homan: and Thimna was Lotans ſiſter.
40 The children of Sobal: Alian. Manahath, Ebal, Zephi, and Onam. The ſonnes of Zibeon: Aia, and Ana.
41 The ſonne of Ana: Diſon. The ſonnes of Diſon, Hamran, Eſban, Jethran, and Cheran.
42 The ſonnes of Ezer: Bilhan, Zaauan.

, and Jakan. The ſonnes of Diſon: Uz,
, and Iran.
,43 Theſe are the kings that raigned in the
, land of Edom, before any king raigned ouer
, the children of Iſrael: Bela, the ſonne of
, Beor, & the name of his citie was Dinhaba.
,44 And Bela dyed, and Jobab the ſonne of
, Zerah of Bozra raigned in his ſtead.
,45 And when Jobab alſo was dead, Huſam
, of the lande of the Themanites raigned in
, his ſtead.
,46 And when Huſam was deade, Hadad the
, ſonne of Bedad, which ſmote Median in
, the fielde of Moab, raigned in his ſtead: and
, the name of his citie was Auith.
,47 So Hadad dyed, and Samla of Maſre-
, ka raigned in his ſtead.
,48 And Samla died, and Saul of Rehoboth
, by the ryuer ſide, raigned in his ſteade.
,49 And when Saul was dead, Baalhanan
, the ſonne of Achbor raigned in his ſteade.
,50 And Baalhanan dyed, and Hadad raig-
, ned in his ſteade: and the name of his citie
, was Phai, and his wiues name was Me-
, hetabel the daughter of Matred, the daugh-
, ter of Meſahab.
,51 Hadad dyed alſo. And there was Dukes
, in Edom: Duke Thimna, Duke Aliah,
, Duke Jetheth,
,52 Duke Aholibama, Duke Ela, Duke
, Pinon,
,53 Duke Kenaz, Duke Theman, Duke
, Mibzar,
,54 Duke Magdiel, Duke Iram. Theſe are
, the Dukes of Edom.

The. ij. Chapter.

, 2. The genealogie of Iuda, vnto Iſai the fa-
, ther of Dauid.

1,1 Theſe are the ſonnes of Iſrael: Ruben,
, Simeon, Leui, Juda, Iſachar, and
, Zabulon,
,2 Dan, Joſeph, Beniamin, Nephthali,
, Gad, and Aſer.
,3 The ſonnes of Juda: Er, Onan, and
, Sela: Theſe three were borne vnto him of
, (a) Bath Sua the Chanaanitiſſe. And Er
, the eldeſt ſonne of Juda was euill in the
, ſight of the Lorde, and he ſlue him.
,4 And Thamar his daughter in lawe bare
, him Pharez, and Zara: and ſo all the ſonnes
, of Juda were fiue.
,5 The ſonnes of Pharez, Hezron & Hamul.
,6 The ſonnes of Zara: Zimri, Ethan, He-
, man, Chalcol, and Dara: which were fiue
, in all.
,7 And the ſonnes of Charmi: "Achan, that
, troubled Iſrael, tranſgreſſing in the thing
, that was damned.
8 The ſonnes of Ethan: Azaria.
9 The ſonnes alſo of Hezron that were
borne vnto him: Jerameel, Ram, and
Chelubai.
10 And Ram begate Aminadab, and Ami-
nadab begate Naaſſon, a Lorde of the chil-
dren of Juda.
11 And Naaſſon begate Salma, and Sal-
ma begate Boaz.
12 Boaz begat Obed, and Obed begat Iſai.
13 And Iſai begate his eldeſt ſonne Eliab,
and Aminadab the ſeconde, and Simaa the
thirde,
14 Nathanael the fourth, & Radai the fifth,
15 Ozem the ſixth, and Dauid the ſeuenth:
16 Whoſe ſiſters was Zeruia and Abigail.
The ſonnes of Zeruia: Abiſai, Joab, and
Aſael, three.
17 And Abigail bare Amaza, the father of
which Amaza was Jether, an Iſmaelite.
18 And Caleb the ſonne of Hezron begate
Aſuba, of his wife Aſuba, and Jerioth,
whoſe ſonnes are theſe: Jaſer, Sobab, and
Ardon.
19 And when Aſuba was dead, Caleb toke
Euphrata, which bare him Hur.
20 Hur begate Uri, & Uri begate Bezaleel.
21 Afterward came Hezron to the daughter
of Machir the father of Gilead, and toke hir
when hee was threeſcore yeares olde: and
ſhe bare him Segub.
22 And Segub begate Jair, whiche had
three and twentie Cities in the lande of
Gilead.
23 And he ouercame Geſſur and Aram the
townes of Jair, from them (whiche dwelt
in them) and Kenath and the townes ther-
of, euen threeſcore townes: All theſe were
the ſonnes of Machir the father of Gilead.
24 And after that Hezron was dead at Ca-
leb in Euphrata, Abia Eſroms wife bare
him Aſhur the father of Thekoa.
25 And the ſonnes of Jerahmeel, the eldeſt
ſonne of Hezron, were: Ram the eldeſt,
Buna, Oren, Ozem, and Ahia.
26 And Jerahmeel had yet another wyfe
named Atara, whiche was the mother of
Onam.
27 And the ſonnes of Ram, the eldeſt ſonne
of Jerahmeel, were: Maaz, Jamin, and
Ekar.
28 The ſonnes of Onam, were: Sammai,
and Jada. The ſonnes of Sammai, Na-
dab, and Abiſur.
29 And the wyfe of Abiſur was called Abi-
hail, and ſhe bare him Ahban, and Molid.
30 The ſonnes of Nadab: Seled, and Ap-
paim. And Seled died without children.

Mm. 31 The

(a) Bath Sua the Chanaanitiſſe. Ioſh. 7. a. 1. Chron. 2. a. Tchar.

31 The sonne of Appaim, Iesi: and the sonne of Iesi, Sesan: and the sonne of Sesan, Ahlai.
32 And the sonnes of Jada, the brother of Samai, Jether and Jonathan: And Jether dyed without children.
33 The sonnes of Jonathan: Peleth, and Zaza. These were the sonnes of Jerahmeel.
34 Sesan had no sonnes, but daughters: And Sesan had a seruant that was an Egyptian, named Jarha:
F 35 To whom he gaue his daughter to wife, and she bare him Athai.
36 And Athai begate Nathan, and Nathan begate Zabad.
37 And Zabad begate Ophlal, and Ophlal begate Obed.
38 Obed begate Jehu, and Jehu begate Azaria.
39 Azaria begate Helez, and Helez begate Elasa.
40 Elasa begate Sisamai, and Sisamai begate Sallum.
1. Reg. 23. d. 41 Sallum begate Jecamia, Jecamia begate Elisamah.
G 42 The sonnes of Caleb the brother of Jerahmeel: Mesa his eldest sonne, which was the father of Ziph: and the sonnes of Maresa the father of Hebron.
43 The sonnes of Hebron: Corah, and Thapuah, Rekem, and Sama.
44 Sama begate Raham the father of Jerkoam, and Rekem begate Sammai,
45 The sonne of Sammai was Maon: And Maon was the father of Bethzur.
46 And Epha a concubine of Calebs bare Haran, and Mosa, and Gazez: Haran begate Gazez.
47 The sonnes of Jahdai, were: Regem, Jotham, Gesan, Phelet, Epha, and Saaph.
48 And Maacha was Calebs concubine, of whom he begate Seber, and Thirhana:
Iosu. 15. d. 49 And shee bare also Saaph the father of Madmanna, and Seua the father of Machbena, and the father of Gibea: And Achsa was Calebs daughter.
50 These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrata: Sabal the father of Kiriath Jarim,
51 Salma the father of Bethlem, and Hareph the father of Beth Gader.
52 And Sobal the father of Kiriath Jarim had sonnes, and he "sawe the halfe of the countrey of the mansions.
53 The kynreds of Kiriath Jarim are these: The Jethrites, the Puthites, & Sunamites, and the Misrahethites: and of them came the Zarathites, and the Esthaulites.
54 The sonnes of Salma: Bethlehem, and Netophati, the glorie of the house of Joab, and halfe the countrey of the Manahethites, (and) the Zarahites.
55 The kynreds of the "wryters dwelt at Jabes, the Thirathites, the Simeathites, the Suchathites, whiche are the Kenites, that came of Hemath the father of the house of Rechab.

"or, gouerned.

The. iij. Chapter.

1. The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosia.

1 These were the sonnes of Dauid, which were borne vnto him in Hebron: the eldest Ammon of Ahinoam the Jesraelitesse: the seconde, Daniel of Abigail the Carmelitesse:
2 The thirde, Absalom the sonne of Maacha, the daughter of Thalmai king of Gesur: the fourth, Adonia ỳ sonne of Haggith:
3 The fifth, Sephatia of Abital: the sixth, Jethream, by Egla his wife.
4 These sixe were borne vnto him in Hebron, and there he raigned seuen yeares and sixe monethes: and in Hierusalem he raigned thirtie and three yeares.
5 And these were borne vnto him in Hierusalem: Sima, Sobab, Nathan, and Solomon, foure, of Bathsua, the daughter of Ammiel,
6 Ibhar also and Elisama, Eliphelet,
7 Noga, Nepheg, and Jephia,
8 Elisama, Eliada, and Eliphelet nine (in number.)
9 These are all the sonnes of Dauid, beside the sonnes of the concubines: and Thamar was their sister.
10 Solomons sonne was Reboboam, whose sonne was Abia, and Asa was his sonne, and Jehosaphat his sonne,
11 Whose sonne was Jozam, and his sonne was Ahazia, and Joas was his sonne,
12 Amazia his sonne, Azariah his sonne, and Jotham his sonne,
13 Ahaz was his sonne, Hezekia his sonne, and Manasse his sonne,
14 And Amon was his sonne, and Josia was his sonne.
15 And the sonnes of Josia, were: the eldest sonne, Johanan, the seconde, Jehoakim, the thirde Zedekia, and the fourth Sallum.
16 The sonnes of Jehoakim, were: Jeconiah his sonne, and Zedekiah his sonne.
17 The sonne of Jeconiah: Assir, and Salathiel his sonne.
18 Malchiram also, and Pedaia, Senazar, Jecamia, Hosama, and Nedabia.
19 The sonnes of Pedaia, were Zorobabel, and

And Semei: the ſonnes of Zorobabel, Meſullam, Hanania, and Selomith theyr ſyſter,
20 And Haſubah, Obel, Berechia, Haſadia, and Jusabheſed, fiue (in number.)
21 The ſonnes of Hanania: Pelatia, and Jeſaia, whoſe ſonne was Rephaia, and his ſonne Arnan, and his ſonne was Obadia, and his ſonne Sechania.
22 The ſonne of Sechania was Semaia: and the ſonnes of Semaia, were: Hattus, Igal, Bariah, Neariah, and Saphat, fiue.
23 And the ſonnes of Neariah, were: Elioenai, Hizcijah, and Azricam, three.
24 And the ſonnes of Elioenai, were: Hodaniahu, Eliaſib, Pelaiah, Accub, Johanam, Dalaia, and Anani, ſeuen.

The. iiij. Chapter.

1. The genealogie of the ſonnes of Iuda. 5. Of Aſſur. 9. Of Iabes, and his prayer. 11. Of Chelub, 24. and Simeon: their habitations, 38. and conqueſtes.

1 The ſonnes of Juda: Phares, Heſron, Charmi, Hur, and Sobal.
2 And Reaia the ſonne of Sobal begate Jahath, and Jahath begate Ahumai, and Lahad: and theſe are the kinredes of the Zorathites.
3 And theſe were of the father of Etam: Jezrael, Iſma, and Idbas: and the name of their ſiſter was Hazlelphuni.
4 Penuel was the father of Gedor, and Eſer the father of Huſa: and theſe are the ſonnes of Hur, the eldeſt ſonne of Ephrata, the father of Bethlehem.
5 And Aſhur the father of Thekoa had two wyues: Helah, and Naarah.
6 And Naarah bare him Ahuſam, Hepher, Themeni, and Haahhari: theſe were the ſonnes of Naarah.
7 And the ſonnes of Helah, were: Zereth, Jezoar, and Ethnan.
8 And Coz begate Anob, and Zobeba, and the kynred of Aharhel the ſonne of Harum.
9 And Jabes was more honourable than his brethren: and hys mother called hys name Jabes, ſaying, Becauſe I bare him with ſorow.
10 And Jabes called on the God of Iſrael, ſaying, If thou wilt bleſſe me in deede, and enlarge my coaſtes, and ſhalt let thine hande be with me, and wilt keepe mee from euill that it hurt mee not. And God graunted him his deſire.
11 Chelub the brother of Suah begate Mehir, which was the father of Eſthon.
12 And Eſthon begate Bethrapha, and Paſeha, and Thehinna the father of the citie of Nahas: theſe are the men of Recha.
13 The ſonnes of Kenas: Othniel, and Saraia: and the ſonne of Othniel was Hathath.
14 And Meonathi begate Ophrah: And Seraia begat Joab the father of the valley of craftes men, (ſo called) becauſe they were craftes men.
15 And the ſonnes of Caleb, the ſonne of Jephunne, were: Iru, Ela, and Naam: and the ſonne of Ela was Kenas.
16 And the ſonnes of Jehaleel, were: Ziph, and Ziphah, Thiria, and Aſarel.
17 And the ſonnes of Ezra, were: Jether, Mered, Epher, and Jalon: and he begate Miriam, and Sammai, and Iſbah, the father of Eſthemoa.
18 And his wife Jehudia bare Jared the father of Gedor, and Heber the father of Socho, & Jecuthiel the father of Zanoah. And theſe are the ſonnes of Bithiah the daughter of Pharao, which Mered toke.
19 The ſonnes of the wife of Hodia the ſiſter of Naham the father of Keilah, were, Garmi, and Eſthemoia the Maachathite.
20 The ſonnes of Simon, were: Ammon, and Rimna, Benhanan, and Thilon: and the ſonnes of Iſi, were: Zoheth, and Benzoheth.
21 The ſonnes of Selah the ſonne of Juda, were: Er the father of Lecha, and Laada the father of Mareſa, and the kynreds of the houſeholdes of them that wrought lynnen in the houſe of Aſbea. Gen. 38. g.
22 And Jokim, and the men of Chozebah, and Joas, and Saraph which had the dominion in Moab, & Jaſubi Lehem: Theſe alſo are wordes of olde.
23 Theſe were potters, and dwelt there among trees and hedges, nigh vnto the king, bycauſe of his worke.
24 The ſonnes of Simeon, were: Nemuel Jamin, Jarib, Zerah, and Saul:
25 Whoſe ſonne was Sallum, and the ſonne of hym was Mibſam, and his ſonne was Miſma,
26 And the ſonne of Miſma was Hamuel, and his ſonne was Zachur, and the ſonne of him was Semehi.
27 Semehi had ſixteene ſonnes, and fiue daughters: But his brethren had not many children, neyther was all the kynrede of them like to the children of Juda in multitude.
28 And they dwelt at Beerſeba, Molada, and at Hazar Sual,
29 At Bilha, at Ezem, and at Tholad,
30 At Bathuel, at Horma, and at Ziklag.

31 At Bethmarcaboth, Hazer, Sufim, at Bethbirei, and at Saaraim: Thefe were their cities vnto the raigne of Dauid.
32 And their villages were: Etan, and Ain, Rimmon, Tochen, and Aſan, fiue townes.
F 33 And all their villages that were round about the ſame cities, vnto Baal. This is the habitation of them, and their genealogie:
34 Moſobad, and Jamlec, and Joſa the ſonne of Amaſia,
35 And Joel, and Jehu the ſonne of Joſibi, the ſonne of Saraia, the ſonne of Aſiel,
36 And Elioenai, and Jaakoba, Iſohaia, and Aſaiah, Adiel, Iſmiel, and Benaia.
37 And Ziza the ſonne of Siphi, the ſonne of Allon, the ſonne of Jedaia, the ſonne of Zimri the ſonne of Semaia.
38 Theſe are famous captaynes in their kinreds, ſetting vp greatly the houſe of their fathers.
39 And they went to the entring in of Gedor, euen vnto the Eaſt ſyde of the valley, to ſeeke paſture for their ſheepe:
40 And they found fat paſture and good, and a wide lande, quiet and fruitfull: for they of Ham had dwelt there before.
41 And theſe nowe afore written by name, came in the dayes of Hezekia king of Juda, and ſmote the tentes of them, and the habitations that were founde there, and deſtroyed them vtterly vnto this day, & dwelt in their rowmes: bycauſe there was paſture there for their ſheepe.
42 And ſome of the children of Simeon went to mount Seir, euē fiue hundred men, hauing for their captaynes, Pheliathia, Nearia, Raphaia, and Vzziel, the ſonnes of Iſi:
43 And ſmote the reſt of the Amalekites that were eſcaped, and they dwelt there vnto this day.

The.v. Chapter.

1. The birthright taken from Ruben, and giuen to the ſonnes of Ioſeph. 3. The genealogie of Ruben. 11. and Gad. 23. and of the halfe tribe of Manaſſe.

A 1 The ſonnes of Ruben, the eldeſt ſonne of Iſrael (forasmuche as hee was the eldeſt, and had defiled his fathers bedde, his birthright was giuen vnto the ſonnes of Ioſeph the ſonne of Iſrael: Howbeit, the genealogie is not reckened after this byrthright.
Gen.49.a. Exod.6.b. Num.26.a.
2 For Juda preuayled aboue his brethren, and of his tribe came the chief, and the birthright was giuen to Ioſeph.)
3 The ſonnes then of Ruben the eldeſt ſonne of Iſrael, were: Hynoch, Phalu, Hetron, and Charmi.
4 The ſonnes of Joel: Samaia his ſonne, Gog his ſonne, and Sembi his ſonne,
5 Micah his ſonne, Reaia his ſonne, and Baal his ſonne.
6 Beera his ſonne, whom Thiglath Pilneſer king of Aſſyria carryed away: for he was a great Lorde among the Rubenites.
7 And when hys brethren in their kynredes reckened the genealogie of their generations, Jeiel and Zacharias were the chiefe,
8 And Baal the ſonne of Azan, the ſonne of Sema, the ſonne of Joel, dwelt in Aroer, and ſo forth vnto Nebo, and Baalmeon.
9 And Eaſtwarde hee inhabited vnto the entring in of the wylderneſſe, from the riuer Euphrates: for they had much cattel in the lande of Gilead.
10 And in the dayes of Saul, they warred with the Agarites, whiche were ouerthrowne by their hande: and they dwelt in their tents throughout all the Eaſt (lande) of Gilgal.
11 And the children of Gad dwelt ouer gaynſt them in the land of Baſan, euen vnto Salcha:
12 And in Baſan Jobel was the cheefeſt, and Saphan the next: then Janai, and Saphat.
13 And their brethren of the houſeholde of their fathers, were Michael, Meſullam, Seba, Jorai, Jakean, Zia, Eber, ſeuen.
14 Theſe are the children of Abihail the ſonne of Huri, the ſonne of Jaroah, the ſonne of Gilead, the ſonne of Michael, the ſonne of Jeſiſai, the ſonne of Jahdo, the ſonne of Buz:
15 Ahi the ſonne of Abdiel, the ſonne of Guni, was a captayne of the houſholde of their fathers.
16 And they dwelt in Gilead in Baſan, and in hir townes, and in all the ſuburbes of Saron, and in their bozders.
17 And theſe were reckened by kynreds in the dayes of Jotham king of Juda, and in the dayes of Jeroboam king of Iſrael.
18 The ſonnes of Ruben and of Gad, and of halfe the tribe of Manaſſe, were fighting men, and able to beare ſhielde and ſwoord, and to ſhoote with bow, exerciſed in warre, euen foure and fortie thouſande, ſeuen hundred, and three ſcore, that went oute to the warre.
19 And they fought with the Hagarites, with Jetur, Nephis, and Nodab.
20 And they were helped (of the Lorde) againſt

against them, and the Hagarites were deliuered into their hande, and so were al that were with them: For they cryed to God in the battell, and hee hearde them, bycause they put theyr trust in him.

D 21 And they toke of their cattel, and of theyr Camels, fiftie thousande, and two hundred, and fiftie thousande sheepe, and two thousande Asses, and of the soules of men an hundred thousande.

22 And there fell many wounded, bycause the warre was of God: And they dwelt in theyr steades, vntill the time that they were caried away.

23 And the children of the halfe tribe of Manasse, dwelt in the lande from Basan vnto Baal Hermon, and Semir, & vnto mount Hermon: (for) they were growne to a great multitude.

24 And these were the heades of the households of their fathers: Epher, and Iesi, Eliel, and Azriel, Jeremia, and Hodauia, and Jahdiel, strong men and valiant, famous men, and heades of the households of their fathers.

25 And they transgressed against the God of their fathers, and went a whoring after the goddes of the people of the lande, whom God destroyed before them.

26 And the God of Israel stirred vp the spirite of Phul king of Assyria, and the spirite of Thiglath Pilneser king of Assyria, and caried them away: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, and brought them vnto Halah, Habor, Hara, and to the riuer Gosan, vnto this day.

The. vi. Chapter.

10. The genealogie of the sonnes of Leui.
31. Their order in the ministerie of the tabernacle. 49. Aaron and his sonnes priests.
54. 57. Their habitation.

A 1 THe sonnes of Leui: Gerson, Caath, and Merari.

46.b. 2 The sonnes of Caath: Amram, Izahar, Hebron, and Uzziel.

3 The children of Amram: Aaron, Moses, and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar begate Phinehes, Phinches begate Abisua,

5 Abisua begate Boki, Boki begate Uzzi,

6 Uzzi begate Zarahia, Zarahia begate Meraioth,

B 7 Meraioth begate Amaria, and Amaria begate Ahitob,

8 Ahitob begate Zadoc, and Zadoc begate Ahimaaz,

9 Ahimaaz begate Azaria, and Azaria begate Johanan,

10 Johanan begate Azaria, which ministred in the temple that Solomon buylt in Hierusalem,

11 Azaria begate Amaria, Amaria begate Ahitob, 2. Par. 26. c.

12 Ahitob begate Zadoc, and Zadoc begate Sallum,

13 Sallum begate Helkia, and Helkia begate Azaria, 4. Re. 22. c.

14 Azaria begate Saraia, and Saraia begate Jehozedech, 4. Reg. 15. c.

C 15 And Jehozedech departed when the Lord caryed away Juda and Hierusalem, by the hande of Nabuchodonosor.

16 The sonnes of Leui: Gerson, Caath, and Merari Exod. 6. c.

17 And these bee the names of the sonnes of Gerson: Libni, and Simhi.

18 And the sonnes of Caath were: Amram, Isahar, Hebron, and Uzziel.

19 The sonnes of Merari: Mahali, and Musi: and these are the kynredes of Leui concerning their fathers.

20 The sonne of Gerson was Libni, whose sonne was Jehath, and his sonne Zemma,

21 And his sonne Joah, and hys sonne Iddo, and his sonne Zerah, and hys sonne Jeathrai. D

22 The sonnes of Caath: Aminadab, and his sonne Korah, and his sonne Assir,

23 And his sonne Elcana, and his sonne Ebiasaph, and his sonne Assir,

24 And Thahath was his sonne, and Uriel his sonne, and Uzzia his sonne, and Saul was his sonne.

25 The sonnes of Elcana: Amasai, and Ahimoth,

26 And Elcana: the sonnes of Elcana, Zophai, whose sonne was Nahath,

27 And his sonne Eliab, and Jeroham hys sonne, and Elcana his sonne.

28 And the sonnes of Samuel: the eldest Uasni, and Abia. E

29 The sonnes of Merari: Mahali, and his sonne Libni, and his sonne Simhi, and his sonne Uzza,

30 And his sonne Simha, and his sonne Haggia, and his sonne Asaia.

31 And these be they whom Dauid set for to sing in the house of the Lorde, after that the arke had rest.

32 And they ministred before the dwellyng place of the tabernacle of the congregation with singing, vntill Solomon had buylt the house of the Lorde in Hierusalem: and then they wayted on their offices, according to the order of them. Exod. 27. D.

33 These are they that wayted wyth theyr childzen, of the sonnes of Caath, Heman a singer, whiche was the sonne of Joel, the sonne of Samuel,

1.Reg.1.a. 34 The sonne of Elcana, the sonne of Jeroham, the sonne of Eliel, the sonne of Thoah,

35 The sonne of Zuph, the sonne of Elcana, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elcana, the sonne of Joel, the sonne of Azaria, the sonne of Zephania,

F 37 The sonne of Thahath, the sonne of Assyr, the sonne of Ebiasaph, the sonne of Korah,

38 The sonne of Jsahar, the sonne of Caath, the sonne of Leui, the sonne of Jsrael:

39 And his brother Asaph stode on his right hand, and Asaph was the sonne of Barachia, the sonne of Simha,

40 The sonne of Michael, the sonne of Baasa, the sonne of Melchia,

41 The sonne of Athan, the sonne of Zarah, the sonne of Adaia,

42 The sonne of Ethan, the sonne of Zimma, the sonne of Simhi,

43 The sonne of Jahath, the sonne of Gersom, the sonne of Leui.

44 And theyr brethren the sonnes of Merari stode on the left hande, euen Ethan the sonne of Kish, the sonne of Abdi, the sonne of Maluch,

45 The sonne of Hazabia, the sonne of Amazia, the sonne of Helkia,

46 The sonne of Amzi, the sonne of Bani, the sonne of Samer,

47 The sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

G 48 Their brethren also the Leuites were appoynted vnto all maner of seruice of the tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the aulter of burnt offering, and on the aulter of incense (and were appoynted) for all that was to doe in the place most holy, and to make an attonement for them of Jsrael, according to all that Moses the seruant of God had commaunded.

50 These are the sonnes of Aaron: Eleazar his sonne, whose sonne was Phinehes, and his sonne Abisua,

51 And his sonne Bocci, whose sonne was Uzzi, and his sonne Zerahiah,

52 And the sonne of him Meraioth, and hys sonne Amaria, and the sonne of him Ahitob,

53 And Zadoc his sonne, and Ahimaaz hys sonne.

54 And these are the dwelling places of them throughout their townes and coastes, euen of the sonnes of Aaron throughout the kynredes of the Caathites: for so the lot fell for them.

55 And they gaue them Hebron in the lande of Juda, and the suburbs thereof rounde about it.

56 But the fieldes of the citie, and the villages pertayning thereto, they gaue to Caleb the sonne of Jephune.

57 And to the sonnes of Aaron they gaue the cities of refuge, euen Hebron and Libna with their suburbes, Jathir and Eshemoa with their suburbes:

58 And Hilen with hir suburbes, and Dabir with hir suburbes,

59 Asan and hir suburbes, Bethsemes and hir suburbes.

60 And out of the tribe of Beniamin, Geba and hir suburbes, Alemeth and hir suburbes, Anathoth and hir suburbes: all theyr Cities throughout theyr kynredes, were thirtiene.

61 And vnto the sonnes of Caath the remnant of the kynred of the tribe, were cities giuen, out of the halfe tribe of Manasse by lot, euen ten cities.

62 And the sonnes of Gerlom throughout theyr kynredes, had out of the tribe of Jsachar, out of the tribe of Aser, and out of the tribe of Nephthali, and out of the tribe of Manasse in Basan, thirtene cities.

63 And vnto the sonnes of Merari were giuen by lot throughout theyr kynredes, out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.

64 And the childzen of Jsrael gaue the Leuites cities with their suburbes.

65 And that by lot, out of the tribe of the childzen of Juda, and out of the tribe of the childzen of Simeon, and out of the tribe of the childzen of Beniamin, these cities, which they called by their names.

66 And they (that were) of the kynreds of the sonnes of Caath, had cities and their coastes, out of the tribe of Ephzaim.

67 And they gaue vnto them cities of refuge: Sichem in mount Ephzaim, and hir suburbes, Gaser and hir suburbes,

68 Jocmeam and hir suburbes, Bethoron and hir suburbes,

69 Aialon and hir suburbes, Geth Rimmon and hir suburbes:

70 And out of the halfe tribe of Manasse, Aner and hir suburbes, and Bileam and hir suburbs, for the kynred of the remnant of the sonnes of Caath.

71 And vnto the sonnes of Gerlom were giuen out of the kynred of the halfe tribe of Manasse: Golon in Basan and hir suburbes, and Astaroth and hir suburbes.

72 Out of the tribe of Jsachar, Kedes and hir

hir ſuburbes, Dabzath and hir ſuburbes,
73 Ramath alſo and hir ſuburbs, Anem and hir ſuburbes.
74 And out of Aſer, Maſal and hir ſuburbs, Abdon and hir ſuburbs,
75 Hukok and hir ſuburbs, Rehob and hir ſuburbes.
76 Out of the tribe of Nephthali, Kedes in Galilea and hir ſuburbes, Hamon and hir ſuburbs, Kiriathaim and hir ſuburbes.
77 And vnto the reſt of the childzen of Merari were giuen out of the tribe of Zabulon, Rimmon, and hir ſuburbs, Thabor and hir ſuburbes.
78 And on the other ſide Jozdane by Jericho, euen on the Eaſt ſide of Jozdane (were giuen them) out of the tribe of Ruben, Beſer in the wilderneſſe with hir ſuburbs, Jahzab, with hir ſuburbs.
79 Kedemoth alſo with hir ſuburbes, Mephaath with hir ſuburbs.
80 Out of the tribe of Gad, Ramoth (in) Gilead with hir ſuburbes, Mahanaim with hir ſuburbes,
81 Heſbon with hir ſuburbs, and Jazer with hir ſuburbes.

The.vij.Chapter.

1. The genealogie of Iſachar, Beniamin. 13. Nephthali. 14. Manaſſes. 20. Ephraim. 30. And Aſer.

1 THe ſonnes of Iſachar: Thola, Phua, Jaſub, Simron, foure.
2 And the ſonnes of Thola: Uzzi, Rephaia, Jeriel, Jamai, Jeblam, & Sehmuel, which were heades in the houſholds of their fathers. Of Thola (there were) mē of might in their generations, whoſe number (was) in the dayes of Danid two and twentie thouſand, and fiue hundzed.
3 The ſonnes of Uzzi, Jezrahia. The ſonnes of Jezrahia, Michael, Obadia, Joel, and Jeſſiah, fiue men all captaynes.
4 And with them in their generations after the houſeholde of their fathers, were fiue and thirtie thouſande ſouldiers, and valiant men of warre: foz they had many wiues and ſonnes.
5 And theyz bzethzen among all the kinreds of Iſachar, were valiant men of warre, reckened in all by their genealogies, foureſcoze and ſeuen thouſande.
6 (The ſonnes) of Beniamin: Bela, Becher, and Jediel, thzee.
7 The ſonnes of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, fiue, heads of the houſholde of their fathers, men of might, & were reckened by their genealogies twentie and two thouſande, and thirtie and foure.
8 The ſonnes of Becher: Zemira, Joas, Eliezer, Elionai, Omri, Jerimoth, Abia, and Anathoth, and Alamath: All theſe are the childzen of Becher.
9 And the number of them after their genealogie and generations, and captaynes of the houſeholdes of their fathers, men of might (were) twentie thouſande, and two hundzed.
10 The ſonnes of Jediel: Bilhan. The ſonnes of Bilhan: Jeus, Beniamin, Ehud, and Chanaana, Zethan, Tharſis, and Ahiſahar.
11 All theſe are the ſonnes of Jediel, auncient heades and men of warre, ſeuenteene thouſande, and two hundzed, that went out harnelled to battel.
12 And Suppim and Huppim were the childzen of Ir: and the Huſites were the childzen of Aher. Gen.30.b.
13 The ſonnes of Nephthali: Jahziel, Guni, Jezer, and Sallum, the childzē of Bilha.
14 The ſonnes of Manaſſe: Aziel, whome his wife bare vnto him: But Aramiah his concubine bare Machir the father of Gilead.
15 And Machir toke wyues foz Huppim and Suppim: And the name of his ſyſter was Maacha, and the name of an other ſonne was Zelophahad: and Zelophahad had daughters. Num.26.d. and.36.a.
16 And Maacha the wyfe of Machir bare a ſonne, and called his name Pherez: and the name of his bzother was Zeres, and hys ſonnes were Ulam and Recem.
17 The ſonnes of Ulam: Bedam. Theſe are the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſe:
18 And his ſiſter Molecath bare Jeſhud, Abieſer, and Mahelah.
19 And the ſonnes of Semida, were: Ahia, Sechem, Lichi, and Aniham.
20 The ſonnes of Ephzaim: Suthelah, whoſe ſonne was Bered, and Thahath his ſonne, and his ſonne Eladah, and Thahath his ſonne,
21 And Sabad his ſonne, and Suthelah hys ſonne, and Eſer, and Elead: and the men of Gath that were bozne in that lande ſlue them, bycauſe they were come downe to take away their cattel.
22 And Ephzaim theyz father mourned many a day, and his bzethzen came to comfoz him.
23 And when hee went in to his wife, ſhee conceyued, and bare him a ſonne, and he called the name of it Beria, bycauſe it went euill with his houſeholde,
24 And his daughter was Seera, whiche

buylt Bethhoron the neather, and also the
vpper, and Uzan Seera,
25 And Raphah was his sonne: whose sonne
was Resiph, and Thelah, whose sonne was
Thahan,
26 And his sonne Ladan, and his sonne Am-
mihud, and his sonne Elisama,
E 27 And his sonne Nun, and hys sonne Jo-
suah.
28 Their possessions and habitations was
in Bethel, and the townes that longed ther-
to, & vnto the East of Naeran, and on the
West side of Gazer, with the townes there-
of, Sichem and the townes thereof, Idaia,
and the townes thereof,
29 And along by the borders of the children
of Manasse, Bethsean, and hir townes,
Thaanach and hir townes, Megiddo and
hir townes, and Dor and hir townes: In
those dwelt the children of Joseph, the sonne
of Israel.
30 The sonnes of Aser: Jimna, Jesua, Jsui,
and Beria, and Serah their syster.
31 The sonnes of Beria, Heber, & Melchiel,
which is the father of Birsaith.
32 And Heber begate Japhlet, Somer, Ho-
tham, and Sua was they? syster.
F 33 The sonnes of Japhlet: Palah, Bym-
hal, and Asuah: These are the children of
Japhlet.
34 The sonnes of Semer: Ahi, Rohga, Je-
hubba, and Aram.
35 And the sonnes of his brother Helem:
Zophah, Jimna, Seles, and Amal.
36 The sonnes of Zophah: Suah, Harne-
pher, Sual, Beri, and Jimrah,
37 Bezer, Hod, Samma, Silsa, Jethran,
and Beera.
38 The sonnes of Jether: Jephune, Pispa,
and Ara.
39 The sonnes of Olla: Arch, Haniel, and
Rezia.
40 All these were the children of Aser, and
heades of their fathers house, noble men,
and mightie head captaynes: The number
throughout the genealogie of them that
were apt to the warre & battel, was twentie
and sixe thousande men.

The.viij.Chapter.

1. The sonnes of Beniamin. 33. And race of Saul.

A 1 BEniamin begate Bela hys eldest
sonne, Asbel the seconde, and Aharah
the thirde,
2 Noah the fourth, and Raphah the fifth.
3 And the sonnes of Bela, were: Adar, Ge-
ra, Abihud,
4 Abisua, Naaman, and Ahoah,
5 Gera, Sephuphan, and Huram.
6 And these are the sonnes of Ehud, and
these are auncient heades among the inha-
bitours of Geba, and they caryed them to
Manahath:
7 Naaman, Ahia, and Gera, whiche Gera
caryed them away, and begate Uzza, and
Ahihud.
8 And he begate Saharaim in the fielde of
Moab, after he had sent them away, Husim
also, and Baarath were his wiues.
9 And he begate of Hodes his wife, Jobab,
and Zibia, Mesa, and Malcham,
10 Jeuz, and Sachia, and Mirma: These
were his sonnes (and) auncient fathers.
11 And of Husim he begate Ahitob, and El-
paal.
12 The sonnes of Elpaal, were: Eber, Mi-
saham, and Samed, which built Ono, Lod,
and the townes thereof.
13 Beria and Sema, were auncient fathers
among the inhabitours of Aialon, and they
draue away the inhabitours of Geth.
14 And Ahio, Sasac, and Jerimoth,
15 Zebadia, Arad, and Eder,
16 Michael, and Jispa, and Joha the sonnes
of Beria.
17 Zebadia, Mesullam, Hezeki, and Heber,
18 Jsmerai also and Jesliah, and Jobab the
sonnes of Elpaal.
19 Jakim, and Zicri, and Sabdi,
20 Elienai, Zilthai, and Eliel,
21 Adaia, and Beraia, and Simreth the
sonnes of Simhi.
22 Jispan, Eber and Eliel,
23 Abdon, and Zicri, and Hanan,
24 Hanania, Elam, and Anathothia,
25 Jephdeia, & Penuel, the sonnes of Sasac.
26 And Samserai, Seharia, and Athalia,
27 Jaresiah, Elia, and Zichri, the sonnes of
Jeroham.
28 These were auncient fathers and Cap-
taynes in they? kynreds, and these dwelt in
Hierusalem.
29 And at Gibeon dwelt Abi Gibeon, whose
wife was called Maacha.
30 And his eldest sonne was Abdon, then
Zur, Cis, Baal, and Nadab,
31 Gedor, Ahio, and Zacher.
32 And Mikloth begate Simea: and these
also dwelt with their brethren in Hieruse-
lem ouer agaynst them.
33 Ner begate Cis, and Cis begate Saul,
and Saul begate Jehonathan, Malchisua,
Abinadab, and Esbaal.
34 And the sonne of Jehonathan was Me-
ribbaal: and Meribbaal begate Micah.
35 And the sonnes of Micah were Piton,
Melech,

Melech, Tharea, and Ahaz.
36 And Ahaz begate Iehoiada: And Iehoiada begat Alemeth, Asmaueth, and Zimri: Zimri begate Moza.
37 Moza begate Binea, whose sonne was Rapha, and his sonne was Elasa, and his sonne Azel.
38 And Azel had sixe sonnes, whose names are these: Esricam, Bochri, Ismael, Searia, Obadia, and Hanan: all these were the sonnes of Azel.
39 And the sonnes of Ezek his brother, were Ulam his eldest, Iehus the second, and Eliphelet the third.
40 And the sonnes of Ulam were mightie men, and strong archers, and had many sonnes, and sonnes sonnes, an hundred and fiftie. All these are the sonnes of Beniamin.

The. ix. Chapter.

1. All Israel and Iuda numbred. 10. Of the priestes and Leuites, 11. 18. and of their offices.

1 AND so al Israel numbred by kinredes, behold they are written in the booke of the kyngs of Israel and of Juda, and were caryed away to Babylon for their transgression:
2 Euen the olde inhabiters that dwelt in their owne possessions and cities, the Israelites, the priests, Leuites, and Nathenei.
3 And in Hierusalem dwelt of the chyldren of Juda, of the chyldren of Beniamin, and of the chyldren of Ephraim and Manasse,
4 Uthai the sonne of Amihud, the sonne of Omri, the sonne of Imri, the sonne of Beni, of the chyldren of Pharez the sonne of Juda.
5 And of Siloni: Asaia the eldest, and his sonnes.
6 And of the sonnes of Zerah: Iehuel, and their brethren, sixe hundred and ninetie.
7 And of the sonnes of Beniamin: Salu the sonne of Mesullam, the sonne of Hodauia, the sonne of Senua,
8 And Ibneia the sonne of Ieroham: and Ela the sonne of Uzi the sonne of Michri: and Mesullam the sonne of Sephatia, the sonne of Reuuel the sonne of Ibnia.
9 And their brethren accordyng to their kynredes, nyne hundred fiftie and sixe: all these were principall men, and auncient in the householdes of their fathers.
10 And of the priests: Iedaia, Iehoiarib, and Jachin,
11 Azaria the sonne of Helkia, the sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Ahitob, the chiefest in the house of God.
12 And Adaiah the sonne of Ieroham, the sonne of Pashur, the sonne of Melchia: and Maasi the sonne of Adiel, the sonne of Iezrah, the sonne of Mesullam, the sonne of Mesillemith, the sonne of Immer.
13 And their brethren whiche were heads of the auncient houseboldes of their fathers, a thousande seuen hundred and threescore, actiue men for the worke of the seruice of the house of God.
14 And of the Leuites: Semeia the sonne of Hasub, the sonne of Azricam, the sonne of Hasabia of the sonnes of Merari. C
15 And Bacbakar Heres, and Galal: and Mathania the sonne of Micah, the sonne of Zicri, the sonne of Asaph.
16 And Obadia the sonne of Semeia, the sonne of Galal, the sonne of Idithun: and Berechia the sonne of Asa, the sonne of Elcana, that dwelt in the villages of the Netophathites.
17 The porters were, Sallum, Accub, Talmon, and Ahiman, and their brethren: Sallum was the chiefe. 2. Esdr. 11. c.
18 For they watched hytherto, euen vnto the kyngs gate eastwarde "by course, the chyldren of Leui. "or, by companies.
19 And Sallum the sonne of Kore, the sonne of Ebiasaph, the sonne of Corah, & his brethren the Corathites, of the house of their father, had their businesse and office to keepe the porches of the tabernacle: and their fathers beyng ouer the host of the Lord, kepte the entryng.
20 And Phinehes the sonne of Eleazar was their forerguyde, and the Lorde was with him.
21 And Zacharia the sonne of Meselemia kept the watch before the dore of the tabernacle of the congregation. D
22 All these were chosen men to keepe the threesholdes, euen two hundred and twelue: and throughout all the genealogie were they numbred in their villages: and them dyd Dauid and Samuel the Sear institute, "bycause of their fidelitie. "or, in their perpetual office.
23 So they and their chyldren had the ouersight of the gates of the house of the Lorde, euen of the tabernacle, "to keepe them. "By course.
24 In foure quarters dyd they keepe the watche: towarde the East, West, North, and South. Num. 3. d.
25 And their brethren remayned in the countrey, and came after seuen dayes from time to tyme with them.
26 For the Leuites whiche had the ouersight of the vestries and treasures of the house of God, were vnder the custodie of

foure notable porters.
E 27 And they lay rounde about the house of God, byeause the keepyng thereof partey-ned to them, and they had the charge to o-pen it euery morneyng.
28 And certayne of them had the rule of the ministryng vessels, and brought them in and out by tale.
29 Some of them were appoynted to ouer-see the vessels and all the ornaments of the sanctuarie, and the flowre, wine, oyle, fran-kencense, and sweete odours.
30 And certayne of the sonnes of the priestes made oyntments of the sweete odours.
31 And Mathathia one of the Leuites, (which was the eldest sonne of Sallum the Corathite) had the ouersight of the thyngs that were made in the frying panne.
32 And other of theyr brethren the sonnes of Cahath had the ouersight of ỳ shew bread, which they prepared euery Sabboth.
33 These are the singers, euen auncient fa-thers of the Leuites, whiche dwelt in sepa-rate chambers, and were free: for they had to doo in the temple both day and night.
34 These were auncient fathers of the Le-uites in theyr generations, and dwelt at Hierusalem.
35 And in Gibeon dwelt the father of Gi-beon, Jehiel: whose wife was called Ma-acha.
36 His eldest sonne was Abdon, then Zur, Cis, Baal, Ner, and Nadab,
F 37 Gedor, Ahio, Zacharia, and Mikloth.
38 And Mikloth begat Simeam: and they also dwelt with theyr brethren at Hieruſa-lem, euen harde by them.
1.Reg.9.a. 39 And Ner begat Cis, & Cis begat Saul, and Saul begat Jehonathan, Malchisua, Abinadab, and Elbaal.
40 And the sonne of Jehonathan, was Me-ribbaal, and Meribbaal begat Micah.
41 And the sonnes of Micah, were: Pithon, Melech, and Thahrea,
42 And Ahaz begat Jahra, Jahra begat Ia-meth, and Almaueth, and Zimri: Zimri begat Moza,
43 Moza begatte Binea, whose sonne was Raphaia, and his sonne was Elasa, and his sonne Azel,
44 And Azel had fire sonnes, whose names ☞ are these: Azricam, Bochru, Ismael, Se-aria, Obadia, and Hanan: these are the sonnes of Azel.

The.x.Chapter.

1. The battayle of Saul agaynst the Phili-stines. 4. In whiche he dyeth. 5. And his sonnes also. 13. The cause of Sauls death.

1 AND the Philistines fought against Is-rael, and the men of Israel fled before the Philistines, and were ouerthrowen and wounded in mount Gilboa.
2 And the Philistines followed after Saul and his sonnes, and the Philistines smote Jonathan, and Abinadab, and Malchisua the sonnes of Saul.
3 And the battaile went sore against Saul, and the archers founde hym, and he was wounded of shooters.
4 Then sayde Saul to his harneſſe bearer, Drawe thy sworde, and thrust me thorow therewith, that these vncircumciled come not, and doo me shame. But his harneſſe bearer woulde not, for he feared exceeding-ly: So Saul caught a sworde, and fell vpon it.
5 And when his harneſſe bearer sawe that Saul was dead, he fell on a sworde also, and dyed.
6 And thus Saul and his three sonnes, and all they of his house, died together.
7 And when al the men of Israel that were in the valley, sawe howe they fled, and that Saul and his sonnes were dead, they forsoke theyr cities, and ranne away: and the Philistines came, and dwelt in them.
8 And it fortuned, that on the morow whē the Philistines came to strippe the dead bo-dies, they found Saul and his sonnes ouer-throwen in mount Gilboa.
9 And when they had stript hym, they toke his head and his harneſſe, and sent them in-to the lande of the Philistines round about, to shew them vnto theyr idols, and to the people.
10 And they put his harneſſe in the house of theyr god, and set vp his head in the temple (a) of Dagon.
11 And when all they of Jabes (in) Gilead heard all that the Philistines had done to Saul:
12 They arose, all the strongest of them, and fet away the body of Saul, and the bodies of his sonnes, and brought them to Jabes, & buryed the bones of them vnder an Ok in Jabes, and fasted seuen dayes.
13 So Saul dyed for his trespasse that he trespassed agaynst the Lorde, in that he kept not the worde of the Lorde, and in that he sought and asked counsayle of a woman that wrought with a spirite:
14 And asked not of the Lorde, and therfore he slue him, and turned the kyngdome vn-to Dauid the sonne of Isai.

The

The.xi.Chapter.

3. After the death of Saul, Dauid is annoynted in Hebron. 5. The Iebusites rebel agaynst Dauid, from whom he taketh the towre of Sion. 6. Ioab is made captayne. 10. His valiant men.

1 Then all Israel gathered themselues to Dauid vnto Hebron, saying,
2.S.5.a. 2 Behold, we be thy bones, and thy flesshe: moreouer in tyme past, euen when Saul was kyng, thou leddest Israel out and in: and the Lorde thy God sayde vnto thee, Thou shalte feede my people Israell, and thou shalt be captayne ouer my people Israel.
3 Therefore came all the elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron before the Lorde: and they annoynted Dauid kyng ouer Israel, accordyng to the worde of the
1.16.a. Lorde, by the hande of Samuel.
4 And Dauid and all Israel went to Hierusalem (whiche is Iebus, where as were the Iebusites, the inhabiters of the land.)
5 And the inhabiters of Iebus sayd to Dauid, Thou commest not in here. Neuertheless, Dauid wan the castell of Sion: whiche is called the citie of Dauid.
2.5.b. 6 And Dauid sayde, Whosoeuer smyteth the Iebusites first, shal be the principall captayne, and a lorde. So Ioab the sonne of Zaruia went firste vp, and was made the chiefe captayne.
B 7 And Dauid dwelt in the castel (Sion) and therefore they called it the citie of Dauid.
8 And he buylt the citie on euery side, euen from Millo rounde aboute: and Ioab repayred the rest of the citie.
9 And Dauid prospered and waxed great, and the Lorde of hostes was with him.
2.23.a. 10 These are the pryncipall men of power whom Dauid had, and that claue to him in his kyngdome with al Israel to make him kyng, accordyng to the worde of the Lorde ouer Israel.
11 And this is the number of the mightie men whom Dauid hadde: Ialobeam the sonne of Hachmoni the chiefe among thirtie: he lift vp his speare agaynst three hundred, and wounded (them) at one tyme.
12 After him was Eleazer his vncles sonne an Ahothite, whiche was one of the three myghtiest:
13 He was with Dauid at Pasdammim, and there the Philistines were gathered together to battayle: and there was there a parcell of ground ful of barly, and the people fledde before the Philistines.
14 And they stept forth into the middest of C the fielde, and saued it, and slue the Philistines, and the Lorde gaue a great victorie.
15 And the three, of the thirtie chiefe captaynes, went to a rocke to Dauid, into the caue Adullam: and the hoste of the Philistines abode in the valley of Rephaim.
16 And when Dauid was in the holde, the Philistines watche was at Bethlehem that same tyme.
17 And Dauid longed, and sayde, Oh that 2.Reg.23.c. one would giue me drynke of the water of the wel that is at the gate at Bethlehem.
18 And the three brake through the hoste of the Philistines, and drewe water out of the well that was by the gate of Bethlehem, and toke it, and brought it to Dauid: neuertheless, Dauid would not drynke of it, but rather offered it to the Lorde,
19 And sayde, My God forbydde it me, that I should do this thyng: shall I drynke the (a) bloud of these men, that haue put theyr lyues in iopardie? for with the iopardie of theyr lyues they brought it: therefore he woulde not drynke it. And this dyd these three myghtiest. a. That is, this water, for the which they ventered theyr bloud.
20 And Abisai the brother of Ioab, he also was captayne among three: for he lyft vp his speare agaynste three hundred, and wounded them, and had a name among the three:
21 Yea among three, he was more honorable than the two, for hee was theyr captayne: howbeit, he atteyned not to the (first) three. D
22 Banaia the sonne of Iehoiada, the sonne of a very strong man, whiche had done many actes, of Cabzeel: he slue two strong "(Lions) of Moab, and went downe, and slue a Lion in a pit in tyme of snowe. "Some read, men.
25 And he slue an Egyptian, whose stature was euen fiue cubites long, and in the Egyptians hande was a speare lyke a weauers beame: and the other went downe to hym with a walker, and plucked the speare out of the Egyptians hande, and slue hym with his owne speare.
24 Suche things dyd Banaia the sonne of Iehoiada, and hadde the name among the three myghtiest.
25 And was honorable among thirtie: but atteyned not vnto the (first) three: and Dauid made hym of his counsayle.
26 The other men of armes were these: Asahel the brother of Ioab, Elhanan his vncles sonne, of Bethlehem:
27 Samoth the Harodite, Helez the Pelonite, C

28 Ira

28 Ira the sonne of Ickes the Thekoite, Abieser the Anathothite,
29 Sibbecai the Husathite, Ilai the Ahohite,
30 Maharai the Netophathite, Heled the sonne of Baana the Netophathite,
31 Ithai the sonne of Ribai of Gibea (that perteyned) to the chyldren of Beniamin, Benaia the Pirathonite,
32 Hurai of the ryuers of Gaas, Abiel the Arbathite,
33 Azmaueth the Baharumite, Eliahba the Salabonite.
34 The sonnes of Hassem the Gezonite, Jonathan the sonne of Sage an Hararite,
35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Ur,
F 36 Hepher the Mecherathite, Ahia the Pelonite,
37 Hezro the Carmelite, Naari the sonne of Ezbai,
38 Joel the brother of Nathan, Mibhar the sonne of Hagari,
39 Zelec the Ammonite, Naharai a Berothite, the bearer of the harnesse of Joab the sonne of Zaruia,
40 Ira the Iethrite, and Gareb a Gethrite,
41 Uria the Hethite, and Zabad the sonne of Ahlai,
42 Adina the sonne of Sisa a Rubenite, a captayne of the Rubenites, and thirtie with hym.
43 Hanan the sonne of Maacah, and Iosaphat a Mithanite,
44 Uzzia an Astherathite, Sama and Iehiel, the sonnes of Hothan an Aroerite,
45 Iediel the sonne of Zimri, and Joha his brother a Thosaite,
46 Eliel a Mahauite, Ieribai and Iosaia the sonnes of Elnaam, and Ithma a Moabite,
47 Eliel and Obed, and Iasiel a Mesobaite.

The. xij. Chapter.

VVhat they were that went with Dauid when he fledde from Saul.

A 1 THese are they that came to Dauid to Ziklag, whyle he yet kepte himselfe close bycause of Saul the sonne of Cis: and they were very strong helpers in battayle.
2 They were weaponed with bowes, and coulde hurle stones with the right hande, and with the left, and shote arrowes out of a bowe, and were of Sauls brethren, euen of Beniamin.
3 The chiefest were, Ahiezer, and Joas the sonnes of Samaa a Gibeonite, Ieziel and Pelet the sonnes of Asmaueth, Beracah & Iehu of Anathoth.
4 And Ismaia a Gibeonite, a mighty man among thirtie, and more than the thirtie: Jeremiah, Iehaziel, Johanan, and Iozabad of Gedor.
5 Eleusai, Jerimoth, Bealia, Semaria, and Seaphatia, the Haraphites.
6 Elcana, Iesia, Azarael, Ioezer, Iosebam, Corites.
7 Joela and Zebadiah the sonnes of Ieroam, of Gedor.
8 And of the Gadites there separated themselues vnto Dauid into the holde of the wildernesse, men of might, and men apt for the warre, and that coulde handle shield and speare, whose faces were lyke the faces of (a) Lions, and they were as swift as the Roes in the mountaynes.
9 Ezer the first, Obadia the second, and Eliab the thirde,
10 Masmana the fourth, Jeremia the fifth,
11 Atthai the sixt, Eliel the seuenth,
12 Johanan the eyght, Elsabad the ninth,
13 Jeremia the tenth, and Machbanai the leuenth.
14 These were of the sonnes of Gad, & were captaynes ouer the men of warre: one of the least could resist an hundred, & the greatest a thousande.
15 These are they that went ouer Jordane in the (b) first moneth when he had filled ouer all his banckes, and they put to flight all them of the valley both towarde the east and weast.
16 And there came of the chyldren of Beniamin and Juda to the holde vnto Dauid.
17 And Dauid went out to meete them, and answeared, and sayde vnto them, If ye be come peaceably vnto me, to helpe me, mine hart shal be knit vnto you: but and if you come to betray me to myne aduersaries, seing there is no wickednesse in myne handes, the God of our fathers loke thereon, and rebuke it.
18 And the (c) spirite came vppon Amasai, whiche was the chiefe among thirtie, and sayde, Thyne are we Dauid, and on thy side thou sonne of Isai: Peace, peace be vnto thee, and peace be to thy helpers, for thy God is thyne helpe. Then Dauid receyued them, and made them heades of companies of the men of warre.
19 And there fell some of Manasse to Dauid, when he came with the Philistines against Saul to battayle, but they helped them not: for the lordes of the Philistines toke aduisement, & sent hym away againe, saying, He wyll fall to his maister Saul,

to

to the ieopardie of our heades.

20 As he wente to Ziklag, there fell to hym of Manasse, Idna, Iozabad, Iediel, Michael, Iozabad, Elihu, and Zilthai, heades of the thousands that were of Manasse.

21 And they holpe Dauid against (d) the rouers: for they were all mightie menne of warre, and captaynes in the host.

22 For at that tyme there came one or other to Dauid day by day to helpe hym, vntill it was a great host, lyke the host of God.

23 And this is the number of the chiefe captaynes that were prepared to battayle, and came to Dauid to Hebron, to turne the kingdome of Saul to him, according to the worde of the Lorde.

24 The chyldren of Iuda that bare shielde and speare, were sixe thousande, and eyght hundred, ready prepared to the warre.

25 Of the chyldren of Simeon, menne of myght to warre, seuen thousande, and one hundred.

26 Of the chyldren of Leui, foure thousand, and sixe hundred.

27 And Iehoiada was the chiefe of them of (e) Aaron, and with hym three thousande, and seuen hundred.

28 And Zadoc a yong man, strong and baliant, and of his fathers housholde, twentie and two captaynes.

29 And of the children of Beniamin the brethren of Saul, three thousand: and a great part of them dyd vnto that tyme followe the house of Saul.

30 And of the chyldren of Ephraim, twentie thousand, and eyght hundred, mightie men of warre, and famous men in the household of their fathers.

31 And of the halfe trybe of Manasse, eyghtiene thousande, whiche were appoynted by name to come and make Dauid kyng.

32 And of the chyldren of Issachar, whiche were men that had vnderstandyng of the times, to know what Israel ought to dw, the heads of them were two hundred: and all their brethren were at their wyll.

33 And of Zabulon which went out to battell, expert in warre and in all instruments of warre, fiftie thousande, whiche coulde set the battayle in aray, they were not of double hart.

34 And of Nephthali a thousand captaines, and with them with shield and speare thirtie and seuen thousand.

35 And of Dan expert in battayle, twentie and eyght thousand, and sixe hundred.

36 And of Aser that went out to the warre and kept the forefront of the battayle, fourtie thousande.

37 And of the other side of Iordane, of the Rubenites, and Gadites, and of the halfe tribe of Manasse, with all maner of instruments of warre, an hundred and twentie thousande.

38 (f) All these were men of warre, kerpyng the forefront of the battaile, (and) with perfect hart came to Hebron to make Dauid kyng ouer al Israel: & all the rest of Israel was of one accorde to make Dauid kyng.

39 And there they were with Dauid three dayes eatyng and drynkyng: for their brethren had prepared for them.

40 Moreouer, they that were nigh them, euen vnto Issachar, Zabulon, and Nephthali, brought bread on Asses, Cămels, Mules, and Oxen, and meate, flowre, figges, reasins, wyne, and oyle, Oxen, and Sheepe abundantly: for there was ioy in Israel.

f. So the whole hoste was three hundred twentie and two thousand, two hundred twentie and two.

The. xiij. Chapter.

7. The arke is brought agayne from Kiriathiarim to Hierusalem. 9. Vzza dyeth bicause he toucheth it.

1 AND Dauid counsayled with the captaynes of thousands and hundreds, and with all the lordes:

2 And sayde vnto all the congregation of Israel, If it seeme you good, & to be of the Lord our God, we will sende abrode vnto our brethren that are left in all the lande of Israell, and with them also to the Priestes and Leuites which are in their suburbes, to gather them together vnto vs:

3 And we will bryng agayne the (a) arke of our God to vs: for we regarded it not in the dayes of Saul.

4 And all the congregation was content that he shoulde do so: for the thyng seemed good in the eyes of all the people.

5 So Dauid gathered all Israel together from (b) Sihor in Egypt, vnto the entring of Hemath, to bryng the arke of the Lorde from Kiriathiarim.

6 And Dauid went vp and all Israel, to an hygh place toward Kiriathiarim, that was in Iuda, to fet thence the arke of the Lorde God that dwelleth betweene the Cherubs, where his name is called on.

7 And they caried the arke of God in a new cart out of the house of Aminadab: and Uzza and his brother guyded the cart.

8 And Dauid and all Israel played before the arke of God with all their might, with singyng, and harpes, psalteries, and tymbrels, and cymbales, and trumpets.

9 And when they came vnto the threshing flowre

a. His first care was to restore religion.

b. That is, Nilus.

flowre of Chidon, Uzza put forth his hande to holde the arke: for the Oxen stumbled.

10 And the Lorde was wroth with Uzza, and (c) smote him, because he put his hande to the arke: and there he dyed before God.

c. Vzza punished, bycause he tooke vpon him an office whereunto he was not called.

11 And Dauid was out of quiet bycause the Lorde had rent a rent in Uzza, and he called the name of that place, the renting of Uzza, vnto this day.

12 And Dauid was afrayde of God that day, saying, How shall I bring the arke of God home to me?

13 And so Dauid brought not the arke home to him to the citie of Dauid: but caryed it into the house of Obed Edom a Gethite.

¶ 14 And the arke of God remained with Obed Edom, euē in his house, three moneths: and the Lorde blessed the house of Obed Edom, and all that he had.

The.xiiij.Chapter.

2. Hiram sendeth wood and woorkemen to Dauid. 4. The names of his chyldren. 8. 14. By the counsayle of God he goeth agaynst the Philistines, and ouercommeth them. 15. God fighteth for hym.

A 1 SO Hiram the king of Tyre sent messengers to Dauid, and timber of Cedar trees, with Masons and Carpenters, to buylde hym an house.

2 And Dauid perceyued that the Lord had confirmed hym kyng vpon Israel, and that his kyngdome was lift vp on high bycause of his (a) people Israel:

a. Bicause of Gods promise made to the people of Israel.

3 And Dauid toke yet mo wyues at Hierusalem, and begate mo sonnes and daughters.

4 These are the names of hys chyldren, whiche were borne vnto him at Hierusalem: Samua, Sobab, Nathan, and Solomon,

5 Jibhar, Elisua, and Elipha1et,

6 Noga, Nepheg, and Japhia,

B 7 Elisama, Berliada, and Eliphalet.

8 And when the Philistines hearde that Dauid was annoynted kyng vpon all Israel, all the Philistines went vp to seeke Dauid: and Dauid heard of it, and went out agaynst them.

9 And the Philistines came in, and spread themselues through the valley of Rephaim.

b. Dauid asketh counsell at God, before he enterpryseth warre.

10 And Dauid (b) asked counsayle at God, saying, Shall I goe agaynste the Philistines? and wilt thou delyuer them into myne hande?

11 And the Lorde sayde vnto hym, Goe vp, for I wyll delyuer them into thyne hande. And so they came vp to Baal Perazim, and Dauid smote them there, and Dauid sayd, God hath diuided myne enimies with mine hande, as a man woulde diuide water, & therefore they called the name of that place Baal Perazim.

12 And when they had lefte theyr goddes there, Dauid gaue a commaundement, and they were burnt with fyre.

13 And the Philistines came together again, and rushed into the valley.

14 And Dauid asked agayne at God: and God sayde to hym, Goe not vp after them, but turne away from them, that thou mayest come vpon them ouer agaynst the (c) peare trees.

c. Or Mulberie trees.

15 And when thou hearest a sounde goe in the toppes of the peare trees, then go out to battayle: for God is gone forth before thee, to smite the host of the Philistines.

16 Dauid therefore dyd as God commaunded him, & they smote the host of the Philistines, from Gibeon to Gazer.

17 And the fame of Dauid went out into all landes, and the Lorde made all nations feare hym.

The.xv.Chapter.

1. Dauid prepareth an hoste for the arke. 4. The number and order of the Leuites. 16. The singers are chosen out among them. 25. They bring agayne the arke with ioy. 29. Dauid dauncing before it, is despised of his wyfe Michol.

1 AND Dauid made hym houses in the citie of Dauid, and prepared a place for the arke of God, and pitched for it a tent.

2 Then Dauid sayde, The arke of God ought not to be caried but of the Leuites: for them hath the Lorde chosen to beare the arke of the Lord, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Hierusalem, to fetch the arke of the Lord vnto his place whiche he hadde ordeyned for it.

4 And Dauid brought together the chyldren of Aaron and the Leuites.

5 Of the sonnes of Caath, was Uriel the chiefe, and of hys brethren there were an hundred and twentie.

6 Of the chyldren of Merari, Asaia the chief, and of his brethren two hundred & twentie.

7 Of the sonnes of Gersom, Joel the chief, & and of his brethren an hundred and thirtie.

8 Of the chyldren of Elizaphan, Semeia the chiefe, and of his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chief, and

and of his brethren fourescore.

10 Of the sonnes of Uzziel, Aminadab the chiefe, and of his brethren an hundred and twelue.

11 And Dauid called Zadoc and Abiathar the priests, and the Leuites, Uzziel, Asaia, Joel, Semaia, Eliel, and Aminadab,

12 And sayd vnto them, Ye that are the principall fathers of the Leuites, see that ye be holy with your brethren, that ye may bring in the arke of the Lorde God of Israel vnto the place that I haue prepared for it.

13 For bycause ye were not there at the first, the Lorde our God made a rent among vs, for that we sought hym not as the fashion ought to be.

¶ 14 So the priests and the Leuites sanctified themselues, to fetche the arke of the Lorde God of Israel.

15 And the chyldren of the Leuites bare the arke of God vppon theyr shoulders with staues thereon, as Moses commaunded, according to the worde of the Lorde.

16 And Dauid spake to the chiefe heades of the Leuites, that they shoulde appoynt certayne of theyr brethren to sing with instruments of musicke, psalteries, harpes, and Cymbales, that they might make a sounde, and to sing on hygh with ioyfulnesse.

17 And the Leuites appoynted Heman the sonne of Joel, and of hys brethren, Asaph the sonne of Berechia, and of the sonnes of Merari and of theyr brethren, Ethan the sonne of Cusaiahu.

18 And with them theyr brethren of the seconde degree, Zacharia, Ben, Jaziel, Semiramoth, Jehiel, Unni, Eliab, Benaiahu, Maasiah, Mathathiahu, Eliphalehu, Mikniahu, Obed Edom, & Jeiel, porters.

19 So Heman, Asaph, and Ethan the singers, made a sounde with Cymbales of brasse.

20 And Zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasiahu, and Benaiahu, played with psalteries on an (a) Alamoth.

(a) Amasicall ment. 46.

D 21 Mathathiahu, Eliphalehu, Mikniahu, Obed Edom, Jeiel, & Azaiahu, played vpō Harpes an eyght aboue, with courage.

22 And Chenaniahu the chiefe of the Leuites was mayster of the song: for hee taught other to sing, bycause he was a man of vnderstandyng.

23 Berechia and Elcana kepte the dore of the arke.

24 And Sebaniahu, Jehosaphat, Nathanael, Amasai, Zachariahu, Benaiahu, and Eliezer the priestes, dyd blowe with trumpets before the arke of God: and Obed Edom and Jehia were keepers of the dore of the arke.

25 And Dauid and the elders of Israell, and the captaynes ouer thousands, went to fetche the arke of the appoyntment of the Lorde, out of the house of Obed Edom with gladnesse. 2. Reg. 6. c.

26 And when God helped the Leuites that bare the arke of the appoyntment of the Lorde, they offered seuen oxen, and seuen rammes.

27 And Dauid had on hym a linnen garment, lyke as had also all the Leuites that bare the arke, and so had the singers, and Chenaniahu the ruler of the song, with the singers: and Dauid had vpon him an Ephod of linnen. E

28 And all they of Israel brought the arke of the Lordes couenant with showtyng, and blowyng of the shawme, and trumpettes, making a noise with cymbales, psalteries, and harpes.

29 And as the arke of the appoyntment of the Lorde came into the citie of Dauid, Michol the daughter of Saul lokyng out at a wyndowe, sawe kyng Dauid daunsing and playing, and she despyled hym in hyr hart.

The. xvi. Chapter.

1. The arke being placed, they offer sacrifices. 4. Dauid ordeyneth Asaph and his brethren to minister before the Lorde. 8. He appoynteth a notable Psalme to be song in the prayse of the Lorde.

1 SO they brought in the arke of God, & A set it in the midst of the tent that Dauid pitched for it: & they offered burnt sacrifices and peace offerynges before God.

2 And when Dauid had made an ende of offeryng the burnt offerynges and peace offerynges, he blessed the people in the name of the Lorde.

3 And he dealt to all Israel bothe man and woman, a cracknel of bread, & a good peece of flesshe, and a flacket of wyne.

4 And he appoynted certayne of the Leuites to minister before ỹ arke of the Lord, and to repeate, and to thanke and praise the Lorde God of Israel.

5 And Asaph was the chiefe, and nexte to hym Zacharia, Jeiel, Semiramoth, Jehiel, Mathathia, Eliab, Benaia, Obed Edom, and Jeiel, with instruments, psalteries, and harpes: but Asaph made a sounde with cymbales. 2. Reg. 6. b.

6 Benaia and Jahaziel priestes, blewe with trumpettes continually before the arke

arke of the couenant of God.

B 7 And that ſame tyme Dauid did appoint chiefely to thanke the Lorde by Aſaph and his brethren.

Pſal. 105. 8 Confeſſe you(r)vnto God, call vpon his name: cauſe the people to vnderſtande his deuiſes.

9 Sing vnto him, ſing pſalmes vnto hym: talke you of all hys wonderous woorkes.

10 Glory ye in his holy name: let the hart of them reioyce that dw ſeeke God.

11 Seeke God and his ſtrength: ſeeke hys face euermore.

12 Remember the marueylous woorkes that he hath done: his wonders, and the iudgement of his mouth.

13 O ye ſeede of Abraham his ſeruaunt: yee his choſen chyldren of Jacob.

C 14 He is God our Lorde: hys iudgements are in all the earth.

15 He hath bene mindful alwayes of his couenant: (for he promyſed a woorde to a thouſande generations,)

16 Euen of hys couenant that he made with Abraham: and of his othe vnto "Iſaac.

17 And he appointed the ſame vnto "Jacob for a lawe: and to Iſrael for an euerlaſting couenant,

18 Saying, Vnto thee I wyll giue the land of "Chanaan: the "lot of your inheritãce.

19 When they were a few men in number: and hadde bene ſtrangers but a litle whyle in it.

20 And when they went from one nation to another: from one kyngdome to another people,

D 21 He ſuffred no man to "dw them wrong: yea, he reproued euen kings for theyr ſakes.

22 Touche not myne annoynted: and triumphe not ouer my prophets.

Pſalm. 96. 23 Syng vnto the Lorde all the earth: and ſhewe from day to day his ſaluation.

24 Tell of hys glory among the heathen: his wonderfull deedes among all nations.

25 For great is the Lorde, and worthie to be prayſed exceedingly: he is to be feared aboue all goddes.

26 For all the goddes of the people are "but idols: but the Lorde made heauen.

E 27 Prayſe and honour are in his preſence: ſtrength and gladneſſe are in his place.

28 Aſcribe vnto the Lorde yee kynredes of people: aſcribe to the Lord glory and dominion.

29 Aſcribe vnto the Lord the glory due vnto his name: bring ſacrifices, and come before him, and worſhip the Lord in his glorious ſanctuarie.

30 Let all the earth feare hym: ſurely the Lorde ſhal be ſtable, and not moue.

31 Let the heauens reioyce, and let the earth be glad, and let men tell among the nations that the Lorde is kyng.

32 Let the ſea rore, and the fulneſſe therof: let the fieldes reioyce, and al that is therein.

33 Then ſhal the trees of the wood reioyce at the preſence of the Lorde, bycauſe he commeth to iudge the earth.

34 O giue thankes vnto the Lorde, for he is good, for his mercie endureth for euer.

35 And ſay ye, Saue vs, O God our ſaluation, gather vs together, and deliuer vs fro among the heathen, that wee may giue thankes to thy holy name, and triumphe in the prayſe of thee.

36 Bleſſed be the Lorde God of Iſrael for euer and euer: and let al people ſay, Amen, and prayſe the Lorde.

37 And ſo he left there before the arke of the Lordes couenant Aſaph and hys brethren, to miniſter before the arke continually (in ſuch things as were to be done) day by day.

38 And Obed Edom and his brethren, threeſcore and eight, and Obed Edom the ſonne of Jeduthun, and Hoſa, were appoynted to be porters.

39 And Zadoc the prieſte and his brethren the prieſtes, were before the tabernacle of the Lorde, in the hygh place that was at Gibeon,

40 To offer burnt offerings vnto the Lord, vpon the burnt offeryng aultar perpetually, in the mornyng and euenyng, accordyng to all that whiche is written in the lawe of the Lorde whiche he commaunded Iſrael.

41 And with them were Heman and Jeduthun, and other that were choſen, whoſe names were expreſſed to giue thankes to the Lorde, That his mercie laſteth euer.

42 And with them dyd Heman and Jeduthun ſing with the trumpets and cymbals, makyng a ſweete melody with inſtrumẽts of muſicke & godly ſongs: and the ſonnes of Jeduthun were porters.

43 And all the people departed euery man to his houſe, and Dauid returned to bleſſe hys houſe.

The. xvij. Chapter.

3. Dauid is forbidden to buylde an houſe vnto the Lorde. 12. Chriſt is promiſed vnder the figure of Solomon. 18. Dauid giueth thankes, 23. and prayeth vnto God.

1 AND it fortuned, that when Dauid dwelt in his houſe, he ſayde to Nathan the prophete, Loe, I dwell in an houſe of Cedar tree, but the arke of the lordes couenant

"Hebr. Iſhbeth.

"Hebr. Iaacob.

"Hebr. Kenaan.

"Or de, where with portiõs of inheritances were meaſured.

"Hebr. Deceyue them.

"Hebr. Vanitie, and no God.

nant remayneth vnder (a)curtaynes.
2 And Nathan sayde vnto Dauid, Doe all that is in thyne hart, for God is with thee.
3 And the same night, it fortuned that the worde of God came to Nathan, saying,
4 Goe and tell Dauid my seruaunt, Thus sayth the Lorde, Thou shalt not buylde me an house to dwell in:
5 For I haue dwelt in no house since the day that I brought out the childre of Israel, vnto this day: but haue gone from tent to tent, & from one habitation to another.
6 And where so euer I haue walked with al Israel, spake I euer one worde to any of the iudges of Israel, whom I commaunded to feede my people, saying, Why haue ye not buylt me an house of Cedar tree?
B 7 Nowe therefore thus shalt thou say vnto my seruant Dauid, Thus sayth the Lorde of hostes, I toke thee from the sheepe coate, & frō folowyng the sheepe, that thou shouldest be captayne ouer my people Israel:
8 And I haue bene with thee whyther so euer thou hast walked, and haue wasted out all thyne enimies out of thy sight, and haue made thee a name lyke the name of the greatest men that are in the earth.
9 And I haue ordeined a place for my people Israel, & made it fast, so that nowe they may dwel in theyr place, & moue no more: neyther shall the chyldren of wickednesse vexe them any more as at the beginnyng.
10 And since the tyme that I commaunded iudges to be ouer my people Israel, I haue subdued all thyne enimies: and I tolde thee that the Lorde woulde buylde thee an house.
11 This also shall come to passe: when thy dayes be expired that thou muste goe vnto thy fathers, I wyll rayse vp thy seede after thee, whiche shall be of thy sonnes, and I wyll stablishe his kyngdome.
12 He shall buylde me an house, and I will stablishe hys seate for euer.
13 I wyll be his father, and he shal be my sonne, and I wil not take my mercie away from him, as I toke it from him that was before thee.
C 14 But I will stablishe hym in mine house and my kyngdome for euer, and hys seate shal be sure for euermore.
15 Accordyng to all these wordes, and accordyng to all this vision dyd Nathan tell kyng Dauid.
16 And Dauid the kyng came and sate before the Lorde, and sayde, What am I, O Lorde God, and what is myne household, that thou hast promoted me thus farre?
17 And yet this seemed little in thyne eyes, O God: But thou hast also spoken of thy seruants house for a greate whyle to come, and hast loked vpon me, as vpon a man of hygh degree, O Lorde God.
18 What shal Dauid desire more of thee for the honour of thy seruaunt? for thou hast knowen thy seruant.
19 O Lorde, for thy seruants sake, euen accordyng to thyne owne hart, hast thou done all this magnificence, to shewe all greate things.
20 Lorde, there is none lyke thee, neyther is there any God saue thou, accordyng to all that we haue heard with our eares.
21 Moreouer, what nation on the earth is D lyke thy people Israel, to whom God hath vouchsafed to come and redeeme them to be his owne people, & to make thee a name of excellencie and terriblenesse, with casting out nations from before the people, whom thou hast deliuered out of Egypt?
22 Thy people of Israel dyddest thou make thyne owne people for euer, and thou becamest theyr God.
23 Therefore now Lorde, let the thing that thou hast spoken concernyng thy seruaunt and hys house, be true for euer, that thou Lorde do as thou hast sayde:
24 Let it come to passe, that thy name may be magnified for euer, that it may be sayde, The Lord of hostes is the God of Israel, euen the God of Israel, & the house of Dauid thy seruant endureth stable before thee.
25 For thou O my God, hast tolde thy seruant that thou wilt buylde him a house, and therfore thy seruant hath found in hys hart, to pray before thee.
26 And now Lorde, thou art God, and hast promised this goodnesse vnto thy seruant.
27 Nowe therefore let it be thy pleasure to blesse the house of thy seruant, that it may continue before thee for euer: For whom thou blessest, O Lorde, the same is blessed for euer.

The.xviij.Chapter.

1. The battel of Dauid against the Philistines. 2. And agaynst Moab. 3. Zoba, 5. Aram, 12. and Edom.

1 NOw after this, it fortuned that Dauid smote the Philistines, and subdued them, and toke Geth, and the townes that longed thereto, out of the handes of the Philistines. A 2.Reg.8.a.
2 And he smote Moab, and the Moabites became Dauids seruaunts, and payde him tribute.
3 And Dauid smote Hadarezer kyng of

Zoba vnto Hamath, as he went to stablish his dominion by the ryuer Euphrates.

4 And Dauid toke from him a thousande charettes, and seuen thousande horsemen, and twentie thousande fotemen, and lamed all the charret horses, and reserued of them an hundred charets.

5 And when the Syrians of Damascon came to helpe Hadarezer kyng of Zoba, Dauid slue of the Syrians twētie and two thousande.

6 And Dauid put souldiers in Syria Damascon, and the Syrians became Dauids seruaunts, and brought hym tribute: And the Lorde preserued Dauid in all that he went to.

B 7 And Dauid toke the shields of golde that were on the seruaunts of Hadarezar, and brought them to Hierusalem.

8 And from Tebhath, and from Chun, cities of Hadarezar, brought Dauid exceedyng muche brasse, wherewith Solomon made the brasen lauatorie, the pillers, and the vessels of brasse.

3. Reg. 7. b. Jerem. 51. c.

9 And when Thou kyng of Hemath heard how Dauid had beaten all the "strength of Hadarezar kyng of Zoba,

"or, host.

10 He sent "Hadoram hys sonne to kyng Dauid, to make peace with hym, and to blesse hym, bycause he had fought agaynst Hadarezar, and beaten hym (for Thou had warre with Hadarezar) and (Hadoram brought) all manner of iewels of golde, siluer, and brasse with him.

"or, Joram. 2. Reg. 8. a.

11 And king Dauid dedicated them vnto the Lorde, with the siluer and golde that he brought from al natiõs, from Edom, from Moab, from the chyldren of Ammon, from the Philistines, and from Amalec.

12 And Abisai the sonne of Zaruia slue of the Edomites in the salt valley eyghtene thousande,

13 And put souldiers in Edom, and all the Edomites became Dauids seruãts: Thus the Lorde kepte Dauid in all that he toke in hande.

C 14 And Dauid raygned ouer all Israel, and executed iudgement and righteousnesse among all his people.

15 And Joab the sonne of Zaruia was ouer the host, and Jehosaphat the sonne of Ahilud recorder:

16 And Zadoc the sonne of Ahitob, and Abimelech the sonne of Abiathar, were the priests, and Sausa was scribe,

17 And Benaiahu the sonne of Jehoiada was ouer the Cherethites and the Phelethites: and the sonnes of Dauid were next vnto the kyng.

The. xix. Chapter.

4. Hanon kyng of the chyldren of Ammon doth great iniuries to the seruants of Dauid, 6. He prepareth an armie agaynst Dauid, 15. and is ouercome.

1 AFter thys, it chaunced, that Nahas the kyng of the chyldren of Ammon died, and hys sonne raygned in his steede.

2 And Dauid sayde, I wyll shewe kyndnesse vnto Hanon the sonne of Nahas, bycause his (a) father dealt kindly with me. And Dauid sent messengers to cõfort him ouer the death of his father: & the seruants of Dauid came into the lande of the childre of Ammon, to Hanon, to comfort him.

3 But the lords of the chyldren of Ammon sayde to Hanon, Thinkest thou that Dauid doth honour thy father in thy sight, that he hath sent comforters vnto thee? Are not hys seruants come to (b) searche, to loke, and espie out the lande?

4 Wherefore Hanon toke Dauids seruaunts, and (c) shaued them, and cut off their coates harde by their buttockes, and sent them away.

5 And there went certayne, and tolde Dauid howe the menne were serued: and the kyng sent to meete them (for the men were exceedingly ashamed) and the kyng sayde, Tarrie at Jericho vntill your beardes be growen, and then returne.

6 And when the chyldren of Ammon sawe that they stanke in the sight of Dauid, Hanon & the chyldren of Ammon, sent a thousand talents of siluer, to hyre them charets and horsemen out of Mesopotamia, and out of Syria Maacha, and out of Zoba.

7 And they hyred thirtie and two thousand charettes, and the kyng of Maacha and his people, which came and pitched before Medeba: And the chyldren of Ammon gathered themselues together from theyr cities, and came to battell.

8 And when Dauid hearde of it, he sent Joab and all the host of strong men.

9 And the chyldren of Ammon came out, and put themselues in aray to battell, before the gate of the citie: and the kings that were come, kept them by themselues backe in the fielde.

10 When Joab also sawe that the front of the battell was agaynst him before and behinde, he chose out of all the chosen men of Israel, and put them in aray agaynst the Syrians.

11 And the resse of the people he deliuered vnto the hande of Abisai hys brother, and they

they put themselues in aray agaynste the
childzen of Ammon.

12 And he saide, If the Syrians be to strong
for me, thou shalte succour me, and if the
childzen of Ammon preuayle agaynst thee,
I will helpe thee.

13 Plucke vp thyne hart, and let vs play the
men for our peoples sake, and for the cities
of our God: and the Lorde shall do that
whiche is good in his owne sight.

14 So Joab and the people that were with
him, drewe nighe before the Syrians vnto
the battel: and they fled before him.

15 And when the childzen of Ammon sawe
that the Syrians were fledde, they ranne a-
way likewise before Abisai his brother, and
gate them into the citie: and Joab came to
Hierusalem.

16 And when the Syrians sawe that they
were put to the worse before Israel, they
sent messengers, and set out the Syrians
that were beyonde the "ryuer: and So-
phach the captayne of the host of Hadarezer,
went before them. "Ryuers.

17 And it was told Dauid: and he gathered
all Israel, and went together ouer Jor-
dane, and came and set vpon them: & when
Dauid had put him selfe in aray agaynst
the Syrians, they fought with hym.

18 But the Syrians fled before Israel, and
Dauid destroyed of the Syrians seuen
thousand charettes, and fourtie thousande
fotemen, and killed Sophach the captayne
of the host.

19 And when the seruaunts of Hadarezer
sawe that they were put to the worse be-
fore them of Israel, they made peace with
Dauid, and became his seruants: Neyther
woulde the Syrians helpe the childzen of
Ammon any more.

The.xx. Chapter.

1. Rabba destroyed. 3. The Ammonites tor-
mented. 4. The Philistines are thryce o-
uercome with their giants.

I 1 AND it came to passe, that after the
yeere was expired (about the time that
kyngs goe out to warrefare) Joab carried
out the "armie of the host, and destroyed the
countrey of the childzen of Ammon, and
came and besieged Rabba, and destroyed
it: But Dauid tarryed at Hierusalem
whyle Joab smote Rabba, & destroyed it. "Strength of armie.

2 And Dauid toke the crowne of theyr
kyng from off his head, and founde that it
had the weight of a talent of golde, & there
were precious stones in it, and it was set
vpon Dauids head: and he brought also
exceedyng much spoyle out of the citie.

3 And he brought out the people that were
in it, and tormented them with sawes and
harrowes of iron, and with other sharpe
"instrumentes, and so dealt Dauid with al "Axes.
the cities of the childzen of Ammon: And
Dauid and all the people came agayne to
Hierusalem.

4 After this, it fortuned that there arose 1.Reg.12.d.
warre at Gazer with the Philistines: at
whiche tyme Sibbechai the Husathite slue Gen.14.a.
Sippai that was of the childzen of Re-
phaim, and they were subdued.

5 And there was battell agayne with the
Philistines, and Elhanan the sonne of Jair
slue Lahemi, the brother of Goliah the Ge-
thite, whose speare was lyke a weauers
beame.

6 And there chaunced yet agayne warre at
Geth, where as was a man of great sta-
ture, with foure and twentie fingers and
toes, sixe on euery hande, and sixe on euery
foote, and was the sonne of Raphah.

7 But when he defied Israel, Jehonathan B
the sonne of Simea, Dauids brother, slue
hym.

8 These were borne vnto Raphah at Geth,
and were ouerthrowen in the hand of Da-
uid, and in the hande of hys seruantes.

The.xxi. Chapter.

1. Dauid causeth the people to be numbred.
14. And there dye seuentie thousand men
of the pestilence.

1 AND Satan stode vp against Israel, & I
prouoked Dauid to number Israel.

2 And Dauid sayde to Joab, and to the
rulers of the people, Goe ye, and num-
ber Israel, from Beersheba vnto Dan: and
bring it to me, that I may know the num-
ber of them.

3 And Joab answeared, The Lorde make
his people an hundred tymes so many moe
as they be: But my lorde, O kyng, are they
not al my lordes seruants? why then doth
my lorde require this thyng? why wil my
lorde be a cause of (a) trespasse to Israel?

4 Neuertheless, the kyngs worde pre-
uayled against Joab: And Joab departed,
and walked throughout all them of Israel,
and came to Hierusalem agayne,

5 And gaue the summe of the number of
the people vnto Dauid: and all they of Is-
rael were a thousande thousande, and an
hundred thousand men that drew sworde:
and Juda was foure hundred threescore and
enne thousand men that drew sworde.
But the Leuites and Beniamin counted

a. Dauid offended in nũbring the people, partely bycause he did it o ambition, but chiefly for that he payed not to the vse of the temple: for euery one numbred halfe a sicle, accordyng to the lawe. Exod. 30.

be not among them: For the kings worde was abominable to Joab.

7 And the Lorde was displeased with this thyng, and smote Israel.

8 And Dauid sayde vnto God, I haue sinned exceedingly in doyng this thyng: And nowe, I beseeche thee, do away the wickednesse of thy seruant, for I haue done very foolishly.

9 And the Lorde spake vnto Gad Dauids seer, saying,

10 Goe, and tell Dauid, saying, Thus sayth the Lorde, I gyue thee the choyse of three things: chose thee one of them, that I may do vnto thee.

11 And Gad came to Dauid, and sayde vnto hym, Thus sayth the Lorde, Chose thee,

12 Either three yeeres famishment, or three moneths to be destroyed before thyne aduersaries, and that the sworde of thyne enimies may ouertake thee: or els the sworde of the Lord, and pestilence in the land three dayes, and the angel of the Lorde destroying throughout all the coastes of Israel: & nowe aduise thy selfe, what worde I shall bryng agayne to him that sent me.

13 And Dauid sayde vnto Gad, I am in an exceedyng strayte: Let me fall nowe into the hande of the Lorde (for passyng great are his mercies) but let me not fall into the hande of men.

14 So the Lorde sent pestilence vpon Israel: and there were ouerthrowen of Israel threescore and ten thousande men.

15 And God sent the angel into Hierusalem to destroy it: & as he was about to destroy, the Lorde beheld, and had compassion on the euil, & sayde to the angel that destroyed, It is ynough, let nowe thine hande ceasse. And the angel of the Lorde stode by the threshyng floore of Ornan the Jebusite.

16 And Dauid lifte vp hys eyes, and sawe the angel of the Lorde stande betweene the earthe and heauen, hauyng a drawen sworde in hys hande, stretched out toward Hierusalem: then Dauid and the elders of Israel which were clothed in sacke, fell vpon theyr faces.

17 And Dauid sayde vnto God, Is it not I that cõmaunded the people to be numbred? It is I that haue sinned and done euyll in deede: and what haue these sheepe done? Let thyne hande, O Lorde my God, be on me, and on my fathers house: but not on thy people, that they should be punished.

18 And the angel of the Lorde commaunded Gad to say to Dauid, that Dauid shoulde goe vp, and set vp an aulter vnto the Lorde in the threshyng floore of Ornan the Jebusite.

19 And Dauid went vp according to the saying of Gad, which he spake in the name of the Lorde.

20 And Ornan turned about, and sawe the angel, and his foure sonnes were with him, and hidde themselues: But Ornan was threshyng wheate.

21 And as Dauid came to Ornan, Ornan loked and sawe Dauid, and went out of the threshyng floore, and bowed himselfe to Dauid with hys face to the grounde.

22 And Dauid sayd to Ornan, Giue me the place of the threshyng floore, that I may buylde an aulter therein vnto the Lorde: thou shalt giue it me for as much money as it is worth, that the plague may ceasse fro the people.

23 And Ornan sayde vnto Dauid, Take it to thee, and let my lorde the kyng do that whiche seemeth good in his eyes: Lo, I giue thee oxen also for burnt sacrifices, and threshyng instruments for wood, & wheate for meate offeryng, I gyue it all.

24 And kyng Dauid sayde to Ornan, Not so, but I wyll buye it for as much money as it is worth: for I wyll not take that whiche is thyne for the Lord, nor offer burnt offerynges without cost.

25 And so Dauid gaue to Ornan for the place sixe hundred sicles of gold, sixe hundred by weight.

26 And Dauid buylte there an aulter vnto the Lorde, and offered burnt offerynges, and peace offerings, and called vpon the Lorde, and he heard hym from heauen in fire, vpon the aulter of burnt offeryng.

27 And when the Lorde had spoken to the angel, he put vp hys sworde agayne into the sheath of it.

28 At that tyme when Dauid sawe that the Lorde had hearde hym in the threshyng floore of Ornan the Jebusite, he vsed to offer there:

29 For the tabernacle of the Lorde whiche Moses made in the wildernesse, & the aulter of burnt offeryng, were at that season in the hill of Gibeon:

30 And Dauid coulde not goe before it, to aske counsell at God, for he was afrayde of the sworde of the angel of the Lorde.

The.xxij. Chapter.

2. Dauid prepareth things necessarie for the buylding of the temple. 6. He commaundeth his sonne Solomon to buyld the temple of the Lorde, whiche thyng he himselfe was forbidden to do. 9. Vnder the figure of Solomon, Christ is promised.

1 And

1 AND Dauid sayde, This is the house of the Lorde God, and this is the aulter for the burnt offeryng of Israel.

2 And Dauid cõmaunded to gather together the strangers that were in the lande of Israel, & he set Masons to hewe and pullish stones for the building of the house of God.

3 And Dauid prepared plentie of iron, for nayles, and dores of the gates, and to ioyne withall, and abundance of brasse without weyght.

4 And Cedar trees without number: For the Sidons, & they of Tyre brought much Cedar wood to Dauid.

5 And Dauid sayd, Solomon my sonne is yong and tender, and the house that is to be buylded for the Lorde must be magnifical, excellent, and of greate fame and dignitie throughout all countreys: I wyll therfore make ordinances for it. And so Dauid prepared many thyngs before his death.

6 And he called Solomon his sonne, and charged hym to buylde an house for the Lorde God of Israel.

B 7 And Dauid sayde to Solomon, My sonne, I thought (as it was) in myne hart to buylde an house vnto the name of the Lord my God:

8 But the worde of the Lord came to me, saying, Thou hast shedde muche bloud, and hast made great battelles: thou shalt therfore not buylde an house vnto my name, for thou hast shedde muche bloud vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, and he shal be a man of reast, for I wyll give hint rest from all his enimies rounde about: for his name is Solomon, and I wyll sende reast and peace vpon Israel in hys dayes.

10 He shall buylde an house for my name, and he shall be my sonne, and I wyl be hys father, and I will establishe the seate of hys kyngdome vpon Israell for euer.

11 Nowe therefore my sonne, the Lorde be with thee, and prosper thee, and thou shalte buylde an house to the Lorde thy God, as he hath sayde of thee.

12 And the Lorde shal give thee wisedome and vnderstandyng, and shal give thee cõmaunderments for Israel, that thou mayest keepe the lawe of the Lorde thy God.

13 For then thou shalte prosper, euen when thou takest heede, and fulfillest the statutes, and lawes whiche the Lorde charged Moses with for Israel: Plucke vp thyne harte therefore, and be strong, dreade not, nor be discouraged.

C 14 Beholde, accordyng to my power I haue I also prepared for the house of the Lorde, an hundred thousand talents of golde, and a thousande thousand talents of siluer: and as for brasse and iron, it can not be numbred, (for it is very muche) and I haue prepared tymber and stone, and thou mayest prouide more thereto.

15 Moreouer, thou hast workemen with thee nowe, and Masons, and Carpenters (to woorke in stone and tymber) and many men that be actiue for euery worke.

16 And of golde, siluer, brasse and iron, there is no number: Up therfore, and be doing, and the Lorde shal be with thee.

17 And Dauid commaunded all the lordes of Israell to helpe Solomon hys sonne, saying,

18 Is not the Lorde your God with you? & hath he not given you rest on euery side? for he hath given the inhabitours of the lande into my hande, and the lande is subdued before the Lord, and before his people.

19 Now therefore set your hartes and your soules to seeke the Lorde your God: Up, and builde ye the temple of the Lorde God, to bring the arke of the couenaunt of the Lord, and the holy vessels of God, into the house so buylt for the name of the Lorde.

The.xxiij. Chapter.

1. Dauid beyng olde, ordeyneth Solomon king. 3. He causeth the Leuites to be numbred. 4. And assigneth thẽ to their offices. 13. Aaron and his sonnes are for the hyghe priests. 14. The sonnes of Moses.

1 SO when Dauid was olde and full of daies, he made Solomon his sonne kyng ouer Israel. I 3. Reg. 1. c.

2 And then he gathered together all the lordes of Israel, with the priestes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeres and aboue: and the number and summe of them was thirtie and eyght thousande men.

4 Of whiche, twentie and foure thousand were set to further the worke of the house of the Lorde: and sixe thousand were officers and iudges.

5 Foure thousande were porters, and foure thousande prayed the Lorde with suche instrumentes as was made to prayse withall.

6 And so Dauid put an order among thẽ, diuidyng them in partes: Of the chyldren of Leui, Gerson, Caath, and Merari.

7 Of the Gersonites, was Laadan, and Semei.

8 The sonnes of Laadan, the chiefe was

Iehiel, Zethan, and Ioel, three.
9 The sonnes of Semei, Selomith, Haziel, and Haran, three. These were the auncient fathers of Laadan.
10 And the sonnes of Semei, were, Iahath, Zina, Ieus, and Beria: these foure were the sonnes of Semei.
11 And Iahath was the chiefe, Ziza the seconde: but Ieus, and Beria had not many sonnes, therfore they were in one reckening, according to theyr fathers household, reckened for one auncient householde.
12 The sonnes of Caath, Amram, Izahar, Hebron, and Uzziel, foure.
1. Par. 6. a. Exod. 6. c. 13 The sonnes of Amram, Aaron, and Moses: and Aaron was separated to haue the rule of the holy thyngs in the place moste holy, he and hys sonnes for euer, and to burne incense before the Lorde, and to minister vnto hym, and to bleſſe in hys name for euer.
14 Moses also the mã of God, and his children, were named with the tribe of Leui.
15 The sonnes of Moses, Gersom, and Eliezer.
16 Of the sonnes of Gersom, Sebuel was the chiefe.
17 The sonnes of Eliezer, Rehabia ẏ chief: And Eliezer had none other sonnes, but the sonnes of Rehabia were very many.
18 The sonnes of Isahar, Selomith the chiefe.
19 The sonnes of Hebron, Ieriahu the first, Amaria the second, Iahaziel the thirde, and Iecmeam the fourth
20 The sonnes of Uzziel, Micha the first, and Iesia the seconde.
21 The sonnes of Merari, Mahli, and Musi. The sonnes of Mahli, Eleazar, and Cis.
22 And Eleazar dyed, & had no sonnes, but daughters, and theyr brethren the sonnes of Cis toke them.
23 The sonnes of Musi, Mahli, Eder, Ieremoth, three.
24 These are the children of Leui after the houſeholde of theyr fathers, euen the auncient of the fathers according theyr offices, and after the number and summe of the names of them that dyd the worke in the seruice of the house of the Lorde, from the age of twentie yeeres and aboue.
25 And Dauid sayd, The Lord God of Israel hath giuen reſte vnto his people, that they may dwell in Hierusalem for euer:
26 That the Leuites also shoulde nowe no more beare the tabernacle, and all the veſſels for the seruice thereof.
27 For according to the laſt wordes of Dauid, the Leuites were nũbred from twentie yeeres and aboue.
28 And theyr office was vnder the hande of the sonnes of Aaron, for the seruice of the house of the Lord in the courtes and celles, and in the purifying of all holy thyngs, and in the worke of the seruice of the house of God:
29 In the shewebread, in the fine flowre, in the meate offeryng, in the wafers of sweete bread, in the frying panne, in the gredyron, and in al manner of measures and syze:
30 And to stande euery day in the morning to thanke and prayse the Lorde, and so likewyse at euen:
31 And to offer all burnt sacrifices vnto the Lorde, in the Sabbothes, in the newe mones, and on the feaſtfull dayes, by number and custome continually as they were commaunded, before the Lorde.
32 And that they shoulde wayte on the tabernacle of the congregation, and on the holy place, and on the sonnes of Aaron theyr brethren, in the seruice of the house of the Lorde.

The. xxiiij. Chapter.

Dauid asigneth offices vnto the sonnes of Aaron.

1 These are the diuiſions of the sonnes of Aaron. The sonnes of Aarõ, Nadab, Abihu, Eleazar, and Ithamar.
2 Nadab also and Abihu died before their father, and had no children: but Eleazar and Ithamar executed the prieſts office.
3 And Dauid ordered them on this manner: Zadoc of the sonnes of Eleazar, and Ahimelec of the sonnes of Ithamar (were) according to their offices in their ministration.
4 And there were mo auncient men found among the sonnes of Eleazar, than the sonnes of Ithamar. And thus were they ordered together: Among the sonnes of Eleazar there were sixtene rules according to the houſeholde of their fathers, and eyght among the sonnes of Ithamar according to the houſeholde of theyr fathers.
5 And thus were they put in order by lot the one sorte from the other: and so were there rulers in the sanctuarie, and lordes before God, aswell of the sonnes of Eleazar, as of the sonnes of Ithamar.
6 And Semaia the sonne of Nathanel the scribe, of the kynrede of the Leuites, wrote them before the king and the lordes, and before Zadoc the prieſt, and Ahimelec the sonne of Abiathar, and before the auncient fathers of the prieſtes and Leuites,

one

one principall houſehold beyng reſerued for Eleazar, and one for Ithamar.
7 And the firſt lot fell to Iehoiarib: and the ſeconde to Idaia,
8 The thirde to Harim, and the fourth to Seborim,
9 The fift to Melchia, and the ſixte to Mianamin,
10 The ſeuenth to Hakos, and the eyght to Abia,
11 The ninth to Iesua, & the tenth to Secaniah,
12 The eleuenth to Eliaſib, and the twelfth to Iakim,
13 The thirteenth to Huppa, and the fourteenth to Iesebeab,
14 The fiftenth to Bilga, and the ſixtenth to Immer,
15 The ſeuententh to Hezir, and the eyghtenth to Aphſes,
16 The niententh to Pethahia, & the twentieth to Iehesael,
17 The one and twentie to Iachin, and the two and twentie to Gamul,
18 The thyrde and twentie to Delaiahu, and the foure and twentie to Maaliahu.
19 Theſe are the ordinances of them in their offices, when they came into the houſe of the Lorde, accordyng to their manner, vnder Aaron theyr father, as the Lorde God of Iſrael had commaunded hym.
20 The reſt of the ſonnes of Leui, are theſe: Of the ſonnes of Amram, Subael: of the ſonnes of Subael, Iehediahu.
21 Of the ſonnes of Rehabia, the firſt Iesia.
22 Of the Izaharites, Selomoth: Of the ſonnes alſo of Selomoth, Iahath.
23 His ſonnes, Ieriahu the firſte, Amariahu the ſecond, Iahaziel the thyrde, and Iekameam the fourth.
24 Of the ſonnes of Vzziel, Micha: Of the ſonnes of Micha, Samir.
25 The brother of Micha was Iſſia: Of the ſonnes alſo of Iſſia, Zechariahu.
26 The ſonnes of Merari, were Mahli, and Muſi: The ſonnes of Iaaziahu, Beno.
27 The ſonnes of Merari by Iaaziahu, Beno, Sobam, Zacur, and Ibri.
28 Of Mahli came Eliazar, and he had no ſonnes.
29 Of Cis: the ſonnes of Cis, Ierahmeel.
30 The ſonnes of Muſi, Mahli, Eder, and Ierimoth: Theſe are the chyldren of the Leuites, after the houſeholde of theyr fathers.
31 And theſe caſte lots next to theyr brethren the ſonnes of Aaron in the preſence of Dauid the kyng, and Zadoc, and Ahimelec, and the auncient fathers of the prieſts and Leuites, euen the principall fathers, before theyr younger brethren.

The.xxv.Chapter.

The ſingers are appoynted, with their places and lottes.

1 MOreouer Dauid and the captaynes of the hoſt, appoynted out to dow ſeruice the ſonnes of Aſaph, and Heman, & Iedithun, which ſhoulde prophecie with harpes, pſalteries, and cymbales: and there was a multitude of the men that were appoynted to the ſeruice and miniſtration:
2 Of the ſonnes of Aſaph, Zacur, Ioſeph, Nathania, and Aſarela that wayted on Aſaph, whiche prophecied accordyng to the commaundement of the kyng.
3 Of Iedithun: the ſonnes of Iedithun, Gedaliahu, Zeri, Ieſaiahu, Haſabiahu, and Mathathiahu, ſixe, vnder the handes of theyr father Iedithun, whiche prophecied with a Harpe for to gyue thanks and prayſes vnto the Lorde.
4 Of Heman: the ſonnes of Heman, Bucciahu, Matthaniahu, Vzziel, Zebuel, Ierimoth, Hananiah, Hanani, Eliatha, Geddalthi, Romanthi Ezer, Iosbekaſa, Maloth, Hothir, and Mahazioth.
5 Al theſe were the ſonnes of Heman, which was the kings Seer in the wordes of God, to lyft vp the horne (of the regal dignitie:) And God gaue to Heman fourtene ſonnes, and three daughters.
6 Al theſe alſo were at the hand of theyr father, ſingyng in the houſe of the Lord, with Cymbales, Pſalteries, and Harpes, when Aſaph, Iedithun, and Heman executed the ſeruice in the houſe of God at the kyngs commaundement.
7 And ſthe multitude of them, with theyr brethren that were inſtruct in the songs of the Lord, euen al that were cunnyng, were two hundred foureſcore and eyght.
8 And they caſte lottes among themſelues how they ſhould wayte, aſwel for the ſmall as for the great, for the ſcholler aſwel as for the ſchoolemayſter. Pſa.16.d.
9 And the firſte lot in Aſaph fell to Ioſeph, the ſecond to Gedaliahu, with his brethren and ſonnes, which men were twelue.
10 The thyrde fel to Zacur, with his ſonnes and brethren, beyng twelue perſons.
11 The fourth, to Izri, with his ſonnes and brethren, twelue perſons.
12 The fifth to Nathaniahu, with his ſonnes and brethren, twelue perſons.
13 The ſixth to Bucciahu, with his ſonnes and brethren, twelue perſons.

14 The seuēth to Jesrahela, with his sonnes and brethren, twelue persons.
15 The eyght to Jesaiahu, with his sonnes and brethren, twelue persons.
16 The nienth to Mathaniahu, with hys sonnes and brethren twelue persons.
17 The tenth to Semei, with his sonnes and brethren, twelue persons.
18 The eleuenth to Azareel, with his sonnes and brethren, twelue persons.
19 The twelfth to Hazabia, with his sonnes and brethren, twelue persons.
20 The thirtenth to Subael, wt his sonnes and brethren, twelue persons.
21 The fourtenth to Mathathiahu, with his sonnes and brethren, twelue persons.
22 The fiftēth to Jeremoth, with his sonnes and brethren, twelue persons.
23 The sixtenth to Hananiahu, with his sonnes and brethren, twelue persons.
24 The seuententh to Josbekasa, with his sonnes and brethren, twelue persons.
25 The eyghtēth to Hanani, with his sonnes and brethren, twelue persons.
26 The nienetenth to Malothi, with his sonnes and brethren, twelue persons.
27 The twentieth to Eliatha, with hys sonnes and brethren, twelue persons.
28 The one and twentieth to Hothir, with his sonnes and brethren, twelue persons.
29 The two & twentieth to Geddalthi, with his sonnes and brethren, twelue persons.
30 The three and twentieth to Mahazioth, with his sonnes and brethren, twelue persons.
31 The foure and twentieth to Romanthi Ezer, with his sonnes and brethren, twelue persons.

The.xxvi.Chapter.

1. The porters of the temple are ordeyned euery man to the gate whiche he shoulde keepe, 20. and ouer the treasure.

1 These are the diuisions of the porters. Among the Korethites, Meselemiahu, the sonne of Kore of the chyldren of Asaph.
2 And the sonnes of Meselemiahu were these: Zachariahu the eldest, Jedihel the second, Zebadiahu the thyrde, and Jahniel the fourth,
3 Elam the fifth, Jehohanan the sixth, and Elioenai the seuenth.
4 The sonnes of Obed Edom, Semeia the eldest, Jehosabad the seconde, Joah the thyrde, Sacar the fourth, and Nathanael the fifth,
5 Ammiel the sixth, Issachar the seuenth, Peulthai the eyghth, for God blessed hym.
6 And vnto Semeia his sonne, were sonnes borne, that ruled in the house of theyr father: for they were men of might.
7 The sonnes of Semeia, Othni, Rephael, Obed, and Elzabad, and his brethren were strong men, Elihu, and Samachiahu.
8 All these were of the children of Obed Edom: they and theyr chyldren, and theyr brethren, actiue menne, and of strength to dw seruice, euen threescore and two of Obed Edom.
9 And Meselemiahu had sonnes and brethren, actiue men, eyghtene.
10 The sonnes of Hosa of the chyldren of Merari, Simri the chiefe, and though he was not the eldest, yet hys father set him in the chiefest place:
11 Helkiahu the seconde, Thebaliahu the thyrde, and Zechariahu the fourth: all the sonnes and brethren of Hosa were thirtiene.
12 Among these was diuided the office of the portership, that they should be auncient men, to wayte with their brethren, when they ministred in the house of the Lorde.
13 And they caste lottes betweene the great and small, after the householde of their fathers, for euery gate.
14 And the lot on the East side fell vpō Meselemiahu: and for Zachariahu his sonne (whiche was a wyse counsellour) they cast lottes, and his lot came out towarde the North.
15 And Obed Edoms lot fell to the South: and for his sonnes fell the houses of (a) Asuppim.
16 For Shuppim and Hosa towarde the West, with the gate Shallecheth by the paued streete that goeth vpwarde, one watche beyng ouer agaynst another.
17 In the East were sixe Leuites, and towarde the North foure a day, towarde the South foure a day, and towarde Asuppim two and two.
18 In (b) Parbar, toward the West, two at the goyng vp, and two in Parbar.
19 These are the diuisions of the porters among the sonnes of Kozeh, and among the sonnes of Merari.
20 And of the Leuites, Ahiah had the ouersight of the treasures of the house of God, & of the treasures of the dedicate thyngs.
21 As concernyng the sonnes of Laadan, which were the chyldren of the Gersonites of Laadan, came auncient fathers, euen of Laadan there came Gersuni and Jehieli.
22 The sonnes of Jehieli, Zetham, and Joel his brother, whiche were ouer the treasures of the house of the Lorde.

23 Of

23 Of the Amramites also and Izaharites, Hebronites, and Vzielites.
24 And Subael the sonne of Gersom the sonne of Moses, (was) a ruler ouer the treasures.
25 And of his brethren the sonnes of Eliezer was Rahabiahu, whose son was Iesaiahu, whose sonne was Iozam, whose sonne was Zichri, whose sonne was Selomith.
26 Which Selomith and his brethren, were ouer all the treasures of the dedicate things, which Dauid the king, and the auncient fathers, the captaynes ouer thousandes and hundreds, and the captaynes of the host had dedicated,
27 Out of the spoyles wonne in battayles, they did dedicate to mainteyne the house of the Lorde.
28 And al that Samuel the Sear, and Saul the sonne of Cis, and Abner the sonne of Ner, and Ioab the sonne of Zaruia, had dedicated, and whosoeuer had dedicated any thing, it was vnder the hande of Selomith, and of his brethren.
29 Of the Izaharites was Chenaniahu and his sonnes appoynted to the businesse (c) without forth ouer Israel: for they were officers and iudges.
30 And of the Hebronites, Hasabiahu and his brethren, men of actiuitie, a thousand and seuen hundred, were officers among them of Israel beyonde Iordane weastwarde, in all businesse belonging to God, and seruice of the king.
31 Among the Hebronites was Iedia the chiefest, euen a prince among the Hebronites and fathers of his kynred: and in the fourtieth yeare of the kingdome of Dauid, they were sought for, & there were found among them men of actiuitie at Iazer in Gilead.
32 And his brethren were men of actiuitie, euen two thousand and seuen hundred auncient fathers: whom king Dauid made rulers ouer the Rubenites, Gadites, and ouer the halfe tribe of Manasse, for euery matter pertayning to God, & for the kings busines.

(c) leaning kkings ere out ctiue.

The.xxvij.Chapter.

Of the princes and rulers that ministred vnto the king.

1 The childzen of Israel, after the number of them, the auncient heades and captaynes of thousandes and hundreds, and theyr officers that serued the king by diuerse courses, which came in, and went out moneth by moneth, throwout al the monethes of the yeare, and in euery course were twentie and foure thousande.
2 Ouer the first course for the first moneth, was Iasobeam the sonne of Zabdiel, & in his course were twenty and foure thousand.
3 And the chiefest of all the captaynes of the host for the first moneth, was of the childzen of Phares.
4 Ouer the course of the seconde moneth, was Dodai an Iohite, and in hys course was Mikloth a ruler, (his helper:) and in his course, were twentie and foure thousande.
5 The chiefe captaine of the thirde host for the thirde moneth, was Banaiahu the sonne of Iehoiada the high priest, and in his course were twentie and foure thousande. 2.Reg.25.c
6 This is that Banaiahu which was most mightie among thirtie, and aboue thirtie: and in his part was Amizabad his sonne.
7 The fourth captayne for the fourth moneth, was Asael the brother of Ioab, and Zabadaia his sonne after him, and in hys course were twentie and foure thousande. B
8 The fifth captayne for the fifth moneth, was Sambut the Izrahite, & in his course were twentie and foure thousande.
9 The first captayne for the first moneth was Ira the sonne of Ickes a Thekuite, and in his course were twentie & foure thousande.
10 The seuenth captayne for the seuenth moneth, was Helez the Pelonite, of the childzen of Ephraim, and in his course were twentie and foure thousande.
11 The eight captaine for the eight moneth, was Sibbechai an Husathite of the kynred of Zarhi, and in his course were twentie and foure thousand.
12 The ninth captayne for the ninth moneth, was Abiezer an Inathothite of the sonnes of Iemini, and in his course were twentie and foure thousande.
13 The tenth captayne for the tenth moneth, was Maharai the Netophatite of the Zarahites, and in his course were twentie and foure thousande.
14 The eleuenth captayne for the eleuenth moneth, was Banaia the Pirathonite, of the childzen of Ephraim, and in his course were twentie and foure thousande. C
15 The twelfth captayne for the twelfth moneth, was Heldai the Netophatite of Othoniel, and in his course were twentie and foure thousande.
16 And the rulers ouer the trybes of Israel were these: among the Rubenites, was Eliezer the sonne of Zichri: among the Simeonites also, was Saphathiahu the sonne of Maacha:
17 Among the Leuites, Hasabia the sonne of Kemuel: among the Aaronites, Zadoc:
18 Among them of Iuda, Elihu of the bre-

hyen of Dauid: among them of Iſachar, Omri the ſon of Michael:
19 Among them of Zabulon, Ieſmaiahu the ſonne of Obadiahu: among them of Nephthali, Ierimoth the ſonne of Azriel:
20 Among the children of Ephraim, Hoſea the ſonne of Azariahu: in the halfe tribe alſo of Manaſſe, Ioel the ſonne of Pedaiahu:
21 Of the halfe tribe of Manaſſe in Gilead, Iddo the ſonne of Zachariahu: among them of Beniamin, Iaaſiel the ſonne of Abner.
D 22 Among them of Dan, Azarel the ſonne of Ieroham. Theſe are the Lordes of the trybes of Iſrael.
23 But Dauid toke not the number of them vnder twentie yeares, bycauſe the Lord ſaid he would encreaſe Iſrael like vnto the ſtars of the ſkie.
1. Par. 21. a. 24 And Joab the ſonne of Zaruia began to number: but he finiſhed it not, bycauſe that there fell wrath for it agaynſt Iſrael, neyther was the number put into the Chronicles of king Dauid.
25 Ouer the kings treaſures was Aſmaueth the ſonne of Adiel: and ouer the treaſures of the fields, in the cities, and villages, & caſtels, was Ionathan the ſonne of Vzziahu.
26 And ouer the workemen in the fields that tylled the grounde, was Ezri the ſonne of Chelub.
E 27 And the ouerſight of the vineyardes, had Semei the Ramathite: ouer the increaſe alſo of the vineyards, and ouer the wineſellers, was Sabdi the Saphonite.
28 And ouer the Oliue trees and Mulberie trees that were in the valleyes, was Baal Hanan the Gederite: and ouer the treaſure of Oyle, was Joas.
29 Ouer the Oxen that fed in Saron, was Setrai the Saronite: and ouer the Oxen that were in the valleyes, was Saphat the ſonne of Adlai.
30 Ouer the Camels, Obil the Iſmaelite: and ouer the Aſſes, was Iehdeiahu the Meronothite.
31 Ouer the Sheepe was Iazes the Hagerite: all theſe were the rulers of the ſubſtance of king Dauid.
32 And Ionathan Dauids vncle, a man of counſel & of vnderſtanding, was(a) a ſcribe, and Iehiel the ſon of Hachmoni was with the kings ſonnes (inſtructing them.)
33 And Ahitophel was of the kings counſaile: and Huſai the Arachite was the kings companion.
34 And next to Ahitophel was Iehoiada the ſonne of Banaiahu, and Abiathar: and the captaine of the kings warre was Joab.

a. A man learned in the worde of God.

The. xxviij. Chapter.

5. Bycauſe Dauid was forbydden to buyld the temple, he willeth Solomon and the people to perfourme it. 8. Exhorting him to feare the Lorde.

1 AND Dauid gathered all the Lordes of Iſrael, the Lordes of the tribes, the Lordes of the companies, that miniſtred to the king by courſe, the captaynes ouer the thouſandes, and ouer the hundreds, and the Lordes that had the ouerſight ouer all the ſubſtance and poſſeſſion of Dauid, and of his ſonnes, with the Chamberlaynes, and all the mightie and valiant, and all active men, vnto Hieruſalem.
2 And king Dauid ſtoode vp vpon his feete, and ſayde, Heare me my brethren and my people, I had in mine heart to buylde an houſe of reſt for the arke of the couenant of the Lord, and for the footeſtoole of our God, and had made readie for the buylding:
3 But God ſayde vnto me, Thou ſhalt not buylde an houſe for my name, bycauſe thou haſt bene a man of warre, and haſt ſhedde bloud.
4 Moreouer the Lorde God of Iſrael chooſe me before all the houſe of my father, to be king ouer Iſraell for euer: for in Juda would he chooſe a captayne, and of the houſholde of Juda, is the houſe of my father, and among the ſonnes of my father, he had a luſt to me, to make me king ouer all Iſrael.
5 And of all my ſonnes (for the Lorde hath giuen me many ſonnes) he hath choſen Solomon my ſonne, to ſit vpon the ſeate of the kingdome of the Lorde in Iſrael.
6 And he ſayd vnto me, Solomon thy ſonne he ſhall buylde me an houſe and courtes: I haue choſen him to be my ſonne, and I will be his father.
7 I will ſtablith his kingdome for euer, if he wil be ſtrong to do my commaundements and my lawes, as it goeth this day.
8 Nowe therefore in the ſight of all Iſrael the congregation of the Lorde, and in the audience of our God, keepe and ſeeke for all the commaundementes of the Lorde your God, that ye may enioy a good lande, and leaue inheritance for your children after you for euer.
9 And thou Solomon my ſonne, knowe thou the God of thy father, and ſerue hym with a pure hart, and with a willing mind: for the Lorde ſearcheth all hearts, and vnderſtādeth all the imaginations of thoughts: and if thou ſeeke him, hee will bee founde of thee: but if thou forſake him, hee will

caſt

tall thee off foꝛeuer.

10 Take heede nowe, foꝛ the Lorde hathe chosen thee to buylde hym an house of a sanctuarie: bee strong therefoꝛe and playe the man.

11 And Dauid gaue Solomon his sonne the patterne of the poꝛch, and of the houses that longed thereto, of the stoꝛehouses, vpper chambers, inner parlours, and of the house of the mercie seate,

12 And the example of all that he had in his minde foꝛ the courtes of the house of the Lord, and foꝛ all the celles round about, foꝛ the treasures of the house of God, and foꝛ the treasures of the dedicate things:

13 Foꝛ the diuisions of the priestes and Leuites that wayted by course, and foꝛ all the workmanship that should serue foꝛ the house of the lord, and foꝛ al the vessels that should serue in the house of the Lorde:

14 Foꝛ golde, and foꝛ the wayght of golde, foꝛ all vessels of sundꝛie ministrations, foꝛ all maner of vessels of siluer in wayght, and foꝛ all vessels whatsoeuer purpose they serued vnto:

15 The waight of gold foꝛ the candelsticks, and the golde foꝛ theyꝛ lampes, with the waight foꝛ euerye candelsticke; and foꝛ the lampes thereof: and foꝛ the candelsticks of siluer by waight, both foꝛ the candelsticke and also foꝛ hir lampes, according to the diuersitie of the vse of euery candelsticke.

16 And by waight (he gaue) golde foꝛ the tables of shew bread, euen foꝛ euery table, and likewise siluer foꝛ the tables of siluer.

17 And pure golde foꝛ the fleshe hookes, cuppes and drinking potters: and (pure) golde in waight foꝛ basons, euen foꝛ euerie bason: and likewise siluer by waight, foꝛ euery bason of siluer.

18 And foꝛ the aulter of incense, pure golde by waight, and golde foꝛ the patterne of the charet of the Cherubs that stretched oute their wings and couered the arke of the couenant of the Lorde.

19 All (he sayde) was gyuen mee by wryting of the hande of the Lorde, which made me vnderstande al the workemanship of the paterne.

20 And Dauid sayd to Solomon his sonne, Be strong & of good courage, and doe manfully, feare not, noꝛ be faint hearted, foꝛ the Lorde God, euen my God is with thee, and he shal not faile thee, noꝛ foꝛsake thee, vntill thou hast finished all the worke that muste serue foꝛ the house of the Lorde.

21 Beholde, the Priestes and Leuites are diuided in companies foꝛ all maner of seruice that perteyneth to the house of God, they are wyth thee foꝛ all maner of workemanship, and so are all that excell in wisedome foꝛ any maner of seruice: thou hast also the princes and all the people, who lie at thy commaundement.

The.xxix. Chapter.

2. The offerings of Dauid and of the princes for the building of the temple. 10. Dauid giueth thankes to the Lorde. 20. Hee exhorteth the people to doe the same. 22. Solomon is created king. 28. Dauid dyeth, and Solomon his sonne raigneth in hys steade.

1 AND Dauid the king sayde vnto all the congregation, God hath specially chosen Solomon my sonne, which is yet yong and tender, and the worke is great: foꝛ the house shall not be foꝛ man, but foꝛ the Lord God.

A 2. Reg. 5. 8. "Others read my onely son.

2 Moreouer, I haue prepared with all my might foꝛ the house of my God, golde foꝛ thinges of golde, siluer foꝛ them of siluer, braſſe foꝛ things of braſſe, iron foꝛ things of iron, and wood foꝛ things of wood, and Onix stones, and stones to bee set, "glistering stones, and of dyuers colours, and all maner of precious stones, and marble stones in great abundance.

"Some reade carbuncle stones.

3 And bycause I haue lust to the house of my God, I haue of mine owne proper good, of golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared foꝛ the holy house,

4 Euen three thousande talentes of golde of Ophir, and seuen thousande talentes of tryed syluer, to ouerlay the walles of the house withall.

5 The golde foꝛ things of golde, syluer foꝛ them of syluer, and foꝛ all maner of woꝛke by the handes of artificers: and whosoeuer is (a) willing, maye this day (b) consecrate his hand vnto the Lorde.

a. He was not onely liberall himselfe towarde the building of Gods house, but also procured others. b. That is, may offer to the building of the house of the Lorde.

6 And so the auncient fathers and the lordes of the trybes of Israel, the Captaynes of thousandes and hundꝛeds, with the Lordes that were rulers ouer the kings woꝛk, were willing,

7 And gaue foꝛ the seruice of the house of God, fiue thousand talents of golde, and ten thousande peeces (of golde) and ten thousand talents of siluer, and eightene thousande talents of braſſe, and one hundꝛed thousande talents of yron.

8 And they wyth whome precious stones were founde, gaue them to the treasure of the house of the Lorde by the hande of Iehiel the Gerſonite.

B

9 And

9 And the people reioyced when they were so willing to giue their goodes, and with a perfect heart they offered willingly to the Lorde: and Dauid the king reioyced with great gladnesse.

10 And Dauid blessed the Lorde before all the congregation, and sayde, Blessed bee thou Lorde God of Israel, our father from euer and for euer.

11 Thine, O Lorde, is greatnesse, and power, glorie, victorie, and prayse: for all that is in heauen and in earth is thine, and thine is the kingdome, O Lorde, and thou excellest aboue all, euen as the head of all.

12 And richesse and honour come of thee, and thou raignest ouer all, and in thyne hande is power and strength, and in thyne hande it is to make great, and to giue strength vnto all.

13 And nowe our God we thanke thee, and prayse thy glorious name.

¶ 14 But who am I? and what is my people? that we shoulde enforce our selues to giue these things so willingly? But all things come of thee, and of that which we receyued at thy hande, we haue giuen thee.

Gen.47.b. 15 For we be but straungers before thee, and soiourners, as were all our fathers: oure dayes on the earth also are but as a shadow,

Sap.2.b. and there is none abiding.

16 O Lorde our God, all this stuffe that we haue prepared, to builde thee an house for thy holy name, commeth of thine hand, and is all thine.

17 I wote also my God, that thou tryest the hearts, and hast pleasure in vnfeynednesse, and in the vnfeynednesse of my heart, I haue willingly offered all these things: and nowe haue I seene thy people whiche are founde here, to offer vnto thee willingly, and with gladnesse.

18 O Lord God of Abraham, Isahac, and of Israel our fathers, (c) keepe this for euer in the desire of the thoughts of the heart of thy people, and prepare their heartes vnto thee.

c. Continue them in this good minde, that they may serue thee willingly.

19 And giue vnto Solomon my sonne a perfect heart, to keepe thy commaundements, thy testimonies and thy statutes, and to doe all, and builde the house, for the which I haue made prouision.

20 And Dauid sayde to all the congregation, Nowe blesse the Lorde your God. And all the congregation blessed the Lorde God of their fathers, and bowed downe their heades, and worshipped the Lorde and the king.

21 And they offered offerings vnto the Lorde, and on the morow after the sayde day, they offered burnt offerings vnto the Lorde, euen a thousande yong oxen, a thousande rammes, and a thousande sheepe, with their drinke offerings: many sacrifices offered they for all Israel,

22 And did eate and drinke before the Lorde the same daye with great gladnesse: and they made Solomon the sonne of Dauid king the seconde tyme, and annoynted him prince before the Lorde, and Zadoch for the high priest.

23 And Solomon sate on the seate of the Lorde, and was king in steade of Dauid his father, and prospered: and all they of Israel obeyed him.

24 And al the Lords and men of power, and al the sonnes of king Dauid, submitted themselues, and were vnder king Solomon.

25 And the Lorde magnified Solomon in dignitie, in the sight of all them of Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 And so Dauid the sonne of Isai raigned ouer all Israel.

27 And the space that hee raigned ouer Israel, was fortie yeares: Seuen yeares raigned he in Hebron, & thirtie and three yeares raigned he in Hierusalem.

28 And he dyed in a good age, full of dayes, ryches, and honour: and Solomon his sonne raigned in his steade.

29 The actes of Dauid the king first and last, beholde, they are written in the booke of Samuel the Seer, and in the booke of (d) Nathan the prophete, and in the booke of Gad the Seer:

20 With all his kingdome, and power, and tymes, that went ouer him, and ouer all Israel, and ouer all the kingdomes of the earth.

The ende of the first booke of the Chronicles, otherwise called the first booke of Paralipomenon.

¶ The seconde booke of the Chronicles, which in the Hebrue is one with the first.

¶ The first Chapter.

6. The offering of Solomon at Gibeon. 8. He prayeth vnto God to giue him wisedome, 11. which he giueth him, and more. 14. The number of his charets and horses, 15. and of his riches.

1 AND Solomon the sonne of Dauid warred strong in hys kingdome, and the Lorde hys god was with him, and magnified him in dignitie.

2 And Solomon spake vnto al Israel, to the captaynes ouer thousands, to the captaynes ouer hundreds, to the Iudges, and to euery officer in al Israel, & to the auncient fathers.

3 And so Solomon and all the congregation with him went to the highe place that was at Gibeon: for there was the tabernacle of the congregation of God, which Moses the seruaunt of the Lorde made in the wildernesse.

4 But the arke of God had Dauid brought from Kiriathiarim, into the place whiche Dauid had prepared therefore: for he had pitched a tent for it at Hierusalem.

5 Moreouer, the brasen aulter that Bezaleel the sonne of Uri the sonne of Hur had made, was there before the tabernacle of the Lorde: and Solomon and the congregation went to visite it.

6 And Solomon gate vp there before the Lorde, to the brasen aulter that was before the tabernacle of the congregation, and offered a thousande burnt sacrifices vpon it.

7 And the same night did God appeare vnto Solomon, and said vnto him, Aske what I shall giue thee.

8 And Solomon sayd vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made me to raigne in his steade.

9 Nowe therefore, O Lorde God, let thy promise which thou madest vnto Dauid my father, be true: for thou hast made me king ouer a people whiche is like the dust of the earth in multitude:

10 Wherefore giue me now wisedome and knowledge, that I may be able to (a) goe in and out before this people: for who els can iudge this people that is so great?

11 And God sayde to Solomon, Because this was in thine heart, and because thou hast not asked treasure and riches, and honour, and the (b) lyues of thine enimies, neyther yet long life, but hast asked wisedome and knowledge for thy selfe, to iudge my people ouer which I haue made thee king: 3.Reg.3.b.

12 Wisedome and knowledge is graunted vnto thee, and I will giue thee treasure, and riches, and glorie: so that among the kings that haue bene before thee, or after thee, none was, or shall be like thee.

13 And so Solomon came from the highe place that was at Gibeon, to Hierusalem, from the tabernacle of the congregation, and raigned ouer Israel.

14 And Solomon gathered charets and horsemen: and he had a thousand and foure hundred charets, and twelue thousand horsemen whom he bestowed in the caret cities, and with the king at Hierusalem. 3.Reg.10.b.

15 And the king made siluer and golde at Hierusalem as plentious as stones, and Cedar trees made he as plentie as the Muberie trees that grow in the valleyes. 3.Reg.10.b.

16 Also Solomon had horses brought out of Egypt, and fine lynnen: The kings marchants receyued the fine linnen for a price.

17 They came also and brought oute of Egypt a caret for sixe hundred peeces of siluer, euen an horse for an hundred and fiftie: and so brought they (horses) for al the kings of the Hethites, & for the kings of Syria, by theyr owne handes.

b. That is, to be reuenged on thine enimies.

The. ij. Chapter.

2. The number of Solomons workemen to buylde the temple. 3. Solomon sendeth to Hiram the king of Tyrus for woodde and workemen.

1 AND Solomon determined to buylde an house for the name of the Lorde, and an house for his kingdome.

2 And Solomon tolde out threescore and tenne thousande men to beare burdens, and foure-

fourescore thousande men to hewe stones in the mountayne, and (a) three thousande and fyue hundred to ouersee them.

a. It is to be vnderstand of all sortes of officers and ouerseers.

3 And Solomon sent to Hiram the king of Tyre, saying, as thou diddest deale with Dauid my father, and diddest sende hym Cedar wood to buyld him an house to dwel in (euen so deale with me:)

3. Reg. 5. a.

2. Reg. 5. b.

4 Beholde, I buylde an house for the name of the Lorde my God, to offer vnto hym holy things, and to burne sweete incense, and to set shew bread before him continually, to offer burnt sacrifices of the morning and euening, on the Sabboth dayes, in the hyll daye of every newe Mone, and in the solemne feasts of the Lorde our God: for it is an ordinance to bee continually kept of Israel.

5 And the house which I buylde shall bee great: for great is our God aboue al Gods.

6 But who is able to buyld him an house? when that heauen, and heauen aboue all heauens is not able to receyue him: what am I then that shoulde buylde hym an house? nay, but euen to burne sacrifices before him (shall this building be.)

7 Sende me now therefore a cunning man, that can worke in golde and siluer, in braſſe and iron, in purple, crymosin, (b) yelow silk, and that can skil to graue with the cunning men that are with mee in Iuda and Hierusalem, whom Dauid my father did prepare.

b. Others read silke of a violet colour.

8 Sende me also Cedar trees, pine trees, and (c) algume trees, out of Libanon: for I woote that thy seruants can skill to hewe tymber in Libanon: and beholde, my men shall be with thine,

c. Some take it For Brasell.

9 That they may prepare mee tymber ynough: for the house which I am determined to buylde, shall be wonderfull great.

10 And beholde, for the vse of thy seruants, the cutters and hewers of tymber, I haue giuen twentie thousand quarters of beaten wheate, and twentie thousande quarters of barley, and twentie thousande battes of wine and twentie thousande battes of Oyle.

11 And Hiram the king of Tire answered in wryting, which he sent to Solomon: Because the Lorde hath loued his people, therefore hath he made thee king ouer them.

12 And Hiram said moreouer, Blessed be the Lorde God of Israel, which made heauen and earth, and that hath giuen Dauid the king a wise sonne, and one that hath discretion, prudence and vnderstanding, to buylde an house for the Lorde, and a palace for hys kingdome.

13 And now I haue sent a wise man, and a man of vnderstanding, whom my father Hiram did vse:

14 The sonne of a woman of the daughters of Dan, and his father was a man of Tire, and he can skill to worke in golde and siluer, in braſſe and yron, in stone and tymber, in purple and yelow silke, in fine white and crimosin, and can graue sundrie maner of grauings, and to finde out diuerse maner of subtill worke that shall be set before him, with thy cunning men, and with the cunning men of my Lorde Dauid thy father.

15 Nowe therefore, the wheate and barley, oyle and wine, which my Lord hath spoken of, let him sende vnto his seruants:

16 And wee will cut wood in Libanon, as much as thou shalt neede, and will bring it to thee in flotes by sea to Japho, from whence thou mayst carie them to Hierusalem.

17 And Solomon numbred all the strangers that were in the lande of Israel, after the number of them whom his father Dauid had numbred: and they were found an hundred fiftie and three thousande, and six hundred.

18 And he set threescore and ten thousande to beare burdens, and fourescore thousande to hewe stones in the mountayne, and three thousand and fyue hundred officers to set the people a worke.

The. iij. Chapter.

The temple of the Lorde, and the porche are buylded, with other things thereto belonging.

1 THEN Solomon beganne to buylde the house of the Lorde at Hierusalem in mount (a) Moria, where the Lorde appeared vnto Dauid his father, euen in the place that Dauid prepared in the threshing floore of Ornan the Iebusite.

2 And he beganne to buylde in the seconde day of the seconde moneth, the fourth yeare of his raigne.

3 And these are the paterns whereby Solomon was instructed to buylde the house of God: the length was threescore cubites after the olde measure, and the breadth twentie cubites.

4 And the porche that was before the length in the front, according to the breadth of the house, was twentie cubites, and the height was an hundred and twentie cubites: and he ouerlayde it on the inner side with pure golde.

5 And the greater house he seled with firre tree, whiche hee ouerlayde with the best golde, and graued thereto palme trees and chaynes.

6 And

6 And he ouerlayde the house with precious stone beautifully: and the golde was golde of Paruaim.

7 The house (I say) the beames, posts, walles, and doores therof, ouerlayde he with golde, and graued Cherubs on the walles.

8 And hee made the house most holy, whose length was twentie cubites, lyke to the breadth of the house, and the breadth therof was also twentie cubites: and he ouerlayd it with good golde, euen with fiue hundred talents.

9 And the waight of the nayles of gold was fiftie sicles, and he ouerlayd the vpper chambers with golde.

10 And in the house most holy he made two Cherubims of Image worke, like children, and ouerlayd them with golde.

11 And the wings of ỹ Cherubs were twentie cubites long: the one wing was fiue cubites, reaching to the wall of the house: and the other wing was likewise fiue cubites, reaching to the wing of the other Cherub.

12 And euen so the one wing of the other Cherub was fiue cubites, reaching to the wall of the house: and the other wing was fiue cubites also, and reached to the wing of the other Cherub.

13 So that the wings of the sayde Cherubs were stretched out twentie cubites: and they stode on their feete, and loked inwardes.

14 And hee made a forehanging of " yelowe silke, purple, crymosin, and fine white, and caused the pictures of Cherubs to be broydered thereon.

15 And hee made before the house two pyllers of thirtie and fiue cubites high, and the head that was aboue on the toppe of euerie one of them was fiue cubites.

16 And he made chaynes of wreathen worke for the quier, and put them on the heades of the pillers: and made an hundred pomegranates, and put them on the chaynes.

17 And hee reared vp the pyllers before the temple, one on the right hande, and the other on the left: and called the right Jachin, and the left Boaz.

The. iiij. Chapter.

1. The aulter of brasse. 2. The lauatorie. 6. The caldrons. 7. The candelsticks, &c.

1 MOreouer he made an aulter of brasse twentie cubites long, and twentie cubites broade, and ten cubites high.

2 And he cast a brasen lauatorie of ten cubits from brym to brym, round in compasse, and fiue cubites high: and a line of thirtie cubites did compasse it rounde about.

3 And vnder it was the fashiō of oxen which did compasse it rounde about: with ten cubites did they compasse the lauatorie rounde about, and there were two rowes of oxen, which were cast like molten worke.

4 And it stode also vpon twelue oxen: three loked towarde the North, three towarde the West, three toward the South, and three towarde the East: and the lauatorie was set vpon them, and all their backes were towarde the lauatorie.

5 And the thickest of it was an hand bredth, and the brym lyke the brym of a cup, with floures of lillies: and it receyued and helde three thousande bates.

6 And he made ten lauers, and put fiue on the right hande, and fiue on the left, to washe and clense in them such things as they offered for a burnt offering: but the great lauatorie was for the priestes to wash in. 3. Reg. 7. a.

7 And he made ten candelsticke of golde, according to the patterne that was giuen of them, and put them in the temple, fiue on the right hande, and fiue on the left.

8 And he made also tenne tables, and put them in the temple, fiue on the right side, and on the left: and he made an hundred basons of golde.

9 And he made the court of the priestes, and the great court, and doores to it, and ouerlayde the doores of them with brasse.

10 And hee sette the great lauatorie on the right side of the East ende, ouer agaynst the South.

11 And Hiram made pottes, shouels, and basons, and finished the worke that he was appoynted to make for king Solomon in the house of God.

12 The two pyllers, and the bowles, and the pommelles on the toppe of the two pyllers, and the two wreathes to couer the two bowles of the pommels, which were on the top of the pyllers.

13 And foure hundred pomegranates on the two wreathes: two rowes of pomegranats on one wreath to couer the two bowles of the pommels.

14 And he made two bottomes, and lauers made he vpon the bottomes.

15 The great lauatorie, and twelue Oxen vnder it.

16 Pottes also, shouels, and fleshhookes: and al these vessels did (a) Hiram his father make to king Solomon for the house of the lord, of bright brasse.

a. Hiram is called Solomons father, bycause Solomon reuerenced him, and fauored him, as his father.

17 In the plaine of Jordan did the king cast them, euen in the clay grounde that is betwene Socoth and Zaredatha.

18 And

18 And Solomon made all these vessels in great abundance: for the waight of brasse could not be reckened.

19 And Solomon made all the vessels that were for the house of God, the golden aulter also, and the tables to set the shewe bread vpon.

D 20 Moreouer, the candelsticks with theyr lampes, to burne after the maner, before the quier, and that of precious golde.

21 And the floures and the lampes, and the snuffers made he of golde, and that perfect golde.

22 And the dressing" knives, basons, spones, and censers of pure golde: and the doore of the temple, and the inner doores within the place most holy, and the inner doores of the temple were gylted.

"Some reade bookes: and others instruments of musicke.

The.v. Chapter.

1. The things dedicated by Dauid, are put in the temple. 2. The arke is brought into the temple. 10. What was within it. 12. They sing prayse vnto the Lorde.

A 1 AND so all the worke that Solomon made in the house of the Lorde was finished: and Solomon brought in all the things that Dauid his father had dedicated, with the siluer & golde, and all the Iewels, and put them among the treasures of the house of God.

3. Reg. 7. g.

3. Reg. 8. a. 2 Then Solomon gathered the elders of Israel togither, and all the heades of the trybes, and auncient fathers of the children of Israel, vnto Hierusalem, to bring the arke of the couenant of the Lorde out of the citie of Dauid, which is (in) Sion.

3 Wherefore all the men of Israel resorted vnto the king in the feast, euen in the (a) seuenth moneth.

a. September

4 And all the elders of Israel came, and the Leuites toke vp the arke.

5 And the priestes and the Leuites brought away the arke of the tabernacle of the congregation, and al the holy vessels that were in the tabernacle, and they bare them.

6 And king Solomon and all the congregation of Israel that were assembled vnto him before the arke, offered sheepe and oxen, so many, that they could not be tolde, nor numbred for multitude.

B 7 And the priestes brought the arke of the appoyntment of the Lorde vnto his place, euen into the quier of the temple within the place most holy, and set it vnder the wings of the Cherubs.

8 So that the Cherubs stretched out theyr wings ouer the place of the arke, and the Cherubs couered both the arke and the barres aboue on high.

9 And the barres of the arke were so long, that the heades of the barres were seene without the arke within the quier, but not without: and there the arke remayned vnto this day.

10 But there was nothing in the arke, saue the two tables which Moses put therein at Horeb, when the Lorde made a couenant with the children of Israel after they were come out of Egypt.

11 And it fortuned, that when the priestes were come out of the holy place (for all the priestes that were present, were sanctified, and did not then wayte by course,)

12 That both the Leuites and the singers, C vnder Asaph, Heman, and Iedithum, were appoynted to sundrie offices, with their children and brethren, and were arayed in fine white, hauing cymbales, psalteries, & harpes, and stode at the east ende of the aulter, and by them an hundred and twentie priestes blowing with trumpets.

13 And the trumpet blowers, and the singers so agreed, that it seemed but one voice in praysing and thanking the Lorde: and when they lift vp their voice with the trumpets, cymbales, and other instruments of Musicke, and when they praysed the Lorde, howe that hee is good, and that his mercye lasteth euer: the house of God was filled with a cloude,

14 So that the priestes coulde not endure to minister by the reason of the cloude: for the Maiestie of the Lorde had fylled the house of God.

The.vi. Chapter.

3. Solomon blesseth the people. 4. He prayseth the Lorde. 14. He prayeth vnto God for those that shall pray in the temple.

1 THen Solomon sayde, The Lorde hath spoken, howe that hee will dwell in the darke cloude.

2 And I haue buylt thee an house of habitation for thee, and a place for thy dwelling for euer.

3 And the king turned his face, and blessed the whole congregation of Israel, and all the congregation of Israel stode.

4 And he sayde, Blessed be the Lorde God of Israel, which hath with his handes fulfilled it that he spake with his mouth to my father Dauid, saying,

5 Since the day that I brought my people out of the lande of Egypt, I chose no citie among all the trybes of Israel to buylde an house

house in, that my name might bee there, neyther chose I any man to bee ruler ouer my people Israel:

6 Sauing that I haue chosen Hierusalem, that my name might be there, and haue chosen Dauid to be ouer my people Israel.

7 And when it was in the heart of Dauid my father, to buylde an house for the name of the Lorde God of Israel,

8 The Lorde sayde to Dauid my father, Forasmuch as it was in thine heart to build an house for my name, thou diddest wel that thou thoughtest in thine heart.

9 Notwithstanding, thou shalt not buylde the house: but thy sonne, which is proceeded out of thy loynes, hee shall buylde an house for my name.

10 The Lorde therefore hath made good hys saying that he hath spoken: and I am risen vp in the rome of Dauid my father, and am set on the seate of Israel, as the Lorde promised, and haue buylt an house for the name of the Lorde God of Israel.

11 And in it haue I put the arke, wherein is the (b) couenant of the Lorde that hee made with the children of Israel.

12 And the king stoode before the aulter of the Lorde, in the presence of all the congregation of Israel, and stretched out his handes,

13 (For now Solomon had made a brasen scaffolde of fiue cubites long, and fiue cubites brode, and three of heigth, and had set it in the middes of the great court, and vpon it he stoode, and kneeled downe vpon hys knees before all the congregation of Israell, and stretched out his handes towarde heauen,)

14 And sayde, O Lorde God of Israel, there is no God lyke thee in heauen and earth, which keepest couenant, and shewest mercie vnto thy seruantes that walke before thee with all their heartes.

15 Thou which hast kept with thy seruant Dauid my father, the things that thou promisedst him, thou saidest it with thy mouth, and hast fulfilled it with thine handes, as it is to see this day.

16 And nowe Lorde God of Israel, keepe with thy seruaunt Dauid my father the things that thou promisedst hym, saying, Thou shalt in my sight not bee without a man that shall sit vpon the seate of Israel, so that thy children take heed to their wayes, to walke in my lawe, as thou hast walked before me.

17 And nowe Lorde God of Israel, let thy saying be true, which thou spakest vnto thy seruant Dauid.

18 (And will God in very deede dwel with men on earth? Beholde, heauen and heauen aboue all heauens do not conteyne thee, Esay.66.a. Actes.7.f. howe much lesse, the house whiche I haue buylded?)

19 Let it be thy pleasure therefore, to turne to the prayer of thy seruant, and to his supplication, O Lord my God, to hearken vnto the voyce and prayer which thy seruaunt prayeth before thee,

20 And let thine eyes be open towarde this house day and night, ouer this place wherof thou hast sayde, that thou wouldest put thy name there, to hearken vnto the prayer which thy seruant prayeth in this place.

21 Hearken vnto the prayers of thy seruaunt, D and of thy people Israel, which they praye in this place: heare thou, I say, out of thy dwelling place, euen out of heauen, heare, and be mercifull.

22 If a man sinne agaynst his neighbour, and take an othe agaynst him, and make 3. Reg. 8. d. hym to sweare, and they both come before thine aulter in this house:

23 Then heare thou from heauen, and doe and iudge thy seruauntes, that thou rewarde the vngodly, and recompence hym his way vpon his head, and iustifie the righteous, and giue him according to his righteousnesse.

24 And if thy people Israel be put to ỹ worse before the enimie, bycause they haue sinned agaynst thee: Yet if they turne and giue thankes vnto thy name, and make intercession, and pray before thee in this house:

25 Then heare thou from Heauen, and be mercifull vnto the sinne of thy people Israel, and bring them agayne vnto the lande which thou gauest to them, and to their fathers.

26 When heauen is shut vp, and there bee no Deut. 10. d. raine, bycause they haue sinned against thee: 3. Reg. 17. a. yet if they pray in this place, and confesse thy name, and repent from their sinne for the which thou chastenest them:

27 Then heare thou in heauen, and be mercifull vnto the sinne of thy seruants, and of thy E people Israel, and guide thou them into the good way to walke in, and sende raine vpon thy lande whiche thou hast giuen vnto thy people for an inheritance.

28 And if there be dearth in the land, or pestilence, corruption, or blasting of corne, Grashoppers, or caterpillers, or that their enimies besiege them in the "Cities of their land, or whatsoeuer plague or sickenesse it be:

29 Then what supplycations and prayers soeuer shall bee made of any man, and of all thy people Israell, which shall knowe euerie man his owne sore and his owne griefe,

"or, in the lande of their gates.

Do. and

and shall stretche out their handes towarde this house:

30 Thou shalt heare from heauen, euen from thy dwelling place, and shalt bee merciful, and giue euery man accozding vnto all his wayes, euen as thou doest knowe euery mans heart: (foz thou[d] onely knowest the heartes of the childzen of men,)

d. God onely knoweth the hart of men.

31 That they maye feare thee, and walke in thy wayes as long as they liue, in the lande which thou gauest vnto our fathers.

32 Mozeouer, the straunger whiche is not of thy people Israel, if he come from a farre lande foz thy great names sake, & thy mightie hand, and thy stretched out arme: If they come, I say, and pray in this house:

3. Reg. 8. c. Iohn. 12. c. Acts, 8, f.

33 Thou shalt heare from heauen, euen from thy dwelling place, and shalt doe accozding to all that the straunger calleth to thee foz: that all the people of the earth may knowe thy name, and feare thee as doth thy people Israel, and that they may knowe howe that in this house which I haue buylt, thy name is called vpon.

F Deut. 6. d.

34 If thy people goe out to warre agaynste their enimies by the waye that thou shalt sende them, and they pray to thee in the way towarde the citie whiche thou hast chosen, euen towarde the house which I haue built foz thy name:

35 Then heare thou from heauen their supplication and prayer, and helpe them in their right.

3. Reg. 8. c. 1. Iohn. 1. d.

36 If they sinne agaynst thee (as there is no man but hee doth sinne) and thou be angrie with them, and deliuer them ouer before their enimies, and they take them, and carie them away captiues vnto a lande farre oz neare:

37 Yet if they repent in their heart in the land where they be in captiuitie, and turne, and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue done euill and wickedly:

38 And turne againe to thee with all theyr heart, and all their soule, in the lande of theyr captiuitie where they keepe them in bondage, and so pray towarde their lande, which thou gauest vnto their fathers, euen towarde the citie which thou hast chosen, and towarde the house whiche I haue built foz thy name:

G 39 Then heare thou from heauen, euen from thy dwelling place, their supplication and their prayer, and iudge their cause, and bee mercifull vnto thy people which haue sinned agaynst thee.

40 Nowe my God, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 Nowe vp, O Lord God, into thy (e) resting place, thou and the ark of thy strength: O Lord God, let thy priests be clothed with health, & let thy saints reioice in thy goodnes.

42 O Lorde God, turne not away the face of thine (f) annoynted, remember the mercies which thou hast promised to Dauid thy seruant.

The. vij. Chapter.

1. The fyre consumeth the sacrifice. 2. The glorie of the Lorde fylleth the Temple. 12. He heareth his prayer. 17. And promiseth to exalt him and his throne.

1 NOw when Solomon had made an end of praying, there came downe fire from heauen, and consumed the burnt offering and the sacrifices: and the house was filled with the glozie of the Lozde.

2 And the Priestes coulde not goe into the house of the Lozde, bycause the glozie of the Lozde had filled the Lozdes house.

3 And when all the childzen of Israel sawe how the fire and the glozie of the Lozd came downe vpon the house, they fel downe flat vpon their faces to the earth vpon the pauement, and wozshipped and confessed vnto the Lozde, that he is gracious, and that his mercie lasteth euer.

4 And the king and al the people offered sacrifices before the Lozde.

5 And king Solomon offered a sacrifice of two and twentie thousande oxen, and an hundzed and twentie thousande sheepe, and so the king and all the people dedicated the house of God.

6 And the priestes wayted on their offices, And the Leuits had the instruments of musicke of the Lozde, which king Dauid had made to confesse vnto the Lozde, that his mercy lasteth euer, Dauid praysing God by them: and the priests blew with trumpets before them, and all they of Israel stode.

7 Mozeouer, Solomon halowed the middle of the Court that was before the house of the Lozde, foz there hee offered burnt offerings: and the fatte of the peace offrings, bycause the brasen aulter whiche Solomon had made, was not able to receyue the burnt offerings, and the meate offering, and the fatte.

8 So at the same time Solomon kept (g) a feast of seuen dayes, and all they of Israel with him, an exceeding great congregation, euen from the entring in of Hamath, vnto the ryuer of Egypt.

9 And in the eyght day they made an assembly:

ſembly: for they kept the dedication of the aulter ſeuen dayes, and the feaſt ſeuē dayes.

10 And the three and twentieth daye of the ſeuenth moneth, hee let the people depart into their tentes glad and merrie in heart, for the goodneſſe that the Lorde had ſhewed to Dauid and to Solomon, and to Iſrael his people.

9. a. 11 And ſo Solomon finiſhed the houſe of the Lorde, and the kings houſe: and all that came in his heart to make in the houſe of the Lord, and in his owne houſe, went proſperouſly forwarde.

12 And the Lorde appeared to Solomon by night, and ſayde to him, I haue heard thy

6. a. petition, and haue choſen this place for my ſelfe to be an houſe of ſacrifice.

13 If I ſhutte vp heauen that there bee no rayne, or if I commaunde the locuſtes to deuour the lande, or if I ſende peſtilence among my people:

C 14 And if they that are of my people, among whom my name is called vpon, doe humble themſelues, and make interceſſion, and ſeeke my preſence, and turne from their wicked wayes: then will I heare from heauen, and be mercifull to their ſinne, and wyll heale their lande.

15 And from henceforth mine eyes ſhall be open, and mine eares attent vnto the prayer that is made in this place.

6. a. 16 And therefore nowe I haue choſen and ſanctified this houſe, that my name may bee there for euer: and mine eyes and my heart ſhall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe al that I haue commaunded thee, and ſhalt obſerue my ſtatutes and my lawes:

18 Then will I ſtabliſhe the ſeate of thy kingdome, according as I made the couenant wyth Dauid thy father, ſaying, Thou

2. a. ſhalt not bee without a man to be ruler in

0. a. Iſrael.

6. c. 19 But and if ye turne away, and forſake my ſtatutes and my commaundementes which I haue ſet before you, and ſhall go and ſerue other goddes, and worſhip them:

20 Then wyll I plucke them vp by the rootes, out of my lande which I haue giuen them, and this houſe which I haue ſanctified for my name, will I caſt out of my ſight, and wil make it to be a prouerbe and a ieaſt among all nations.

D 21 And this houſe which is moſt high, ſhall

29. d. be an aſtoniſhment to euery one that paſſeth

9. b. by, and ſhall ſay, Why hath the Lord dealt

22. c. on this faſhion with this lande, and with this houſe?

22 And they ſhall anſwere, Bycauſe they forſooke the Lorde God of their fathers, which brought them out of the lande of Egypt, and caught holde on other goddes, and worſhipped them, and ſerued them: euen therefore hath he brought all this euill vpon them.

The. viij. Chapter.

2. The Cities that Solomon buylt. 7. People that were made tributarie vnto hym. 12. His ſacrifices. 17. He ſendeth to Ophir.

1 AND it fortuned, that after (a) twentie yeares, when Solomon had buylte the houſe of the Lorde, and hys owne houſe: A

3. Reg. 9. b.

a. Signifying that he was twentie yeares in buylding them.

2 He buylt the cities that Hiram gaue him, and put of the children of Iſrael in them.

3 And Solomon went to Hamath Zoba, (b) and ſtrengthed it.

b. Other read, he ouercame it

4 And he buylt Thadmor in the wildernes, and repayred all the ſtore cities which were in Hamath.

5 And he buylt Bethhoron the vpper, and Bethhoron the neather, ſtrong Cities, hauing walles, gates, and barres:

6 And Baalah, and all the ſtore Cities that Solomon had, and all the charet cities, and the cities of the horſemen, and euery pleaſant place that Solomon had luſt to buylde in Hieruſalem and Libanon, and throughout all the lande of his dominion.

7 And all the people that were left of the B Hethites, Amorites, Pherezites, Heuites, and Iebuſites, whiche were not of the children of Iſrael,

8 But were the children of them whiche were left after them in the lande, and were not conſumed of the children of Iſrael, them did Solomon make to paye tribute, vnto this day.

9 But of the children of Iſrael did Solomon make no bondmen for his worke: but they were men of warre, and rulers, and great Lords with him, and captaynes ouer his charets and horſemen.

10 And king Solomons officers that ouerſaw and ruled the people, were two hundred and fiftie.

11 And Solomon brought the daughter of Pharao out of the citie of Dauid, into the houſe that he had buylded for hir: for he ſaid, My wife ſhal not dwel in the houſe of Dauid king of Iſrael, for it is holy, bicauſe that the arke of the Lorde is come vnto it.

12 Then Solomon offered burnt offerings vnto the Lorde on the aulter of the Lorde, which he had built before the porche:

13 Doing euery thing in his due tyme, and offering accoꝛding to the commaundement of Moses, in the Sabbothes, newe moones, Exod. 23. c. and solempne feastes, thꝛee tymes in the Deut. 16. c. yeare, (that is to say) in the feast of sweete breade, in the feast of weekes, and in the feast of tabernacles.

℣ 14 And Solomon set the soꝛtes of Pꝛiestes to their offices, as Dauid his father had oꝛdered them, and the Leuites in theyꝛ watches, foꝛ to pꝛayse and minister befoꝛe the pꝛiestes day by day, and the poꝛters by course at euery gate: foꝛ so had Dauid the man of 1. Par. 9. d. God commaunded.

15 And they omitted not the commaundement of the king vnto the pꝛiestes and Leuites, concerning any maner of thing, and concerning the treasures.

16 Foꝛ Solomon made pꝛouision foꝛ the charges, from the fiꝛst day that the foundation of the house of the Loꝛde was layde, till it was finished, that the house of the Loꝛde was pꝛfect.

17 Then went King Solomon to Ezion Gaber, & to Eloth at the sea side in the land of Edom.

18 And Hiram sent him by the handes of his seruantes, shippes, and seruantes that had knowledge of the sea: and they went with the seruauntes of Solomon to Ophir, and caryed thence foure hundꝛed and fiftie talentes of Golde, and bꝛought it to King Solomon.

The. ix. Chapter.

1. 9. The Queene of Saba commeth to see Solomon, and bringeth giftes. 12. His yearely reuenues. 30. The tyme of hys raigne. 31. His death.

A 1 AND when the Queene of Saba heard 3. Reg. 10. a. of the fame of Solomon, shee came to Math. 14. d. pꝛoue him in hard questions at Hieꝛusalem, Luke. 10. b. with a veꝛie great companie, with Camels that bare spices, and plentie of gold, and pꝛecious stones: And when shee was come to Solomon, she communed with him of all that she had in hiꝛ heart.

2 And Solomon soyled hiꝛ all hiꝛ questions: and there was not one woꝛde hid from Solomon which he tolde hiꝛ not.

3 And when the Queene of Saba had seene the wisedome of Solomon, and the house that he had built,

4 And the meate of his table, the sitting of his seruantes, and the standing of his wayters, theiꝛ apparel, his butlers, theyꝛ apparell, "his going vp, by the which he went into the house of the Loꝛde: there was no moꝛe spiꝛite in hiꝛ.

"or, his sacrifices which he offered in the house of the Loꝛde.

5 And shee sayde to the king, The saying which I heard in mine owne lande of thine actes, and of thy wisedome, is true.

6 I beleeued not the woꝛdes of them, vntill I came; and mine eyes had seene it: and beholde, the one halfe of thy wisedome was not tolde me: foꝛ thou exceedest the fame that I heard.

7 Happie are thy men, and happie are theꝛe thy seruants which stand befoꝛe thee alway, and heare thy wisdome.

8 Blessed be the Loꝛde thy God, which had lust to thee, to set thee (king) on his seate, that thou mightest be king foꝛ the Loꝛd thy God: bycause thy God loueth Israel (and hath delite) to make them continue eue, theꝛefoꝛe made hee thee king ouer them, to do right and equitie.

9 And shee gaue the king an hundꝛed and twentie talents of golde, and of spices exceeding great abundance, and pꝛecious stones: neither was there any moꝛe such spice as the Queene of Saba gaue king Solomon.

10 And the seruantes of Hiram, and the seruantes of Solomon, which bꝛought golde from Ophir, bꝛought also Algume wood, and pꝛecious stones.

11 And the king made of the Algume wood stayꝛes in the house of the Loꝛde, and in the kings palace, and Harpes, and Psalteries foꝛ singers: and there was none such wood seene befoꝛe in the lande of Juda.

12 And king Solomon gaue to the Queene of Saba euery pleasant thing that she asked, (a) besides that which shee had bꝛought vnto the king, and so she turned, and went away to hiꝛ owne lande with hiꝛ seruants.

13 The waight of golde that came to Solomon in one yeare, was sixe hundꝛed thꝛeescoꝛe and sixe talentes of golde.

14 Besides that whiche chapmen and ℣ chants bꝛought: and al the kings of Arabia, and rulers of that countrey, bꝛought golde and siluer to Solomon.

15 And king Solomon made two hundꝛed targets of beaten golde: and sixe hundꝛed sicles of beaten golde were spent vpon one target.

16 And thꝛee hundꝛed shieldes made he of beaten golde, and one shield cost thꝛee hundꝛed peeces of golde: and the king put them in the house that was in the foꝛrest of Libanon.

17 And the king made a great state of iuoꝛy, and ouerlayde it with pure golde.

18 And there were sixe steppes to the seate, with a foteestoole of golde fastened to the seate: and pommelles on eche syde of the sitting

sitting place, and two Lions standing by the pommels.

19 And twelue Lions stode on the one side and on the other vpon the fire steppes: so that there was no such worke made in any kingdome.

20 And all the drinking vessels of king Solomon were of golde, and all the vessels of the house that was in the forrest of Libanon were of precious golde: for siluer was counted nothing worth in the dayes of Solomon.

21 For the kings shippes went to Tharsis with the seruaunts of Hiram, euerie three yeares once came the shippes to Tharsis and brought golde, siluer, yuorie, and Apes, and Peacocks.

D 22 And king Solomon passed all the kings of the earth, in ryches and wisedome. 3.10.D.

23 And all the kings of the earth sought the presence of Solomon, to heare his wisdom that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, & vessels of golde, rayment, harnesse, spices, horses, and mules, and what soeuer might be gotten yeare by yeare.

25 And Solomon had foure thousand stalles for horses and charettes, and twelue thousande horsemen, whom he bestowed in the charet cities, and (some were) with the king at Hierusalem. 3.4.D.

26 And hee raigned ouer all the kings that were from Euphrates, vnto the lande of the Philistines, and to the border of Egypt.

27 And the king made siluer in Hierusalem as plenteous as stones, and Cedar trees as plenteous as the Mulberie trees that grow in the valleyes: 3.10.D.

E 28 And they brought vnto Solomon horses out of Egypt, and out of all landes.

29 The rest of the actes of king Solomon first and last, are they not written in the sayings of Nathan the prophet, and in the prophecie of Ahiah the Silonite, and in the visions of Iddo, the sear of visions agaynst Ieroboam the sonne of Nabat? 3.11.g.

30 And Solomon raigned in Hierusalem vpon all Israel fortie yeares.

31 And Solomon slept with his fathers: and they buryed him in the citie of Dauid his father, and Rehoboam his sonne raigned in his steade.

The.x.Chapter.

4. The rigor of Rehoboam. 13. He foloweth lewed counsel. 16. The people rebel.

I 1 AND Rehoboam went to Sichem: for to Sichem were all Israel come togither to make him king. 3.12.a.

2 And when Ieroboam the sonne of Nabat (which was fled into Egypt from the presence of Solomon the king) heard it, he returned out of Egypt. 3.Reg.11.g.

3 And they sent, and called him: and so Ieroboam, and all they of Israel, came and communed with Rehoboam, saying,

4 Thy father layde a grieuous yoke vpon vs: nowe therefore remit thou somewhat of the grieuous seruice of thy father, and of his heauie yoke that he put vpon vs, and we wil serue thee.

5 And he sayde to them, Come agayne vnto me after three dayes. And the people departed.

6 And king Rehoboam counsayled wyth the elders that had stande before Solomon his father whyle he yet lyued, and he sayde, What counsayle giue ye mee, to answere this people againe?

7 And they tolde him, saying, If thou bee kinde to this people, and shew thy self lowly to them, and speake louing wordes to them, they will be thy seruants for euer. B

8 But he left the counsaile which the elders gaue him, and toke counsaile with the yong men that were growen vp with him, and (a) that stode in his presence.

a. Whiche were of his counsel and secrete.

9 And he sayde vnto them, What aduice giue ye, that we may answere this people, which haue communed with me, saying, Abate somewhat of the yoke which thy father did put vpon vs?

10 And the yong men that were growne vp with him, spake vnto him, saying, Thus shalt thou answere the people that speake to thee, saying, Thy father made oure yoke heauie, but make thou it somewhat lighter for vs: Thus shalt thou say vnto them, My little finger shall be heauier than my fathers loynes.

11 For where my father put a heauie yoke vpon you, I will put more to your yoke: My father chastised you with whippes, but I will chastise you with scourges. 3.Reg.12.c.

12 And so Ieroboam and al the people came to Rehoboam ý third day, as the king bade, saying, Come againe to me the thirde day.

13 And the king answered them cruelly: and king Rehoboam left the counsayle of the aged men.

14 And answered them after the aduice of the yong men, saying, My father made youre yoke greeuous, and I wil adde thereto: my father chastised you with whippes, but I will chastise you with scourges. C

15 And so the king hearkened not vnto the people: but the occasion came of God, that 3.Reg.11.f.

the lord might make good his saying which he spake by the hande of Ahia the Silonite to Ieroboam the sonne of Nabat.

16 And when all they of Israel sawe that the king would not agree vnto them, the people answered the king, saying, What portion haue we in Dauid? For wee haue no inheritance in the sonne of Isai: Euery man to his tent oh Israel, and nowe Dauid see to thine owne house. And so all Israel gate them to their tentes:

3. Reg. 12. d.

17 So that Rehoboam raigned ouer no moe of the children of Israel, than dwelt in the cities of Iuda.

18 Then king Rehoboam also sent Haduram, that was ruler ouer the tribute, and the children of Israel stoned him with stones, that he dyed: but king Rehoboam made speede to get him vp to his charet, to flee to Hierusalem.

19 And they of Israel rebelled agaynst the house of Dauid vnto this day.

The. xi. Chapter.

4. Rehoboam is forbidden to fight agaynst Ieroboam. 5. Cities which he buylt. 21. He hath eightene wiues, and threescore concubines, and by them eight and twenty sonnes, and threescore daughters.

A 1 AND when Rehoboam was come to Hierusalem, he gathered of the house of Iuda and Beniamin, nine score thousande chosen men of warre, to fight agaynst Israel, and to bring the kingdome agayne to Rehoboam.

3. Reg. 12. c.

2 And the worde of the Lorde came to Semaiahu the man of God, saying,

3 Speake vnto Rehoboam the sonne of Solomon king of Iuda, and to all them of Israel that are in Iuda and Beniamin, and say,

4 Thus sayeth the Lorde, Ye shall not goe vp nor fight agaynst your brethren: returne euery man to his house, for this thing is done of mee. And they obeyed the wordes of the Lorde, and returned from goyng agaynst Ieroboam.

5 And Rehoboam dwelt in Hierusalem, and buylt strong cities in Iuda.

6 He buylt vp Bethlehem, and Etam, and Thekoa,

7 Bethzur, Socho, and Adullam,

B 8 Gath, and Mareia, and Ziph,

9 Adurahim, Lachis, and Azecah,

10 Zorah, Aialon, and Hebron, which is in Iuda and Beniamin, strong cities.

11 And hee repayred the strong holdes, and put captaynes in them, and store of vitaile, and wine, and Oyle:

12 And in al cities he put shields and speares, and made them exceeding strong, hauing Iuda and Beniamin on his side.

13 And the Priestes and the Leuites that were in all Israel, resorted to him out of all theyr coastes.

14 For the Leuites left theyr suburbes, and their possession, and came to Iuda and Hierusalem: for Ieroboam and his sonnes had cast them out from ministring vnto the Lorde.

15 And he ordeyned him priestes for the high places, for the (a) diuils, and for the calues which he had made.

16 And after the Leuites, there went out all the trybes of Israel, such as submitted theyr heartes to seeke the Lorde God of Israel, and came to Hierusalem to offer vnto the Lorde God of theyr fathers.

17 And so they strengthed the kingdome of Iuda, and made Rehoboam the sonne of Solomon mightie three yeares long: for three (b) yeares they walked in the way of Dauid and Solomon.

18 And Rehoboam toke him Mahalath, the daughter of Ierimoth the sonne of Dauid, to wyfe, and Abihail the daughter of Eliab the sonne of Isai:

19 Which bare him children, Ieus Samarie, and Zaham.

20 And after hir he toke Maacha the daughter of Absolon, whiche bare him Abia, Athai, Ziza, and Selomith.

21 And Rehoboam loued Maacha the daughter of Absalom, aboue all his wyues and concubines: for he toke eightene wyues, and three score concubines, and begate twentie and eight sonnes, and threescore daughters.

22 And Rehoboam made Abia the sonne of Maacha, the chiefe ruler among his brethren: for he thought to make him king.

23 (c) And he played wisely, and scattered all his children throughout all the countreyes of Iuda and Beniamin vnto euery strong citie, and hee gaue them abundaunce of vitaile, and obteyned many wiues.

The. xij. Chapter.

1. Rehoboam forsaketh the Lorde, and is punished by Sesac. 5. Semeia reproueth him. 6. He humbleth himselfe. 7. God sendeth him succour. 9. Sesac taketh his treasures. 13. Hys raigne and death. 16. Abia hys sonne succeedeth him.

1 AND it came to passe, that when Rehoboam had stablished the kingdome, and

and became mightie, hee forsoke the lawe of the Lorde, and (a) all Israell wyth him.

2 And it fortuned that in the fifth yeare of king Rehoboam, Sesac the king of Egypt came vp agaynst Hierusalem, because they had transgressed agaynst the Lorde.

3 With twelue hundred charets, and three score thousande horsemen: and the people were without number that came with him out of Egypt, Lubim, (b) Suckim, and the blacke Moores.

4 And he toke the strong Cities in Juda, and came to Hierusalem.

5 Then came Semeia the prophete to Rehoboam, and to the Lordes of Juda that were gathered togither within Hierusalem for Sesac, and sayde vnto them, thus sayeth the Lorde, Ye haue left mee, and therfore haue I also (c) left you in the handes of Sesac.

6 Wherevpon the Lordes of Israel and the king humbled themselues and sayde, The Lorde is righteous.

B 7 And when the Lorde sawe that they submitted themselues, the worde of the Lorde came to Semeia, saying, They submit themselues, therefore I will not destroy them, but I will deliuer them somewhat, and my wrath shall not be powred out vpon Hierusalem by the hande of Sesac.

8 Nevertheless, they shall be his seruants: to knowe what difference is betweene (d) my seruice, and the seruice of the kingdomes of the worlde.

9 And so Sesac king of Egypt came to Hierusalem, and toke away the treasures of the house of the Lorde, and the treasures of the kings house, he toke euen all: and hee caried away the shieldes of golde which Solomon made.

10 In stead of which, king Rehoboam made shieldes of brasse, and committed them to the handes of the chiefe of the garde, and that kept the entrance of the kings house.

11 And it came to passe, that when the king entred into the house of the Lorde, the garde came, and fet them, and brought them again vnto the garde chamber.

12 And when hee humbled himselfe, the wrath of the Lorde turned from him, that hee would not destroy altogither: and in Juda all was well.

13 And so king Rehoboam wared mightie, and raigned in Hierusalem: and Rehoboam was one and fortie yeares olde when he began to raigne, and hee raigned seuentene yeares in Hierusalem, the citie whiche the Lorde had chosen out of all the tribes of Israel, to put his name there: and his mothers name was Naama, an Ammonitesse.

14 And hee did euil, because hee prepared not t C his heart to seeke the Lorde. 3. Reg. 14. f.

15 The actes also of Rehoboam first and last, are they not written in the sayings of Semeia the Prophete, and of Iddo the seer, which noted the genealogie? And there was warre alway betweene Rehoboam and Jeroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and Abia his sonne raigned in his stead.

The. xiij. Chapter.

1. Abia maketh warre agaynste Ieroboam. 4. He sheweth the occasion. 12. He trusteth in the Lorde, and ouercommeth Ieroboam. 21. Of his wyues and children.

1 The eighteenth yere of king Jeroboam, A began Abia to raigne ouer Juda. 4. Re. 15. a.

2 And he raigned three yeares in Hierusalem: His mothers name also was Michaiahu, the daughter (a) of Uriel of Gibea:) And there was warre betweene Abia and Jeroboam.

a. Called otherwise Absalon.

3 And Abia set the battel in aray, with the armie of valiant men of warre, euen foure hundred thousande chosen men: And Jeroboam set himselfe in aray, to fyght agaynst him, wyth eyght hundred thousande picke men, whiche were strong, and men of armes.

4 And Abia stode vp vpon Zemaraim, an hill which is in mount Ephraim, and sayd, Heare mee thou Jeroboam, and all Israel.

5 Do not you know how that the Lord god of Israel gaue the kingdome ouer them of Israel to Dauid for euer, euen to him and to his sonnes, with a (b) salted couenant?

b. With a firm and perpetual.

6 And Jeroboam the sonne of Nabat, the seruant of Solomon the sonne of Dauid is risen vp, and hath rebelled against his Lord.

7 And there gathered to him lewd men, the children of Belial, and preuayled agaynst Rehoboam the sonne of Solomon, when Rehoboam was (c) yong and tender harted, and could not stande before them.

B

c. In hart and courage.

8 And nowe ye say, that ye bee able to preuayle agaynst the kingdome of the Lorde, whiche is in the hande of the sonnes of Dauid, and ye be a great multitude, and haue the golden calues whiche Jeroboam made you for goddes. 3. Reg. 12. f.

9 And haue yee not cast out the Priestes of the Lorde, the sonnes of Aaron, and the Leuites, and haue made you priestes, after the maner of the Nations of other landes? 2. Par. 11. c.

so that whosoeuer commeth and consecrateth his hande with a yong oxe, and seuen rammes, the same may be a priest of them that are no goddes.

10 But we belong vnto the Lorde our God, whom we haue not forsaken, and the priests are the sonnes of Aaron, which minister vnto the Lorde, and the Leuites wayte vpon their office.

11 They burne vnto the Lorde euery morning and euening burnt sacrifyces, and sweete incense: the shewe breade set they in order vpon a pure table, and prepare the candelsticke of golde, with the lampes of the same to burne euer at euen: And truly wee kept the watch of the Lord our God, but ye haue forsaken him.

Leuit. 10. a. 12 And beholde, God him selfe is our captayne, and his priestes blow with the trumpettes, and crie alarum agaynst you. O ye children of Israel, fight not agaynst the Lorde God of your fathers: for it wil not prosper with you.

13 But for all that, Ieroboam conueyed men priuily about, to come behinde them: and so they were before Juda, and the layers in wayte were behinde them.

¶ 14 And when they of Juda loked about, beholde, the battel was before and behind, and they cryed vnto the Lorde, and the priestes blew with the trumpettes,

15 And the men of Juda gaue a showte: and as the men of Juda showted, it came to passe, that God smote Ieroboam and al Israel before Abia and Juda.

16 And the children of Israel fled before Juda, & God deliuered them into their hande.

17 And Abia and his people slue a great slaughter of them: There fell downe wounded of Israel, fiue hundred thousande chosen men.

18 And so the children of Israel were brought vnder at that tyme, and the children of Juda preuayled, (b) bycause they leaned vnto the Lorde God of their fathers.

b. The cause of victorie.

19 And Abia followed after Ieroboam, and toke cities from hym, Bethel wyth the townes belonging thereto, Jesana with the townes that belonged thereto, and Ephron with their townes.

20 And Jeroboam recouered no strength againe in the dayes of Abia: and the Lorde plagued him, and he dyed.

D 21 And Abia waxed mightie, and maryed fourtene wiues, and begat twentie and two sonnes, and sixtene daughters.

22 The rest of the actes of Abia, his maners, and his sayings, are written in the storie of the prophet Iddo.

The. xiiij. Chapter.

3. Asa destroyeth Idolatrie, and commaundeth his people to serue the true God. 11. Hee prayeth vnto God, when he shoulde goe to fight. 12. He obteyneth the victorie.

1 SO Abia slept with his fathers, and they buried him in the citie of David, and Asa his sonne raigned in his steade, in whose dayes the lande was in quietnesse tenne yeares.

2 And Asa did that was good and right in the eyes of the Lorde his God.

3 For he toke away straunge aultars, and the high places, and brake downe the Images, and cut downe the groues:

4 And commaunded Juda to seeke the Lord God of their fathers, and to do according to the law and commaundement.

5 And he put away out of all the Cities of Juda the high places and the Images: and the kingdome was quiet before him.

6 And he buylt strong cities in Juda, bycause the lande was in rest, and he had no warre in those yeares: for the Lord had giuen him rest.

7 Therefore he sayde vnto Juda, Let vs buylde these Cities, and make about them walles, towres, gates, and barres, for the lande is yet in rest before vs: bycause we haue sought the Lorde oure God, we haue sought him, and hee hath giuen vs rest on euerie syde. And so they built, and it prospered with them.

8 And Asa had an armie of men that bare shieldes and speares out of Juda three hundred thousande, and out of Beniamin that bare shieldes and drewe bowes, two hundred and fourescore thousand: al these were valiant men.

9 And there came out against them Zarah, the blacke Mozian, with an host of ten hundred thousand, and three hundred charettes, and came as farre as Maresa.

10 And Asa went out before him, and they ioyned the battel in the valley of Zephata, beside Maresa.

11 And Asa cryed vnto the Lorde his God, and sayde, Lorde it is no hard thing wyth thee to helpe with many, or them that haue no power: Helpe vs therefore, O Lorde our God, for we trust to thee, and in thy name we goe against this multitude: thou art the Lorde our God, and no man shall preuayle against thee.

12 So the Lord smote the blacke Mozes before Asa and Juda, and the blacke Mozes fledde.

13 And

13 And Asa and the people that was with hym, folowed after them vnto Gerar: And the blacke Moores host was ouerthrowen, that there was none of them left, but were destroyed before the Lorde, and before hys hoste: and they caried away a mighty great pray.

14 And they smote al the cities round about Gerar, for the feare of the Lord came vpon them: and they spoyled all the cities, and there was exceedyng much spoyle in them.

15 They smote also the tentes of cattel, and caryed awaye plentie of sheepe and camels, and returned to Hierusalem.

The.xv.Chapter.

1. The exhortation of Azaria. 8. Asa purgeth his countrey of idolatrie. 11. He sacrificeth with the people. 14. They sweare together to serue the Lorde. 16. He deposeth his mother for hir idolatrie.

1 AND the spirite of God came on Azaria the sonne of Obed.

2 And he went out to meete Asa, and sayde vnto hym, Heare me Asa, and all Juda and Beniamin, the Lorde is with you, whyle ye be with hym: and when ye seeke hym, he will be founde of you: and agayne when ye forsake hym, he also will forsake you.

3 Nowe for a long season, Israel hath bene without the true God, and without priestes to teache, and without lawe.

4 And when any man in hys trouble, dyd turne vnto the Lorde God of Israel, and sought hym, he was founde of them.

5 And in that tyme there was no peace to hym that dyd goe out and in, but great sedition was there among all the inhabiters of the earth,

6 And nation was destroyed of nation, and citie of citie: for God dyd moue al aduersitie among them.

7 Play ye therefore the men, and lette not your handes slacke: for your worke shal be rewarded.

8 And when Asa hearde those woordes, and the prophesie (a) of Azaria the sonne of Obed the prophete, he toke courage, and put away the abominable idols out of all the lande of Juda and Beniamin, and out of the cities whiche he wanne in mount Ephraim, and renued the aulter of the Lorde, that was before the porche of the Lorde.

9 And he gathered all Juda & Beniamin, and the strangers with them, out of Ephraim, Manasse, and Simeon: for there fell many to him out of Israel, when they saw that the Lorde his God was with hym.

10 So they assembled together at Hierusalem, the (b) thirde moneth, the fiftenth yeere of the raygne of Asa.

b. May.

11 And they offered vnto the Lorde the same tyme of the spoyle which they had brought, seuen hundred oxen, and seuen thousande sheepe,

12 And they made a couenant to seeke the Lorde God of theyr fathers, with all theyr hart, and al theyr soule.

13 And who so euer woulde not seeke the Lorde God of Israell, (c) shoulde dye for it, whether he were small or great, man or woman.

c. A lawe of death for all idolaters. Deut. 13.

14 And they sware vnto the Lorde with a loude voyce, showting and blowyng with trumpets and shawmes. ℂ

15 And al they in Juda reioyced at the othe: for they had sworne vnto the Lorde with al theyr hart, and sought hym with all theyr lust, and he was founde of them: and the Lorde gaue them rest rounde about on euery side.

16 And kyng Asa put (d) Maacha his mother out of authoritie, bicause she had made an abominable idol in a groue: and Asa brake downe hyr idol, and stamped it, and burnt it at the brooke Cedron.

d. His grandmother.

17 But all the hygh places were not taken away out of Israel, though the hart of Asa was perfect al his dayes.

18 And he brought into the house of God the things that his father had dedicate, and that he hymselfe had dedicate: euen siluer, and golde, and iewels.

19 And there was no more warre vnto the thirtie and fiue yeere of the raygne of Asa.

Judi. 3. b.

The.xvi.Chapter.

1. Asa for feare of Baasa kyng of Israel, maketh a couenant with Benhadad king of Syria. 7. He is reproued by the prophete, 10. whom he putteth in pryson. 12. He putteth his trust in the phisitions. 13. His death.

1 IN the fyre and thirtieth yeere of the raygne of Asa, came Baasa kyng of Israel agaynst Juda, and built Rama, to the intent that he would let none passe out or in to Asa kyng of Juda.

A 3. Reg. 15. c.

2 And Asa fet out golde and siluer out of the treasures of the house of the Lorde, and (out) of the kyngs house, and sent to Benhadad kyng of Syria, that dwelt at Darmesec, and sayde,

3 There is a confederation betweene mee and thee, betweene my father and thyne: beholde, I haue sent thee siluer and golde, that thou wilt come and breake thyne ap-

poynt̃ment with Baaſa kyng of Iſrael, that he may depart from me.

4 And Benhadad graunted vnto kyng Aſa, and ſent the captaynes of his armies to the cities of Iſrael: and they ſmote Ion, Dan, and Abelmaim, and all the ſtrong cities of Nephthali.

5 And when Baaſa heard this, he left buildyng of Rama, and let his worke ceaſe.

6 And then Aſa the kyng toke all Iuda, and caryed away the ſtones and tymber of Rama, wherwith Baaſa was a buylding, and he buylt therewith Geba, and Miſpah.

B 7 At that tyme Hanani the Sear came to Aſa kyng of Iuda, and ſayde vnto him, (a) Becauſe thou haſt truſted in the kyng of Syria, and not rather put thy truſt in the Lorde thy God, therefore is the hoſt of the kyng of Syria eſcaped out of thine hande.

a. God reproueth ſuche leagues as are made with infidels.

2. Par. 14. c.

8 Had not the blacke Mores and Lubim an exceedyng great hoſte, with many charets and horſemen? And yet becauſe thou truſteddeſt in the Lord, he deliuered them into thyne hande.

9 For the eyes of the Lorde beholde all the earth, to ſtrengthen them that are of perfect hart towarde hym: herein thou haſte done foliſhly, and therefore from henceforth, thou ſhalt haue warre.

Gen. 31. d.

10 And Aſa was wroth with the Sear, and put hym into a (b) priſon houſe, for he was diſpleaſed with hym becauſe of this thyng: and Aſa deſtroyed (certayne) of the people the ſame ſeaſon.

b. The prophete of God puniſhed, for ſpeakyng his meſſage.

11 And beholde, theſe deedes of Aſa firſte and laſt, are written in the booke of the kyngs of Iuda and Iſrael.

12 And Aſa in the thirtie and nienth yeare of his raygne, fell ſicke in his feete, and that his diſeaſe continued very long: and in his ſickneſſe he ſought not the Lord, but phiſitions.

Eccle. 38. a.

13 And Aſa ſlept with his fathers, & dyed in the fourtie and one yeare of his raygne.

C 14 And they buryed hym in hys owne ſepulchre, whiche he had made for hymſelfe in the citie of Dauid, and layde hym in the bed whiche he had filled with diuers kindes of ſpices, and ſweete odours made by the craft of the Apothecaries: and burnt very much ſpice about hym.

The. xvij. Chapter.

5. Iehoſaphat truſtyng in the Lorde, proſpereth in ryches and honour. 6. He aboliſheth idolatrie. 7. and cauſeth the people to be taught. 11. He receyueth tribute of ſtrangers. 13. His munitions and men of warre.

1 AND Iehoſaphat his ſonne raygned in his ſtede, and preuayled agaynſt Iſrael.

2 And he put ſouldiers in all the ſtrong cities of Iuda, and ſet rulers in the lande of Iuda, and in the cities of Ephraim, which Aſa his father had wonne.

3 And the Lorde was with Iehoſaphat, becauſe he walked in the olde wayes of hys father Dauid, and ſought not Baalim,

4 But ſought the Lord God of hys father, and walked in his commaundements, and not after the doyngs of Iſrael.

5 And the Lorde ſtabliſhed the kyngdome in his hande, and all they that were in Iuda, brought hym preſents, ſo that he had abundance of rycheſſe and honour.

6 And he lift vp his hart vnto the wayes of the Lorde, and he put downe yet more of the hygh places and groues out of Iuda.

7 In the thirde yeere of his raygne he ſent to hys lordes, euen to Benhail, Obdia, Zacharia, Nathanel, and to Michaiah, that they ſhoulde (a) teache in the cities of Iuda:

a. Leui. 10. Deu. 17. 2. Par. 15. 2. Par. 35. a.

8 And with them he ſent Leuites, euen Semeiahu, Nethaniahu, Zebadiahu, Aſael, Semiramoth, Ionathan, Adoniahu, Tobiahu, and Tob-adoniahu, and with them Eliſama, and Iehoram prieſts.

9 And they taught in Iuda, and had the booke of the lawe of God with them, and went about throughout al the cities of Iuda, and taught the people.

10 And the feare of the Lorde fell vpon all the kyngdomes of the landes, that were rounde about Iuda, and they fought not agaynſt Iehoſaphat.

11 And ſome of the Philiſtines brought Iehoſaphat gifts, and tribute ſiluer, and therto the Arabians brought hym cattell, men ſeuen thouſand and ſeuen hundred rammes, and ſeuen thouſande and ſeuen hundred goates.

12 And ſo Iehoſaphat proſpered, and grewe vp an highe: and he buylt in Iuda caſtels and cities of ſtore.

13 And he had great "ſubſtance in the cities of Iuda: but the men of armes and ſtrongeſt ſouldiers were in Hieruſalem.

14 And theſe are the "offices of them in the houſe of theyr fathers: the captaynes ouer thouſands in Iuda, Iona the captayne, and with him of fightyng men, three hundred thouſande.

15 And next to his hand was Iehohanan a captayne, and with hym two hundred and foureſcore thouſande.

16 And next hym was Amazia the ſonne of Zichri.

Zichri, which of his owne good wil offered himself vnto the Lorde, and with him two hundred thousand mighty men of warre.

17 And of the children of Beniamin, Eliada a man of might, and with hym armed men, with bowe and shielde, two hundred thousande.

18 And next hym was Iehosabad, and with him an hundred and fourescore thousande, that were prepared for the warre.

19 These wayted on the kyng, besides those whiche the kyng put in the strong cities throughout al Iuda.

The.xviij.Chapter.

1. Iehosaphat maketh affinitie with Ahab. 10. Foure hundred prophetes counsel Ahab to goe to warre. 14. Michea is agaynst them. 23. Zedekia smyteth him. 25. The kyng putteth hym in pryson. 29. The effect of his prophesie.

1 AND Iehosaphat had abundance of ryches and honour, and ioyned affinitie with Ahab.

3.Reg.22. 2 And after certaine yeares, he went downe to Ahab to Samaria: and Ahab slue many sheepe & oxen for him, & for the people that he had with hym, and entreated him to goe vp with him vnto Ramoth (in) Gilead.

3 And Ahab king of Israel sayde vnto Iehosaphat kyng of Iuda, Wylt thou goe with me to Ramoth (in) Gilead? And he answeared hym, I wil be as thou, and my people shal be as thyne (and we will goe) with thee to the warre.

4 And Iehosaphat sayde vnto the kyng of Israel, Seeke counsell I pray thee at the worde of the Lorde this same day.

5 Therefore the kyng of Israell gathered together of prophetes foure hundred men, and sayde vnto them, Shall we goe to Ramoth (in) Gilead to fight, or should I cease? And they sayde, Goe vp, and God shal deliuer it into the kings hande.

6 But Iehosaphat sayde, Is there yet here neuer a prophete more of the Lordes, that we might aske of hym?

B 7 And the kyng of Israel sayd vnto Iehosaphat, There is yet one man by whom we may aske the Lorde: but I hate hym, for he neuer prophesieth me good, but alway euyll, and the same is Michea the sonne of Iemla. And Iehosaphat sayde, Let not the kyng say so.

8 And the kyng of Israell called one of his chamberlaynes, and sayde, Fetche hyther quickly Michea the sonne of Iemla.

9 And the kyng of Israel, and Iehosaphat kyng of Iuda, sate eyther of them on his seate in theyr apparel, in a threshyng floore beside the gate of Samaria, and all the prophets prophesied before them.

10 And one Zedekia, the sonne of Chanaana, had made hym hornes of iron, and sayd, thus sayth the Lorde, With these thou shalt pushe Syria, vntill they be brought to nought. 3.Reg.22.

11 And all the prophetes prophesied euen so, saying, Goe vp to Ramoth (in) Gilead, and it shall prosper with thee: for the Lord shal deliuer it into the hande of the kyng.

12 And the messenger that went to cal Michea, spake to hym, saying, Beholde, the wordes of the prophetes speake good to the kyng with one assent, let thy wordes therfore, I pray thee, be lyke one of theyrs, that thou speake that whiche is pleasant.

13 And Michea sayd, As the Lord liueth, euē what my God sayeth, that will I speake.

14 And when he was come to the kyng, the kyng sayde vnto hym, Michea, shoulde we go to Ramoth (in) Gilead to fight, or leaue off? And he sayd, Goe vp, & al shal be well, and they shal be deliuered into your hande. C

15 And the kyng sayde to hym, So and so many times dō I charge thee, that thou say nothing but the trueth to me in the name of the Lorde.

16 Then he sayd, I did see al them of Israel scattered in the mountaynes, as sheepe that haue no shepheard: and the Lorde sayde, (a) These haue no mayster, let them returne euery man therefore to his house in peace.

a. He prophesieth how the people should be dispersed, and Ahab slayne.

17 And the kyng of Israel sayd vnto Iehosaphat, Dyd I not tell thee, that he woulde not prophecie good vnto me, but euyll?

18 But he sayde agayne, Therefore heare yee the worde of the Lorde: I sawe the Lorde sit vpon his seate, and all the companie of heauen stode on his right hande, and on hys left. 3.Reg.22.b. Esai.6.a.

19 And the Lorde sayde, Who shal deceyue Ahab kyng of Israel, that he may goe vp and be ouerthrowen at Ramoth (in) Gilead? And one sayde this, another that.

20 And there came out a spirite, & stode before the Lorde, & sayde, I wil deceyue him. And the Lorde sayde vnto him, Wherein?

21 And he sayde, I wil goe out, and be a (b) lying spirite in ỹ mouth of al his prophets. And the Lorde sayde, Thou shalt deceyue him, and shalt preuayle: goe out, and dō euen so. D

b. They that wil not beleue the truth, God sendeth strong delusions, that they shoulde beleeue lies. 2.Thess.2.

22 And nowe therefore beholde, the Lorde hath put a lying spirite in the mouths of (al) these thy prophetes, and the Lord hath spoken euill agaynst thee. 2.Reg.22.b Iob.12.d. Ezec.14.c.

23 And

23 And Zedekia the ſonne of Chanaana went to, and ſmote Michea vpon the cheke, and ſayde, By what way went the ſpirite of the Lorde from me, to ſpeake with thee?

24 And Michea ſayde, Beholde, thou ſhalt ſee the day when thou ſhalt goe frō chamber to chamber, for to hyde thy ſelfe.

25 And the kyng of Iſrael ſayde, Take ye Michea, and bryng him to Amon the gouernour of the citie, and to Joas the kyngs ſonne.

26 And ye ſhall ſay, Thus ſayth the kyng, Put this felow in the pryſon houſe, & feede hym with bread of affliction, and water of trouble, vntill I come agayne in peace.

27 And Michea ſayde, If thou come againe in peace, then hath not the Lorde ſpoken by me. And he ſayde, Hearken to ye people euery one of you.

28 And ſo the kyng of Iſrael, and Iehoſaphat the king of Juda, went vp to Ramoth (in) Gilead.

29 And the kyng of Iſrael ſayde vnto Iehoſaphat, I muſt change me when I goe to the battayle: but ſee that thou haue thyne owne apparel vpon thee. And the kyng of Iſrael changed himſelfe, and they came to the battayle.

30 But the kyng of Syria had commaunded the captaynes of the charettes that were with hym, ſaying, See that ye fight not agaynſt ſmal or great, ſaue againſt the kyng of Iſrael onely.

31 And when the captaynes of the charettes ſawe Iehoſaphat, they ſayde, It is the kyng of Iſrael: and therefore they compaſſed about him to fight. But Iehoſaphat cried out, and the Lorde helped him, and God "chaſed them away from him

"or, moued the to depart from him.

32 For it came to paſſe, that when the captaynes of the charets perceyued that it was not the kyng of Iſrael, they turned backe agayne from hym.

"or, ignorātly

33 And a certayne man drewe a bowe "with al his might, and ſmote the kyng of Iſrael betweene the ioyntes of hys habergin, and he ſayde to his charetman, Turne thyne hande, that thou mayeſt carie me out of the hoſt, for I am wounded.

34 And the battayle increaſed that day: Howbeit the king of Iſrael cauſed his charet (c) to ſtande ſtyll agaynſt the Syrians vntill euen: and about the time of the ſunne goyng downe, he dyed.

c. He diſſembled his hurt, that his ſouldiers myght fight the more couragiouſly.

The.xix.Chapter.

1. After Iehoſaphat was rebuked by the prophet, he calleth agayne the people to the honouring of the Lorde. 5. He appoynteth iudges and miniſters, 9. and exhorteth them to feare God.

1 AND Iehoſaphat the kyng of Juda, came home agayne in peace to Hieruſalem.

2 And Jehu the ſonne of Hanani the Sear went out to meete hym, and ſayde to kyng Iehoſaphat, Wouldeſt thou helpe the vngodly, and loue them that hate the Lorde? Therefore is wrath come downe vpon thee from before the Lorde:

3 Neuertheleſſe, there are ſome good workes founde in thee, in that thou haſt hewen downe the groues out of the land, and haſt prepared thyne hart to ſeeke God.

4 And Iehoſaphat dwelt at Hieruſalem, and turned, (a) and went out to the people from Beerſeba to mount Ephraim, and brought them agayne vnto the Lorde God of theyr fathers.

5 And he ſet iudges in the land throughout all the ſtrong cities of Juda, citie by citie.

6 And ſayde to the iudges, Take heede what ye dow: for ye execute not the iudgementes of man, but of God, whiche is (b) with you in the iudgement.

7 Wherefore now, let the feare of the Lord be vpon you, and take heede, and be doyng (the thyng that pleaſeth him) for there is no vnrighteouſneſſe with the Lorde our God, that he ſhoulde haue any reſpect of perſons, or take rewardes.

8 Moreouer, in Hieruſalem dyd Iehoſaphat ſet of the Leuites, and of the prieſtes, and of the auncient fathers, ouer Iſrael, in the iudgement and cauſe of the Lorde: and they returned agayne to Hieruſalem.

9 And he charged them, ſaying, Thus ſhall ye dow in the feare of the Lorde faythfully, and with a pure hart:

10 What cauſe ſo euer come to you of your brethren that dwell in theyr cities, betweene bloud and bloud, betweene lawe and commaundement, betweene ſtatutes and ordinances: ye ſhall warne them that they treſpaſſe not againſt the Lorde, and ſo wrath come vpō you and your brethren: thus dow, and ye ſhall not offende.

11 And beholde, Amaria the hygh prieſte is among you in all matters of the Lord, and Zebadia the ſonne of Iſmael, a ruler of the houſe of Juda, for all the kyngs matters: there be officers of the Leuites alſo before you. Take courage to you therefore, and be doyng (manfully) and the Lorde ſhal be with ſuche as be good.

The

The.xx. Chapter.

3. Iehoſaphat and the people pray vnto the Lorde. 22. The marueylous victorie that the Lorde gaue him agaynſt his enimies. 30. His raigne and actes.

1 AFter this alſo, it fortuned that the chil-
dren of Moab and the chyldren of Am-
mon, & with thē other of the Ammonites,
came agaynſt Iehoſaphat to battayle.

2 And there came ſome that tolde Iehoſa-
phat, ſaying, There cōmeth a great multi-
tude againſt thee from the other ſide of the
ſea, and out of Syria, and behold, they be in
Haſaſon Thamar, which is Engadi.

3 And Iehoſaphat feared, and ſet himſelf to
ſeke the Lorde, and proclaymed faſtyng
throughout all Juda.

4 And they that were in Juda, gathered
themſelues together, to aſke counſell of the
Lorde: and they came out of all the cities of
Juda, to make interceſſion to the Lorde.

5 And Iehoſaphat ſtode betweene the con-
gregation of Juda and Hieruſalem in the
houſe of the Lorde before the newe court,

6 And ſayd, O Lorde God of our fathers,
art not thou God in heauen, and raygneſt
not thou on all the kyngdomes of the hea-
then, and in thyne hande is power and
might, and there is no man that is able to
withſtande thee?

7 Art not thou our God, which diddeſt caſt
out the inhabiters of this lande, before thy
people Iſrael, and gaueſt it to the ſeede of
Abraham thy louer for euer?

8 And they dwelt therein, and haue buylt
thee a temple therein for thy name, ſaying,

9 If euill come vpon vs, as the ſwoorde of
iudgement, peſtilence, or hunger: then, if we
ſtande before this houſe in thy preſence (for
thy name is in this houſe) & crye vnto thee
in our tribulation, heare thou, and helpe.

10 And now behold, the chyldē of Ammon
and Moab, and mount Seir, by whom
thou wouldeſt not let them of Iſrael goe,
when they came out of the lande of Egypt,
but they departed from them, and deſtroyed
them not:

11 See how they rewarde vs, to come for to
caſt vs out of thy poſſeſſion, which thou haſt
gyuen vs to inherite.

12 O our God, wylt thou not iudge them?
for we haue no might agaynſt this great
companie that commeth agaynſt vs: ney-
ther wote we what to do, but our eyes (a) be
vnto thee.

13 And all Juda ſtode before the Lorde,
with theyr yong ones, theyr wiues, and
theyr chyldren.

14 And there was Jahaziel the ſonne of C
Zacharia, the ſonne of Banaia, the ſonne
of Jehiel, the ſonne of Matthania, a Le-
uite, of the ſonnes of Aſaph, and vpon hym
came the ſpirite of the Lorde, euen in the
middes of the congregation:

15 And he ſayde, Hearken all Juda, and ye
inhabiters of Hieruſalem, and thou kyng
Iehoſaphat, thus ſayeth the Lord vnto you,
Be not afrayde nor fayntharted, by reaſon
of this great multitude: for the battayle is
not yours, but Gods.

16 To morow goe ye downe againſt them:
beholde, they come vp by the cliff of Ziz, &
ye ſhall finde them at the ende of the brooke,
before the wildernelle of Jeruel.

17 Ye ſhall not neede to fight in thys bat-
tayle: but ſteppe forth and ſtande, and be-
holde, the helpe of the Lorde whiche is with
you: feare not, nor let your harts fayle you,
O ye of Juda and of Hieruſalem, to mor-
row goe out againſt them, for the Lorde
wil be with you.

18 And Iehoſaphat (b) bowed his face to the b. Declaryng his fayth and obedience, to the worde of the Lorde.
earth, and all Juda, and the inhabiters of
Hieruſalem fell before the Lorde, worſhip-
ping the Lorde.

19 And the Leuites of the chyldren of the
Caathites, and of the chyldren of the Core-
bites, ſtode vp to praiſe the Lorde God of
Iſrael with a loude voyce on high.

20 And when they aroſe early in the mor-
nyng, they gate them out vnto the wylder-
nelle of Thekoa, and as they went out, Ie-
hoſaphat ſtode, and ſayd, Heare me, O Ju-
da, and ye inhabiters of Hieruſalem: put
your truſt in the Lorde your God, that ye
may be founde faythfull: gyue credence to
his prophetes, and ſo ſhall ye proſper.

21 When he had conſulted with the people, D
and ſet ſome to ſing vnto the Lorde, and to
praiſe him in the beautie of holineſſe, and to
goe out before the armie, and to ſay, Praiſe
the Lorde, for his mercie laſteth euer:

22 And when they began to ſhowte and to
praiſe, the Lorde layde ambuſhments a-
gaynſt the chyldren of Ammon, Moab, and
mount Seir, whiche were come agaynſt
Juda: and they were ouerthrowen with
ſtrokes among themſelues.

23 For the chyldren of Ammon and Moab,
roſe agaynſt the inhabiters of mount Seir,
and they ſlue and deſtroyed them: and whē
they had made an ende of the inhabiters of
Seir, euery one helped to deſtroy another
among themſelues.

24 And when Juda came towarde Miſpah
in the wildernelle, they loked vnto the
multitude: and behold, they were dead car-
kaſſes

kaſſes fallen to the earth, and none eſcaped.

25 And when Iehoſaphat and his people came to take away the ſpoyle of them, they founde among them abundance of goods, rayment, and pleaſant iewels, whiche they toke for themſelues, more than they coulde carie away: ſo that they were three dayes in gatherynge of the ſpoyle, it was ſo muche.

c. Gaue thankes vnto the Lorde for that victorie.

26 And the fourth day they aſſembled in the valley of bleſſing, for there they (c) bleſſed the Lord: and therfore they called the name of the ſame place, The valley of bleſſyng, vnto this day.

E

27 And ſo all the men of Juda and Hieruſalem, returned with Iehoſaphat their head, for to goe agayne to Hieruſalē with gladneſſe: for the Lorde had made them to reioyce ouer theyr enimies.

28 And they came to Hieruſalem with pſalteries, and harpes, and ſhawmes, euen to the houſe of the Lorde.

29 And the feare of God fell on the kyngdomes of all landes, when they had hearde that the Lorde fought agaynſt the enimies of Iſrael.

30 And ſo the Realme of Iehoſaphat was in tranquilitie, and his God gaue hym reſt on euery ſide.

4. Reg. 22. f

31 And Iehoſaphat raygned vpō Juda, and was thirtie and fiue yeares old when he began to raygne, and he raigned twentie and fiue yeares in Hieruſalem: and his mothers name was Azuba, the daughter of Silhi.

32 And he walked in the way of Aſa his father, and bowed not therefrom, doyng that whiche was righte in the ſighte of the Lorde.

33 Howbeit the highe places were not taken away: for the people had not yet prepared theyr hartes vnto the God of their fathers.

34 The reſt of the actes of Iehoſaphat firſte and laſt, beholde they are written among the ſayings of Jehu the ſonne of Hanani, which noted them in the booke of the kyngs of Iſrael.

F

35 After this dyd Iehoſaphat king of Juda ioyne himſelfe with Ahaziahu kyng of Iſrael, whoſe mynde was to do wickedly.

36 He coupled hymſelfe with hym, to make ſhyppes to goe to Tharſis: and they made the ſhyppes in Ezion Gaber.

d. God would not haue his to ioyne in ſocietie with idolaters and wicked men.

37 And Eliezer the ſonne of Dodanah of Mareſa prophecied againſt Iehoſaphat, ſaying, Becauſe thou haſte (d) ioyned thy ſelfe with Ahaziahu, the Lorde hath broken thy workes. And the ſhippes were broken, that they were not able to goe to Tharſis.

The. xxi. Chapter.

1. Iehoſaphat dyeth. 2. Iehoram ſucceedeth hym. 4. Which killeth his brethren. 6. He was brought to idolatrie, 11. and ſeduceth the people. 16. He is oppreſſed of the Philiſtines. 18. His miſerable ende.

1 IEhoſaphat alſo ſlept with his fathers, and was buried with his fathers in the cite of Dauid: and Iehoram his ſonne raygned in his ſtede.

2 And he had brethren, whiche were the ſonnes of Iehoſaphat, Azaria, Jehiel, Zacharia, Azariahu, Michael, and Sephatiah: all theſe are the ſonnes of Iehoſaphat kyng of Juda.

3 And theyr father gaue them many great gifts of golde and ſiluer, and other ſpecial ſubſtance, with ſtrong cities in Juda: but the kyngdome gaue he to Iehoram, for he was the eldeſt.

4 And Iehoram roſe vp agaynſt the kyngdome of hys father, and preuayled, and ſlue all his brethren with the ſworde, and diuers of the lordes of Iſrael.

5 Iehoram was thirtie and two yeares old when he began to raygne, and he raygned eyght yeares in Hieruſalem.

6 And he walked in the way of the kings of Iſrael, lyke as dyd the houſe of Ahab, for he had the daughter of Ahab to (a) wife: he wrought euyll in the eyes of the Lorde.

7 Howbeit, the Lorde woulde not deſtroy the houſe of Dauid, becauſe of the couenant that he had made with Dauid, as he promiſed, to giue a light to him and to his ſonnes for euer.

8 In his dayes the Edomites rebelled, when they were vnder the dominiō of Juda, and made themſelues a kyng.

9 And Iehoram went forth with his lords, and all his charets were with him: and he roſe vp by night, and ſmote the Edomites, whiche compaſſed him in, and the captaynes of the charets.

10 But Edom rebelled ſtill, ſo that they would not be vnder the hande of Juda vnto this day: that ſame tyme alſo dyd Libna depart from beyng vnder hys hande, becauſe he had forſaken the Lorde God of his fathers.

11 Moreouer, he made byghe places in the mountaynes of Juda, and cauſed the inhabiters of Hieruſalem to commit fornicatiō, and prouoked Juda (to Idolatrie.)

12 And there came a writing vnto him from Elia the prophete, ſaying, Thus ſayth the Lorde God of Dauid thy father: Becauſe thou

thou hast not walked in the wayes of Iehosaphat thy father, and in the wayes of Asa king of Iuda:

12 But walkest in the wayes of the kinges of Israel, & hast made Iuda and the dwellers of Hierusalem to goe a whoring, lyke to the whoredome of the house of Ahab, and hast slayne thy brethren, euen thy fathers house, whiche were better than thou,

C 14 Beholde, with a greate plague wyll the Lord smite thy folke, thy children, thy wiues and all thy goodes:

15 And thou shalt suffer greate payne, euen a disease of thy bowels, vntyll thy guttes fall out, by reason of thy sickenesse, day by day.

16 And so the Lord stirred vp agaynst Iehoram the spirite of the Philistines, & the Arabians that were beside the blacke Mores.

17 And they came vp into Iuda, and walled it, and caryed away al the substãce that was found in the kings house, and his sonnes, and his wyues: so that there was neuer a sonne left him, saue "Iehoahaz, whiche was the yongest among his sonnes.

18 And after all these things, the Lord smote him in hys bowelles with an incurable disease.

19 And it came to passe, that in processe of tyme, euen after the ende of two yeeres, hys guttes fell out in hys sickenesse, and so hee dyed of very euyll diseases: and they made no burning for him, lyke the burning of hys fathers.

D 20 When he beganne to raigne, he was thirtie and two yeeres old, and raigned in Hierusalem eyght yeeres, and lyued wretchedly: howbeeit they buryed him in the citie of Dauid, but not among the sepulchres of the kings.

The.xxij. Chapter.

1. Ahaziahu raygneth after Iehoram. 8. Iehu king of Israel killeth Ahaziahu. 10. Athalia putteth to death all the kings lynage. 11. Ioas escapeth.

1 AND the inhabiters of Hierusalem made Ahaziahu hys young sonne kyng in hys stede: for the men of warre that (a) came with the host of the Arabians, hadde slayne all hys eldest sonnes: and so Ahaziahu the sonne of Iehoram kyng of Iuda was made king.

2 (b) Two and fourtie yeeres olde was hee when he began to raygne, & he raygned one yeere in Hierusalem: hys mothers name was Athalia, the daughter of (c) Amri.

3 And hee walked also in the wayes of the house of Ahab: for his mother by hir counsell entised him to do wickedly.

4 Wherefore he dyd that whiche was euyll in the syghte of the Lorde, as dyd they that were of the house of Ahab: for they were his (d) counselours after the death of his father, to his destruction.

d. Euil counsellers make an euil king.

5 And hee walked after theyr counsell, and went with Iehoram sonne of Ahab king of Israel, to fight against Hazael king of Syria, at Ramoth (in) Gilead, and the Syrians smote Iehoram.

6 And he returned to bee healed in Iezrahel, of the woundes whiche were gyuen hym at Rama, when he fought with Hazael kyng of Syria: and Ahaziahu the sonne of Iehoram kyng of Iuda, went downe to see Iehoram the sonne of Ahab at Iezrael, because he was diseased.

7 And it came of God that Ahaziahu should bee despysed for his comming to Iehoram: for when he was come, hee went out with Iehoram against Iehu the sonne of Nimsi, whome the Lorde had annoynted to destroy the house of Ahab. B 4.Re.9.b.

8 And so it came to passe, that when Iehu was executing iustice vpon the house of Ahab, and had founde the lordes of Iuda, and the sonnes of the brethren of Ahaziahu that wayted on Ahaziahu, he slue them.

9 And hee sought Ahaziahu: and they caught him where hee was hyd in Samaria, and brought him to Iehu, & when they had slayne him, they buryed him: because, sayde they, hee is the sonne of Iehosaphat, whiche sought the Lorde with all his hart: and the house of Ahaziahu had no power to keepe styll the kingdome. 4.Reg.9.k.

10 But when Athalia the mother of Ahaziahu sawe that hir sonne was dead, she arose, and (e) destroyed all the kings seede in the kynrede of the house of Iuda. 4.Reg.9.k.

e. To the intent that there shold be none to make title to the crowne: and so she might vsurpe the gouernment.

11 And Iehosabeth the daughter of ỳ kyng, toke Ioas the sonne of Ahaziahu, and stale him from among the kynges sonnes that were slayne, and put him and his nurse in a priuie chamber, & so Iehosabeth the daughter of king Iehoram, the wyfe of Iehoiada the priest, and the syster of Ahaziahu, hydde hym from Athalia, that he was not slayne.

12 And so he was with them hyd in the house of God fiue yeeres: and Athalia raigned ouer the lande.

The.xxiij. Chapter.

1. Ioas the sonne of Ahaziahu is made kyng. 3. Athalia is put to death. 17. The temple of Baal is destroyed. 19. Iehoiada appoynteth ministers in the temple.

1 And

A 1 AND in the seuenth yeare, Iehoiada being bold, toke the captaines of hundreds, Azariah the sonne of Iehoram, and Ismael the sonne of Iehohanan, Izariahu the sonne of Obed, Maasiahu the sonne of Adaiahu, and Elisaphat the sonne of Zichri, & made a bonde with them

4. Reg. 11. a.

2 And they went about in Iuda, and gathered the Leuites out of all the cities of Iuda, and the auncient fathers of (a) Israel, and they came to Hierusalem.

a. Meanyng of Iuda and Beniamin.

3 And all the congregation made a bonde with the kyng in the house of God, and he sayde vnto them, Beholde, the kyngs sonne must raygne, as the Lorde hath sayde of the chyldren of Dauid.

3. Reg. 2. a. and. 9. b. 2. Par. 6. c. 7. d. and. 21. b

4 This is it therefore that ye shall do: the thyrde parte of you shall on the Sabboth come to the priests, Leuites, and keepers of the porches,

5 And another thyrde parte shal be by the kyngs house, and another thyrde part shall be at the gate of the fundation: and all the people shal be in the courtes of the house of the Lorde.

Exod. 27. b.

6 But there shall none come into the house of the Lorde, saue the priests, and they that minister vnto the Leuites, they shall goe in, for they are holy: but al the people shall keepe the watche of the Lorde.

B 7 And the Leuites shall compasse the kyng rounde about, and euery man shal haue his weapon in his hand: and what other man soeuer dothe come into the house (of the Lorde) he shall be slayne: and let them be with the kyng when he commeth in, and when he goeth out.

8 And the Leuites and al Iuda did accordyng to all things that Iehoiada the priest had commaunded, and toke euery man his men that came in on the Sabboth, with the that went out on the Sabboth day: neyther dyd Iehoiada the priest let the companies depart.

9 And Iehoiada the priest deliuered to the captaynes of hundreds, speares, shieldes, and bucklers, that had parteyned to kyng Dauid, and were in the house of God.

10 And he set all the people (euery man hauyng his weapon in his hande) from the ryght side of the temple, to the left side of the temple, along by the aulter and the temple, rounde about the kyng.

Deut. 7. d.

11 And they brought out the kyngs sonne, and put vpon him the crowne, and the testimonie, and made hym kyng: and Iehoiada and his sonnes annoynted hym: and sayde, God saue the kyng.

12 When Athalia heard the noyse of the people runnyng, and praysing the kyng, she came to the people into the house of the Lorde.

13 And she loked, and behold the kyng stod "in his place at the entryng in, & the lordes and the trumpets were by the kyng, and al the people of the lande reioyced, blowyng with trumpets, and the singers were with instruments of musicke, and suche as could sing prayse: but Athalia rent hyr clothes, and sayde, Treason, treason.

14 And Iehoiada the priest went out to the captaynes of hundredes, that were gouernours of the hoste, & sayde vnto them, Haue hyr forth of the ranges: and (b) who so foloweth hyr, lette hym be slayne with the swoorde. For the priest sayd, that they should not slay hir in the house of the Lorde.

15 And they layde handes on hyr, tyll she was come to the entryng of the horse gate beside the kyngs house, and there they slue hyr.

16 And Iehoiada made a bonde betweene hym, and all the people and the kyng, that they should be the Lordes people.

17 And all the people went to the house of Baal, and (c) destroyed it, and brake hys aulters and his images, and slue Mathan the priest of Baal before the aulters.

18 And Iehoiada put the officers for the house of the Lorde, vnder the handes of the priestes and Leuites, as Dauid had distributed them in the house of the Lorde, to offer burnt offerings vnto the Lorde, as it is written in the lawe of Moses, with reioycyng and singyng, as it was ordeyned by Dauid.

19 And he set porters by ỹ gates of the house of the Lord, that none which was vncleane in any thing, should enter in.

20 And he toke the captaynes of hundredes, and al the nobles, and the gouernours of the people, and al the folke of the land, and caused the kyng to come downe out of the house of the Lorde, and they came thorow the high gate into the kyngs house, and set the kyng vpon the seate of the kyngdome.

21 And all the people of the lande reioyced, & the citie was in tranquilitie, after that they had slayne Athalia with the swoorde.

The. xxiiij. Chapter.

1. Ioas repayreth the house of the Lorde. 17. After the death of Iehoiada he falleth to Idolatrie. 21. He stoneth to death Zacharia the prophete. 25. Ioas is killed of his owne seruaunts. 27. After hym raigneth Amaziahu.

1 Ioas

1 IOas was seuen yeeres olde when hee began to raygne, and he raigned fourtie yeeres in Hierusalem: his mothers name also was Zibia of Beersleba.

2 And Ioas did that whiche was right in the sight of the Lord, al the dayes of (a) Iehoiada the priest.

3 And Iehoiada toke hym two wiues, and he begate sonnes and daughters.

4 And it chaunced after this, that Ioas was mynded to renue the house of the Lorde.

5 And he gathered together the priests and the Leuites, and sayd to them, Goe out vnto the cities of Iuda, and gather of all Israel money to repayre ẏ house of your God from yeere to yeere, and see that ye hast the thyng: howbeit the Leuites were slacke,

6 And the kyng called Iehoiada that was the (b) chiefest, and sayde vnto hym, Why requyrest thou not of the Leuites to bryng in out of Iuda and Hierusalem the collection of money, according to the commaundement of Moses the seruant of the Lorde, and of the congregation of Israel, for the tabernacle of witnesse?

7 For wicked Athalia, and hyr chyldren, brake vp the house of God, and al the things that were dedicate for the house of ẏ Lord, did they bestowe for Baalim.

8 And at the kings commaundement they made a chest, and set it without at the gate of the house of the Lorde,

9 And made a proclamation through Iuda and Hierusalem, to bryng in to the Lorde, the taxation of money that Moses the seruaunt of God set vpon Israel in the wildernesse.

10 And the lordes and all the people reioyced, and brought in, and cast into the chest, "vntill it was full.

11 And it fortuned, that at the same time, they brought in the chest vnto them whiche were in the kyngs businesse, by the hande of the Leuites, and when they saw that there was muche money, the kings scribe, and one appoynted by the hygh priest, came, and emptied the chest, and toke it, and caryed it to his place agayne. Thus they did day by day, and gathered muche money.

12 And the kyng and Iehoiada gaue it to suche as dyd the labour and worke in the house of the Lorde, and hyred Masons and Carpẽters to repayre the house of the Lord, and so dyd the artificers in iron and braise, to mende the house of the Lorde.

13 And so the workemen wrought, and the worke mended through theyr hands: and they made the house of God as it ought to be, and strengthed it.

14 And when they hadde finished it, they brought the resse of the money before the king and Iehoiada, ℣ therewith were made vessels for the house of the Lorde, euen vessels to ministser withall, (and to serue for burnt offerings,) "chargers and spones, vessels of golde and siluer: and they offered burnt offerings in the house of the Lorde continually, all the dayes of Iehoiada. ℭ "or, mozters oz bowles.

15 But Iehoiada waxed olde, and dyed full of dayes: for an hundred and thirtie yeeres olde was he when he dyed.

16 And they buryed hym in the citie of Dauid among the kyngs, bycause he dealt wel with Israel, and with God, and with hys house.

17 And after the death of Iehoiada, came the (c) lordes of Iuda, and made obeysance to the kyng: and the kyng hearkened vnto them. c. Whiche were flatterers, and idolaters.

18 And so they left the house of the Lorde God of their fathers, and serued groues and idols, and then came the wrath of God vpon Iuda, and Hierusalem, for this their trespasses sake.

19 And he sent prophetes to them, to bryng them agayne vnto the Lord, and they testified vnto them: but they would not heare.

20 And the spirite of God came vpon Zacharia the son of Iehoiada the priest, which stode by the people, and sayde vnto them, thus sayth God, Why transgresse you the commaundements of the Lord, that ye can not prosper? For bycause ye haue forsaken the Lorde, he also hath forsaken you.

21 And they conspyred agaynst hym, (d) and stoned hym with stones, at the commaundement of the kyng, euen in the court of the house of the Lorde. Matth. 23. b d. Idolaters are euer cruel. ℘

22 And so Ioas the kyng remembred not the kyndnesse whiche Iehoiada his father had done to hym, but slue hys sonne: and when he died, he sayde, The Lorde loke vpon it, and requyre it.

23 And when the yeere was out, it fortuned that the hoste of Syria came vp agaynst hym, and they came agaynst Iuda and Hierusalem, and destroyed all the lordes of the people from among the people, and sent all the spoyle of them vnto the king to Damascon.

24 For the Syrians came with a smal companie of men, and the Lord deliuered a very great host into theyr hande, bycause they had forsaken the lord God of theyr fathers: and they gaue sentence agaynst Ioas.

25 And when they were departed from him, they left him in great diseases: and hys

4.Reg.12.d

owne ſeruants conſpyred agaynſt him for the bloud of the (c) chyldren of Iehoiada the prieſt, and ſlue him on his bed, & he died: and they buryed hym in the citie of Dauid, but not in the ſepulchres of the kyngs.

c. Meanyng Zacharie one of Iehoiadas his ſonnes.

26 And theſe are they that conſpired againſt him: Zabad the ſonne of Simeath an Ammonite, and Iehoſabad the ſonne of Simrith a Moabite.

27 (f) And hys ſonnes, and the ſumme of the taxe that was rayſed in hys tyme, and the repayring of the houſe of God, behold, they are written in the ſtorie of the booke of the kings: and Amaziahu his ſonne raygned in his ſteede.

f. That is, concerning his ſonnes.

The.xxv.Chapter.

3. Amaziahu putteth them to death whiche ſlue his father. 10. He ſendeth backe them of Iſrael. 11. He ouercommeth the Edomites. 14. He falleth to idolatrie. 17. And Ioas king of Iſrael ouercōmeth Amaziahu. 27. He is ſlayne by a conſpiracie.

1 AMaziahu was twentie and fiue yeeres olde when he beganne to raygne, and he raigned twentie and nine yeeres in Hieruſalem: his mothers name was Iehoadan, of Hieruſalem.

4.Reg.14.a

2 And he dyd that whiche is (a) right in the ſight of the Lorde, but not with a perfect hart.

a. Meanyng in reſpect of his predeceſſours, albeit he had his imperfections.

3 And aſſoone as he was ſetled in the kyngdome, he ſlue hys ſeruaunts that had killed the kyng his father.

4 But he ſlue not theyr chyldren, bycauſe it is written thus in the lawe and booke of Moſes, where the lord comaunded, ſaying, The fathers ſhall not dye for the chyldren, neyther ſhal the children dye for the fathers, but euery man ſhal dye for his owne ſinne.

Deut.24.c
4.Reg.14.b
Ierem.31.c
Ezech.18.c

5 And Amaziahu gathered Iuda together, and made them captaynes ouer thouſands, and ouer hundredes, accordyng to the houſes of theyr fathers throughout al Iuda and Beniamin: and hee numbred them from twentie yeeres olde and aboue, and founde among them three hundred thouſande choſen men, able to goe to battayle, and that coulde handle ſpeare and ſhielde.

6 He hyred alſo an hundred thouſand ſtrōg fightyng men out of Iſrael, for an hundred talentes of ſiluer.

7 And there came a man of God to hym, and ſayde, O kyng, let not the armie of Iſrael come with thee: for the Lorde is not with Iſrael, (to wit) with al the chyldren of Ephraim.

8 But if thou wilt needes (be faythleſſe:) come on, and take the battayle in hande, and God ſhal make thee fall before the enemie: for God hath power to helpe, and to caſt downe.

9 And Amaziahu ſayd to the man of God, What ſhall wee doo then for the hundred talents whiche I haue guyen for the hoſt of Iſrael? The man of God anſwered, The Lorde is able to giue thee much more than they be.

10 And Amaziahu ſeparated them, (to wit) the armie that was come to hym out of Ephraim, to goe home agayne: wherefore they were exceeding wroth with Iuda, and returned home in great anger.

11 And Amaziahu toke harte, and raged out hys people, and went to the ſalt valley, and ſmote of the chyldren of Seir tenne thouſande.

12 And other tenne thouſande dyd the chyldren of Iuda take alyue, and caryed them vnto the toppe of a rocke, and caſt them downe from the top of the rocke, that they all to burſt.

13 But the ſouldiers of the (b) armie whiche Amaziahu ſent away, that they ſhould not goe with his people to battayle, fell vppon the cities of Iuda frō Samaria vnto Bethzon, & ſmote three thouſande of them, and tooke much ſpoyle.

b. Meanyng the ſouldiers of Ephraim.

14 And it chaūced, after that Amaziahu was come from the ſlaughter of the Edomites, he brought the goddes of the chyldren of Seir, and ſet them vp to be hys goddes, and bowed hymſelfe before them, and burned incenſe vnto them.

15 Wherefore the Lorde was wroth with Amaziahu, and ſent vnto hym a prophete, whiche ſayde vnto hym, Why haſt thou ſought the goddes of the people which were not able to (c) deliuer theyr owne people out of thyne hande?

c. Meanyng in reſpect of their ſinne.

16 And it chaunced, that as the prophete talked with hym, the kyng ſayde vnto hym, Haue men made thee of the kyngs counſell? Ceaſe, why, wilt thou be beaten? And the prophete ceaſed, and ſayde, I am ſure that God is mynded to deſtroy thee, bycauſe thou haſte done this, and agreeſt not vnto my counſel.

17 Then Amaziahu kyng of Iuda toke aduiſe, and ſent to Ioas the ſonne of Iehoahaz, the ſonne of Iehu kyng of Iſrael, and ſayde, Come, that we may ſee eyther other.

18 And Ioas kyng of Iſrael ſent to Amaziahu kyng of Iuda, ſaying, A thiſtle that is in Libanon, ſent to a Cedar tree of Libanon, ſaying, Giue thy daughter to my ſonne to wife: and there came a wylde beaſte of

Libanon,

Libanon, and trode downe the thistle.

19 Thou sayest, Loe thou hast smitten the Edomites, & thyne hart maketh thee proude to glorifie thy selfe: now therefore byde at home, why doest thou prouoke vnto euyll, that thou mayest perish, both thou, and Juda with thee?

20 But Amaziahu would not hearken vnto hym: for it came of God, euen to delyuer them into the hande of their enimies, bicause they sought counsell at the goddes of Edom.

D 21 And so Joas the king of Israel came vp, and they sawe eyther other, bothe he and Amaziahu kyng of Juda, at Bethsames whiche is in Juda.

22 And Juda was put to the woorse before Israel, and they fled euery man to his tent.

23 And Joas the king of Israel, toke Amaziahu kyng of Juda, the sonne of Joas the sonne of Jehoahaz, at Bethsames, & brought him to Hierusalem, & tare the wal of Hierusalem (from the gate of Ephraim, vnto the gate that was ouer against it) foure hundred cubites.

24 And he toke away also al the golde and siluer, and al the iewels that were found in the house of God with Obed Edom, the treasures of the kings house, and the yong wardes, and returned to Samaria.

25 And Amaziahu, the sonne of Joas kyng of Juda, lined after ỳ death of Joas sonne of Jehoahaz king of Israel fiftene yeeres.

26 The reste of the actes of Amaziahu firste and last, are they not written in the booke of the kyngs of Juda and Israel?

E 27 And after the tyme that Amaziahu dyd turne away from the Lorde, they conspired treason against him in Hierusalem: & when he was fled to Lachis, they sent to Lachis after hym, and slue hym there:

28 And brought hym vp with horses, and buried hym with his fathers in the citie of Juda.

The. xxvi. Chapter.

14. Vzzia obeying the Lorde, prospereth in his enterprises. 16. He waxeth proude, and vsurpeth the priests office. 19. The Lorde plagueth him. 20. The priests dryue him out of the temple, and exclude him out of the Lordes house. 23. His burial, and his successour.

A 1 Then all the people of Juda toke Vzzia, which was sixtene yeeres olde, and made hym kyng in the rowme of his father Amaziahu.

2 And he built Eloth, and brought it again to Juda, after that the kyng was layde to sleepe with his fathers.

3 Sixtene yeeres olde was Vzzia when he beganne to raygne, and he raygned fiftie & two yeeres in Hierusalem: his mothers name also was Jecholia, of Hierusalem.

4 And he dyd that whiche was right in the sight of the Lorde, accordyng to all as dyd his father Amaziahu.

5 And (it came to passe that) he sought God in the dayes of Zachariahu, who had vnderstandyng in the visions of God: and as long as he sought the Lorde, God made him to prosper. 4. Reg. 12. b

6 And he went to battel against the Philistines, and brake downe the wal of Geth, and the wal of Jabne, and the wal of Asdod, and buylt cities aboute Asdod, and among the Philistines.

7 And God holpe hym agaynst the Philistines, and agaynst the Arabians that dwelt in Gur baal, and Hamehunim. B

8 And the Ammonites gaue tribute to Vzzia, and his name spread abrode euen to the entring in of Egypt: for he played the man exceedingly.

9 Moreouer, Vzzia buylt towres in Hierusalem by the corner gate, and by the valley gate, and at the turnyng of the wall, and made them strong.

10 And he buylt towres in the wildernesse, and digged many wels: for he had muche cattel in the valleys and playnes, plowmen, and vine dressers in the mountaynes, and in Charmel: for he loued husbandry.

11 And Vzzia had an host of fightyng men, that went out to warre in the armie, accordyng to the number of their office, vnder the hande of Jeiel the scribe, and Maallahu the ruler, and vnder the hande of Hananiahu, which was one of the kyngs lordes.

12 And the whole number of the auncient fathers, and of the men of might, were two thousande and fyre hundred.

13 And vnder the hande of them was the armie of the menne of warre, euen three hundred and seuen thousande, and fyue hundred that made warre with the power of an armie, helpyng the kyng against the enimies.

14 And Vzzia prouided them throughout C all the hoste, shieldes, speares, helmettes, haberginnes, bowes, and slings for to cast stones.

15 And he made subtill engins in Hierusalem, whiche he inuented, and layde on the towres and corners, to shote arrowes and greate stones withall: and his name spreade farre abroade, bycause he had pre-

pared to himselfe marueylous strength.

a. Prosperitie puffeth vp the hart of man, and maketh him often to forget God.

16 But in his strength (a) his harte arose to his destruction: for he transgressed agaynst the Lorde his God, and went into the temple of the Lorde to burne incense vpon the aulter of incense.

17 And Azariahu the priest went in after hym, and with him fourescore priests of the Lorde, that were valiant men:

18 And they stode by Uzzia the kyng, and sayde vnto hym, It partayneth not to thee Uzzia to burne incense vnto the lorde, but to the priests the chyldren of Aaron, that are consecrated for to offer incense: (b) Come therefore out of the sanctuarie, for thou hast trespassed, and it is no worshyp to thee before the Lorde God.

b. Though his zeale and intention seemed good, yet bicause they were not ruled by gods word, his fact was wicked, and iustly punished. 3. Reg. 15. a.

19 And Uzzia was wroth, and had incense in his hand to burne it, and so whyle he had indignation agaynst the priests, the leprosie sprang in his forehead before the priestes in the house of the Lorde, euen beside the incense aulter.

20 And Azariahu the chiefe priest, with all the other priestes, loked vpon hym, and beholde, he was become a lepre in his forehead, and they vexed him thence: and he was fayne to goe out, bycause the Lord had smitten hym.

D 21 And Uzzia the king cõtinued a lepre vnto the day of his death, and dwelt seuerall in an house, beyng a lepre, and shut out of the house of the Lord: & Iotham his sonne had the gouernance of the kyngs house, and iudged the people of the lande.

22 The reste of the actes of Uzzia firste and last, dyd Isai the prophete, the sonne of Amos, wryte.

23 And so Uzzia slept with hys fathers, and they buryed hym with his fathers in the fielde of the buriall whiche was beside the sepulchres of the kyngs: for they sayde, He is a leper: and Iotham hys sonne raygned in hys steede.

The. xxvij. Chapter.

1. Iotham raygneth, and ouercommeth the Ammonites. 8. His raygne and death. 9. Ahaz his sonne raigneth in his steede.

A 1 IOtham was fiue and twentie yeeres olde when he beganne to raygne, and he raygned sixtene yeeres in Hierusalem: his mothers name also was Ierusa, the daughter of Zadoc. 4. Reg. 15. b

2 And he dyd that whiche was right in the sight of the Lorde, in all poyntes as dyd his father Uzzia, saue that he came not into the (a) temple of the Lorde: and the people dio yet wickedly. a. To wit, to offer incense agaynst Gods worde.

3 He buylt the hyghe gate of the temple of the Lorde, and on the wal (where the house of ordinance was) he buylt muche.

4 Moreouer, he buylt cities in the mountaynes of Iuda, and in the wood country he buylt castels and towres.

5 He fought with the kyng of the chyldren of Ammon, and preuayled agaynst them: and the chyldren of Ammon gaue hym the same yeere an hundred talents of siluer, and tenne thousande quarters of wheate, and tenne thousande of barlye: so much dyd the children of Ammon giue him the seconde yeere, and the thirde also.

6 So Iotham became mighty (b) bycause he directed his way before the Lorde his God. b. Or, made his wayes right.

7 The rest of the actes of Iotham, and all his warres, and his conuersation, lo they are written in the booke of the kings of Israel and Iuda.

8 He was fiue and twentie yeeres old whe he beganne to raygne, and raygned sixtene yeeres in Hierusalem.

9 And Iotham slept with hys fathers, and they buried him in the citie of Dauid: and Ahaz his sonne raygned in his steede.

The. xxviij. Chapter.

1. Ahaz an idolater is gyuen into the handes of the Syrians and the kyng of Israel. 9. The prophete reproueth the Israelites cruelte. 18. Iuda is molested with enimies. 23. Ahaz increaseth his idolatrie. 26. His death, and successour.

1 AHaz was twentie yeeres olde when he beganne to raigne, and raigned sixtene yeeres in Hierusalem, and he dyd not that whiche is right in the sight of the Lorde, as dyd his father Dauid: 4. Reg. 16. a

2 For he walked in the wayes of the kings of Israel, and made moulten images for Baalim.

3 He offered incense in the valley of the sonne of Hinnom, and burnt hys chyldren in fire, after the abominations of the heathen, whom the Lorde cast out before the chyldren of Israel.

4 He offered also and burnt incense in the hygh places, and on mountaynes, and vnder euery greene tree.

5 Wherefore the Lorde hys God deliuered hym into the hande of the kyng of the Syrians, whiche beate hym, and caryed away a greate multitude of hys, captiue, and brought them to Damascon: and he was deliuered into the hande of the kyng

of Iſrael, whiche ſmote him with a greate ſlaughter.

6 For Pecah the ſonne of Remaliahu ſlue in Juda an hundred and twentie thouſande in one day, whiche were all fightyng men: and that becauſe they had forſaken the Lord God of theyr fathers.

B 7 And Zichri a mighty man of Ephraim, ſlue Maaſiahu the kyngs ſonne, and Iſrica the gouernour of the houſe, and Elcana that was next to the kyng.

8 And the chyldren of Iſraell toke pryſoners of theyr brethren two hundred thouſand women, ſonnes, and daughters, and caryed away muche ſpoyle of them, and brought the ſpoyle to Samaria.

9 But there was a prophete of the Lorde, whoſe name was Obed: and he went out before the hoſte that came to Samaria, and ſayde vnto them, Behold, becauſe the Lord God of your fathers is wroth with Juda, (a) he hath deliuered them into your hande, and yee haue ſlayne them with cruelneſſe, that reacheth vp to heauen.

victory eth of

10 And nowe ye purpoſe to keepe vnder the chyldren of Juda and Hieruſalem, and to make them bondmen and bondwomen: and dow ye not lade your ſelues with ſinne in the ſight of the Lorde your God?

11 Now heare me therefore, and deliuer the captiues agayne whiche ye haue taken of your brethren: or els ſhall the great wrath of God be vpon you.

12 Wherefore certayne of the heades of the children of Ephraim, as Azariahu the ſonne of Iehohanan, Berechiahu the ſonne of Meſillemoth, and Iehezkiahu the ſonne of Sallum, and Amaſa the ſonne of Hadlai, ſtode vp agaynſt them that came from the warre,

13 And ſayde vnto them, Bryng not in the captiues hyther: for where as we haue offended towarde God already, ye entende to adde more to our ſinnes and treſpaſſe: for our treſpaſſe is great already, and there is a fierce wrath agaynſt Iſrael.

C 14 And vpon that, the men of armes left the captiues and the ſpoile before the lordes, and all the congregation:

15 And the men that were now rehearſed by name, roſe vp, and toke the pryſoners, and with the ſpoyle clothed all that were naked among them, and arayed them, and ſhoed them, and gaue them to eate and to drynke, and annoynted them, and carried all that were feeble of them vpō aſſes, and brought them to Jericho the citie of Paulme trees, to theyr brethren: and then they returned to Samaria agayne.

16 At that ſame tyme dyd kyng Ahaz ſende vnto the kyngs of the Aſſyrians, to haue helpe of them. 4. Reg. 16. b

17 And the Edomites came againe, and ſlue ſome of Juda, and carried away captiues.

18 And the Philiſtines inuaded the cities in the lowe countrey, and towarde the South of Juda: and toke Bethſames, and Aialon, and Gederoth, and Socho, with the townes belongyng thereto, and Thimna with the townes of the ſame, Gimſo and the townes thereof, and dwelt there.

19 For the Lorde brought Juda lowe, becauſe of Ahaz kyng of Juda, whiche made Juda naked, and tranſgreſſed ſore agaynſt the Lorde.

20 And Thiglath Pilneſer kyng of the Aſſyrians came vpon him, and troubled hym rather than ſtrengthed him.

21 For Ahaz toke away a portion out of the houſe of the Lorde, and out of the kyngs houſe, and out of the Lordes houſes, & gaue vnto the kyng of the Aſſyrians: and yet it helped hym not. D

22 And in the very tyme of his tribulation, dyd kyng Ahaz treſpaſſe yet more agaynſt the Lorde.

23 For he offered vnto the goddes of them of Damaſcon, which (b) beate hym: and he ſayde, Becauſe the goddes, of the kyngs of Syria helpe them, therefore wyll I offer to them, that they may helpe me alſo: but they were his deſtruction, and the deſtruction of al Iſrael. b. As he falſly ſuppoſed.

24 And Ahaz gathered together the veſſels of the houſe of God, and brake them, and ſhut vp the dores of the houſe of the Lorde, and made hym aulters in euery corner of Hieruſalem. 2. Par. 29. a. 2. Par. 30. c.

25 And in al the cities of Juda, he made high places, to burne incenſe vnto other goddes, and angred the Lorde God of his fathers.

26 The reſt of his actes, and his workes firſt & laſt, beholde, they are written in the booke of the kyngs of Juda and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the citie of Hieruſalem: but brought him not vnto the ſepulchres of the kings of Iſrael: and Hezekia his ſonne raygned in his ſtede.

The. xxix. Chapter.

3. Hezekia repayreth the temple, and aduertiſeth the Leuites of the corruption of religion. 12. The Leuites prepare the temple. 20. The kings and his princes ſacrifice in the temple. 25. The Leuites ſing prayſes. 31. The oblation of the people.

A 1 HEzekia began to raigne, when he was
4.Reg.18.a fiue and twentie yeeres olde, and he raygned niene and twentie yeeres in Hierusalem: and his mothers name was Abia, the daughter of Zachariahu.

2.Par.28.b. 2 And he dyd that whiche was right in the sight of the Lorde, in al poynts as did Dauid his father.

a. Whiche Ahaz had shut vp.
b. An example for al princes, that first of al they stablish the true religion of God.

3 He opened the (a) dores of the house of the Lorde, in the first yeere and (b) first moneth of his raygne, and repayred them,

4 And he brought in the Priests and the Leuites, and gathered them together into the East streete,

5 And sayde vnto them, Heare me ye Leuites, and now be sanctified, and halow the house of the Lorde God of your fathers, tryng filthinesse out of the holy place.

6 For our fathers haue trespassed, and done euill in the eyes of the Lorde our God, and haue forsaken hym, and turned away theyr faces from the habitation of the Lorde, and turned their backes on it.

B 7 And beside that, they haue shutte vp the dores of the porche, and quenched the lāpes, and haue neyther burnt incense, nor offered burnt offerynges in the holy place vnto the God of Israel.

c. The contempt of religiō, is the cause of Gods plagues.

8 (c) Wherefore the wrath of the Lorde fel on Juda and Hierusalem, and hee hath brought them to trouble, to be wondred on, and to be hissed at, euen as ye see with your eyes.

9 For loe, our fathers were ouerthrowen with the swoorde, & our sonnes, our daughters, and our wiues were caried away captiue for the same cause.

10 And nowe it is in myne hart to make a couenant with the Lorde God of Israell, that he may turne away hys heauie indignation from vs.

Num.18.a. 11 Now therefore my sonnes, be not negligent: for the Lorde hath chosen you to stand before hym, and for to minister and serue him, and to burne incense.

12 Then the Leuites arose, Mahath the sonne of Amasai, and Joel the sonne of Azariahu, of the chyldren of the Caathites: and of the sonnes of Merari, Cis the sonne of Abdi, and Azariahu the sonne of Jahaleel: And of the sonnes of the Gersonites, Joah the sonne of Simma, and Eden the sonne of Joah:

13 And of the sonnes of Elizaphan, Simri and Jehiel: And of the sonnes of Asaph, Zechariahu, and Mathaniahu:

C 14 And of the sonnes of Heman, Jehiel, and Semei: And of the sonnes of Jeduthun, Semaia and Vzziel.

15 And they gathered theyr brethren, and purified themselues, and came accordyng to the commaundement of the kyng, and the woordes of the Lorde, for to clense the house of the Lorde:

16 And the priests went into the inner parte of the house of the Lorde, to cleanse it, and brought out all the vncleannesse that they founde in the temple of the Lorde, into the court of the house of the Lord: and the Leuites toke it, to cary it out into the brooke Cedron.

17 They began the first day of the first moneth to purifie, and the eyght day of the moneth, came they to the porch of the Lord: so they sanctified the house of the Lorde in eyght dayes, and in the sixtenth day of the first moneth they made an ende.

18 And they went in to Hezekia the kyng, and sayde, We haue cleansed al the house of the Lord, the aulter of burnt offering, with all his vessels, and the shewe bread table, with all his apparel:

19 And all the vessels which kyng Ahaz dyd caste aside, when he raigned, and transgressed, them we haue prepared, and sanctified, and behold, they are before the aulter of the Lorde.

20 And Hezekia the king rose early, and gathered the lordes of the citie, and went vp to the house of the Lorde.

21 And they brought seuen Oxen, seuen Rammes, seuen Sheepe, and seuen hee Goates, to be a sinne offeryng for the kingdome, for the sanctuarie, and for Juda: And he commaunded the priestes the sonnes of Aaron, to offer thē on the aulter of the lord.

22 And they slue the oxen, and the priests receyued the bloud, and (d) sprynckled it on the aulter: lykewise when they had slayne the Rammes, they sprynckled the bloud vpon the aulter: they slue also the sheepe, & they sprinckled the bloud vpon the aulter.

23 And then they brought forth the hee Goates for the sinne offeryng, before the king and the congregation, and put theyr handes vpon them.

24 And the priestes slue them, and with the bloud of them they cleansed the aulter, to make satisfaction for all Israel: for the king commaunded, that the burnt offeryng, and the sinne offeryng, shoulde be made for all Israel.

25 And set the Leuites in the house of the Lorde, with Cymbales, Psalteries, and Harpes, accordyng to the commaundement of Dauid and Gad the kyngs seer, and Nathan the prophete: for so was the commaundement of the Lord, throughe the

handes

hande of his prophetes.
26 And the Leuites ſtode, hauyng the inſtruments of Dauid: and the prieſts helde the trumpets.
27 And Hezekia commaunded to offer the burnt offering vpon the aulter: And when the burnt offeryng beganne, the ſong of the Lord beganne alſo, and the trumpets, with the inſtruments that were ordeyned by the hande of Dauid kyng of Iſrael.
28 And all the congregation worſhipped, ſingyng a ſong, and blowyng with the trumpets, and all this (continued) vntill the burnt offeryng was finiſhed.
29 And when they had made an end of offering, the king, and al that were preſent with him, bowed themſelues, and worſhipped.
30 And Hezekia the kyng and the lordes, ſpake to the Leuites to prayſe the Lorde, with the wordes of Dauid, and of Aſaph the Sear: and they ſang prayſes with gladneſſe, and the other bowed themſelues, and worſhipped.
31 And Hezekia anſwered, and ſayd, Now ye haue conſecrated your handes to the Lorde: goe to therefore, and bryng the ſacrifices and thanke offerings into the houſe of the Lord. And the cõgregation brought in the ſacrifices and thanke offerynges, and burnt offerynges, as many as were of a free liberal hart.
32 And the number of the burnt offerynges which the congregation brought, was three ſcore and tenne Oxen, an hundred rammes, and two hundred ſheepe, whiche were all for the burnt offeryng of the Lorde.
33 And there were dedicated ſixe hundred Oxen, and three thouſande ſheepe.
34 And the prieſtes were to fewe to ſlay all the burnt offerings: but their brethren the Leuites dyd helpe them, till they had ended the worke, and vntill the prieſtes were ſanctified: for the Leuites were purer harted to be ſanctified, than the prieſts.
35 And thereto the burnt offerynges were many, with the fat of the peace offerynges, & the drynke offerynges, that belong to the burnt offeryng: and ſo the ſeruice parteyning to the houſe of the Lord, was finiſhed.
36 And Hezekia reioyced, and all the people, that God had made the folke ſo ready, and that the thyng was ſo ſone done.

The. xxx. Chapter.

1. The keepyng of the Paſſeouer by the kinges commaundement. 6. He exhorteth Iſrael to turne to the Lorde. 18. He prayeth for the people. 24. His oblation, and the prynces. 27. The Leuites bleſſe the people.

1 AND Hezekia ſent to all Iſrael and Iuda, & wrote letters to Ephraim & Manaſſes, that they ſhould come to the houſe of the Lorde at Hieruſalem, and offer Paſſeouer vnto the Lorde God of Iſrael. A
2 And the kyng helde a counſell with hys lordes, and all the congregation of Hieruſalem, to keepe the feaſt of Paſſeouer in the (a) ſeconde moneth: Num. 9. b.
3 For they coulde not keepe it at that tyme, becauſe the prieſts were not ſanctified ſufficiently, neither was the people gathered together to Hieruſalem. a. Though they ought to haue done it in the firſt moneth. Exod. 12.
4 And the thyng pleaſed the kyng and all the congregation.
5 And they decreed, that it ſhoulde be proclaymed throughout all Iſrael, frõ Beerſeba to Dan, that they ſhould come and hold the feaſt of Paſſeouer vnto the Lorde God of Iſrael at Hieruſalem: for they had not done it of a great ſeaſon, as it was written.
6 So the poſtes went with letters of the kyng and of hys lordes throughout all Iſrael and Iuda, and at the commaundement of the kyng, they ſayde, Yee children of Iſrael, turne againe vnto the Lord God of Abraham, Iſahac, and Iſrael, and he wyl returne to the remnant that are eſcaped of you, out of the hande of the kings of the Aſſyrians.
7 And be not ye like your fathers and your brethren, which treſpaſſed againſt the Lord God of their fathers, whiche gaue them vp to be deſtroyed, as ye ſee. B
8 And nowe be not ye ſtiffe necked, lyke as were your fathers: but yeeld your ſelues vnto the Lorde, and enter into his holy place which he hath ſanctified for euer, and ſerue the Lorde your God, and the fiercenes of his wrath ſhall turne away from you.
9 For if yee turne againe vnto the Lorde, then ſhall your brethren and your children finde compaſſion in the preſence of them that toke them captiue, and they ſhal come againe vnto this lande: for the Lord your God is gratious and mercifull, and wyll not turne away hys face from you, if ye cõuert vnto him. Exod. 34. a.
10 And ſo the poſtes went from citie to citie, in the lande of Ephraim and Manaſſes, euen vnto Zabulon: but they laughed them to ſcorne, and mocked them.
11 Neuertheleſſe, yet diuers of Aſer, Manaſſes, and of Zabulon, ſubmitted themſelues, and came to Hieruſalem.
12 And the hand of God was in Iuda, and

he gaue them one hart to do the commaundement of the king and of the rulers, accordyng to the worde of the Lorde.

13 And there assembled to Hierusalem much people, & there was present a mighty great congregation, to holde the feast of sweete bread in the second moneth.

14 And they arose, and removed the aulters that were in Hierusalem: and all the aulters for incense did they away, and cast the into the broke Cedron.

2.Par.28.d.

15 And they slue Passeouer the fourtéth day of the seconde moneth: and the priestes and Leuites which were (b) ashamed, sanctified themselues, and brought in the burnt offerynge into the house of the Lorde.

b. Seeing theyr owne negligence, & the readinesse of the people.

16 And they stode in their office after theyr manner, and accordyng to the law of Moses the man of God: and the priests sprinckled the bloud, (whiche they receyued) of the hande of the Leuites.

17 For there were many in the congregation that were not sanctified, and therefore the Leuites had the charge of the killyng of the Passeouer, for euery one that was not cleane, to sanctifie hym vnto the Lorde.

18 For many of the people, and very many out of Ephraim, Manasses, Issachar, & Zabulon, were not cleansed, and yet dyd eate Passeouer, against the lawe appoynted: but Hezekia prayed for them, saying, The good Lorde be mercyful toward euery one,

19 That prepareth his hart to seeke the Lord God, the God of his fathers, though he be not (cleansed) accordyng to the purification of the sanctuarie.

20 And the Lorde hearde Hezekia, and healed the people.

21 And the children of Israel that were present at Hierusalem, helde the feast of sweete breade seuen dayes, with great gladnesse: and the Leuites and the priests praysed the Lorde day by day, singyng with loude instruments vnto the Lorde.

22 And Hezekia spake comfortably vnto all the Leuites that had good knowledge (to sing) vnto the Lorde: and they dyd eate throughout that feast seuen dayes long, and offered peace offerynges, & thanked the Lord God of theyr fathers.

23 And the whole assemblie toke counsel to do so other seuen dayes: and they held those seuen dayes with gladnesse:

24 For Hezekia kyng of Juda, did giue to the congregation (c) a thousand yong oxen, and seuen thousand sheepe: And the lordes gaue out to the congregation a thousande Oxen, and tenne thousand sheepe, & a great number of the priests were sanctified.

c. Hezekia bestoweth his goodes liberally, for the setting forth of Gods glory.

25 And all the congregation of Juda, with the priests and Leuites, and all the congregation that came out of Israel, and the strangers that came out of the lande of Israel, and that dwelt in Juda, reioyced.

26 And there was great gladnesse in Hierusalem: for since the time of Solomon, the sonne of Dauid kyng of Israel, there was no suche (ioye) in Hierusalem.

27 And the priestes and the Leuites arose, and blessed the people: and theyr voyce was hearde (of the Lorde) and theyr prayer came vp vnto heauen his holy dwellyng place.

The.xxxi.Chapter.

1. The people destroy idolatrie. 2. Hezekia appoynteth priestes and Leuites, 4. and prouideth for their liuing. 11. He ordeyneth ouerseers to distribute to euery one his portion.

1 AND when all these thyngs were finished, all they of Israel, that were present in the cities of Juda, went out & brake the images, and cut downe the idol groues, and all to brake the high places and aulters throughout all Juda and Beniamin, in Ephraim also and Manasses, vntill they had vtterly destroyed them all: and all the children of Israel returned euery man to his possessions, and to their owne cities.

2.Par.14.c.

2.Par.33.c.

2 And Hezekia appoynted sundry companies of the priests and Leuites, after the diuersitie of their ministrations, euery man accordyng to hys office bothe priestes and Leuites, for the burnt offerynge and peace offerynges, to minister and to gyue thankes and prayse in the gates of the (a) hoste of the Lorde.

a. The tabernacle where God dwelled.

3 And the kyngs portion of hys substance that he gaue, were dayly burnt offerings in the mornyng and euenyng, and burnt offerynges for the Sabboth dayes, new mones, and solemne feasts, accordyng as it is written in the lawe of the Lorde.

Num.28.

4 And he bade the people that dwelt in Hierusalem, to gyue a (b) part to the priestes and Leuites, that they might substancially apply themselues to the lawe of the Lord.

b. That they & their wiues might liue vprightly.

5 And as sone as the kyngs commaundement came abrode, the children of Israel brought abundance of firste fruytes of corne, wyne, oyle, hony, and of all manner of fruytes of the fielde, and the tithes of all manner of thyngs brought they in plenteously.

6 And the children of Israel and Juda that dwelt in the cities of Juda, they also brought

brought in the tithes of oxen and sheepe, and other holy tithes which were consecrate vnto the Lorde their God, they did offer, and brought them all by heapes.

B 7 In the thirde moneth, they beganne to lay the heapes in maner of a foundation, and finished them in the seuenth moneth.

8 And when Hezekia and the Lordes came and sawe the heapes, they blessed the Lorde, and his people Israel.

9 And Hezekia questioned with the priestes and the Leuites concerning the heapes.

10 And Azaria the chiefe Priest of the house of Zadoc, answered him, and sayde, Since the people beganne to bring the heaue offerings into the house of the Lorde, (c) we also haue had ynough to eate, there remayned so much: for the Lorde hath blessed his people, and this heape is left.

11 And Hezekia bade prepare" the chambers in the house of the Lorde: and they did prepare them,

12 And caryed in the first fruites, the tythes, and the dedicate things faythfully: ouer which Chonaniahu the Leuite had the rule, and Semei his brother next to him:

13 And Iehiel, Azariahu, Nahath, Asael, Jerimoth, Iosabad, Eliel, Ismachiahu, Mahath, and Banaiahu, were ouerseers ordeyned by Chonaniahu, and Semei his brother was an officer of Hezekia the king, and Azariahu was the ruler of the house of God.

C 14 And Core the sonne of Imna the Leuite, and porter of the East dore, had the ouersight of the things that were offered of a free will vnto God, and were giuen in maner seuerally vnto the Lord, and ouer the things most holy.

15 And vnder his hande were Eden, Miniamin, Iesua, Semeiahu, Amariahu, and Sechaniahu, in the cities of the priestes (appoynted) of their fidelitie to giue to their brethren their portions, as well to the small, as to the great.

16 Beside their generation, beeing males, from three years olde and vpward, euen vnto euerie one that entreth into the house of the Lorde, they should giue day by day, for their ministration, and for their giuing attendance, and for their diuerse waytings by course,

17 Both to the generation of the priestes and Leuites throughout the housholde of their fathers, from twentie yeares and aboue, to wayte when their courses came:

18 And to the families of all their babes, wiues, sonnes and daughters throwe all the congregation: for vpon the fidelitie of them were the holy things bestowed.

19 And to the children of Aaron the priestes, whiche were in the fieldes and suburbes of their Cityes, Citie by Citie, the men whose names were expressed afore, should giue portions, euen to all the males among the priestes, and to all the Leuites according to their number.

20 And of this maner did Hezekia throwout al Juda: and wrought it that was good, and right and true before the lord his God. D

21 And in all the workes that hee began, for seruice of the house of God, for the lawe, and for the commaundements, hee sought hys God: and that did he with al his heart, and prospered.

The.xxxij.Chapter.

1. Sennacherib inuadeth Iuda. 3. Hezekia prepareth for the warre. 7. He exhorteth the people to put their trust in the Lorde. 9. Sennacherib blasphemeth God. 20. Hezekia prayeth. 21. The Angell destroyeth the Assyrians, and the king is slaine. 25. Hezekia is not thankefull towarde the Lorde. 33. His death.

1 AFter that these deedes were faythfully A
done, Sennacherib king of the Assyrians came, and entred into Juda, and compassed the strong cities, and thought to win them for himselfe. 4.Re.18.c. Esay.36.a. Eccle.48.c.

2 And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fight agaynst Hierusalem,

3 Hee toke counsaile wyth his Lordes and men of might, to stop the water of the fountaynes without the Citie: and they did helpe hym.

4 For there gathered many of the people together, and stopped all the welles, and the broke that ranne through the middest of the land, saying, Why shall the kings of the Assyrians come and finde much water?

5 And Hezekia went to lustily, and built vp the wal where it was broken, and made ordinance vpon the towers, and to the other wall without, and repayred Millo in the Citie of Dauid, and made many dartes and shieldes.

6 And hee set Captaynes of warre ouer the people, and gathered them togither to him in the large streete of the gate of the Citie, and spake gently to them, saying,

7 Plucke vp your heartes, and be strong: be not afrayde nor discouraged for the king of B
the Assyrians, and for all the multitude that he hath with him: for there bee mo with vs 4.Re.16.c.
than with him.

8 With him is an arme of flesh: but wyth Iere.17.a.

vs is the Lorde our God for to helpe vs, and to fight our battayles. And the people toke a courage through the wordes of Hezekia king of Juda.

4. Re. 18. c. 9 After this, did Sennacherib king of the Assyrians, sende of his seruants to Hierusalem (but he himselfe remayned beside Lachis, hauing all his power with him) vnto Hezekia king of Juda, and vnto all Juda that were at Hierusalem, saying,

4. Re. 18. c. 10 Thus sayth Sennacherib king of the Assyrians, Wherein doe ye trust, Ye that dwel in Hierusalem which is besieged?

11 Doth not Hezekia entice you to giue ouer your selues vnto death, hunger, and thyrst, saying, The Lorde our God shal rid vs out of the hande of the king of the Assyrians?

12 Hath not the same Hezekia put downe his highe places, and his (a) aulters, and commaunded Juda and Jerusalem, saying, Ye shall worship before one aulter, and burne incense vpon the same?

a. The wicked make no difference betwene true religion and false.

13 Knowe yee not what I and my fathers haue done vnto the people of all landes? Were the goddes of the people of other landes able or mighty to saue their landes out of my hande?

℣ 14 Which of all the goddes of those nations that my fathers destroyed, could deliuer his people out of my hand? And shal your God be able to deliuer you out of my hande.

15 Wherefore nowe let not Hezekia deceyue you, nor perswade you of this fashion, nor yet beleeue him: for as no God, among all nations and kingdomes, was able to rid his people out of my hand, and out of the hande of my fathers: howe much lesse shall your goddes be able to kepe you out of my hand?

16 And yet moe things did his seruantes speake against the Lorde God, and against his seruant Hezekia.

17 And Sennacherib also wrote a letter to raile on the Lord God of Israel, and spake agaynst him, saying, As the goddes of the nations of (other) landes haue not beene able to deliuer theyr people out of my hande: euen so shall not the God of Hezekia deliuer his people out of my hande.

18 And they cryed with a loude voyce in the Jewes speache vnto the people of Hierusalem that were on the wall, to feare them, And to make them faynt harted, and that they might so take the citie.

19 And they spake agaynst the God of Hierusalem, as agaynst the goddes of the nations of the earth, (which were) the workes of the handes of men.

℣ 20 But Hezekia the king, and the prophete Esay the sonne of Amos, (b) prayed agaynst

b. Prayer is the best refuge in all troubles and dangers.

that (blasphemie) and cried vp to heauen.

21 And the Lorde sent an Angel, which destroyed all the men of warre, and the Lords and captaynes of the host of the king of the Assyrians, that he turned his face again with shame towarde his owne lande: and when he was come into the house of his God, they that came of his owne bodie, slue him there with the sworde.

22 And so the Lorde saued Hezekia, and the inhabiters of Hierusalem, out of the hand of Sennacherib the king of the Assyrians, and from the hande of all other, and maintayned them on euerie side.

23 And manye brought offerings vnto the Lorde to Hierusalem, and presents to Hezekia king of Juda: so that he was magnified in the sight of al nations from thencforth.

24 In those dayes Hezekia was sicke to the death, and prayed vnto the Lorde: which answered him, and shewed him a wonderfull myracle.

25 But Hezekia did not againe vnto God according to it that he had shewed him: for his heart arose, and there came wrath vpon him, and vpon Juda and Hierusalem.

26 Notwithstanding, Hezekia submitted himselfe after that his hart was rysen vp, he and the inhabiters of Hierusalem: and the wrath of the Lorde came not vpon them in the dayes of Hezekia.

27 And Hezekia had exceeding muche riches and honour: and he gate him treasures of siluer and golde, precious stones, and shieldes, shields, and of al maner pleasant iewels:

28 And made store houses for the fruites of corne, for wine, and oyle, and stalles for all maner of beastes, and foldes for sheepe.

29 And he made him cities, and had of sheepe and oxen great abundance: for God had giuen him substance exceeding much.

30 This same Hezekia stopped the vpper water springs of (c) Gihon, and brought them down to the west side of the citie of Dauid: and Hezekia prospered in all his workes.

31 And when the princes of Babilon sent vnto him Ambassadours, to enquire of the wonder that chaunced in the land, God left him, to (d) trie him, and that all that was in his heart might be knowne.

32 The rest of the deedes of Hezekia, and his goodnesse, beholde, they are written in the vision of Esay the prophete the sonne of Amos in the booke of the kings of Juda and Israel.

33 And Hezekia slept with his fathers, and they buryed him in the most worthie place of the sepulchres of the sonnes of Dauid, and all

all Juda and the inhabiters of Hierusalem did him worshipe at his death: and Manasse his sonne raigned in his stead.

The. xxxiij. Chapter.

1. Manasse an idolater. 9. Hee causeth Iuda to erre. 11. He is ledde away prisoner into Babylon. 12. Hee prayeth to the Lorde, and is deliuered. 15. He aboliſheth Idolatrie, 16. and setteth vp true religion. 20. He dyeth, and Amon his sonne succeedeth. 24. whom his owne seruants slue.

1 MAnasse was twelue yeares olde when he began to raigne, and he raigned fiftie and fiue yeares in Hierusalem:

2 But did euill in the sight of the Lord, like vnto the abhominations of the heathen, whom the Lorde cast out before the children of Israel.

3 For he went to, and buylt the high places which Hezekia his father had broken down: and he reared vp aulters for Baalim, and made groues, and worshipped all the host of heauen, and serued them.

4 And hee buylt aulters in the house of the Lord, where as the Lorde yet had sayde. In Hierusalem shall my name be for euer.

5 And he buylded aulters for all the host of heauen, in the two Courtes of the house of the Lorde.

6 And hee burnt his children in fire, in the valley of ỹ sonne of Hinnom: he was a soothsayer, he regarded the crying of byrdes, vsed enchauntmentes, and mainteyned workers with spirites, and seares of fortunes, and wrought much euil in the sight of the Lord, to anger him withall.

7 And hee put the carued Image, and an Idol whiche hee had made in the house of God: of which house, God had sayd to Dauid, and to Solomon his sonne, In thys house, and in Hierusalem which I haue chosen afore all the trybes of Israel, will I put my name for euer.

8 Neither wil I make the foote of Israel to remoue anye more out of the lande, whiche I haue ordeyned for your fathers, if so bee that they will bee diligent, and doe all that I haue commaunded them, in all the lawe and statutes, and ordinances, by the hande of Moses.

9 And so Manasse made Juda, and the inhabiters of Hierusalem, to erre, and to doe worse than the heathen whom the Lorde destroyed before the children of Israel.

10 And the Lord spake (a) to Manasse and to his people: but they would not regarde.

11 Wherefore the Lord brought vpon them, the captaynes of the host of the king of the Assyrians, whiche toke Manasse in holde, and bounde him with chaynes, and caryed him to Babilon.

12 And when hee was in tribulation, hee besought the Lorde his God, and humbled himselfe exceedingly before the God of hys fathers,

13 And made intercession to him: and God was (b) intreated of him, and hearde hys prayer, and brought him againe to Hierusalem into his kingdome: and then Manasse knew that the Lorde was God.

b. Affliction giueth vnderstanding.

14 After this he buylt a wall without the citie of Dauid, on the weast side of Gion, in the valley, as they came to the fish gate, and rounde about Ophel, and brought it vp of a verie great heigth, & put captaynes of warre in all the strong cities of Juda.

15 And he toke away straunge goddes, and Images out of the house of God, and all the aulters that he had buylt in the mount of the house of God and Hierusalem, and cast them out of the citie.

1. Par. 14. 2. and, 31. 2.

16 And hee prepared the aulter of the Lorde, and sacrificed thereon peace offerings, and thanke offerings, and charged Juda to serue the Lorde God of Israel.

17 Neuertheleſſe, the people did offer still in the high places, howbeit vnto the Lord theyr God onely.

18 The rest of the actes of Manasse, and hys prayer vnto hys God, and the wordes of the Seears that spake to him in the name of the Lorde God of Israel, beholde, they are (written) in the sayings of the kings of Israel.

19 And his prayer, and howe that hee was hearde, and all his sinnes, and his trespasse, and the places where hee made highe places, and set vp groues and Images, before hee was meekened, beholde they are written among the sayings of the Seears.

20 And Manasse slept with his fathers, and they buryed him in his (c) owne house, and Amon his sonne raigned in his rome.

D

c. Because he had so horribly offended against the lord, they did not burie him in the sepulchre of the kings, but in the garden of the kings house.

21 Amon was two and twentie yeares olde, when he began to raigne, and raigned two yeares in Hierusalem.

22 But he did euill in the sight of the Lorde, lyke as did Manasse his father: for Amon sacrificed to all the carued Images whiche Manasse hys father had made, and serued them,

23 And submitted not himselfe before the Lorde, as Manasse his father had meekened himselfe: but Amon trespassed greatly.

24 And his owne seruants conspyred against him, and slue him in his owne house.

25 But

25 But the people of the lande slue all them that had conspyred agaynst king Amon: and the same people of the land made Iosia his sonne king in his rome.

The.xxxiiij. Chapter.

1. Iosia destroyeth the Idolles, 8. and restoreth the temple. 14. The booke of the law is founde. 21. He sendeth to Hulda the propheteſſe for counsayle. 27. God heareth hys prayer. 31. He maketh a couenant with God.

A 1 IOsia was eight yeares olde when hee beganne to raigne, and he raigned in Hierusalem one and thirtie yeares.

4.Re.22.a.

2 And hee did that whiche was right in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neyther to the right hande, nor to the left.

3 In the eight yeare of his raigne, when he was yet a childe, he began to seeke after the God of Dauid his father: and in the twelfth yeare he began to purge Juda and Hierusalem from the high places, groues, carued Images, and Images of Mettal.

4 And they brake downe the aulters of Baalim, euen in his (a) presence: and other Images that were in greater honour than they, he caused to be destroyed: and the grones, carued Images, and Images of mettal he brake, & made dust of them, and strowed it vpon the graues of them that had offered vnto them.

a. He woulde see the reformation with his owne eies.

5 And he burnt the bones of the priestes vpon the aulters of them, and clensed Juda and Jerusalem:

6 And euen so did hee in the Cities of Manasse, Ephraim, Simeon, vnto Nephthali, and in the wildernesse of them round about,

B 7 He plucked asunder the (b) aulters and the groues, and did beat the Images, and stamped them to powder, and cut downe all the Idols throughout all the lande of Israel, and returned to Hierusalem againe.

b. The godly zeale of this good prince is a worthie example for all princes to follow.

8 In the eightenth yere of his raigne, when he had purged the lande and the temple, hee sent Saphan the sonne of Azaliahu, & Maasiah the gouernour of the Citie, and Joah the sonne of Joahaz the recorder, to repayre the house of the Lorde his God.

4.Re.22.a.

9 And when they came to Helkia the high priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the entries had gathered of the hande of Manasse and Ephraim, and of all that yet remayned in Israel, and of all Juda and Beniamin, and they returned to Hierusalem.

10 And they put it in the handes of the workmen that had the ouersight of the house of the Lord, and they gaue it to the labourers, that wrought in the house of the Lorde, to repayre and mende the house.

11 Euen to Masons and Carpenters gaue they it, to get hewed stone, and tymber for couples, and for beames of the houses which the kings of Juda had destroyed.

12 And the men did the worke (c) faythfully: and the ouerseers of them, to courage them forwarde, were Jahath, and Obadiahu, Leuites, of the children of Merari: and Sacharia, and Mesullam, of the children of the Caathites, and other of the Leuites, which all could skil of instruments of musicke.

13 And ouer the bearers of burdens, and ouer all that wrought, in whatsoeuer workmanship it were, were there scribes, officers, and porters of the Leuites.

14 And when they brought oute the money that was brought into the house of the lord, Helkia the priest found the booke of the law of the Lorde (giuen) by Moses.

15 And Helkia answered, and sayde to Saphan the scribe, I haue founde the booke of the lawe in the house of the Lord. And Helkia gaue the booke to Saphan.

16 And Saphan caried the booke to the king, and brought the king worde againe, saying, All that was committed to thy seruants, that do they.

17 And they haue gathered togither the money that was founde in the house of the lord, and haue deliuered it into the handes of the ouerseers of the worke, & to the handes of the workemen.

18 And then Saphan the scribe shewed the king, saying, Helkia the priest hath giuen me a booke: & Saphan read in it before the king.

19 And it fortuned, that when the king had heard the wordes of the lawe, he (d) rent his clothes:

20 And the king commaunded Helkia, and Ahikam the sonne of Saphan, and Abdon the sonne of Micah, and Saphan the scribe, and Asaa a seruant of the kings, saying,

21 Go and enquire of the Lorde for me, and for them that are left in Israel and Juda, concerning the wordes of the booke that is founde: for great is the wrath of the Lorde that is fallen vppon vs, because our fathers haue not kept the worde of the Lorde, to do after al that is written in this booke.

22 And Helkia, & they that the king had (appoynted) went to Hulda, a Prophetesse, the wife of Sallum, the sonne of Sheuath, the sonne of Hasra, keeper of the wardrobe (for she dwelt in Hierusalem, within the seconde wall)

wal:) and so they communed with hir.

23 She answered them, Thus sayth the lord God of Israel, Tell yee the man that sent you to me,

24 Euen thus sayth the Lord, Behold, I wil bring euill vpon this place, and vpon the inhabitours thereof, euen al the curses that are written in the booke whiche they haue read before the king of Juda:

25 Because they haue forsaken me, and haue offered vnto other goddes, to anger me with all maner workes of their handes: therefore is my wrath set on fire agaynst this place, and shal not be quenched.

26 And as for the king of Juda, whiche sent you to enquire of the Lorde, so shall ye say vnto him, Thus sayeth the Lorde God of Israel, concerning the wordes whiche thou hast heard:

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27 Because thine heart did (e) melt, and thou didst meeke thy selfe before God, when thou heardest his wordes agaynst this place, and agaynst the inhabitours thereof, and humbledst thy selfe before me, and rentest thy clothes, and weepedst before me: that haue I heard also, sayth the Lorde.

28 Beholde, I will take thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the mischiefe that I will bring vpon this place, and vpon the inhabiters of the same. And they brought the king worde againe.

2. 8. 29 Then the king sent and gathered all the elders of Juda and Hierusalem:

30 And the king went vp into the house of the Lorde, and all the men of Juda, and the inhabitours of Hierusalem, and the Priestes, and Leuites, and all the people great and small, and (the king) did reade in their eares all the wordes of the booke of the couenant, that was founde in the house of the Lorde.

31 And the king stode at his standing, and made a couenant before the Lorde, to followe the Lord, and to keepe his commaundements, his witnesse and his statutes, with all his heart, and with all his soule, and to fulfill the wordes of the appoyntment written in the same booke.

32 And hee set in their rome all them that were found in Hierusalem and Beniamin: and the inhabiters of Hierusalem did according to the couenant of the Lorde God of their fathers.

33 And Josia put away all maner of abominations out of all landes that pertayned to the children of Israel, and brought in all that were founde in Israel, to worship and to serue the Lord their God: and they turned not aside from after the Lorde God of their fathers, as long as he liued.

The. xxxv. Chapter.

1. Iosia keepeth the Passeouer. 2. He setteth foorth Gods seruice. 20. Hee fyghteth agaynste the king of Egypt, and dyeth. 24. The people bewaile him.

1 IOSIA held the (feast of) Passeouer vnto the Lord in Hierusalem, and they slue passeouer in the fourteenth day of the first moneth. A 4. Re. 23. a. 3. Esd. 1. a.

2 And he set the Priestes in their offices, and ayded them in the seruice of the house of the Lorde.

3 And sayde vnto the Leuites that taught all Israell, and were sanctified vnto the Lorde: Put the holye Arke in the house whiche Solomon the sonne of Dauid King of Israell dyd buylde, it shall be no more a burthen vpon your shoulders: but nowe serue the Lorde your God, and his people Israel:

4 And prepare youre selues by youre auncyent houseboldes, and companyes, according to the writing of Dauid King of Israel, and the writing of Solomon hys sonne.

5 And stande in the holy place, according to the diuision of the auncient houseboldes of your brethren the children of the people, and after the diuision of the auncient householdes of the Leuites:

6 Kill Passeouer, and sanctifie your selues, and prepare your brethren, that they may do according to the worde of the Lorde by the hande of Moses.

7 And Josia gaue to the people flockes of sheepe, and kiddes, all for Passeouer, and for al that were present, thirtie thousand by tale, and three thousande oxen: and these were euen of the kings substance. B

8 And his Lordes gaue willingly, both vnto the people, and to the priestes, and vnto the Leuites: Helkia also, Zacharia, and Iehiel, rulers of the house of God, gaue vnto the Priestes for Passeouer offerings two thousand and fiue hundred sheepe, and three hundred oxen.

9 (a) Conania, and Semaiahu, and Nathanael, his brethren, and Hasabiah, and Iehiel, and Iosabad, rulers of the Leuits, gaue vnto the Leuites Passeouer offerings (euen) fiue thousande Sheepe, and fiue hundred Oxen. a. Liberal prouision for the ministerie.

10 And so the seruice was prepared, and the Priestes stode in their places, and the Leuites in their distinct companyes, at

the

the kings commaundement.

11 And they slue passeouer, and the Priestes sprinckled the bloud with their hand, and the Leuites pulled off the skinnes of the beasts.

12 And they set away the burnt offerings, to giue them vnto the people that were diuided by auncient houses, and that they should offer vnto the Lorde, lyke as it is written in the booke of Moses: and so did they with the oxen also.

Leuit. 1. a.

Exod. 12. b.

13 And they dressed the Passeouer with fire, as the maner was: and the other dedicate beastes sodde they in pottes, caldrons, and pannes, and diuided them among all the people.

¶ 14 And afterwarde they made readie for themselues, and for the priests: for the priests the children of Aaron, were busied in offering of burnt offerings, and the fat, vntyll night: therefore the Leuites prepared for themselues, and for the Priestes the sonnes of Aaron.

15 And the singers the children of Asaph stode in their standing, according to the commaundement of Dauid, and Asaph, Heman, and Jeduthun the kings(b) Seer: and the porters wayted at euerye gate, and might not depart from their seruice: for their brethren the Leuites prepared for them.

1. Par. 25. a. and. 26. d.

b. Meaning the Prophete.

16 And so all the seruice of the Lorde was prepared the same day, to offer Passeouer, and to offer burnt offerings vpon the aulter of the Lorde, according to the commaundement of king Josia.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of sweete bread seuen dayes.

18 And there was no passeouer lyke to that kept in Israel from the dayes of Samuell the prophete, neyther did all the kings of Israel holde such a Passeouer feast, as did Josia, and the priests and Leuites, and al Juda and Israel that were present, and the inhabiters of Hierusalem.

18 This Passeouer was holden in the eightenth yeare of the raigne of Josia.

¶ 20 After all this, when Josia had prepared the temple, Necho king of Egypt came vp to fyght agaynste Charchamis, beside Euphrates: and Josia went out against him.

4. Re. 23. f.

21 Which sent messengers to him, and sayde, What haue I to do with thee thou king of Juda? " Be not thou agaynst thy selfe this day, for my warre is agaynst an other house, and God bade mee make haste: leaue off therefore, and meddle not with God whiche is with me, least he destroy thee.

" Or, I come not agaynst thee this day, but agaynst the house of mine enimie.

22 Neuertheless, Josia woulde not turne his face from him, but rather toke aduise to fight with him, and hearkened not vnto the wordes of Necho out of the mouth of god, and came to fight in the valley of Megiddo.

" Or, changed his apparel to fight with him.

23 And the shooters shot dartes at king Josia: and the king sayde to his seruants, Carie me away, for I am sore wounded.

24 His seruauntes therefore had him out of that Charet, and put him in another Charet that they had: and when they had brought him to Hierusalem, he dyed, and was buried in the sepulchre of his fathers: and al Juda and Hierusalem mourned for Josia.

25 And Jeremia lamented Josia, and all singing men and singing women mourned for Josia in their lamentations to this day, and made the same lamentations an ordinance in Israel: and beholde they are witten in the lamentations.

26 The rest of the acts of Josia, and his goodnesse (which he did) in following the wryting of the lawe of the Lorde,

27 And his sayings first and last, beholde they are written in the booke of the kings of Israel and Juda.

The. xxxvi. Chapter.

1. After Iosia, raigneth Iehoahaz. 4. After Iehoahaz, Iehoiacim. 8. After him, Iehoiacin. 11. After him, Zedekia, 14. 17. in whose tyme all the people were caryed away to Babilon, for contemning the admonitions of the Prophetes, 22. and were restored agayne the seuentieth yeare after, by king Cyrus.

1 ¶ AND the people of the land toke Iehoahaz the sonne of Josia, and made him king in his fathers steede in Hierusalem.

2 And Iehoahaz was twentie and three yeares olde when he beganne to raigne, and he raigned three monethes in Hierusalem.

3 And the king of Egypt put him downe at Hierusalem, " and mercd the land in an hundred talentes of syluer, and a talent of golde.

" Or, and.

4 And the king of Egypt made Eliakim his brother king vpon Juda and Hierusalem, and turned his name to Iehoiacim: and Necho toke Iehoahas his brother, and caryed him to Egypt.

5 Iehoacim was twentie and fiue yeares olde when he beganne to raigne, and he raigned aleuen yeares in Hierusalem, and he did euill in the sight of the Lorde his God.

6 Agaynst him came vp Nabuchodonosor king of Babilon, and bound him with two chaynes, to carie him to Babilon.

7 The king Nabuchodonosor also caryed of the vesselles of the house of the Lorde to

Babylon.

Babylon, and put them in his Temple at Babilon.

8 The reſt of the Actes of Jehoacim, and his abhominations whiche he did, (a) and that which was founde vpon him, beholde, they are written in the booke of the kings of Iſrael and Juda: and Jehoacin raigned in his ſteade.

9 And Jehoacin was eight yeares old when he beganne to raigne, and he raigned three monethes and ten dayes in Hieruſalem, and did euill in the ſight of the Lorde.

10 And when the yeare was out, king Nabuchodonoſor ſent, and fet him to Babilon, with the goodly veſſels of the houſe of the Lorde, and made Zedekia his fathers brother king ouer Juda and Hieruſalem.

11 Zedekia was one and twentie yeares olde when he began to raigne, and raigned a-leuen yeares in Hieruſalem.

12 And he did euill in the ſight of the Lorde his God, and humbled not himſelfe before Jeremia the prophete, at the mouth of the Lorde.

13 And he rebelled againſt Nabuchodonoſor, whiche had receyued an othe of him by god: but he was ſtiffnecked, and to hard harted to turne vnto the Lord God of Iſrael.

14 Moreouer, all the chiefe of the Prieſtes and the people treſpaſſed wonderfully after all maner of abhominations of the heathen, and polluted the houſe of the Lorde whiche he had halowed in Hieruſalem.

15 And the Lord God of their fathers ſent to them by his meſſengers, riſing vp betymes, and ſending: for he had compaſſion on his people, and on his dwelling place.

16 But they mocked the meſſengers of God, and deſpiſed his wordes, and miſuſed hys prophetes, vntill the wrath of the Lorde aroſe againſt his people, and till there was no remedie.

17 And ſo he brought vpon them the king of Chaldee, whiche ſlue their yong men wyth the ſworde in their holy Temple, and ſpared neyther yong man, mayden, olde man, nor him that ſtouped for age: he gaue them all into his hande. 4. Reg. 25. a.

18 And all the veſſelles of the houſe of God, both great and ſmall, and the treaſures of the houſe of the Lorde, and the treaſures of the king, and of his Lordes: all theſe caryed he to Babilon.

19 And they burnt the houſe of God, & brake downe the wall of Hieruſalem, and burnt al the pallaces thereof with fire, and deſtroyed all the goodly iewels thereof.

20 And the reſt that had eſcaped the ſworde, caryed he to Babilon: where they were bondmen to him and his children, vntill the time that Perſia had the Empyre: D Jere. 25. b.

21 To fulfill the worde of the Lorde by the mouth of Jeremie, vntill the lande had hir pleaſure of hir Sabbothes: for as long as ſhe lay deſolate, ſhee kept Sabboth, vntyll threeſcore and ten yeares were fulfilled.

22 And the (b) firſt yeare of Cyrus King of Perſia (when the worde of the Lorde ſpoken by the mouth of Jeremie was finiſhed) the Lord ſtyred vp the ſpirite of Cyrus king of Perſia, that he made a Proclamation throughout all his kingdome, and that by wryting, ſaying, 1. Eſdr. 1. a. b. That is, in the firſt yeare that he raigned ouer the Chaldeans. Jere. 25. c. and. 26. c.

23 Thus ſayth Cyrus king of Perſia, All the kingdomes of the earth, hath the Lord God of heauen giuen me, and hath charged me to buyld him an houſe in Hieruſalem, that is Juda: Wherefore whoſoeuer is among you of all his people, the Lorde his God be with him, and let him go vp.

E. VV.

The ende of the ſeconde booke of the Chronicles.

A verie profitable declaration, for the vnderstanding of the hystories of Esdras, Nehemias, Esther, Daniel, and diuerse other places of scripture, verie darke, by reason of the discorde that is among Historiographers, and amongst the expositours of the holy scriptures, touching the successiue order of the Kings or Monarchies of Babilon, and of Persia: of the yeares that the sayd Monarchies lasted, from the transmigration of the Iewes vnder Nabuchodonosor, vntill the Monarchie of the Greekes, and of the confusion that is in the names of the Kings of Persia.

¶ *That which happened to the people of Israel, during these Monarchies.*

Nabuchodonosor, the. 19. yeare of his raigne, destroyed Hierusalem, and led the people captiue, 2. King. 24. and Jeremie. 29.

The. 25. yeare of his sayde raigne, he instituted his Monarchie: in the seconde yeare of the same, he sawe the dreame of the foure Monarchies. Daniel. 2.

The. 5. yeare, he sawe the dreame of the tree hewen downe. Daniel. 4.

The. 6. yeare, hee was driuen among the wylde beastes, by the space of seuen yeares. Daniel. 4.

Euilmerodach, the first yeare of his raigne, deliuered Jeconias, whom his father had put in prison. 2. king. 25. and Jer. 52.

The. 1. yeare of Balthasar, Daniel saw the dreame of the foure beastes, signifying the foure Monarchies, Daniel. 7.

From the time that Nabuchodonosor caryed the people into Babilon, vntill the ende of the Monarchie of Balthaser, it amounteth to. 70. yeares foretold by Ieremie.

Cyrus, deliuered the people from captiuitie, the same yeare that hee toke Babilon, and gaue them great treasures to bylde vppe the Temple of Hierusalem: whither he sent them vnder the conduct of Zozobabel. Esdras. 1.

The Monarchie of Babilon.

1 *Nabuchodonosor after the captiuitie raigned. xxvij yeares.*

2 *Euilmerodach his son, xxx. yeares.*

3 *Regasar. iij. yeares.*

4 *Labersadach. vi. yeares.*

5 *Balthasar. v. yeares.*

The Monarchie of the Persians.

1 *Cyrus with Darius his vncle raigned two yeares.*

1 *Cyrus raigned alone xxij. yeares.*

Of the yeares that the Monarchies of Persia raigned. Of the difference of authours therin, and of the diuersitie and confusion of the names of the sayd Monarchies.

The difference of authours, about historiographers as expositours of the holy scriptures, is great, touching the tyme and yeares that the two Monarchies of the Babylonians & Persians continued, and also touching the names of the Monarches herein described, wherein there is great confusion. And therefore all other opinions set apart, we wil herein folowe Philo Judeus, and Petasthene, auncient authours, whose opinions doe neerest agree with the holy scripture.

Cyrus hauing conquered the kingdome of the Medes agaynst Astyages, left the sayde kingdome to his vncle Darius, by whose ayde he toke Babilon, and transported the Monarchie of Babilon to the Persians. Two yeares after, the sayd Darius returned into Mede, and Cyrus raigned alone in Babilon. Then he moued warre agaynst the Scythians, and marched towarde them, and in the meane while left Cambyses his son king of the countrey, in his absence, according to the custome of the Persians: which was to appoynt the neerest of the kings bloud, to be king ouer the countrey, when the king went out to fight agaynst any straunge nation. This is the cause why Cambises was not set in the successiue order of the Monarchies. Neither is there any mention of two brethren that were Magi-

ans,

Artaxerxes, his succeſſour, hyndered the buylding of the temple. Eſdras.4.	2	*Darius the ſonne of Hyſtaſpis, beeing choſen king, and ſurnamed Artaxerxes Aſſuerus raigned. xx. yeeres.*
The ſeconde yeare of Artaxerxes, Agge, and Zacharie prophecied ſtyrring the people to goe forward with the buylding of the temple, notwithſtanding the hinderance. Eſdras 5.	3	*Darius Artaxerxes longhand. xxxvy.*
The thirde yeare began the byſſorie of Eſther.		*In the time of thys Darius, began the lxx. weekes of Daniel.*
The. viij. yeare Eſther is brought in to him. Eſther.2.		
The twelfth yeare, Aman threatneth the Jewes. Eſther.3.		
Darius longhande, the ſecond yere of his raigne, commaunded the temple to be made an ende of. Eſdras.6.	4	*Darius Nothus. xix.*
	5	*Artaxerxes Mnemon. lv. yeares.*
	6	*Darius Ochus. xxvi.*
The ſixth yeare the temple was ended. Eſdras.6.	7	*Arſenes. iiij. yeares.*
The ſeventh yeare, Eſdras went into Juda. Eſdras.7.	8	*Darius the laſt Monarchie ouercome by Alexander the great, which tranſported the Monarchie to the Greeks, raigned. vi. yeeres.*
The twentieth yeare, began the 70. weekes foreſhewed by Daniel. Dan. 9. And the ſayd yere Nehemias went into Juda, to buylde vp the walles of Hieruſalem. Nehemias.2.		
The two and thirtieth yeare, Nehemias returned again to Darius, according to his promiſe, and obteyned leaue of him, to returne to Hieruſalem. Nehemias.13.		
All the time of the Perſians Monarchie, amounteth to.191. yeres.		*The ſumme of the yeares of the Monarchy of the Perſians is. Cxci. and of Nabuchodonoſor. CClxi.*
Alexander the great, tranſported the ſame yeare the ſayde Monarchie to the Greekes: which was in the twentieth weeke reuealed to Daniel. Dan.9.		

ans, whiche guilefully vſurped the kingdome: but theſe guile beeing knowne, they continued but a fewe monethes, and Darius, ſonne to Hyſtaſpis, was choſen king.

Xerxes the ſonne of the ſayde Darius, ſucceeded him: but is not here placed in the number of the monarchies, for that he left his kingdome to Darius longhande his ſonne, (according to the cuſtome of the Perſians) when hee wente to warre againſt the Greekes. The Greke hiſtoriographers, not reſpecting ithat cuſtom, nũber the ſayde Xerxes, and Cambyſes aboue mentioned, among the ſayde Monarchyes ſucceſſiuelye in order, whiche is the cauſe that they count more yeares in the ſayde monarchie, that is to ſay. 226. yeares.

As touching their confuſed names, ye ſhall vnderſtande, that among the Perſians, Darius ſignifyeth he that ſubdueth: Xerxes a warriour: Artaxerxes, a great warriour. Alſo that this name Aſſuerus, is drawne from the Hebrues, in ſtead of Artaxerxes.

Further, that Artaxerxes was the common name of all kings of Perſia, as Pharao was the commõ name of the kings of Egypt, and Ceſar of the Romiſh Emperours. Therefore where yee finde manye indifferently named Darius, or Artaxerxes, or both togither, that is the cauſe of the difficultie, howe to vnderſtande vnder what king that happened, whiche is recited in the ſayde bookes of Eſdras, Nehemias, Eſther, Daniel, and other places of the holy ſcriptures, except yee well marke them, and well vnderſtand the contents of this table.

¶ The first booke of Esdras.

¶ *The first Chapter.*

1. Cyrus sendeth againe the people that was in captiuitie, 8. and restoreth them their holy vessels.

A 1 IN the fyrste yeare of Cyrus King of Persia (that ỳ worde of the Lorde spoken by the mouth of Ieremia might be fulfilled) the lord stirred vp ỳ spirit of Cyrus king of Persia, that he caused to be proclaimed throughout al his Empyre and to be written, saying,

2. Par. 36. d.

Iere. 25. c.

2 Thus sayeth Cyrus the king of Persia, The Lorde God of heauen hath giuen me all the kingdomes of the earth, and hathe commaunded me to buylde hym an house at Hierusalem, which is in Juda.

3 Whosoeuer nowe among you is of hys people, the Lord his God be with him, and let him-go vp to Hierusalem in Juda, and build the house of the Lord God of Israel, he is the God that is at Hierusalem.

4 And whosoeuer remayneth yet in anye maner of place where he is a straunger, let the men of that place helpe him with siluer and golde, with good and cattel, beside that which they willingly offer for the house of God that is at Hierusalem.

5 Then gate vp the principall fathers of Juda and Beniamin, and the priestes and Leuites, and al they whose spirit God had rayſed to goe vp and to buylde the house of the Lorde which is at Hierusalem.

6 And all they that were about them strengthed theyr hande with vessels of siluer and golde, with goods and cattel, and iewels, beside al that was willingly offered.

2. Par. 36. c. B 7 And king Cyrus brought forth the vessels of the house of the Lord: which Nabuchodonosor had taken out of Hierusalem, and had put in the house of his God.

8 Those did Cyrus the king of Persia bring forth by the hande of Mithridates the treasurer, and numbred them vnto Sesbazer the prince of Juda.

9 And this is the number of them: thirtie chargers of golde, a thousande chargers of siluer, nine and twentie knyues.

10 Thirtie basons of golde, and of other siluer basons foure hundred and tenne: and of other vessels a thousande.

11 All the vessells of golde and siluer were fiue thousande, and foure hundred: all these did Sesbazer carry away with them that came vp out of the captiuitie of Babylon vnto Hierusalem.

The. ij. Chapter.

The number of them that returned from the captiuitie.

1 THese are the children of the prouince, that wēt vp out of ỳ captiuitie, whom Nabuchodonosor the king of Babilon had caryed away vnto Babylon, and came againe vnto Hierusalem and into Juda, euery one into his citie.

2 They that came with Zorobabel (are these) Jesua, Nehemiah, Saraiah, Reelaia, Mardochai, Bilsan, Mispar, Bigui, Rehum, Baana. This is the number of the men of the people of Israel.

3 The children of Pharos, two thousande, an hundred seuentie and two.

4 The children of Sephatia, three hundred seuentie and two.

5 The children of Arath, seuen hundred seuentie and fiue.

6 The children of the captayne of Noab, of the children of Jesua and Joab, two thousand eight hundred and twelue.

7 The chyldren of Elam, a thousand two hundred fiftie and foure.

8 The children of Zathu, nine hundred forty and fiue.

9 The children of Zaccai, seuen hundred and threescore.

10 The children of Bani, fiue hundred foxtie and two.

11 The children of Bebai, fiue hundred twentie and three.

12 The children of Asgad, a thousande two hundred twentie and two.

13 The children of Adonicam, fiue hundred sixtie and fiue.

14 The children of Beguai, two thousande fiftie and sixe.

15 The children of Adin, foure hundred fiftie and foure.

16 The

16 The children of Ater of Hezekia, ninetie and eight.
17 The children of Bezai, three hundred twentie and three.
18 The children of Jora, an hundred and twelue.
19 The children of Hasum, two hundred twentie and three.
20 The children of Gebbar, ninetie and fiue.
21 The children of Bethlehem, and hundred twentie and three.
22 The men of Netopha fiftie and fiue.
23 The men of Anathoth, an hundred twentie and eight.
24 The children of Asmaueth, fortie and two.
25 The children of Kiriathiarim, Caphira and Beeroth, seuen hundred fortie and three.
26 The children of Harama and Geba, fiue hundred twentie and one.
27 The men of Michmas, an hundred twentie and two.
28 The men of Bethel and Hai, two hundred twentie and three.
29 The children of Nebo, fiftie and two.
30 The children of Magbis, an hundred fiftie and fiue.
31 The children of the other Elam, a thousand two hundred fiftie and foure.
32 The children of Harim, three hundred and twentie.
33 The children of Lodhadid and Ono, seuen hundred twentie and fiue.
34 The children of Jericho, three hundred fortie and fiue.
35 The children of Senaa, three thousande fiue hundred and thirtie.
36 The priestes of the children of Jedaia of the house of Jesua, nine hundred seuentie and three.
37 The children of Immer, a thousande fiftie and two.
38 The children of Phashur, a thousand two hundred fortie and seuen.
39 The children of Arim, a thousand and seuentene.
40 The Leuites: the children of Jesua, and Cadmiel, of the children of Hodauia, seuentie and foure.
41 The singers: the children of Asaph, an hundred twentie and eight.
42 The children of the doore keepers, the children of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai, altogither an hundred thirtie and nine.
43 The Nethinims, the children of Ziha, the children of Asupha, the children of Tabaoth.
44 The children of Ceros, the children of Siha, the children of Padon,
45 The children of Lebana, the children of Hagaba, the children of Accub,
46 The children of Hagab, the children of Semlai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaia,
48 The children of Razin, the children of Necoda, the children of Gasam,
49 The children of Uzza, the children of Paseah, the children of Besai,
50 The children of Asna, the children of Mehunim, the children of Nephusim,
51 The children of Bacbuc, the children of Hacupa, the children of Harhur,
52 The children of Bazluth, the children of Mehida, the children of Harsa,
53 The children of Barcos, the children of Sisara, the children of Thamah,
54 The children of Neziah, the children of Hatipha.
55 The children of Solomons seruauntes, the children of Sotai, the children of Sophereth, the children of Peruda,
56 The children of Jaala, the children of Darcon, the children of Giddel,
57 The children of Sephatiah, the children of Hattil, the children of Pochereth Hazebaim, the children of Ami:
58 All the Nethinims, and the children of Solomons seruants, were altogither three hundred ninetie and two.
59 And these went vp from Thelmelah, and from Thelharsa, Cherub, Addon, and Immer: but they coulde not discerne their fathers house and their seede, whether they were of Israel.
60 The children of Delaia, the children of Tobia, the children of Necoda, fiue hundred fiftie and two.
61 And the children of the priestes: the children of Habaia, the children of Accoz, the children of Berzillai, which toke one of the daughters of Berzillai the Gileadite to wife, and was called after their name. 2. Re. 17. g.
62 These sought their euidence among them that had the regyster of byrth, and were not founde therein, therefore were they put from the priesthood.
63 And Hatheirsatha sayde vnto them, that they shoulde not eate of the most holy, tyll there rose vp a priest (to weare) Urim and Thummim. Exod. 28. e.
64 The whole congregation togither was fortie and two thousand, three hundred and threescore.
65 Beside theyr seruantes and maydens, of whome there were seuen thousande, three

hundred thirtie and seuen: and there were among them, two hundred singing men and women.

66 Their horses were seuen hundred thirtie and fiue: their Mules two hundred fortie and fiue,

67 And their Camels foure hundred thirtie and fiue: their Asses fiue thousande seuen hundred and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lorde at Hierusalem, they offered themselues willing for the house of God, to set it vp in his place:

69 And gaue golde after their habilitie, vnto the treasure of the worke, euen threescore and one thousand peeces, and fiue thousande pounde of siluer, and an hundred priestes garments.

70 So the priestes, and the Leuits, and certaine of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

The. iij. Chapter.

1. They buylde the aulter of God. 6. They offer vnto the Lorde. 7. They prepare for the temple, 11. and sing vnto the Lorde.

A 1 NOW when the seuenth moneth came, 3. Esd. 8. a. and the children of Israel were nowe in their cities, the people came together euen as one man to Hierusalem.

2 And there stode vp Iesua the sonne of Iosedec, and his brethren the priestes, and Zorobabel the sonne of Salathiel, and his brethren, and builded the aulter of the God of Israel, to offer burnt offerings thereon, as it is written in the lawe of Moses the man of God.

*or, basket. 3 And the aulter set they vpon his *sockets: for there was a fearefulnesse among them, because of the people of those countreyes, therefore they offered burnt offerings thereon vnto the Lorde, euen burnt offerings in the morning, and at euening.

4 And they helde the feast of Tabernacles as it is written, and offered burnt sacrifices dayly, according to the number and custom, day by day.

5 Afterwarde they offered dayly burnt offerings also, and in the new moones, and in al the feast dayes that were consecrated vnto the Lord, and for al them which did of their owne free will offer vnto the Lorde.

6 From the first day of the seuenth moneth, began they to offer burnt sacrifices, vnto the Lorde: euen when the foundation of the temple of the Lord was not yet layd.

B 7 They gaue money also vnto the Masons and *Carpenters, and meate and drinke, and Oyle vnto them of Sidon and of Tyre, to bring the Cedar timber from Libanus by sea vnto Ioppa, according to the graunt that they had of Cyrus the king of Persia.

8 In the seconde yeare of their comming vnto the house of God at Hierusalem, in the seconde moneth, began Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and the remnant of their brethren, the priests and Leuites, and all they that were come out of the captiuitie vnto Hierusalem, and appoynted the Leuites from twentie yeares olde and aboue, to see that the worke of the house of the Lorde went forwarde.

9 And Iesua stode vpth his sonnes and brethren, and Cadmiel with his sonnes, and the children of Juda together, to set forward the workmen of the house of God, euen the children of Henadad, with their children, and their brethren the Leuites.

10 And when the builders layde the foundation of the temple of the Lord, they appointed the priests in their *aray with trumpets and the Leuites the children of Asaph with Cymbales, to praise the Lord after the maner of Dauid king of Israel. *1. Chro. 15. a.

11 And they sang together when they gaue prayse and thankes vnto the Lorde, because he is gracious, and because his mercie endureth for euer vppon Israel: and all the people showted loud in praysing the Lord, because the foundation of the house of the Lorde was layde.

12 Many also of the priests and Leuites, and chiefe fathers, and auncient menne, which had seene the first house, when the foundation was layde before their eyes, wept with a loude voyce, and many showted aloude with ioy:

13 So that the people coulde not discerne the ioyfull sound and gladnesse, from the noyse of the weeping among the people: for the people showted with a loude crie, and the noyse was heard farre of.

The. iiij. Chapter.

2. The buylding of the temple is hyndered, and howe. 11. Letters to Artaxerxes, and the answere.

1 BVT the aduersaries of Juda and Ben- Ezra. 4. a. iamin, heard that the children of the captiuitie builded the temple vnto the Lord God of Israel:

2 And they came to Zorobabel, and to the principall fathers, & sayd vnto them, We will

will buyld with you, for we ſeeke the Lord your God, as ye do, & we haue done ſacrifice vnto him, ſince the time of Aſor Haddon ỳ king of Aſſur, which brought vs vp hither.

3 And Zorobabel and Jeſua, and the other auncient fathers of Iſrael, ſayd vnto them, "It can not be, that you and we together ſhould buylde the houſe vnto our God: for we our ſelues will buylde alone vnto the Lorde our God of Iſrael, as Cyrus the kyng of Perſia hath commaunded vs.

4 And it came to paſſe, that the folke of the lande diſcouraged the people of Juda, and troubled them as they were buildyng:

5 And hyred counſaylers agaynſt them, to hynder their deuiſe, as long as Cyrus the kyng of Perſia lyued, vntil the raygne of Darius kyng of Perſia.

6 And in the raigne of Ahaſuerus, euen at the beginning of his raigne, wrote they vnto him a cõplaynt agaynſt the inhabitours of Juda and Hieruſalem.

B 7 And in the dayes of Artaxerxes, wrote Mithridath, Tabel, & the other of his counſel, vnto Artaxerxes ỳ kyng of Perſia with fayre wordes: and the writyng of the letter was in the Syrians ſpeache, and enterpreted in the language of the Syrians:

8 Rehum the recorder, and Samſai the ſcribe, wrote a letter "from Hieruſalem to Artaxerxes the kyng, as it foloweth.

9 Then Rehum the recorder, and Samſai the ſcribe, and other of their company, they of Dina, of Apharſath, of Tharpelai, of "Perſia, of Arache, of Babylon, of Suſan, of Deha, of Elan,

10 And other of the people whom the great and noble Aſnapper brought ouer, and ſet in the cities of Samaria, and other that are now beyond the water, and Cheeneth.

11 This is the copie of the letter that they ſent vnto king Artaxerxes, Thy ſeruaunts, and the men that are nowe beyonde the water, and Cheeneth:

12 Be it knowne vnto the king, that the Jewes whiche came vp from thee to vs, are come vnto Hieruſalem, a Citie ſeditious and frowarde, and buylde the ſame, and ſet vp the walles thereof, and lay the foundations.

13 Be it knowne now vnto the king, that if this citie bee buylded, and the walles made vp againe, then ſhall not they giue toll, tribute, and cuſtome, and the kings profite ſhall incurre damage.

C 14 And nowe "in the meane ſeaſon we haue deſtroyed the temple, and would no longer ſee the kings diſhonour: therefore ſent we out alſo, and certified the king,

15 That it may be ſought in the booke of the Chronicles of thy progenitours, and ſo ſhalt thou finde in the booke of the Chronicles, and perceyue that this citie is ſeditious and noyſome vnto the kings and "landes, and that they cauſe others alſo among them to rebel of olde: and for the ſame cauſe was this citie deſtroyed. "or, prouinces

16 Therefore doe we certifie the king, that if this citie be builded againe, and the walles thereof made vp, thou ſhalt hereafter haue no portion beyonde the water.

17 Then ſent the king an anſwere vnto Rehum the recorder, and Samſai the ſcribe, and to the other of their companions that dwelt in Samaria, and vnto the other that were beyonde the water in Selam and "Cheeth. "or, Cheeneth.

18 The letter which ye ſent vnto vs, hath bin openly read before me:

19 And I haue cõmaunded to make ſearch, and it is founde that this citie of olde hath made inſurrection agaynſt kings, and that rebellion and ſedition hath bene committed therein.

20 There haue beene mightie kings alſo at Hieruſalem, whiche haue raigned ouer all countreys beyond the water, and toll, tribute, and cuſtome was giuen vnto them.

21 Giue ye now ther fore commaundement, that the ſame men be forbidden, and that the citie be not buylded agayne, till I haue giuen another commaundement. D

22 Take heede now that ye be not negligent to do this: for why ſhoulde the king haue harme therethrough?

23 Now when the copie of king Artaxerxes letter was read before Rehum, and Samſai the ſcribe, and their companions, they went vp in all the haſt to Hieruſalem vnto the Jewes, and forbade them with violence and power.

24 Then ceaſſed the worke of the houſe of God at Hieruſalem, and continued ſo vnto the ſecond yeare of Darius king of Perſia.

The. v. Chapter.

1. Aggeus and Zacharie doe prophecye. 3. The woorke of the Temple goeth forwarde, contrarie to the minde of Thathanai. 6. His letters to Darius.

1 THe Prophetes Aggeus and Zachari A the ſonne of Iddo, prophecied vnto the Jewes that were in Juda and Hieruſalem, in the name of the God of Iſrael, euen vnto them.

2 Then gate vp Zorobabel the ſonne of Salathiel, and Jeſua the ſonne of Joſedec,

and began to buylde the house of God at Hierusalem: and with them were the prophetes of God, which helped them.

3 At the same time came to them Thathanai, whiche was captayne beyonde the water, and Stharbuzanai, and their companions, and sayde thus vnto them, Who hath commaunded you to buyld this house, and to make vp these walles?

4 Then sayde we vnto them after this maner, What are the names of the men that make this buylding?

5 But the eye of theyr God was vppon the elders of the Iewes, that they coulde not cause them to ceasse, tyll the matter was brought to Darius: and then they answered by letters therevnto.

6 This is the copie of the letter that Thathanai, whiche was captayne beyonde the water, and Stharbuzanai, and the counsaylours of Apharsechai, whiche were beyonde the water, sent vnto king Darius.

B 7 And the matter that they sent vnto him, was written thus within the letter: Vnto Darius the king, al peace.

8 Be it knowne vnto the King, that wee went into the prouince of Iurie, to the house of the great God, whiche is buylded wyth mightie great stones, and beames are layde in the walles, and the worke goeth fast forth, and prospereth in their handes.

9 Then asked we the elders, and sayd vnto them as it followeth, Who commaunded you to buyld this house, and to make vp the walles thereof?

10 We asked their names also, that we might certifie thee, and write the names of the men that were their rulers.

11 But they answered vs with these wordes and sayde, We are the seruants of him that is God of heauen and earth, and buylde the house that was buylded of olde and many yeares ago, which the great king of Israel buylded and set vp.

3.Reg.6.a.

12 But after our fathers had prouoked the God of heauen vnto wrath, hee gaue them ouer into the hande of Nabuchodonosor the king of Babilon, and of the Chaldees, which brake downe this house, and caried the people away captiue vnto Babilon.

4.Re.24.b.

1.Esd.1.a. 13 But in the first yeare of Cyrus the King of Babilon, the same king Cyrus gaue cõmaundement concerning this house of god, that it should be buylt agayne.

C 14 And the vessels of golde and siluer of the house of God, which Nabuchodonosor toke out of the temple that was at Hierusalem, and brought them into the temple at Babylon: those did Cyrus the king take out of the temple at Babylon, and they were deliuered vnto one Salbazar by name, whom he made captayne,

15 And sayde vnto him, Take these vessels, and go thy way, and set them in the temple, that is at Hierusalem, and let the house of God be buylded in his place.

16 Then came the same Salbazar, and layde the foundation of the house of God, whiche is at Hierusalem: since that tyme also vntill nowe hath it bene in buylding, and yet is it not finished.

17 Nowe therefore if it please the king, let there be searche made in the kings librarie, which is there at Babylon, whether it haue beene king Cyrus commaundement that this temple of God at Hierusalem shoulde be buylded: and let the king send his minde concerning the same matter.

The.vi.Chapter.

At the commaundement of Darius king of Persia, after the Temple was buylded and dedicated, the children of Israel keepe the feast of vnleauened bread.

1 THen commaunded king Darius: and they made search in the librarie, euen in the place where they layde vp the tresure at Babylon:

2 And there was founde in a coffer, in the palace that is in the prouince of the Medes, a volume: and therein was it thus written as a memorial.

3 In the first yeare of king Cyrus, gaue the same King Cyrus commaundement concerning the house of God at Hierusalem, that the same house shoulde bee buylded in the place where they offer the sacrifices, and to ioyne the walles togyther, of threescore cubites heigth, and threescore cubites breadth.

4 Three rowes of rough stones, and one rowe of newe tymber: and the expences shall be giuen of the kings house.

5 And let the golde and siluer vessels of the house of god, which Nabuchodonosor toke out of the temple at Ierusalem, and brought vnto Babylon, bee restored, and brought againe vnto the temple at Hierusalem to their place, in the house of God.

6 Nowe therefore thou Thathanai Captaine beyonde the water, and Starbuzanai, and your counsaylours, and Apharsechai which are beyonde the water, get ye away from them.

7 Let the worke of the house of this God alone, that the captayne of the Iewes and their

their elders may buylde the house of God in his place.

B 8 I haue commaunded what ye shall do to the elders of Juda, for the buylding of the house of God, that of the kings goodes, euen of the tribute beyonde the water, forthwith expences be giuen vnto the men, that they be not hindred.

9 And if they haue neede of Calues, Rammes, and Lambes for the burnt offering of the God of heauen, wheate, salt, wine, and oyle, after the custome of the priests at Hierusalem, let the same bee giuen them dayly without any delay:

10 That they may haue to offer sweete sauours vnto the God of heauen, and pray for the kings life, and for his children.

11 And such a commaundement haue I giuen, that what man soeuer he be that alreadeth this worde, there shall a beame be taken from his house, and set vp, and he shall be hanged thereon, and his house shall bee made a dunghill for the same thing.

12 And the God that set his name there, destroy all kings and people that put to their hand to alter and to breake down the house of God, whiche is at Hierusalem. I Darius haue made a decree, that this bee done with spede.

13 Then Thathanai the captayne (of the countrey) beyonde the water, and Stharbuzanai, with their counsaylers, according to that whiche king Darius had sent, so they did speedily their diligence.

C 14 And the elders of the Jewes buylded, and they prospered through the prophecying of Aggeus the prophete, and Zachari the sonne of Iddo, and they buylded, and they finished it according to the commaundement of the God of Israel, and after the commaundement of Cyrus, and Darius, and Artaxerxes kings of Persia.

15 And this house was finished the third day of the moneth Adar, euen the sixth yeare of the raigne of king Darius.

Ezr.7.d. 16 And the children of Israel, the Priests, the Leuites, and the other children of the captiuitie, helde the dedication of this house of God with ioy:

17 And offered at the dedication of this house of God an hundred Oxen, two hundred Rammes, foure hundred Lambes: and for the reconciling of all Israel, twelue bee Goates, according to the number of the tribes of Israel:

18 And set the priests in their sundry courses, and the Leuites in their diuerse offices to minister vnto God at Hierusalem, as it is written in the booke of Moses.

19 And the children of the captiuitie helde Passeouer vppon the fourteenth day of the first moneth.

20 For the priestes and Leuites were purified altogither, and killed Passeouer for all the children of the captiuitie, and for their brethren the priests, and for themselues.

21 And the children of Israell whiche were come againe out of captiuitie, and al such as had separated them selues vnto them from the filthinesse of the heathen of the lande, to seeke the Lorde God of Israel, did eate.

22 And helde the feast of vnleauened bread seuen dayes wyth ioy: for the Lorde had made them glad, and turned the heart of the king of Assur vnto them, to strēgthen theyr handes in the worke of the house of God, euen the God of Israel.

The.vij. Chapter.

1. By the commaundement of the king, Esdras and his companions come to Hierusalem. 27. He giueth thankes to God.

1 AFter these things there was in the raign A of Artaxerxes king of Persia, one Esdras, the sonne of Saraia, the sonne of Azaria, the sonne of Helkia.

2 The sonne of Sallum, the sonne of Zadoc, the sonne of Ahitob,

3 The sonne of Amaria, the sonne of Asaria, the sonne of Meraioth,

4 The sonne of Zeraia, the sonne of Uzzi, the sonne of Bucci,

5 The sonne of Abisua, the sonne of Phinehes, the sonne of Eleazar, the sonne of Aaron the chiefe priest.

6 This Esdras also went vp from Babylon, and was a "perfect scribe in the law of Moses, which the Lorde God of Israel did giue: and the king gaue him all that he required according to the hande of the Lorde his God, which was vpon him.

"or, readie, or, prompt. Exod.20.a.

7 And there went vp certayne of the chyldren of Israel, of the Priestes, Leuites, singers, porters, and of the Nethinims, vnto Hierusalem, in the seuenth yeare of King Artaxerxes. B

8 And hee came to Hierusalem in the fifth Moneth, euen in the seuenth yeare of the king.

9 For vpon the first day of the first moneth, began he to goe from Babilon: and on the first day of the fifth moneth came he to Hierusalem, according to the good hande of hys God that was vpon him.

10 For Esdras prepared his heart to seeke the law of the Lord, and to do it, and to teache the precepts and iudgements in Israel.

11 And this is the copie of the letter that king Artaxerxes gaue vnto Eſdras the prieſte, and ſcrybe, whiche was a wryter of the wordes and cõmaundements of the Lord, and of hys ſtatutes ouer Iſrael.

12 Artaxerxes a kyng of kyngs, vnto Eſdras the prieſt and ſcribe of the lawe of the God of heauen, peace and ſalutation.

13 I haue commaunded that all they of the people of Iſrael, and of the prieſts and Leuites in my realme, whiche are mynded of theyr owne good wyll to goe vp to Hieruſalem, goe with thee:

14 And therefore art thou ſent of the kyng and of his ſeuen counſaylours, to viſite Iuda and Hieruſalem, accordyng to the lawe of thy God, whiche is in thy hande:

15 And that thou ſhouldeſt take with thee ſiluer and golde, whiche the kyng and hys counſaylours offer of their owne good will vnto the God of Iſrael, whoſe habitation is at Hieruſalem:

16 And all the ſiluer & golde that thou canſt finde in al the "countrey of Babylon, with it that the people offer of their owne good wil, & the prieſts giue willingly for ý houſe of their God, which is at Hieruſalem:

"or, prouince.

17 That thou mayſt buy diligently with the ſame money, Oxen, Rammes, & Lambes, with their meate offerings and drinke offerings, and thou ſhalt offer them vpon the aulter of the houſe of your God, which is at Hieruſalem.

18 And loke what lyketh thee and thy brethren to doe wyth the remnant of the ſyluer and golde, that doe after the wyll of your God.

19 And the veſſels that are giuen thee for the miniſtration in the houſe of thy God, thoſe deliuer thou before God at Hieruſalem.

20 And whatſoeuer thing more ſhal be needful for the houſe of thy God, which is neceſſarie for to ſpende, thou ſhalt receyue the charges out of the kings treaſure houſe.

D 21 I king Artaxerxes haue commaunded all the treaſurers beyonde the water, that loke whatſoeuer Eſdras the prieſt and ſcribe in the lawe of the God of heauen requyreth of you, that ye fulfill the ſame ſpedily,

22 Until an hundred talents of ſiluer, and til an hundred quarters of wheate, and tyll an hundred battes of wine, and till an hundred battes of oyle, and ſalt without meaſure.

3. Reg. 7. d

23 What ſo euer alſo is by the commaundement of the God of heauen, let the ſame be done without any delay, for the houſe of the God of heauen, that he be not wroth agaynſt the Realme, and agaynſt the king and his children.

24 And we certifie you, that we haue no authoritie to requyre taxyng and cuſtome, and yeerely rentes, vpon any of the prieſtes, Leuites, ſingers, porters, Nethinims, and miniſters in the houſe of his God.

25 And thou Eſdras, after the wiſedome of thy God that is in thyne hande, ſet iudges and arbitrers (by my auctoritie) to iudge all the people that is beyonde the water, euen all ſuche as know the lawe of thy God: and them that know it not, thoſe lere that ye teache.

26 And who ſo euer wil not fulfill the lawe of thy God, and the kyngs lawe, lette hym haue hys iudgement without delay, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in pryſon.

27 Bleſſed be the Lord God of our fathers, & whiche ſo had inſpired the kyngs harte, to garniſhe the houſe of the Lorde that is at Hieruſalem:

28 And hath enclined mercie vnto me in the preſence of the kyng, and his counſaylours, and before all the kyngs highe eſtates: and I was comforted euen as the hande of the Lorde my God was vpon me, and so gathered I the heades of Iſrael together, that they might goe vp with me.

The. viij. Chapter.

1. The number of them that returned to Hieruſalem with Eſdras. 21. He cauſeth them to faſt. 24. He admoniſheth the prieſtes of their dueties.

1 THeſe are now the principall fathers of them, and this is the "regiſter of them that wẽt vp with me from Babylon, what tyme as kyng Artaxerxes raygned.

"Or, ſtocke or generation.

2 Of the chyldren of Phinches, Gerſom: of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Hattus:

3 Of the chyldren of Zechania, among the chyldren of Pharos, Zachari: and with hym were numbred an hundred and fifti men.

4 Of the chyldren of the captayne of Moab, Eliocnai the ſonne of Zerahia, & with him two hundred men.

5 Of the chyldren of Zechania the ſonne of Jahaſiel, and with him three hundred men.

6 Of the chyldren of Adin, Ebed the ſonne of Jonathan, and with him fiftie men.

7 Of the chyldren of Elam, Iſai the ſonne of Athalia, and with hym ſeuentie men.

8 Of the chyldren of Saphatia, Zebadia the ſonne of Michael, and with him fourſcore men,

9 Of

9 Of the children of Joab, Obadia the ſonne of Jehiel, and with him two hundred and eighteene men.
10 Of the children of Selomith, the ſonne of Joſephia, and with him an hundred and threeſcore men.
11 Of the children of Bebai, Zachari, the ſonne of Bebai, and with hym eyght and twentie men.
12 Of the children of Aſgad, Johanan the ſonne of Hakatan, and with him an hundred and ten men.
13 Of the children of Adonicam that were the laſt, whoſe names are theſe: Elipheleť, Jehiel, and Semaiah, and with them threeſcore men.
14 Of the children of Biguai: Uthai, and Zabud, and with them ſeuentie men.
15 And I gathered them togither by the water that runneth towarde Ahaua, and there abode we three dayes: and I loked among the people and the prieſts, and founde there none of the children of Leui.
16 Then ſent I to Eliezer, to Ariel, Semeia, Elnachan, Jarib, Elnathan, Nathan, Zacharia, and to Meſullam, the rulers, and to Joiarib, and Elnathan, whiche were men of vnderſtanding.
17 And to thoſe gaue I commaundement vnto Iddo the chiefeſt at Caſphia, and I tolde them what they ſhould ſay vnto Iddo and to his brethren the Nithinims at Caſphia, that they ſhoulde cauſe the miniſters of the houſe of our God to come vnto vs.
18 And through the good hande of our God vpon vs, they brought vs a verie wyſe man from among the children of Mahali the ſonne of Leui, the ſonne of Iſrael, and Sarabia, with his ſonnes and his brethren, euen eighteene.
19 And Haſabia, and with him Iſai of the children of Merari, with his brethren, and their ſonnes, twentie.
20 And of the Nethinims, whome Dauid and the Princes gaue to miniſter vnto the Leuites, two hundred and twentie of Nethinims: which al were named by name.
21 And euen there at the water beſyde Ahaua, I proclaymed a faſt, that wee might humble our ſelues before our God, and ſeke of him a right way for vs, and for our children, and for all our ſubſtance.
22 For I was aſhamed to require of the king ſouldiers and horſemen, to helpe vs agaynſt the enimie in the way: for we had ſpoken vnto the king, ſaying, The hande of our GOD is vpon all them that ſeeke him in goodneſſe, and his power and wrath is agaynſt all them that forſake him.
23 So we faſted, and beſought our God for this, and he was entreated of vs.
24 And I toke oute twelue of the chiefe prieſtes, Sarabia, and Haſabia, and ten of their brethren with them,
25 And wayed them the ſiluer and gold, and veſſels that were appoynted for the houſe of our God, whiche the king and his counſaylours, and his Lords, & all Iſrael that were there at hande, had giuen togither.
26 And I wayed vnto their hande, fiue hundred and fiftie talents of ſiluer, and in ſiluer veſſels an hundred talents, and in golde an hundred talents:
27 Twentie Baſons of golde of a thouſande drams, and two coſtly veſſels of good braſſe, as cleare as golde. E
28 And I ſayd vnto them, Ye are conſecrate vnto the Lord, like as the veſſels are holy alſo: and the golde & ſiluer are giuen of a good will vnto the Lorde God of your fathers.
29 Watche ye and keepe them: for ye ſhall way them downe before the chiefe prieſtes, and Leuites, and auncient fathers of Iſrael, at Hieruſalem, in the treaſuries of the houſe of the Lorde.
30 Then toke the Prieſtes and Leuites the wayed ſiluer and golde, and veſſels to bring it to Jeruſalem vnto the houſe of our God.
31 And we brake vp from the water of Ahaua, on the twelfth day of the firſt moneth, to goe vnto Hieruſalem: and the hande of our God was vppon vs, and deliuered vs from the hande of the enimies, and of ſuch as layd wayte for vs by the way.
32 And wee came to Hieruſalem, and abode there three dayes.
33 But on the fourth day was the ſiluer and golde, and veſſels wayed in the houſe of our God, by the hande of Meremoth, the ſonne of Uria the prieſt, and with him was Eleazar the ſonne of Phinehes, and with them was Joſabad the ſonne of Jeſua, and Noadia the ſonne of Bennoi, the Leuites. F
34 According to the number and waight of euery one, was the waight all written vp at the ſame time.
35 And the children of the captiuitie, whiche were come oute of captiuitie, offered burnt offerings vnto the God of Iſrael, twelue bullockes for all Iſrael, ninetie and fiue rammes, ſeuentie and ſeuen lambes, twelue hee goates for ſinne (offering) al to the burnt offering of the Lorde.
36 And they deliuered the kings commiſſion vnto the kings officers, and to the captaynes that were beyonde the water: and they promoted the people, and the houſe of God.

The.ix. Chapter.

1. Esdras complayneth on the people that had turned themselues from God, and maryed with the Gentiles. 5. He prayeth vnto God.

I 1 When these thyngs were done, the rulers came to me, and sayde, The people of Israel, and the priestes and Leuites, are not separated from the people of the landes, as touchyng theyr abominations, namely of the Chanaanites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites:

2 For they haue taken the daughters of the same to themselues, and to theyr sonnes, and the holy seede is mixed with the nations of the landes, and the hande of the prynces and the rulers hath bene principall in the trespasse.

Deut.7.a
Josue.23.c
Jud.3.a

3 And when I hearde thys saying, I rent my clothes and my garment, and pluckt of the heare of my head and of my beard, and "sate mournyng.

3.Esd.8.c.

"or, sate down astonied.

4 And there resorted vnto mee all suche as feared the wordes of the God of Israel, bycause of the transgression of the (people) of the captiuitie: and I sate "mournyng vntill the euenyng sacrifice.

"or, astonied.

5 And aboute the euenyng sacrifice, I arose vp from my heauinesse, and rent my clothes and my rayment, and fell vpon my knees, and spread out my handes vnto the Lorde my God.

6 And sayde, My God, I am ashamed and dare not lift vp mine eyes vnto thee my God: for our wickednesses are growen ouer our head, & our trespasse is waxed great vnto the heauen.

B 7 Since the tyme of our fathers haue wee bene in great trespasse vnto this day, and bicause of our wickednesses, haue we, and our kyngs, and our priests, bene deliuered into the hande of the kyngs of the nations, vnto the swoord, into captiuitie, into a spoyle, and into confusiō of face, as it is to see this day.

Deut.18.a
2.Par.32.b
3.Reg.24.D

8 And now for a litle space, grace hath bene shewed from the Lorde our God, in causing a remnant to escape, and in giuyng vs a nayle in his holy place, that our God may light our eyes, and gyue vs a litle lyfe to take breath in our bondage:

9 For we were bondmen, and yet our God hath not forsaken vs in our bondage, but hath enclined mercie vnto vs, in the sight of the kyng of Persia, to gyue vs lyfe to set vp the house of our God, and to redresse the desolation thereof, and to giue vs a wall in Juda and Hierusalem.

10 And now, O our God, what shal we say after this? for we haue forsaken thy commaundements,

11 Whiche thou hast commaunded by thy seruants the prophets, saying, The land vnto which ye goe to possesse it, is an vncleane lande, bycause of the filthynesse of the people of the landes, whiche with theyr abominations haue made it ful of vncleannesse on euery side.

12 Therefore shall ye not giue your daughters vnto their sonnes, and their daughters shal ye not take vnto your sonnes, nor seeke theyr peace and wealth for euer: that ye may be strong and "enioy the goodnesse of the lande, and that ye and your chyldren may haue the inheritance of it for euermore.

13 And after that all these thyngs are come vpon vs, bycause of our euill deedes & great trespasses, seyng that thou our God hast slayed vs from beyng beneath for our iniquities, and hast giuen vs such deliuerance:

14 Shoulde we returne to breake thy commaundements, and ioyne in affinitie with the people of these abominatiōs? Wouldest not thou be angry towardes vs, till thou hadst consumed vs, so that there shoulde be no remnant, nor any escapyng?

15 O Lorde God of Israel, thou art righteous, for wee remayne yet escaped, as it is to see this day: beholde also, in thy presence are we in our trespasses, and bycause of it may we not stande before thee.

The.x. Chapter.

The people repent and turne, and put away their strange wiues.

1 NOW when Esdras prayed after this manner, and knowledged, wept, and lay before the house of God, there resorted vnto hym, out of Israel, a very great congregation, of men, and women, and chyldren: and the people wept very sore.

2 And Sechania the sonne of Jehiel, one of the children of Elam, answeared, and sayde vnto Esdras, Wee haue trespassed ageynst our God, and haue taken strange wyues of the people of the lande: yet nowe there is hope in Israel concernyng this thyng.

3 For now we will make a couenant with our God, and put away all the wyues, and suche as are borne of them, accordyng to the counsell of the Lord: and we will be in the feare of the commandements of our God, that we may do accordyng to the lawe.

4 Get thee vp, for this matter belongeth vnto thee, we also will be with thee: be of

good

good comfort therefore, and doe it.

5 Then roſe Eſdras, and toke an othe of the chiefe prieſts and Leuites, and of al Iſrael, that they ſhould doe accordyng to this worde: and they ſware.

6 And Eſdras roſe vp from before the houſe of God, & went into the chamber of Johanan the ſonne of Eliaſib: and whē he came thither, he did eate no bread, nor drunke water: for he mourned, bicauſe of the trāſgreſſiō of the people that had bene in captiuitie.

7 And they cauſed a proclamation to goe throughout Juda and Hieruſalem, vnto al them of the captiuitie, that they ſhould gather themſelues together vnto Hieruſalem:

8 And that who ſo euer came not within three dayes, accordyng to the deuiſe of the rulers and elders, al his ſubſtance ſhould be forfeyted, and he ſhould be put out from the congregation of them of the captiuitie.

9 Then all the men of Juda and Beniamin, gathered themſelues together vnto Hieruſalem within three dayes, euen the twentieth day of the nienth moneth: and al the people ſate in the ſtreete of the houſe of God, and trembled, bycauſe of this matter, and for the rayne.

10 And Eſdras the prieſt ſtode vp, and ſayd vnto them, Ye haue tranſgreſſed, and haue taken ſtrange wiues, to make the treſpaſſe of Iſrael yet more.

11 "Confeſſe nowe therefore vnto the Lorde God of our fathers, and doe hys pleaſure: and ſeparate your ſelues from the people of the lande, and from the ſtrange wiues.

12 And all the congregation anſwered, and ſayde with a loude voyce: It ſhal be ſo, and we wil doe as thou haſt ſayde.

13 But the people are many, and it is a raynie weather, and the people are to faynt to tarie without in the ſtreete, neyther is this a worke of one day or two: for " we haue offended very ſore in this thyng.

14 Let our rulers ſtande therefore in all the congregation, and let all them which haue taken ſtrange wiues in our cities, come at the tyme appoynted, and let the elders of euery citie, and theyr iudges, be with them, till the fierce wrathe of our God for this matter be turned from vs.

15 Thē were appoynted Jonathan the ſonne of Aſahel, and Jahaſia the ſonne of Thecua, ouer this matter: and Meſullam and Sabathai the Leuites helped them.

16 And the chyldren of the captiuitie dyd euen ſo: and Eſdras the prieſt, and the auncient heades through the houſe of theyr fathers, al men of great fame, ſeparated themſelues, and ſate them downe in the firſte day of the tenth moneth, to examine the matter.

17 And vntil the firſt day of the firſt moneth, they were finiſhing the buſineſſe, with all the men that had taken ſtrange wyues.

18 And among the chyldren of the prieſtes, there were menne founde that hadde taken ſtrange wiues, namely among the chyldren of Jeſua, the ſonne of Joſedec, and of hys brethren, Maaſia, and Eliezer, Jarib, and Gedalia.

19 And they gaue theyr handes, that they would put away their wiues: and they that had treſpaſſed, gaue a ramme for their treſpaſſe.

20 And among the chyldren of Immer: Hanani, and Zebadia.

21 Among the chyldren of Harim: Maaſia, Elia, Semeia, Jehiel, and Uzziah.

22 Among the chyldren of Paſhur: Elioenai, Maaſia, Iſmael, Nathanel, Joſabad, and Elaſah.

23 Among the Leuites: Joſabad, Semei, and Selaia (whiche ſame is Celitah) Phathaiah, Juda, and Eliezer.

24 Among the ſyngers alſo, Eliaſib: and among the porters, Sellum, and Telem, and Uri.

25 And of Iſrael: among the chyldren of Pharos, Remeia, Jeſia, Melchia, Miamin, Eliezer, Melchia, and Banaiah.

26 Among the chyldren of Elam: Mathania, Zacharia, Jehiel, Abdi, Jerimoth, and Elia.

27 Among the children of Zatthu: Elionai, Eliaſib, Mathania, Jerimoth, Zabad, and Aziza.

28 Among the chyldren of Bebai: Jehohanan, Hanania, Zabbai, and Athalai.

29 Among the chyldren of Bani: Meſullam, Malluch, Adaiah, Jaſub, Saal, and Jeramoth.

30 Among the chyldren of the captayne of Moab: Idna, Chelal, Benaia, Maaſia, Mathania, Beſaleel, Bennui, and Manaſſe.

31 Among the chyldren of Harim: Eliezer, Iſſiah, Melchiiah, Semeia, and Simeon,

32 Beniamin, Malluch, and Semariah.

33 Among the children of Haſum: Matthenai, Mathatha, Zabad, Eliphelet, Jeremai, Manaſſe, and Semei.

34 Among the chyldren of Bani: Maadai, Amram, and Uel,

35 Banea, Badaia, Cheliau,

36 Uaniah, Maremoth, Eliaſib,

37 Mathaniah, Mathanai, Jaſi,

38 Bani, Bennui, and Semei,

39 Selemia, Nathan, Adaiah,

40 Machnadebai, Saſai, Sarai,

41 Iſarel,

41 Iſarel, Selemiah, and Semariah,
42 Sallum, Amaria, and Joſeph.
43 Among the chyldren of Nebo, Jehiel, Mathathia, Zabad, Zabina, Jadan, Joel,
and Banaia.
44 All theſe had taken ſtrange wyues, and among the ſame, there were ſome that had chyldren by the wyues.

¶ The ſecond booke of Eſdras, otherwyſe called the booke of Nehemia.

¶ The firſt Chapter.

1. Nehemia bewayleth the calamitie of Hieruſalem. 5. He confeſſeth the ſinnes of the people, and prayeth to God for them.

1 THe wordes of Nehemia the ſonne of Hachalia. In the moneth Cheſleu, in ỳ twētie yeere, as I was in the caſtle at Suſan,
2 Came Hanani, one of my brethren, he and the men of Juda: and I aſked them howe the Iewes did, that were deliuered and eſcaped from the captiuitie, and howe it went at Hieruſalem.
3 And they ſayde vnto me, The remnant that are left of the captiuitie there in the lande, are in great affliction and rebuke: the wall of Hieruſalem alſo is broken downe, and the gates thereof are burnt with fyre.
4.Reg.25.b
4 And when I hearde theſe wordes, I ſate downe and wept, and mourned certayne daies, and faſted, and prayed before the God of heauen,
5 And ſayde, O Lorde God of heauen, thou greate and terrible God, thou that keepeſt couenant & mercie for them that loue thee, and obſerue thy commaundements:
Exod.20.a
Deut.7.b
6 Let thyne eares hearken, I beſeeche thee, and let thine eyes be open, that thou mayeſt heare the prayer of thy ſeruaunt, whiche I now pray before thee day and night for the chyldren of Iſrael thy ſeruants, and knowledge the ſinnes of the chyldren of Iſrael whiche we haue ſinned againſt thee: I and my fathers houſe ſinned.
B 7 We haue greeuously ſinned againſt thee, & haue not kept thy commaundements, ſtatutes, and iudgements, whiche thou commaundedſt thy ſeruant Moſes.
8 I beſeeche thee call to remembrance the worde that thou commaundedſt thy ſeruant Moſes, and ſaydeſt, Yee wyll tranſgreſſe, and I will ſcatter you abroade among the nations:
9 But if ye turne vnto me, and keepe my commaundements, and do them: though ye were caſt out vnto the vttermoſte parte of heauen, yet will I gather you from thence, and wyll bring you vnto the place that I haue choſen, to ſet my name there.
10 They are thy ſeruauntes, and thy people, whom thou haſte deliuered through thy great power, and in thy mightie hande.
11 O Lorde, I beſeeche thee, let thyne eare hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, whoſe deſire is to feare thy name: and let thy ſeruant proſper this day, and graunt him mercie in the ſight of this man. For I was the kings Butler.

The .ij. Chapter.

1. After Nehemia had obteyned letters of Artaxerxes, 11. hee came to Hieruſalem, 17. and buylded the walles.

1 IT came to paſſe, that in the moneth Niſan, in the twentieth yeere of kyng Artaxerxes, the wine ſtoode before him: and I toke vp the wyne, and gaue it vnto the kyng: and I had not bene before heanie in his preſence.
2 And the king ſayd vnto me, Why lookeſt thou ſo ſadly, ſeyng thou art not ſicke? It is nothing els, but that thou art heauie harted. And I was ſore afrayde,
3 And ſayde vnto the kyng, God ſaue the kyng for euer: howe ſhoulde I not looke ſadly, when the citie & place of my fathers burials lye waſte, and the gates thereof are conſumed with fire?
4 And the kyng ſayde vnto me, What is then thy requeſt? I made my prayer alſo to the God of heauen,
5 And ſayde vnto the king, If it pleaſe the kyng, and if thy ſeruant haue found fauour
in

in thy ſight, ſende me vnto Juda, vnto the citie of my fathers burials, that I may buylde it.

6 And the kyng layde vnto me (the queene his wyfe ſittyng by him:) how long ſhall thy iourney continue? and when wilt thou come agayne? And it pleaſed the kyng to ſende me: and I ſet hym a tyme,

7 And layde vnto the kyng, If it pleaſe the kyng, let him gyue me letters to the captaynes whiche are beyonde the water, that they may conney me ouer, till I come into Juda:

8 And letters vnto Aſaph the Lorde of the kyngs wood, that he may giue me timber to make beames, for the gates of the palace, whiche is harde by the houſe, and for the walles of the citie, and for the houſe that I ſhall enter into. And the kyng gaue me accordyng to the hande of my God, whiche was good vpon me.

9 And when I came to the captaynes beyond the water, I gaue them the kings letters: and the king had ſent captaynes of the armie and horſemen with me.

10 Sanaballat alſo the Horonite, and Tobia a ſeruant the Ammonite, heard of it, and it greeued them ſore, that there was come a man, whiche ſought the wealth of the chyldren of Iſrael.

11 And I came to Hieruſalē, and was there three dayes.

12 And I gate me vp in the night ſeaſon, & a few men with me, neyther tolde I any mā what God had gyuen me in my hart to dō at Hieruſalem: and there was not one beaſt with me, ſaue it that I rode vpon.

13 And I departed in the night by the valley port, before the dragon wel, and to the dung port, and conſidered the walles of Hieruſalem how they were broken downe, and the portes thereof conſumed with the fyre.

14 And I went ouer vnto the wel port, & to the kyngs conduyte, & there was no rome for the beaſt that was vnder me to paſſe.

15 Then went I on in the night by the broke ſide, and conſidered the wall, and turned backe, and came home againe by the valley port.

16 And the rulers knewe not whyther I went, or what I did: neyther did I as yet tell it vnto the Iewes, to the prieſtes, to the noble menne, to the rulers, and to the other that laboured in the worke.

17 Afterwarde layde I vnto them, Ye ſee the miſerie that we are in, how Hieruſalem lyeth waſte, and howe the gates thereof are burnt with fyre: come therefore, and let vs buylde vp the wall of Hieruſalem, and that we be no more a rebuke.

18 Then I told the of the hand of my God, that it was gratious ouer me, & the kyngs wordes that he had ſpoken vnto me: and they layde, Let vs get vp and buylde. And they ſtrengthed theyr handes to good.

19 But when Sanaballat the Horonite, and Tobia the ſeruant an Ammonite, and Geſem the Arabian, hearde it, they laughed vs to ſcorne, and deſpyſed vs, and layd, What is this that ye doe? Will ye fall away from the king?

20 Then anſweared I them, and layd, The God of heauen, he it is that hath graunted vs proſperitie, and we hys ſeruaunts wyll get vp and buylde: as for you, ye haue no portiō, nor right, nor remembrance in Hieruſalem.

The. iij. Chapter.

The number of them that buylded the walles.

1 AND Eliaſib the high prieſt gat him vp with his brethren the prieſtes, and they buylded the ſheepe gate: they repayred it, and ſet vp the dores of it: euen vnto the towre Mea repayred they it, and vnto the towre of Hananeel.

2 Next vnto hym alſo buylded the men of Jericho: and beſide hym buylded Sachur the ſonne of Imri.

3 But the fiſhe port did the chyldren of Aſnaa buylde, whiche alſo layde the beames thereof, and ſet on the dores, lockes, and barres of it.

4 And next vnto them builded Meremoth, the ſonne of Uria, the ſonne of Hakoz: and nexte vnto them buylded Meſullam the ſonne of Berechia, the ſonne of Meſelabel: and nexte vnto them buylded Zadoc the ſonne of Baana.

5 And next vnto him builded they of Thekoa: but the great men that were among them, put not theyr neckes to the worke of theyr Lorde.

6 The old gate buylded Jehoiada ỹ ſonne of Paſeah, and Meſullam the ſonne of Beſodia, they layde the beames thereof, and ſet on the dores, lockes, and barres of it.

7 Next vnto thē buylded Melatiah of Gibeon, & Jadon of Meronа, men of Gibeon and of Miſpah, vnto the throne of the Duke (whiche was) beyonde the ryuer.

8 Next vnto him builded Uzziel the ſonne of Harhaiah of the goldſmythes: next vnto hym alſo buylded Hananiah the ſonne of Harakahim, and they repayred Hieruſalem vnto the broade wall.

9 Next

Ierem. 31. g
Zach. 14.

9 Next vnto them buylded Raphaiah the ſonne of Hur, the ruler of the halfe parte of Hieruſalem.
10 Next vnto him builded Jedaia the ſonne of Harumaph ouer againſt his houſe: and next vnto him buylded Hattus the ſonne of Haſabnia.
11 But Melchia the ſonne of Harim, and Haſub the ſonne of the captayne of Moab, buylded the other peece, and the towre beſide the furnaces.
12 Nexte vnto hym buylded Sallum the ſonne of "Hallohes, the ruler of the halfe part of Hieruſalem, he and his daughters.
13 The valley gate buylded Hanun, and the citizens of Zanoah: they buylte it, and ſet on the dores, lockes, and barres thereof, and a thouſande cubites on the wall, vnto the dung port.
14 But the dung port builded Melchiah the ſonne of Rechab, the ruler of the fourth part of Beth-acharem: he repayred it, and ſet on the dores, lockes, and barres thereof.
15 But the well gate repayred Sallum the ſonne of Cholhoſah, the ruler of the fourth part of Miſpah: he buylded it, and couered it, and ſet on the dores, lockes, and barres thereof, and the wall vnto the poole Siloah by the kynges garden, and vnto the ſteppes that goe downe from the citie of Dauid.
16 After hym buylded Nehemiah the ſonne of Aſbok, the ruler of the halfe part of Beth-zur, vntill the other ſide ouer againſt the ſepulchres of Dauid, and to the poole that was repayred, and vnto the houſe of the mightie.
17 After hym buylded the Lenites, Rehum the ſonne of Bani: & next vnto him buylded Haſabia the ruler of the halfe parte of Keilah in his quarter.
18 After hym buylded theyr brethren, Banai the ſonne of Henadad, the ruler of the halfe part of Keilah.
19 And after him buylded Ezer the ſonne of Jeſua the ruler of Miſpah the other peece, harde ouer againſt the goeyng vp to the houſe of ordinance (that was) in the corner.
20 Agayne, after hym brake forth Baruch the ſonne of Zachai, of indignation, and repayred the other peece, from the turnyng corner, vnto the dore of the houſe of Eliaſib the high prieſt.
21 After hym alſo buylded Merimoth the ſonne of Uria, the ſonne of Haccos, the other peece, from the dore of the houſe of Eliaſib, euen as long as the houſe of Eleaſib extended.
22 After hym buylded the prieſts, the men of the playne.
23 After him buylded Beniamin and Haſub, ouer againſt their houſe: and after him wrought Aſaria the ſonne of Maaſia, the ſonne of Anania, by his houſe.
24 After him alſo builded Bennui the ſonne of Henadad the other peece, from the houſe of Azaria, vnto the turning (of the wall) and vnto the corner.
25 After him buylded Pala the ſonne of Uſai, ouer againſt the corner, and the hyghe towre whiche lieth out ouer from the kings houſe, that was beſide the court of the priſon: after hym Phadaia the ſonne of Pharos.
26 As for the Nethinims they dwelt in the ſtrong holde, vnto the water gate towarde the eaſt, and to the towre that lyeth out.
27 After hym buylded they of Thekua the other peece, ouer againſt the greate towre that lieth outwarde, vnto the wall of the ſtrong holde.
28 But from aboue the horſe gate hygh buylded the prieſts, euery one ouer againſt his houſe.
29 And after them buylded Zadok the ſonne of Immer, ouer againſt his houſe: after him buylded alſo Semeia the ſonne of Sechania the keeper of the eaſt gate.
30 After hym buylded Hanania the ſonne of Selemia, and Hanun the ſonne of Zalaph the ſixth, the other peece: and after hym builded Meſullam the ſonne of Barachia, ouer againſt his ſtore houſe.
31 After hym buylded Melchia the goldeſmythes ſonne, vnto the houſe of the Nethinims, and of the marchants, ouer againſt the gate Mephkad, and to the parlour in the corner.
32 And betweene the parlour of the corner vnto the ſheepe gate, buylded the goldeſmythes and the marchants.

"or, the enchanters ſonne.

The. iiij. Chapter.

7. The buylding of Hieruſalem is hyndered, 15. but God breaketh theyr enterpriſe. 17. The Iewes buylde with one hand, and hold theyr weapon in the other.

1 BUt when Sanaballat heard that we builded the wal, he was wroth in himſelfe, and toke great indignation, and mocked the Iewes:
2 And ſayde before hys brethren and the ſouldiers of Samaria, What do theſe impotent Iewes? "will the (heathen) ſuffer them? ſhall they offer? ſhal they performe it in one day? ſhall they make the ſtones whole agayne that are brought to duſt and brent?

3 And

3 And Tobia the Ammonite was beſide hym, and ſayde, Though they buylde, yet if a fore goe vp, he ſhall breake downe theyr ſtony wall.

4 Heare O thou our God, for we are deſpiſed, turne their ſhame vpon their owne head, and geue them ouer into deſpiſing in the lande of theyr captiuitie.

5 Couer not theyr wickednelle, and let not theyr ſinne be put out in thy preſence: for they haue prouoked the buylders.

6 And ſo buylded we the wall, and it was ioyned whole together, vnto the half heyght thereof: and the people were minded to labour.

B 7 But when Sanaballat, and Tobia, and the Arabians, Ammonites, and Aſdodites, hearde that the walles of Hieruſalem were made vp, and that the breaches beganne to be ſtopped, they were very wroth,

8 And conſpired altogether to come & fight agaynſt Hieruſalem, and to make an hynderance therein.

9 Neuertheleſſe, we made our prayer vnto our God, and ſet watchemen by them day and night, bycauſe of them.

10 And Juda ſayde, The ſtrength of the bearers is feeble, and there is yet much more mother, and wee are not able to buylde vn the wall.

11 And our aduerſaries ſayde, They ſhal not know, neyther ſee, till we come in the mids among them, and ſlay them, and cauſe the worke to ceaſe.

12 But when the Jewes which dwelt beſide them, came, they tolde vs as good as tenne tymes, that in al places where ye goe vnto, they are appoynted to fall vpon vs.

13 Therfore ſet I the people after their kinreds, with theyr ſwordes, ſpeares, & bowes, beneath in the lowe places, behinde the wall vpon the toppes of the ſtones.

C 14 And I loked, and gate me vp, and ſaide vnto the chiefe men, to the rulers, and to the other people, Be not ye afrayde of them: but thinke rather vpō the great Lord which ought to be feared, and fight for your brethren, your ſonnes, your daughters, your wiues, and your houſes.

15 Neuertheleſſe, when our enimies heard that wee had gotten word of it, GOD brought theyr counſayle to nought: and we turned al agayne to the wal, euery one vnto his labour.

16 And from that tyme forth, the halfe parte of the yong men dyd the labour, and the other halfe parte of them helde the ſpeares, ſhieldes, bowes, and breſtplates: and the rulers ſtood behinde all the houſe of Juda.

17 They which buylded on the wall, & they that bare burdens, and thoſe that laded the, with one hande did euery one his worke, and with the other helde his weapon.

18 For euery one that buylded, hadde hys ſworde gyrded by his thigh, and ſo buylded they: and he that blewe the trumpet was beſide me.

19 And I ſayde vnto the principall men, to the rulers, & to the other people: the worke is greate and large, and wee are ſeparated vpon the wall one farre from an other.

20 Loke in what place therfore ye heare the noyſe of the trumpet, reſort ye thyther vnto vs, and our God ſhal fight for vs.

21 And we will be labouryng in the worke. D And the halfe parte of them helde theyr ſpeares from the morning ſpryng, tyll the ſtarres came forth.

22 And at the ſame tyme ſayde I vnto the people, Let euery one with his ſeruāt lodge within Hieruſalem, that in the nyght ſeaſon we may watche, and labour on the day tyme.

23 As for me and my brethren, my ſeruants, and the men of the watche whiche folowed me, we put neuer off our clothes, ſaue onely bicauſe of the waſhyng.

The. v. Chapter.

1. The people are oppreſſed and in neceſsitie. 7. Nehemia remedieth it. 15. He toke not the portion of others that hadde ruled before, leaſt he ſhould greeue the people.

1 AND there aroſe a great complaynt of A the people and theyr wyues agaynſt their brethren the Jewes.

2 For there were ſome that ſayde, Our ſonnes and daughters & we are very many: therefore wyll we take corne for them, that we may eate, and lyue.

3 Some alſo there were that ſayde, Let vs ſet our landes, vineyardes, and houſes to pledge, and take vp corne in the dearth.

4 But ſome there were that ſayd, We haue borowed money for the kyngs tribute, and that vpon our landes and vineyardes.

5 And now our fleſh is as the fleſh of our brethren, and our chyldren as their children: and loe, we bring into ſubiectiō our ſonnes and our daughters as ſeruants, and ſome of our daughters are ſubdued vnto bondage already & no ſtrength is there in our handes to redeeme them, and other men haue our landes and vineyardes.

6 And when I heard their complaint, and ſuche wordes, it diſpleaſed me ſore.

7 And I aduiſed ſo in my minde, that I re- B buked

buked the counsellers and the rulers, & sayd vnto them, Euery one of you layeth great burdens vpon his brother. And I brought a great congregation agaynst them,

8 And sayd vnto them, We after our ability haue redeemed our brethren the Iewes, whiche were solde vnto the heathen: and will you sell your brethren agayne, and shall they be solde vnto vs? Then held they their peace, and could finde nothyng to answeare.

9 And (Nehemia) sayde, It is not good that ye do: Ought ye not to walke in the feare of our God, because of the rebuke of the heathen that are our enimies?

10 I and my brethren and my seruaunts do lende them money and corne: I pray you let vs leaue off this burden.

11 Therefore this same day I pray you see that yee restore them their landes agayne, their vineyards, Oliue gardens, and their houses, and remit the hundredth part of the money, of the corne, wyne, and oyle that ye haue exacted of them.

12 Then sayde they, We will restore them agayne, and will requyre nothyng of them, and wil do as thou hast spoken. And I called the priestes, and toke an othe of them that they should do so.

13 And I shooke my lappe, and sayde, God shake out euery man after the same māner, from his house and labour, that maynteyneth not this worde, euen thus be he shaken out, and voyde. And all the congregation sayde, Amen, and praysed the Lorde: and the people did accordyng to this promise.

℣ 14 And from the tyme forth that the kyng committed vnto me to be captayne of them that were in the lande of Iuda, euen from the twentieth yeere, vnto the two and thirtieth yeere of kyng Artaxerres, that is twelue yeeres, I with my brethren lyued not of suche sustenance as was giuen vnto a captayne.

15 For the olde captaynes that were before me, had bene chargeable vnto the people, & had taken of them bread and wyne, beside fourtie sicles of siluer, yea and their seruants had oppressed the people: but so dyd not I, and that because of the feare of God.

16 "But I laboured also in the worke vpon the wal, and we bought no lande: and all my seruants came thyther together vnto the worke.

"or, but rather I fortified a portion, in the worke of this wall.

17 Moreouer, there were at my table an hundred and fiftie of the Iewes and rulers, which came vnto me from among the heathen that are about vs.

18 And there was prepared for me dayly an oxe, and sixe chosen sheepe, and byrdes were prepared for me: and euer once in ten dayes wine for al, in abundance: yet requyred not I the "liuing of a captaine, for the bondage was greeuous vnto the people.

19 Thinke vpon me my God vnto the best, accordyng to all that I haue done for this people.

The. vi. Chapter.

S. Nehemia answereth with great wysedome and zeale to his aduersarie. ii. He is not discouraged by the false prophetes.

1 NOW when Sanaballat, Tobia, and Gesem, the Arabian, and the other of our enimies, heard that I had buylded the wall, and that there were no moe "gappes therein: (howbeit at the same tyme had I not hanged the dores vpon the gates)

2 Sanaballat and Gesem sent vnto me, saying, Come, that we may meete and take counsayle together, in the villages that are in the playne of the citie Ono. Neuertheless they thought to do me euill.

3 And I sent messengers vnto them, saying, I haue a great businesse to do, and I can not come downe. Why should the worke cease, whyles I leaue it, and come downe to you?

4 Howbeit, they sent vnto me as good as foure tymes after the same maner: and I gaue them the same answeare.

5 Then sent Sanaballat hys seruaunt agayne vnto me the fifth time, with an open letter in hys hande,

6 Wherein was written: It is solde the heathen, and Gesem hath sayde it, that thou and the Iewes thynke to rebell: for the whiche cause thou buyldest the wall, that thou mayest bee their kyng, accordyng to these wordes:

7 And hast ordeyned the prophets to preach of thee at Hierusalē, and to say, He is kyng of Iuda. And nowe shall this come to the kyngs eares: come nowe therefore, and let vs take our counsayle together.

8 And I sent vnto him, saying, There is no such thing done as thou sayest, for thou faynest them out of thyne owne hart.

9 For they were all mynded to make vs afrayde, saying, They shall withdraw their handes from their worke, that it shall not be finished: now therefore strengthen thou my hande.

10 And I came vnto the house of Semaia the sonne of Delaia, the sonne of Mehetabeel, and hee had shut hym selfe within, and sayde, Lette vs come together in the

house of GOD, euen vnto the middest of the temple, and shut the dores of the temple, for they will come to slay thee, yea euen in the night will they come to put thee to death.

11 And I sayde, Shoulde any suche man as I flee? Who is, that beyng as I am, will goe into the temple to saue hys lyfe? I will not goe in.

12 And loe, I perceyued that God hath not sent him, but that he pronounced this prophesie agaynst mee: for Tobia and Sanaballat had hyred hym for money.

13 Therefore was he hyred, that through feare I shoulde so doo, and sinne, that they might haue an euyll report of me to lay to my charge.

14 ℭ My God, thynke thou vpon Tobia and Sanaballat, accordyng vnto these theyr workes, and on the prophetisse Noadia, and the other prophets that would haue put me in feare.

15 And the wall was finished on the fiue and twentieth day of the moneth Elul, in fiftie and two dayes.

16 And when all our enimies hearde thereof, all the heathen that was about vs were afrayde, and theyr courage fayled them: for they perceyued that this worke came of our God.

17 And at the same tyme were there many of the chiefe of Juda, whose letters went vnto Tobia, and agayne from Tobia vnto them.

18 For there were many in Juda that were sworne vnto hym: for he was the sonne in lawe of Sechania, the sonne of Arah; and his sonne Jehonathan had the daughter of Mesullam the sonne of Barachia,

19 And they spake good of hym before me, and tolde him my wordes: and Tobia sent letters to put me in feare.

The. vij. Chapter.

1. After the wall once buylded, is the watche appoynted. 6. They that returned from the captiuitie are numbred.

1 NOwe when the wall was buylded, I hanged on the "gates. dores also, and the porters, singers, and Leuites were appoynted:

2 And I commaunded my brother Hanani, and Hanania the "prince of palace. ruler of the castle at Hierusalem, (for he was a faythfull man, & feared God more than did many other,)

3 And sayde vnto them, Let not the gates of Hierusalem be opened vntill the sunne be whote: and whyle they stande by, lette them shut the dores, and barre them. And we appoynted certayne citizens of Hierusalem to be watchemen, euery one to keepe hys watch, and euery one to be ouer against hys house.

4 As for the citie, it was large of rome, and great, but the people were few therein, and the houses were not buylded.

5 And God gaue me in myne hart that I gathered together the principall men, and the officers, & the people, to "or, to count their genealogies. number them: and I founde a register of the number of them whiche came vp "before, and founde written therein, 1. Esd. 11. a "or, at the first

6 These are the sonnes of the "lande that went vp from the captiuitie that was carried away, whom Nabuchodonosor the kyng of Babylon had brought away, and came agayne to Hierusalem and Juda, euery one vnto his citie. "or, prouince.

7 They whiche came with Zorobabel, are these: Jesua, Nehemia, Asariah, Raamia, ℬ Nahamani, Mardochee, Belsan, Mesperath, Beguai, Nahum, and Baanah. This is the number of the men of the people of Israel.

8 The children of Pharaos, were two thousande an hundred seuentie and two.

9 The children of Saphatia, three hundred seuentie and two.

10 The children of Arah, fyre hundred fiftie and two.

11 The children of the captayne of Moab, among the children of Jesua and Joab, two thousand, eyght hundred and eightiene.

12 The children of Elam, a thousand, two hundred fiftie and foure.

13 The children of Zathua, eight hundred fourtie and fiue.

14 The children of Zachai, seuen hundred ℭ and threescore.

15 The children of Bannui, fyre hundred fourtie and eyght.

16 The children of Bebai, fyre hundred twentie and eyght.

17 The children of Asgad, two thousande, three hundred twentie and two.

18 The children of Adonicam, fyre hundred threescore and seuen.

19 The children of Beguai, two thousand threescore and seuen.

20 The children of Adin, fyre hundred fiftie and fiue.

21 The children of Ater of Hezekia, ninetie ℬ and eight.

22 The children of Hasem, three hundred twentie and eyght.

23 The children of Bezai, three hundred

twentie and fourth.
24 The chyldren of Hariph, an hundred and twelue.
25 The chyldren of Gibeon, nynetie and fiue.
26 The mē of Bethlehem, and Nethophah, an hundred fourteſcore and eyght.
27 The men of Anathoth, an hundred twentie and eyght.
28 The men of Bethalmaueth, fourtie and two.
29 The menne of Kiriathiarim, Cephira, and Beeroth, ſeuen hundred fourtie and three.
30 The men of Ramah, and Geba, ſixe hundredth twentith and one.
31 The men of Michmas, an hūdred twentie and two.
32 The men of Bethel, and Ai, an hundred and three and twentie.
33 The men of the other Nebo, two & fiftie.
34 The chyldren of the other Elam, a thouſande, two hundred fiftie and foure.
35 The chyldren of Harim, three hundred and twentie.
36 The chyldren of Jericho, three hundred fourtie and fiue.
37 The chyldren of Lodhadid and Ono, ſeuen hundred twentie and one.
38 The chyldren of Senaa, three thouſande niene hundred and thirtie.
39 The prieſtes: the chyldren of Jedaia, of the houſe of Jeſua, nicne hundred ſeuentie and three.
40 The chyldren of Immer, a thouſand fiftie and two.
41 The chyldren of Phaſhur, a thouſande, two hundred fourtie and ſeuen.
42 The chyldren of Harim, a thouſande and ſeuentiene.
43 The Leuites: the chyldren of Jeſua of Cadmiel, and of the chyldren of Hodiiah, ſeuentie and foure.
44 The ſingers: the chyldren of Aſaph, an hundred fourtie and eyght.
45 The porters: the chyldren of Sallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Accub, the chyldren of Hatita, the chyldren of Sobai, (altogither) an hundred thirtie and eyght.
46 The Nethinims: the chyldren of Siha, the chyldren of Haſupha, the chyldren of Tebbaoth,
47 The chyldren of Ceros, the chyldren of Sia, the chyldren of Phadon,
48 The chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai,
49 The chyldren of Hanan, the chyldren of Giddel, the chyldren of Gahar,
50 The chyldren of Reaiah, the chyldren of Reſin, the chyldren of Necoda,
51 The chyldren of Gazzam, the chyldren of Uzza, the chyldren of Phaſea,
52 The chyldren of Beſai, the chyldren of Meunim, the chyldren of Nephuſim,
53 The chyldren of Bacbuc, the chyldren of Hacupha, the chyldren of Harhur,
54 The chyldren of Baſlith, the chyldren of Mehida, the chyldren of Harſa,
55 The chyldren of Barcos, the chyldren of Siſera, the chyldren of Thamah,
56 The chyldren of Neſiah, the chyldren of Hatipha.
57 The chyldren of Solomons ſeruants, the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pharida,
58 The chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel,
59 The chyldren of Sephatiah, the chyldren of Hattil, the chyldren of Phocereth of Sabaim, the chyldren of Amon.
60 All theſe Nethinims, and the chyldren of Solomons ſeruaunts, were three hundred nienetie and two.
61 And theſe went vp alſo from Thelmelah, Thelharſa, Cherub, Addon, and Immir: but they coulde not ſhewe theyr fathers houſe, nor theyr ſeede, and that they were of Iſrael.
62 The chyldren of Dalaiah, the chyldren of Tobia, and the chyldren of Necoda, ſixe hundred fourtie and two.
63 And of the prieſtes: the chyldren of Habaiah, the chyldren of Haccos, the chyldren of Barzellai, which toke one of the daughters of Barzellai the Gileadite to wife, and were named after their name.
64 Theſe ſought theyr wryting in the regiſter of theyr generation, but they were not founde: therefore they were put from the prieſthood.
65 And Athirſatha ſayd vnto them, that they ſhoulde not eate of the moſte holy, till there came vp a prieſt which ſhuld weare Urim and Thummim.
66 And ſo the whole congregation together, was fourtie and two thouſande, three hundred and threeſcore.
67 Beſide theyr ſeruaunts and maydens, of whom there were ſeuen thouſande, three hundred thirtie and ſeuen: and they had two hundred fourtie and fiue ſingyng men and women.
68 Theyr horſes ſeuen hundred thirtie and ſixe: and theyr mules two hundred fourtie and fiue:
69 The Cammelles foure hundred thirtie and fiue: ſixe thouſande ſeuen hundred and

and twentie Aſſes.

70 And certaine of the auncient fathers gaue vnto the worke: Athirſatha gaue vnto the treaſure, a thouſande pieces of golde, fiftie baſons, fiue hundred and thirtie prieſts garments.

71 And ſome of the chiefe fathers gaue vnto the treaſure of the worke, twentie thouſand peeces of golde, and two thouſande and two hundred pounde of ſiluer.

72 And the other people gaue twentie thouſande peeces of golde, and two thouſande pounde of ſiluer, and threeſcore and fiuen prieſts garments.

73 And the prieſtes and Leuites, the porters, and the ſingers, and the other of the people, and the Nethinims, and all Iſrael dwelt in their cities: and when the ſeuenth moneth came, the chyldren of Iſrael were in their cities.

The. viij. Chapter.

2. Eſdras gathereth together the people, and readeth to them the lawe. 12. They reioyce in Iſrael for the knowledge of the woorde of God. 15. They keepe the feaſt of tabernacles or boothes.

1 AND all the people gathered themſelues together as one man, in the ſtreete that was before the water gate, and they ſayde vnto Eſdras the ſcribe, that he ſhoulde fetch the booke of the lawe of Moſes, whiche the Lorde commaunded to Iſrael.

2 And Eſdras the prieſt brought the lawe before the congregation bothe of men and women, and al that coulde vnderſtand, dyd hearken vnto it vpon the firſt day of the ſeuenth moneth.

3 And hee read therein in the ſtreete that was before the water gate, from the morning vntil the none day, before menne and women that dyd hearken to it: & the eares of all the people were inclined vnto the booke of the lawe.

4 And Eſdras the ſcribe ſtode vpon a pulpet of wood, whiche they had made for the preachyng, and beſide him ſtode Mathathia, Sema, and Anaiah, Uriah, Helkia, Maaſeiah, on his right hande: and on hys left hande ſtode Pedaia, Miſael, and Melchia, and Haſum, Haſabadana, Zachari, & Meſullam.

5 And Eſdras opened the booke before all the people, (For he ſtood aboue all the people:) and when he opened it, all the people ſtode vp.

6 And Eſdras prayſed the Lorde the great God: and al the people anſweared, Amen, Amen, lyfting vp theyr handes, and bowed themſelues, and worſhipped the Lorde, falling downe vppon theyr faces to the grounde.

7 And Jeſua, Bani, Serebiah, Jamin, Accub, Sebbethai, Hodaia, Maaſia, Celita, Azariah, Jozabad, Hanan, Pelaiah, and the Leuites, cauſed the people to giue heede vnto the lawe: and the people ſtode in theyr place. B

8 And they readde in the booke of the lawe of God diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtande the readyng.

9 And Nehemia, whiche is Athirſatha, and Eſdras the prieſt and ſcribe, and the Leuites that cauſed the people to take heede, ſayde vnto all the people, This day is holy vnto the Lorde your God, be not yee ſory, and weepe not: for all the people wept, when they hearde the wordes of the lawe.

10 And he ſayde vnto them, Goe your way, and eate the fat, and drinke the ſweete, and ſend part vnto them alſo that haue not prepared for themſelues, for this day is holy vnto our Lorde: be not ye ſory therefore, for the ioy of the Lorde is your ſtrength. 3. Eſd. 9. g

11 And the Leuites ſtilled all the people, and ſayde, Holde your peace, for the day is holy, be not ſad therfore.

12 And all the people went their way to eate, and to drynke, and to ſende parte vnto other, and to make great myrth, bicauſe they had vnderſtande the wordes that were declared vnto them.

13 And on the next day were gathered together the chiefe fathers among all the people, and the prieſtes, and Leuites, vnto Eſdras the ſcribe, that they might vnderſtande the wordes of the lawe.

14 And they founde written in the lawe whiche the Lorde hadde commaunded by Moſes, that the chyldren of Iſrael ſhoulde dwell in boothes in the feaſt of the ſeuenth moneth: C Leuit. 23. k.

15 And that they ſhoulde cauſe it to be declared and proclaymed in all theyr cities, and throughout Hieruſalem, ſaying, Goe forth vnto the mount, and fetche Oliue branches, Pine branches, Myrtel branches, Palme branches, and branches of the thicke tree, to make boothes, as it is written.

16 And ſo the people went forth, & fet them, and made them boothes, euery one vpon the roofe of his houſe, and in theyr courtes, and in the courtes of the houſe of God, and in the ſtreete by the water gate, & in the ſtreete of the porte of Ephraim.

17 And all the congregation of them that

were come agayne out of the captiuitie, made bothes, and ſate vnder the bothes: for ſince the tyme of Joſua the ſonne of Nun, vnto this day, had not the chyldren of Iſrael done ſo: and there was very great gladneſſe.

18 And euery day from the firſte day vnto the laſte, readde Eſdras in the booke of the lawe of God: and ſeuen dayes helde they the feaſte, and on the eyghth day they gathered together, accordyng vnto the manner.

The.ix.Chapter.

1. The people repent, and forſake their ſtrange wyues. 5. The Leuites exhorte them to prayſe God, 6. declaryng his woonders, 26. and their ingratitude, 30. & Gods great mercies towarde them.

A 1 AND the foure and twentieth day of this moneth, came the chyldren of Iſrael together agayne, with faſtyng and ſacke-
3.Eſd.9.a clothes, and earth vpon them.

2 And they that were of the ſeede of Iſrael, were ſeparated from al the ſtrange chyldrē, and ſtoode and knowledged theyr ſinnes, and the wickednelles of theyr fathers:

3 And ſtoode vp in theyr place, and read in the booke of the law of the Lord theyr God foure tymes on the day, and they knowledged and worſhipped the Lorde theyr God foure tymes on the day.

4 Then ſtoode vp vpon the ſtayres of the Leuites, Jeſua, Bani, Cadmiel, Sabaniah, Bunni, Serebiah, Bani, and Chanani, and cryed loude vnto the Lorde theyr God:

5 And the Leuites, Jeſua and Cadmiel, Bani, and Haſabnia, Serebiah, and Hodia, Sebania, and Phathahia, ſayde, Stande vp and prayſe the Lorde your God for euer, and let thankes be gyuen vnto the name of thy glory, whiche excelleth all thankes gyuing and prayſe.

6 Thou art Lorde alone, thou haſte made heauen, and the heauen of all heauens, with all theyr hoſt, the earth and all things that are therein, the ſea and al that is therein, and thou preſerueſt them all, and the hoſt of heauen worſhippeth thee.

B 7 Thou arte, O Lorde, the God that haſte
Gen.11.d choſen Abraham, and broughteſt hym out of Ur in Chaldea, and calledſt hym Abraham:

8 And foundeſt hys harte faythfull before thee, and madeſt a couenant with hym, to gyue vnto hys ſeede the lande of the Chanaanites, Hethites, Amorites, Pherezites, Jebuſites, and Gergeſites, and haſt made good thy wordes: for thou art righteous,

9 And haſt conſidered the miſerie of our fathers in Egypt, and hearde their complaint by the red ſea:

10 And ſhewed tokens and woonders vpon Pharao and all hys ſeruants, and on all the people of hys lande: for thou knoweſt that they were preſumptuous and cruel againſt them: and ſo madeſt thou thee a name as it is this day.

11 And the (red) ſea diddeſt thou diuide in ſunder before thē, ſo that they went through the middeſt of the ſea "drye shod: and their perſecutours threweſt thou into the deepe, as a ſtone in the mightie waters:

12 And leddeſt them on the day tyme in a cloudie pyller, and on the nyght ſeaſon in a piller of fyre, to ſhew them light in the way that they went.

13 Thou cameſt downe alſo vppon mount Sinai, and ſpakeſt vnto them from heauen, and gaueſt them right iudgements, true lawes, good commaundements, and ſtatutes:

14 And declaredſt vnto them thy holy Sabboth, and commaundedſt them precepts, ordinances, and lawes, by the hande of Moſes thy ſeruant:

15 And gaueſt them bread frō heauen when they were hungrie, and broughteſt forth water for them out of the rocke, when they were thirſtie, and promiſedſt them that they ſhoulde goe in, and take poſſeſſion of the lande, ouer which thou haddeſt lift vp thine hande for to giue them.

16 But they and our fathers were proud and hardnecked, ſo that they folowed not thy commaundements:

17 And would not obey, neither were mindfull of the woonders that thou dyddeſt for them: but hardened their neckes, and harde in their heades to returne to their bondage by theyr rebellion: But thou, O God of mercies, gratious, and full of compaſſion, of long ſufferyng, and of great mercie, yet forſookeſt them not.

18 Moreouer, when they had made them a moulten Calfe, and ſayde, This is thy God that brought thee out of the land of Egypt, and dyd blaſphemies:

19 Yet forſookeſt thou them not in the wyldernelſe, accordyng to thy great mercies: and the cloudie piller departed not frō them on the day tyme to leade them the way, neither the pyller of fyre in the night ſeaſon, to ſhew them light in the way by which they ſhould goe.

20 And thou gaueſt them thy good ſpirite to

to enfourme them, and withheldeſt not thy Manna from their mouth, and gaueſt the water when they were thirſtie.

21 Fourtie yeeres long dyddeſt thou feede them in the wyldernelſe, ſo that they lacked nothyng, their clothes waxed not olde, and their feete ſwelled not.

22 And thou gaueſt them kyngdomes and nations, and ſcatteredſt them into the corners: ſo they poſſeſſed the land of Sehon, and the lande of the kyng of Hesbon, and the lande of Og kyng of Baſan.

23 And their chyldren multipliedſt thou as the ſtarres of heauen, and broughteſt them into the lande whereof thou haddeſt ſpoken to their fathers, that they ſhould goe into it, and haue it in poſſeſſion.

24 And the chyldren went in, and poſſeſſed the lande, and thou ſubduedſt before them the inhabitours of the lande, euen the Chanaanites, and gaueſt them into their hands, with their kyngs and the people of the lande, that they might do with them what they would.

25 And they wanne their ſtrōg cities, and a fat lande, and toke poſſeſſion of houſes that were full of all manner of goodes, welles digged out, vineyardes, oliue gardens, "and many fruitefull trees: and they did eate, and were filled, and became fatte, and liued in pleaſure through thy great goodneſſe.

26 Neuertheleſſe, they were diſobedient, and rebelled againſt thee, and caſt thy lawe behinde their backes, and ſlue their prophetes, "whiche exhorted them earneſtly, that they might bring them againe vnto thee, and did great blaſphemies.

27 Therfore thou gaueſt them ouer into the hand of their enimies that vexed them: And in the tyme of their trouble, when they cried vnto thee, thou heardeſt them from heauen, and through thy greate mercie thou gaueſt them ſauiours, whiche helped them out of the hande of their enimies.

28 But when they came to reſt, they turned backe againe to do euill before thee: therefore leteſt thou them in the hand of their enimies, ſo that they had the dominion ouer them: And when they conuerted, and cried vnto thee, thou heardeſt them from heauen, and many tymes haſt thou deliuered them accordyng to thy great mercie,

29 And "teſtifieſt vnto them, that thou myghteſt bring them againe vnto thy law: Notwithſtandyng they were proud, and hearkened not vnto thy commaundements, but ſinned "in thy lawes, whiche if a man do, he ſhall liue in them: and turned the ſhoulder away, and were ſtiffe necked, and would not heare.

30 Yet many yeeres diddeſt thou forbeare them, and "teſtifieſt vnto them through thy ſpirite, euen by the hand of thy prophets, and yet would they not heare: therfore gaueſt thou them into the hande of the nations of the landes. "or, proteſteſt

31 And for thy great mercies ſake, thou haſte not vtterly conſumed them, neyther forſaken them: for thou art a gratious and mercyfull God.

32 Nowe therefore our God, thou greate God, mighty and terrible, thou that keepeſt couenant and mercie, regarde not a litle all the trauayle that hath come vnto vs, and our kyngs, our princes, our prieſtes, our prophetes, and our fathers, and all the people ſince the tyme of the kings of Aſſur, vnto this day. 2. Eſd. 1. b

33 And truely thou art iuſt in all that thou haſte brought vpon vs, for thou haſte done right: As for vs, we haue bene vngodly. F

34 And our kings, and our princes, our prieſtes, and our fathers, haue not done thy lawe, nor regarded thy commaundements, and thy "earneſt exhortations, wherewith thou haſt "exhorted them, "or, proteſtations. "or, proteſted among them.

35 And they haue not ſerued thee in their kyngdome, and in thy great goodneſſe that thou gaueſt them, and in the large & "plenteous land, which thou gaueſt before them, and haue not conuerted from their wicked workes. "or, fatte.

36 Beholde, wee are in bondage this day, and ſo is the land that thou gaueſt vnto our fathers, to eate the fruytes and goodneſſe thereof, beholde there are we bondmen.

37 And great is the increaſe of it, vnto the kings whom thou haſt ſet ouer vs, becauſe of our ſinnes, and they haue dominion ouer our bodies and cattel, euen as they will themſelues: and we are in great trouble.

38 Nowe becauſe of al this, make we a ſure couenant and write it, and our princes, Leuites, and prieſts, ſeale vnto it.

The. x. Chapter.

The names of them that ſealed the couenant, betweene God and the people.

1 THe ſealers were, Nehemiah (that is) Athirſatha the ſonne of Hachaliah, and Sedecias, A

2 Seraiah, Azariah, Irmeiah,
3 Paſhur, Amariah, Malachiah,
4 Hattus, Sebeniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginethon, Baruch,
7 Meſullam, Abiah, Miiamin,

8 Maaziah, Bilgai, Semaiah: theſe were
prieſtes.
9 The Leuites were, Ieſua the ſonne of
Azaniah, Bennui among the chyldren of
Henadad, and Cadmiel.
10 And theyr brethren, Sebaniah, Hodiiah,
Celita, Pelaiah, Hanan,
11 Micha, Rehob, Haſabiah,
12 Zacchur, Serebiah, Sebaniah,
13 Hodiiah, Bani, Beninu.
C 14 The heades of the people were, Pharos
the captayne of Moab, Elam, Zatthu,
Bani,
15 Bunni, Azgad, Bebai,
16 Adoniiah, Biguai, Adin,
17 Ater, Hizciiah, Azur,
18 Hodiiah, Haſum, Beſai,
19 Hariph, Anathoth, Nebai,
20 Magpias, Meſullam, Hezir,
21 Meſſabel, Sadoc, Iaddua,
22 Phelatia, Hanan, Anaata,
D 23 Hoſea, Hanania, Haſub,
24 Halohes, Phaleha, Sobek,
25 Rehum, Haſebna, Maaſia,
26 Ahia, Hanan, and Anan,
27 Malluch, Harim, and Baana.
28 And the other people, the prieſts, Leuites,
porters, ſingers, Nethinims, & all they that
ſeparated themſelues from the people of the
landes vnto the lawe of God, with theyr
wyues, theyr ſonnes, and their daughters,
and as many as could vnderſtande,
29 And theyr lordes that had rule of them,
Ioel.24.k receyued it for theyr brethren: and they came
to ſweare, and to binde themſelues with an
othe to walke in Gods lawe, whiche was
giuen by Moſes the ſeruant of God, & that
they would obſerue and do accordyng vn-
to all the commaundements, iudgements,
and ſtatutes of the Lorde our God:
Deut.7.a 30 And that we would not giue our daugh-
ters vnto the people of the lande, neyther to
take theyr daughters for our ſonnes.
2.Eſd.13.c 31 And if the people of the lād brought ware
on the Sabboth, and all manner vitayles to
ſell, that we wouldo not take it of them on
Leuit.25.a the Sabboth, and on the holy dayes, and
that we would let the ſeuenth yeere be free,
and the debtes of euery perſon.
32 And we decreed a ſtatute vpon our ſelues,
to gyue yeerely the thirde parte of a ſicle to
the miniſtration in the houſe of our God,
33 To the ſhewe bread, to the dayly meate
offeryng, to the dayly burnt offeryng of the
Sabbothes, of the newe Mones, and feaſt
dayes, and to the thyngs that were ſanctifi-
ed, and to the offerynges of attonement, to
reconcile Iſrael withall, and to all the buſi-
neſſe in the houſe of our God.
34 And wee caſt the lot among the prieſtes,
Leuites, and the people, for the offeryng of
the wood, to be brought vnto the houſe of
our God frō yeere to yeere, after the houſes
of our fathers, that it might be burnt at
times appointed vpō the aulter of the Lord
God, as it is written in the lawe:
35 And to bryng the firſt fruites of our land,
& the firſtlings of our fruits, of all trees yer
by yeere vnto the houſe of the Lorde:
36 And the firſt borne of our ſonnes, and of
our cattayle, (as it is wrytten in the lawe)
and the firſtlings of our oxen and of our
ſheepe, which we ſhould bryng to the houſe
of our God, vnto the prieſts that miniſter
in the houſe of our God:
37 And that we ſhould bring the firſt fruites
of our dough, and our heaue offerynges, and
the fruytes of all manner of trees, of wyne
alſo, and of oyle, vnto the prieſtes, to the
" cheſtes of the houſe of our God, and the
tithes of our lande vnto the Leuites, that
the Leuites myght haue the tithes in all the
cities of our miniſtration.
38 And the prieſte the ſonne of Aaron, ſhall
be with the Leuites, when the Leuites take
tythes: ſo that the Leuites ſhall bryng vp
the tythes of theyr tythes, vnto the houſe of
our God, to the ſtore houſes, and to the trea-
ſure houſes.
39 For the chyldren of Iſrael, and the chil-
dren of Leui, ſhall bryng vp the heaue offe-
rynges of the corne, wine, and oyle, vnto the
ſtore houſes, there as are the veſſels of the
ſanctuarie, and the prieſts that miniſter, and
the porters and ſingers, and wee will not
forſake the houſe of our God.

The.xi. Chapter.

1. VVho dwelled in Hieruſalem after it was buylded. 21. And who in the cities of Iuda.

1 AND the rulers of the people dwelt at
Hieruſalem: the other people alſo caſt
lottes, that among ten, one part ſhould goe
to Hieruſalem into the holy citie to dwell,
and nine partes to be in the cities.
2 And the people thanked all the men that
were willyng to dwel at Hieruſalem.
3 Theſe are the heades of the prouince that
dwelt in Hieruſalem, and in the cities of
Iuda, euery one in his poſſeſſion, & in their
cities: they of Iſrael, the prieſts, Leuites,
the Nethinims, and the chyldren of Solo-
mons ſeruants.
4 And at Hieruſalem dwelt certayne of
the chyldren of Iuda, and of Beniamin:
Of the chyldren of Iuda, Athaiah, the
ſonne of Uzzia, the ſonne of Zacharia, the
ſonne

ſonne of Amaria, the ſonne of Sephatia, the ſonne of Mahaleel, of the chyldren of Phares.

5 And Maaſia the ſonne of Baruch, the ſonne of Chol Hoſa, the ſonne of Haſaia, the ſonne of Adaia, the ſonne of Joiarib, the ſonne of Zacharia, the ſonne of Siloni.

6 All theſe were the children of Phares that dwelt at Hieruſalem, euen foure hundred threeſcore and eyght valiant men.

ℬ 7 Theſe are the chyldren of Beniamin: Salu the ſonne of Meſullam, the ſonne of Joed, the ſonne of Pedaia, the ſonne of Colaia, the ſonne of Maaſia, the ſonne of Ithiel, the ſonne of Iſai.

8 And after him Gabai, Sellai, nine hundred and twentie and eyght.

9 And Joel the ſonne of Zichri, had the ouerſight of them: and Juda the ſonne of Senua was the ſecond ouer the citie.

2.10.b 10 Of the prieſts: Jedaiah the ſonne of Joiarib, Jachin,

11 Saraiah the ſonne of Helkia, the ſonne of Meſullam, the ſonne of Zadoc, the ſonne of Meraioth, the ſonne of Achitob, was chiefe in the houſe of God,

12 And their brethren that did the worke in the temple, eyght hundred and twentie and two: and Adaia the ſonne of Jeroham, the ſonne of Pelaliah, the ſonne of Amzi, the ſonne of Zachari, the ſonne of Phaſhur, the the ſonne of Malchia,

13 And his brethren chiefe among the fathers, two hundred and fourtie and two: And Amaſia the ſonne of Azrael, the ſonne of Ahaſai, the ſonne of Moſelemoth, the ſonne of Immer,

ℭ 14 And their brethren valiant men, an hundred and twentie and eyght: And their ouerſeer was Zabdiel, a ſonne of one of the great men.

2.10.b 15 Of the Leuites: Semeia the ſonne of Haſub, the ſonne of Azarikam, the ſonne of Haſabia, the ſonne of Buni,

16 And Sabathai, and Joſabad, of the chiefe of the Leuites, had the ouerſight of the outwarde buſineſſe of the houſe of God.

17 And Mathania, the ſonne of Micha, the ſonne of Zabdi, the ſonne of Aſaph, was the principal to beginne the thankeſgeuing and prayer: and Bacbucia the ſeconde among hys brethren, and Abda the ſonne of Sammua, the ſonne of Galal, the ſonne of Jeduthun.

18 All the Leuites in the holy citie, were two hundred foureſcore and foure.

1.10.c 19 And the porters Accub and Talmon, and their brethren that kept the portes, were an hundred and ſeuentie and two.

20 As for the reſidue of Iſrael, of the prieſtes and Leuites, they were in all the cities of Juda, euery one in his inheritance.

21 And the Nethinims dwelt "in Ophel, and Ziha and Giſpa were ſet ouer the Nethinims. D "or, in the fornace.

22 The ouerſeer of the Leuites at Hieruſalem was Uzzi, the ſonne of Bani, the ſonne of Haſabia, the ſonne of Matthania, the ſonne of Micha: Of the chyldren of Aſaph, ſingers, were ouer the buſineſſe in the houſe of God:

23 For it was the kings cõmaundement cõcerning them, that the ſingers ſhould deale faythfully euery day, as was accordyng.

24 And Pathaia the ſonne of Meſebazel, of the chyldren of Zerah, the ſonne of Juda, was "next the kyng in all matters concernyng the people. "or, was at the kyngs hande.

25 And in the villages in their landes, ſome of the children of Juda, that were without in the townes of their lande, dwelt at Kiriath-arba, and in the villages thereof: and in Dibon, and in the villages therof, and at Jecabzeel, and in the villages thereof:

26 At Jeſua, Moladath, Bethphalet:

27 In "the towne of Sual, Beerſeba, and in the villages thereof: "or, Haſer, Sual.

28 At Siklag, at Moconah, and the villages thereof:

29 And at Enrimon, Zarah, Jerimuth,

30 Zanoa, Odollam, and in their villages, at Lachis, and in the fieldes thereof: at Aſeka, and in the villages thereof, and they dwelt from Beerſeba vnto the valley of Hinnom.

31 The chyldren alſo of Beniamin frõ Geba, dwelt at Machmas, Aia, Bethel, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gethaim,

34 Hadid, Zeboim, Neballath,

35 Lod, and Ono, in the carpenters valley.

36 And the Leuites had poſſeſſion bothe in Juda and in Beniamin.

The. xij. Chapter.

1. The prieſts and Leuites, whiche came with Zorobabel vnto Hieruſalem, are numbred, 27. and the wall is dedicated.

1 Theſe are the prieſtes and Leuites that went vp with Zorobabel the ſonne of Salathiel, and with Jeſua, Saraia, Jeremia, and Eſdras,

2 Amaria, Malluch, Hattus,

3 Sechania, Rehum, Merimoth,

4 Iddo, Genthon, Abia,

5 Miamin, Madaia, Belga,

6 Semaia, Joiarib, Jedaia,
ב 7 Salu, Amok, Helkia, and Jedaia: These were the heades among the prests and their brethren in the dayes of Jesua.
8 The Leuites were these: Jesua, Bennui, Cadmiel, Sarebia, Juda, and Mathania, which was ouer (the office) of thankesgeuyng, he and his brethren.
9 Bacbucia, and Hanni, and theyr brethre, were about them in the watches.
10 Jesua begate Joakim, Joakim also begate Eliasib, and Eliasib begate Joiada:
11 Joiada begate Jonathan, and Jonathan begate Jaddua.
12 In the dayes of Joakim were these, the chiefe fathers among the prestes: vnder Saraia, Maraia: vnder Jerima, Hanania:
13 Under Esdras, Mesullam: vnder Amaria, Jehoanan:
ג 14 Under Milico, Jonathan: vnder Sebania, Joseph:
15 Under Hozim, Adna: Under Maraioth, Helkia:
16 Under Iddo, Zacharie: vnder Genthon, Mesullam:
17 Under Abia, Zichri: vnder Miniamin, and Moadia, Piltai:
18 Under Belga, Sammua: vnder Semaia, Jehonathan:
19 Under Joiarib, Mathenai: vnder Jadaia, Uzzi:
20 Under Selai, Kellai: vnder Amok, Eber:
ד 21 Under Helchia, Hasabia: vnder Jadaia, Nathanael.
22 And in the time of Eliasib, Joiada, Johanan, and Jadua, were the chiefe fathers among the Leuites and the prests, written in the raygne of Darius the Persian.
23 The chyldren of Leui the pryncipall fathers, were written in the Chronicles, vntill the tyme of Jonathan the sonne of Eliasib.
24 And these were the chiefe among the Leuites: Hasabia, Serebia, and Jesua the sonne of Cadmiel, and theyr brethren "in theyr presence, to gyue prayse and thankes, accordyng as Dauid the man of GOD had ordeyned it, one watche ouer agaynst another.
25 Mathania, Bacbukia, Obadia, Mesullam, Talmon, and Accub, were porters "in the watche at the thresholdes of the gates.
26 These were in the dayes of Joiakim the sonne of Jesua the sonne of Josedec, and in the dayes of Nehemia the captayne, and of the prest Esdras the scribe.
27 And in the dedication of the wal at Hierusalem, they sought the Leuites out of all theyr places, that they might be brought to Hierusalem, to keepe the dedication and gladnesse, with thankesgeuyng, and singing, with Cymbales, "Psalteries, and Harpes.
28 And the chyldren of the singers gathered themselues together from euery side, out of the playne countrey about Hierusalem, and from the villages of Nethophathi,
29 From the house of Gilgal, and out of the countreys of Geba, and Asmaueth: for the singers had buylded them villages rounde about Hierusalem.
30 And the prestes and Leuites were purified, and cleansed the people, and the gates, and the wal.
31 And I brought the princes of Juda vpon the wall, and appoynted two great quiers of men to gyue thankes, which went on the right hande of the wall towarde the dung gate.
32 And after them went Hosaia, and half the princes of Juda,
33 And Azaria, Esdras, and Mesullam,
34 Juda, Beniamin, Semeia, and Jeremi,
35 And certayne of the prestes chyldren, with trumpets: namely Zacharie the sonne of Jonathan, the sonne of Semeia, the sonne of Mathania, the sonne of Michaia, the sonne of Zaccur, the sonne of Asaph.
36 And his brethren, Semeia, Azarael, Milalai, Gilalai, Maai, Nathanael, and Juda, and Hanani, with the musical instruments of Dauid the man of God: and Esdras the scribe went before them.
37 And beside the wel gate, they went vp ouer against them, vppon the steppes of the citie of Dauid, at the going vp of the wal, beyonde the house of Dauid, vnto the water gate eastwarde.
38 The other quier of the that gaue thankes went ouer against them, and I after them, and the halfe parte of the people vppon the wall beyonde the fornace gate, vntyll the brode wall,
39 And beyond the port of Ephraim, and beyonde the olde gate, beyonde the fishe gate, and the towre of Hananeel, and the towre of Mea, euen vnto the sheepe gate, and they stode still in the "prison gate.
40 And so stode the two quiers of them that gaue thankes in the house of God, and I, and the halfe of the rulers with me:
41 And the prests, namely Eliakim, Maasia, Miniamin, Michaia, Elionai, Zachari, and Hanania, with trumpets:
42 And

"or, aboute them.

"or, keeping the warde.

42 And Maaſia, Semeia, Eleaſar, Uzzi, Jehohanan, Melchia, Elam, and Ezer: and the ſingers ſang loude, hauing Jeſrahiah for theyr ouerſeer.

43 And the ſame day they offered great ſacrifices, and reioyced: for God had giuen them great gladneſſe, ſo that both the wyues and childzen were ioyful, and the myrth of Jeruſalem was heard farre off.

44 And the ſame time were the men appointed ouer the treaſure houſes, wherein were the heaue offerings, the firſtlings, and the tythes, that they ſhoulde gather them oute of the fieldes about the cities, to diſtribute them vnto the prieſtes and Leuites, accozding to the law: for Juda was glad of the prieſts and Leuites that ſerued.

45 And there ſtode and wayted vpon the office of theyr God, whiche is a pure office, both the ſingers and pozters, after the commaundement of Dauid, and of Solomon his ſonne.

23. a. 46 For in the time of Dauid and Aſaph, of olde were the chiefe ſingers (founded) and the ſongs of prayſe and thankes giuing vnto God.

47 In the time of Zozobabel and Nehemia, did al they of Iſrael giue pozcions vnto the ſingers and pozters, euery daye bys pozcion: and they gaue tythes vnto the Leuites, and the Leuites gaue tythes agayne vnto the childzen of Aaron.

The.xiij. Chapter.

1. The lawe is read. 3. They ſeparate from them all ſtraungers. 15. Nehemiah repro-ueth them that breake the Sabboth. 30. An ordinance to ſerue God.

1 ON that day did they read in the booke of Moſes, in the audience of the people, and therein was founde wzitten, that the

34. a. Ammonites and Moabites ſhoulde neuer come into the congregation of God.

Nu. 23. a. 2 Becauſe they met not the childzen of Iſrael with bzead and water, but byzed Balaam agaynſt them, that hee ſhoulde curſſe them: and our God turned the curſſe into a bleſſing.

3 Nowe when they had heard the law, they ſeparated from Iſrael, euery one that had mixt bimſelfe therein.

4 And before this, had the prieſt Eliaſib the ouerſight of the treaſurie of the houſe of our God, and he was kynſman vnto Tobia.

5 And had made bim a great chamber, and there had they aforetime layde the offerings, frankincenſe, veſſels, and the tythes of cozne, wine, and oyle, accozding to the commaundements giuen to the Leuites, ſyngers, and pozters, and the heaue offerings of the prieſts.

6 But in all this tyme, was not I at Hieruſalem: for in the two and thirtieth yeare of Artaxerxes king of Babylon, came I vnto the king, and after certayne dayes obteyned I ycence of the king, to come to Hieruſalem.

7 And I gate knowledge of the euill that Eliaſib did for Tobia, in that he had made hym a chamber in the court of the houſe of God. B

8 And it greeued me ſore: therefore I caſt forth al the veſſels of the houſe of Tobia out of the chamber:

9 And commaunded them to cleanſe the chambers, and thither bzought I againe the veſſels of the houſe of God, with the meate offering, and the incenſe.

10 And I perceyued that the pozcions of the Leuites had not bene giuen them, and that euery one was fled to his land, euen the Leuites and ſingers that executed the wozke.

11 Then repzoued I the rulers, and ſayde, Why is the houſe of God forſaken? And I gathered them togither, and ſet them in their place.

12 Then bzought all Juda the tythes of cozne, and wine, and oyle, vnto the treaſure.

13 And I made treaſurers ouer the treaſure, euen Selemiah the prieſt, and Zadoc the ſcribe, and of the Leuites, Phadaia: and vnder their hande, was Hanan the ſonne of Zacur, the ſon of Mathania: for they were counted faythfull, and their office was to diſtribute (the portions) vnto their bzethzen.

14 Thinke vpon me, O my God herein, and wype not out my "mercie that I haue ſhewed on the houſe of my God, and on the offices thereof. C

"or, kindneſſe.

15 And the ſame time ſawe I in Juda ſome treading wine pzeſſes on the Sabboth, and bzinging in ſheaues, and which laded Aſſes alſo with wine, grapes, and figges, and all burdens, and bzought them into Hieruſalem vpon the Sabboth day: and I rebuked them earneſtly the ſame day that they ſolde the vittayles,

16 There dwelt men of Tyze alſo therein, which bzought fiſh and all maner of ware, and ſolde on the Sabboth vnto the childzen of Juda, euen in Hieruſalem.

17 Then repzoued I the rulers in Juda, and ſayde vnto them, What euill thing is this that ye do, and breake the Sabboth day?

18 Did not your fathers euen thus, and our God bzought all thys plague vpon vs, and

vpon this Citie? and ye make the wrath more yet vpon Iſrael, in that ye breake the Sabboth.

19 And when the portes of Hieruſalem beganne to be darke in the euening before the Sabboth, I cõmaunded to ſhut the gates, and charged that they ſhould not be opened till after the Sabboth: and ſome of my ſeruants ſet I at the gates, that there ſhoulde no burden bee brought in on the Sabboth day.

20 Then remayned the chapmen and marchantes once or twice ouer night wythout Hieruſalem, with all maner of wares.

21 Then reproued I them ſore, and ſayd vnto them, Why tarie ye all night about the wal? If ye doe it once againe, I will laye handes vpon you: From that time forth came they no more on the Sabboth.

D 22 And I ſayde vnto the Leuites, that they ſhoulde cleanſe themſelues, and that they ſhould come and keepe the gates, to halowe the Sabboth day: Thinke vpon me, O my God, concerning this alſo, and ſpare me according to thy great mercie.

23 In thoſe dayes alſo, ſawe I Iewes that maryed wyues of Aſdod, of Ammon, and of Moab,

24 And their chyldren ſpake halfe in the ſpeech of Aſdod, and coulde not ſpeake in the Iewes language, but according to the language of ỹ one people & of the other people.

25 Then I reproued them, and curſed them, and ſmote certaine men of them, and made them bare: and toke an othe of them by God, Ye ſhal not giue your daughters vnto their ſonnes, neither ſhall yee take their daughters vnto your ſonnes, or for your ſelues.

26 Did not Solomon the king of Iſrael ſinne by theſe things? and yet among many heathen, was there no king lyke hym, which was deare vnto his God, and God made him king ouer all Iſrael: and yet neuertheleſſe outlandiſhe women cauſed hym to ſinne.

27 Shal we then obey vnto you, to doe all this great euill, and to tranſgreſſe againſt our God, and marrie ſtraunge wyues?

28 And one of the children of Iehoiada, the ſonne of Eliaſib the bie prieſt, was the ſonne in lawe of Sanaballat the Horonite: but I chaſed him from me.

29 O my God, thinke thou vpon them that defile the prieſthode, and the couenaunt of the prieſthod, and of the Leuites.

30 Thus cleanſed I thẽ from al ſuch as were outlandiſh, and appointed the courſes of the prieſts, and Leuites, euery one in his office:

31 And to offer the wood at tymes appoynted, and the firſt fruites: thinke thou vpon me, O my God, for the beſt.

The ende of the ſeconde booke of Eſdras, otherwiſe called the booke of Nehemia.

The booke of Eſther.

¶ *The firſt Chapter.*

3. King Ahaſuerus maketh a royal feaſt. 10. VVherevnto Queene Vaſthi will not come. 19. For which cauſe ſhe is diuorced. 20. The Kings decree touching the preeminence of man.

A 1 IT came to paſſe, that in the dayes of Ahaſuerus, (this is Ahaſuerus which raigned frõ India vnto Ethiopia, ouer an hundred & twentie and ſeuen prouinces,)

2 Euen in thoſe dayes, when the king Ahaſuerus ſate on his ſeate royal, which was in Suſan the chiefe citie:

3 In the thirde yeare of his raigne, he made a feaſt vnto al his princes and ſeruants: and the mightie men of Perſia and Media, the captaynes alſo and rulers of his countreys, were before him.

4 And hee ſhewed the ryches and glorie of his kingdome, and the glorious worſhip of his greatneſſe, many dayes long, (euen) an hundred and foureſcore dayes.

5 And when theſe dayes were expyred, the king made a feaſt vnto all the people, that were in Suſan the chiefe Citie, both vnto great and ſmall, ſeuen dayes long, in the court of the garden by the kings palace.

6 Where

6 Where there hanged white, greene, and "yelowe clothes, fastned with cordes of fine silke and purple, in siluer rings vpon pyllers of Marble stones: the" benches also were of golde and siluer, made vppon a pauement of "greene, whyte, yellowe, and blacke marble.

7 And they dranke in vessels of golde, and chaunged vessel after vessel, and royal wine in abundaunce, according to the power of the king.

8 And the drinking was by an order, none might compel: for so the king had appointed to all the officers of his house, that they should do according to euery mãs pleasure.

9 And the Queene Vasthi made a feast also for the women, in the palace of Ahasuerus.

10 And in the seuenth day, when the Kyng was merie after the wine, he commaunded Nehuma, Bizetha, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the seuen chamberlaynes, that did seruice in the presence of king Ahasuerus,

11 To fetche the Queene Vasthi wyth the crowne regal into the kings presence, that hee might shewe the people and princes his fayrenesse: for she was beautifull.

12 But the Queene Vasthi would not come at the Kings worde by his chamberlaynes: Then was the king very wroth, and his indignation kindled in him.

13 And the king spake to the wise men which knew the tymes (for so was the kings maner, towardes all that knewe the lawe and the iudgements:

C 14 And the next vnto him were, Carsena, Sethar, Admata, Tharsis, Mares, Marsena, and Memuchan, the seuen princes of Persia and Media, which sawe the kings face, and sate the first in the kingdome,)

15 What shall wee doe vnto the Queene Vasthi according to the lawe, bycause shee did not according to the worde of the king, Ahasuerus, whiche he commaunded by hys chamberlaynes?

16 And Memuchan answered before the king and the princes, The Queene Vasthi hath not onely done euill against the king, but also against all the princes, and against al the people, that are in all the prouinces of king Ahasuerus.

17 For this deede of the Queene shall come abrode vnto all women, so that they shall despise their husbands before their eyes, and shall say, The king Ahasuerus commaunded Vasthi the Queene to bee brought in before him, but she woulde not come.

18 And so shal the Princesses of Persia and Media, saye lykewyse this day vnto all the Kings princes, when they heare of thys deede of thee Queene: thus shall there arise to much displeasure and wrath.

19 If it please the king, let there goe a commaundement from him, and let it be writte according to the lawes of the Persians and Medians, and not to bee transgressed, that Vasthi come no more before king Ahasuerus, and let the king giue hir royall estate vnto another that is better than she.

20 And when this commaundement of the king, which shall be made, is published thorowout all his Empyre, which is great, all women shall holde theyr husbandes in honour, both among great and smal.

21 This saying pleased the king and the princes, and the king did according to the worde of Memuchan. D

22 For he sent letters forth into all the kings prouinces, into euery lande according to the writing thereof, and to euerie people after theyr langagne, that euery man shoulde be Lord in his owne house: and this to be published after the language of his people.

The.ij.Chapter.

2. After the Queene is put away, certain yong maydens are brought to the king. 14. Esther pleaseth the King, and is made Queene. 22. Mardocheus discloseth vnto the king, those that would betray him.

1 AFter these actes, when the displeasure of King Ahasuerus was nowe "alayed, he thought vppon Vasthi, and what shee had done, and what was decreed agaynst hir. A "or, appeased.

2 Then sayde the kings seruants that ministred vnto him, Let there be fayre yong virgins sought for the king,

3 And let the king appoynt officers in al the prouinces of his Empyre, that they shoulde bring togither all the fayre Virgins vnto Susan, the heade citie, to the womens building, vnder the hande of Hegai the Kings chamberlaine that kept the women, to giue them their "apparel: "or, things for purification.

4 And that the mayden whiche pleaseth the king, should be Queene in Vasthis steade. And this pleased the king, and he did so.

5 In the citie of Susan there was a certaine Iewe, whose name was Mardocheus, the sonne of Iair, the sonne of Semei, the sonne of Cis, a man of Iemini,

6 Which was caryed awaye from Hierusalem wyth the captiuitie, when Iechonia the king of Juda was ledde away, whom Nabuchodonosor the king of Babilon caryed thence. 2.Reg.24.c. Iere.24.a.

7 And

B 7 7 And hee nourished Hadassa (that is Esther) his uncles daughter: for she had neyther father nor mother, and she was a fayre and beautiful mayden, whom Mardocheus (when hir father and mother were dead) receyued for his owne daughter.

8 So when the kings commaundement and commission was published, and many maydens were brought togither into the citie of Susan vnder the hande of Hegai, Esther was brought also vnto the Kings house vnder the hande of Hegai the keeper of the women.

9 And the mayden pleased him, and shee founde fauour in his sight: and hee caused "ornaments to bee giuen hir speedily, and such things as belonged to hir, and appoynted hir seuen comely maydens out of the kings house, " and fauoured both hir and hir gentlewomen singularly in the house of the women.

"or, hir things for purification.
"or, and he gaue charge to hir, and to hir maydens, of the best in the house of the women.

10 But Esther shewed not hir people and hir kinred: for Mardocheus had charged hir, that she shoulde not tell it.

11 And Mardocheus walked euery day before the court of the womens house, that he might knowe howe Esther did, and what should become of hir.

12 And when the appoynted time of euerie mayden came, that she should goe in to the king Ahasuerus, after that shee had beene twelue monethes, according to the maner of the women (for so were the days of their purification accomplished, sixe monethes with oyle of myrre, and sixe monethes with sweete odours, and in the purifying of the women:

13 And thus went the Maydens vnto the king) whatsoeuer she requyred, that must be giuen hir, to go with hir out of the womens buylding vnto the kings palace.

14 In the euening she went, and on the morow she returned into the seconde house of the women, abyding vnder the hande of Saasgaz the kings chamberlaine, whiche kept the concubines: and she came in vnto the king no more, except it pleased the king to haue hir, and that shee were called by name.

15 Nowe when the course came of Esther the daughter of Abihail, the vncle of Mardocheus (which had receyued hir as his owne daughter) that she should come in vnto the king, she desyred nothing but what Hegai the kinges Chamberlaine, the keeper of the women, sayde. And Esther founde fauour in the sight of all them that loked vpon hir.

16 And Esther was taken vnto kng Ahasuerus, into his house royal, in the tenth moneth (which is the moneth Tebeth) in the seuenth yeare of his raigne.

17 And the king loued Esther aboue all the women, and shee founde grace and fauour in his sight more than all the virgins, so that he set the crowne of the kingdome vpon hir head, and made hir Queene in stead of Vasthi.

18 And the king made a great feast vnto all his princes and seruantes, which feast was bycause of Esther, and caused the prouinces to be in quietnesse, and gaue gyftes, as became the royaltie of a king.

19 And when the virgins were gathered togither, the seconde time, Mardocheus sate in the kings gate.

20 And as yet had not Esther shewed hir kynred and hir people, according as Mardocheus had bydden hir: for Esther did after the worde of Mardocheus, like as if she had bene yet vnder his gouernance.

21 At the same time (whyle Mardocheus sate in the kings gate) two of the kings chamberlaynes, Bigthan, and Theres, which kept the doore, were wroth, and sought to lay their handes on the king Ahasuerus:

22 Whereof also Mardocheus gate knowledge, and tolde it vnto Queene Esther, and Esther certified the king thereof in Mardocheus name.

23 And when inquisition was made, it was founde so, and they were both hanged on tree: and it was written in the Chronicles before the king.

The.iij. Chapter.

Haman after he was exalted, obteyned of the king, that all the Iewes should be put to death, bycause Mardocheus had not done him worshipe as other had.

1 AFter these actes, did king Ahasuerus promote Haman the sonne of Amadathe, the Agagite, and set him on highe, and set his seate aboue all the princes that he had with him.

2 And all the kings seruants that were in the kings gate, bowed their knees, and reuerenced Haman, for the king had so commaunded concerning him: but Mardocheus bowed not the knee, neyther did him reuerence.

3 Then the kings seruantes, which were in the kings gate, sayde vnto Mardocheus, Why transgressest thou the Kings commaundement?

4 And though they spake this dayly vnto hym, yet woulde he not heare them, there-

fore

fore they tolde Haman, that they might ſe howe Mardocheus matters woulde ſtande, for he had tolde them that he was a Iewe.

5 And when Haman ſawe that Mardocheus bowed not the knee vnto him, nor did reuerence vnto him, hee was full of indignation,

6 And thought it to little to lay handes only on Mardocheus, for they had ſhewed him the Nation of Mardocheus: wherfore hee ſought to deſtroye all the Iewes that were throughout the whole Empyre of Ahaſuerus, and that were of the Nation of Mardocheus.

B 7 In the firſt moneth (that is, the moneth Niſan) in the twelfth yeare of king Ahaſuerus, they caſt Phur, that is a lot, before Haman, from day to day, and from moneth to moneth, to the twelfth moneth, that is, the moneth Adar.

8 And Haman ſayde vnto king Ahaſuerus, There is here a people ſcattered abrode, and diſperſed among all people in all the prouinces of thine Empyre, and their lawes are diuers from all people, and do not after the kings lawes, therefore it is not the kings profite to ſuffer them after this maner.

9 If it pleaſe the king, let it be written that they may be deſtroyed: and ſo will I way downe ten thouſande talentes of ſiluer by the handes of them that haue the charge of thys buſyneſſe, to bring it into the Kings treaſurie.

10 And the King toke his ring from hys hand, and gaue it vnto Haman the ſonne of Hamadatha the Agagite the Iewes enimy.

11 And the king ſayd vnto Haman, Let the ſiluer be thine, and do with that people as it pleaſeth thee.

12 Then were the kings ſcribes called on the thirteenth day of the firſt moneth, and there was written, according as Haman commaunded, vnto all the kings officers, and to the captaynes that were ouer euery prouince, and to the rulers of euery people in the countreys on euery ſide, according to the writing thereof, and to euery Nation after their language, in the name of King Ahaſuerus was it written, and ſealed with the kings ring.

13 And the letters were ſent by poſtes into all the kings prouinces, to rote out, to kil, and to deſtroy all Iewes, both yong and olde, children, and women, in one day, (namely) vppon the thirteenth daye of the twelfth month (which is the moneth Adar) and to ſpoyle them as a pray.

14 Thys was the ſumme of the writing, that there ſhoulde bee a commaundement giuen in all prouinces, and publiſhed vnto all people, that they ſhould be ready againſt the ſame day.

15 And the poſtes went in all the haſt, according to the kings commaundement, and in Suſan the chiefe citie was the commaundement deuiſed: and the king and Haman ſat and dranke, when in the meane time the citie of Suſan was diſquieted.

The.iiij. Chapter.

5. Mardocheus giueth the Queene knowledge of the cruel decree of the king againſt the Iewes. 16. Shee willeth that they pray for hir.

1 When Mardocheus perceyued all that I was done, he rent his clothes, and put on ſackecloth, with aſhes, and went out into the middeſt of the citie, and cryed loude and lamentably,

2 And came before the kings gate: but hee might not enter within the kings gate, becauſe he had ſackecloth on.

3 And in all prouinces, countreys, and places, as farre as the kings worde and commaundement extended, there was great lamentation among the Iewes, faſting, weeping, and mourning, and many lay in ſackecloth, and in aſhes.

4 So Eſthers maydens, and hir chamberlaynes, came and tolde it hir: Then was the Queene exceedingly aſtonied, and ſhee ſent rayment, that Mardocheus ſhoulde put on, and laye the ſackecloth from him: but Mardocheus woulde not take them.

5 Then called Eſther Hathach one of the kings chamberlaynes, whiche ſtode before hir, and gaue him a commaundement vnto Mardocheus, to know what it was, wherefore he did ſo.

6 So Hathach went forth to Mardocheus, vnto the ſtreete of the citie whiche was before the kings gate:

7 And Mardocheus tolde him of all that B had come vnto him, and of the ſumme of ſiluer that Haman had promiſed to waye downe into the kings treaſurie, becauſe of the Iewes, if he would deſtroy them.

8 And hee gaue him the copie of the kings commaundement that was deuiſed at Suſan to deſtroy them, that he might ſhewe it vnto Eſther, and to ſpeake to hir, & charge hir that ſhe ſhoulde goe in vnto the King, and make hir prayer and ſupplication vnto him for hir people.

9 And when Hathach came in, he told Eſther the wordes of Mardocheus:

10 And

10 And againe Esther spake vnto Hathach, and commaunded him to say vnto Mardocheus,

11 All the kings seruants, and the people in the prouinces of the king know, that whosoeuer commeth within the court in to the king, whether it be man or woman, which is not called, " the commaundement is, that the same shall die, except the king holde out the golden scepter vnto him, for then he shall liue: as for me, I haue not bene called to come in vnto the king now this thirtie dayes.

" or, there is a law of his.

12 And they certified Mardocheus of Esthers wordes.

13 And Mardocheus bad saye agayne vnto Esther, Thinke not with thy selfe that thou shalt escape in the kings house more than al the Iewes.

14 For if thou holdest thy peace at this tyme, then shall the Iewes haue " helpe and deliuerance out of another place, and thou and thy fathers house shal be destroyed: and who knoweth whether thou art come to the kingdome " for this cause sake?

" or, breathing

" or, for such a time.

15 Esther bad them giue Mardocheus this answere:

16 Go thou thy way, and gather together al the Iewes that are founde at Susan, and fast ye for me, that yee eate not and drinke not in three dayes neyther day nor night, I and my maydens will fast likewise: and so wil I go in to the king, which thing yet is contrarie to the commaundement: and if I perish, I perish.

17 So Mardocheus went his way, and did according to al that Esther had commaunded him.

The.v. Chapter.

1. Esther entereth in to the king, and byddeth him and Haman to a feast. 11. Haman prepareth a gallous for Mardocheus.

1 AND on the thirde day it came to passe, that Esther put on hir royall apparell, and stode in the court of the kings palace within, ouer against the kings house: and the king sate vppon his royall seate in the kings palace, ouer against the gate of the house.

2 And when the King sawe Esther the Queene standing in the court, shee founde grace in his sight: and the king held oute the golden scepter that was in his hande: So Esther stept forth, and touched the top of the scepter.

3 Then sayde the king vnto hir, What wilt thou Queene Esther? and what requyrest thou? (aske) euen the halfe of the Empyre, and it shall be giuen thee.

4 And Esther answered, If it please the king, let the king and Haman come this day vnto the banquet that I haue prepared for him.

5 And the king sayde, Cause Haman make hast, that he may doe as Esther hath sayde, So the king and Haman came to the banquet that Esther had prepared.

6 And the king sayde vnto Esther at the banquet of wine, What is thy petition, that it may be graunted thee? And what requyrest thou? If it bee euen the halfe of the Empyre, it shall be done.

7 Then answered Esther, and sayde, My petition and desire is,

8 If I haue founde grace in the sight of the king, and if it please the king to graunt me my petition, and to fulfill my request, then let the king and Haman come to the banquet that I shall prepare for them: and to morow will I do to morow as the king hath sayd.

9 Then went Haman forth the same day ioyfull and merry in his minde: but when he same Haman saw Mardocheus in the kings gate, that he stode not vp nor moued for him, he was ful of indignation at Mardocheus.

10 Neuertheless, Haman refrayned himselfe, and when he came home, he sent and called for his friendes, and Zares his wife.

11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the king had promoted him so greatly, and howe that he had set him aboue the princes and seruants of the king.

12 Haman sayde moreouer, Yea, Esther the Queene dyd let no man come in with the King into the banquet that shee had prepared, except me: and to morowe am I bydden vnto hir also with the king.

13 But in all this am I not satisfied, as long as I see Mardocheus the Iewe sitting at the kings gate.

14 Then sayde Zares his wyfe, and all his friendes vnto him, Let them make a Gallous of fiftie cubites highe, and to morowe speake thou vnto the king that Mardocheus may bee hanged thereon: then goe thou in merily with the king vnto the banquet. And Haman was well content withal, and caused the gallous to be made.

The. vi. Chapter.

1. The king turneth ouer the Chronicles, and findeth the fidelitie of Mardocheus, 10. and commaun-

commaundeth Haman to cause Mardocheus to be had in honour.

A 1 The same night could not the King sleepe, and he commaunded to bring the Chronicles and stories: and they were read before the king.

2 Then it was founde written, how Mardocheus had tolde that Bigthana and Theres, the kings two chamberlaynes, whiche kept the thresholdes, sought to lay handes on king Ahasuerus.

3 And the king sayde, What honour and dignitie hath beene giuen to Mardocheus therefore? Then sayde the kings seruantes that ministred vnto him, There is nothing at all done for him.

4 And the king sayd, Who is in the court? (for Haman was come into the court without before the Kings house, that he might speake vnto the king to hang Mardocheus on the tree that he had prepared for him.)

5 And the kings seruants sayde vnto him, Beholde, Haman standeth in the court. And the king sayde, Let him come in.

6 And when Haman came in, the King sayde vnto him, What shal bee done vnto the man whom the king would faine bring vnto worship? (Haman thought in his hart, Whom desireth the king to bring vnto worship more than me?)

B 7 And Haman answered the king, Let the man whom the king pleaseth to bring vnto worship, be brought hither,

8 That he may be arayed with ỹ royal garments which the king vseth to weare, and the horse that the King rydeth vpon, and that the crowne royall may be set vpon his heade:

9 And let this rayment and horse be deliuered vnder the hande of one of the Kings most noble princes, that they may aray the man withall whom the king is disposed to bring to honour, and carie him vppon the horse through the streete of the Citie, and proclayme before him, Thus shal it be done to the man whom the king pleaseth to bring to honour.

10 And the King sayde to Haman, Make hast, and take as thou hast sayd, the rayment and the horse, and doe euen so vnto Mardocheus the Iewe that sitteth before the kings gate, and let nothing fayle of all that thou hast spoken.

11 Then toke Haman the rayment and the horse, and arayed Mardocheus, and brought him on horsebacke through the streete of the citie, and proclaymed before him, Euen thus shall it bee done vnto the man whome the king is disposed to honour.

12 And Mardocheus came agayne to the Kings gate: but Haman gate him home in all the hast mourning, and his heade couered,

13 And tolde Zares his wife, and all his friendes, euery thing that had befallen him. Then sayde his wise men, and Zares his wife vnto him, If it be Mardocheus, of the seede of the Iewes, before whom thou hast begun to fal, thou shalt not preuaile against him, but shalt surely fal before him.

14 And while they were yet talking with him, came the kings chamberlaynes, and caused Haman to make hast to come vnto the banquet that Esther had prepared.

The. vij. Chapter.

5. The Queene byddeth the King and Haman agayne, and prayeth for hir selfe and hir people. 6. She accuseth Haman, and he is hanged on the gallous which he had prepared for Mardocheus.

A 1 AND the king and Haman came to banquet with the Queene Esther.

2 And the king sayde agayne vnto Esther, on the seconde day at the banquet of wyne, What is thy petition Queene Esther, that it may bee giuen thee? and what requyrest thou? If it be euen to the halfe of the Empyre, it shall be done.

3 And Esther the Queene answered, and sayde, If I haue founde grace in thy sight O king, and if it please the king, then graūt me my life at my desire, and my people for my petitions sake.

4 For we are solde, I and my people, to be destroyed, to be slaine, and to perishe: and would God that we were solde to be bondmen and bondwomen, then would I holde my tongue: although the enimie could not recompence the kings losse.

5 Then King Ahasuerus answered, and sayd vnto Queene Esther, Who is he? And where is he, that dare presume in his minde to do after that maner?

6 And Esther sayd, The enimie and aduersarie is this wicked Haman. Then Haman was exceedingly afrayed before the King and the Queene.

7 And the king arose from the banquet, and B from the wine, in his displeasure, and went into the palace garden: and Haman stode vp, and besought Queene Esther for his life: for he sawe that there was a mischiefe prepared for him of the king alreadie.

8 And when the king came again out of the palace garden, into the place where they

dranke

dranke wine, Haman had layde him vpon the bed that Esther sate vpon. Then sayde the king, Will he force the Queene also before me in the house? As soone as that word went out of the kings mouth, they couered Hamans face.

9 And Harbona, one of the chamberlaynes that stoode before the king, sayde, Beholde, there standeth yet a Gallowes in Hamans house, fyftie cubites highe, whiche hee had made for Mardocheus, that spake good for the king. Then the king sayde, Hang him thereon.

10 So they hanged Haman on the gallowes that hee had made for Mardocheus: then was the kings wrath pacified.

The. viij. Chapter.

1. After the death of Haman, was Mardocheus exalted. 14. Comfortable letters are sent vnto the Iewes.

1 THe same day did king Ahasuerus, giue the house of Haman, the Iewes enimie, vnto Queene Esther, and Mardocheus came before the king, for Esther tolde what he was vnto hir.

2 And the king toke off hys ring which hee had taken from Haman, and gaue it vnto Mardocheus: And Esther set Mardocheus ouer the house of Haman.

3 And Esther spake yet more before the king, and fell downe at his feete weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that he had imagined against the Iewes.

4 And the king held out the golden scepter towarde Esther. Then rose Esther, and stoode before the king,

5 And sayde, If it please the king, and if I haue founde grace in his sight, and if it bee acceptable before the king, & I please him, then let it be written, that the letters of the deuice of Haman, the sonne of Hamadatha the Agagite, may bee called againe, which letters he wrote to destroy the Iewes which are in all the kings prouinces.

6 For how can I suffer and see the euil that shall come vnto my people? Or howe can I beare and loke vppon the destruction of my kynrede?

B 7 And the king Ahasuerus sayde vnto Queene Esther, and to Mardocheus the Iewe, Beholde, I haue giuen Esther the house of Haman, whom they haue hanged vpon a tree, bycause he layd hande vpon the Iewes.

8 Wryte ye also for the Iewes as it lyketh you, in the kings name, and seale it with the kings ring: for the wrytings that were written in the kings name, and sealed with the kings ring, durst no man reuerse.

9 Then were the Kings scribes called at the same tyme, euen in the thirde moneth (that is the moneth Siuan,) on the three and twentieth daye thereof, and it was written according to all as Mardocheus commaunded vnto the Iewes, and to the Princes, to the Deputies and Captaynes of the Prouinces whiche are from India vnto Ethiopia, namely an hundred twentie and seuen Prouinces, vnto euery Prouince according to the wryting thereof, and vnto euerie people after their speache, and to the Iewes according to their wryting and language.

10 And hee wrote in the king Ahasuers name and sealed it with the kings ring, and by postes that rode vpon horses and swyfte yong Mules, sent be the wrytings,

11 Wherein the king graunted the Iewes in what cities soeuer they were, to gather themselues togither, and to stande for their life and for to rote out, to slay, and to destroy all the power of the people and Prouince that would trouble them, both childe and women, and to spoyle their good:

12 Upon one day in al the prouinces of king Ahasuerus, namely vpon the thirteenth day of the twelfth moneth, which is the moneth Adar.

13 The summe of the wryting was, howe there shoulde bee a commaundement giuen in all and euery prouince, and published among all people, & that the Iewes should be readie against that day, to auenge themselues on their enimies.

14 And so the postes that rode vpon the swift horses and mules, made haste with al speede to execute the kings worde: and ỹ cõmandement was deuised in Sulan the chiefe Citie.

15 And Mardocheus went oute from the King in royall apparel, of yellow and whyte, and with a great crowne of golde, being arayed with a garment of silke and purple: and the citie of Sulan reioyced, and was glad.

16 And vnto the Iewes there was comme light and gladnesse, ioy and worship.

17 In all prouinces and Cities, into what places soeuer the Kings worde and commaundement reached, there was ioy and myrth, a feast and good dayes among the Iewes: insomuch, that many of the people in the lande became Iewes, for the feare of the Iewes came vpon them.

The

The.ix. Chapter.

1. At the commaundement of the king, the Iewes put their aduersaries to death. 14. The ten sonnes of Haman are hanged. 17. The Iewes keepe a feast in remembrance of their deliuerance.

1 IN the twelfth moneth (that is the moneth Adar) vpon the thirteenth day of the same, when the kings worde and commaundement drewe neare to be put in execution, in the daye that the enimies of the Iewes hoped to haue power ouer them, it turned contrary: for the Iewes had rule ouer them that hated them.

2 For then gathered the Iewes together in their cities within all the prouinces of king Ahasuerus, to lay hande on such as woulde doe them euill, and no man coulde withstand them: for the feare of them was come ouer all people.

3 And all the rulers in the prouinces, and princes, and deputies, and officers of the king, promoted the Iewes: for the feare of Mardocheus came vpon them.

4 For Mardocheus was great in the kings house, and the report of him was noysed in all the prouinces: for this man Mardocheus waxed greater and greater.

5 Thus the Iewes smote all their enimies with the stroke of the sworde, and slaughter, and destruction, and did what they woulde vnto their enimies.

6 And at Susan the chiefe citie, slue the Iewes and destroyed fiue hundred men.

7 And slue Pharsandatha, Dalphon, Asphatha,

8 Phoratha, Adalia, Aridatha,

9 Pharmastha, Arisai, Aridai, and Vaizatha,

10 The ten sonnes also of Haman the sonne of Hamadatha the enimie of the Iewes: but on his goodes they layde no handes.

11 At the same tyme was the king certified of the number of those that were slaine in the citie of Susan,

12 And the king sayde vnto Meene Esther, The Iewes haue slaine and destroyed fiue hundred men in the citie of Susan, and the tenne sonnes of Haman: what haue they done (thinkest thou) in other landes of the king? And what is thy petition, that it may be giuen thee? or what requyrest thou more to be done?

13 Esther answered, If it please the king, let him suffer the Iewes which are in Susan, to morow also to doe according vnto thys dayes decree, that they may hang Hamans ten sonnes vpon the tree.

14 And the king charged to doe so: and the decree was deuised at Susan, and they hanged Hamans ten sonnes.

15 For the Iewes that were in Susan, gathered themselues together, vpon the fourteenth day of the moneth Adar, and slue three hundred men at Susan: but on their goodes they layde no handes.

16 As for the other Iewes that were in the kings prouinces, they came together, and stode for their liues, and had rest from their enimies, and slue of their enimies seuentie and fiue thousande: howbeit they layde no handes on their goodes.

17 (This they did) on the thirteenth day of the moneth Adar, and on the fourteenth day of the same moneth rested they, which day they helde with feasting and gladnesse.

18 But the Iewes that were at Susan came together, both on the thirteenth day, and on the fourteenth: and on the fiftenth day of the same they rested, and held that day with feasting and gladnesse.

19 And therefore the Iewes that dwelt in the villages and vnwalled townes, helde the fourteenth day of the moneth Adar with gladnesse and feasting, and kept holy day, and euery one sent presents vnto his neighbour.

20 And Mardocheus wrote these wordes, and sent letters vnto all the Iewes that were in al the prouinces of king Ahasuerus, both nie and farre:

21 That they shoulde make a lawe among themselues, and holde the fourteenth and fiftenth day of the moneth Adar, yearely.

22 As the dayes wherein the Iewes came to rest from their enimies, and as a moneth wherein their paine was turned to ioy, and their sorow into a ioyfull day: and that in those dayes they shoulde make feastes and gladnesse, and one to sende gyftes vnto an other, and to distribute vnto the poore.

23 And the Iewes promised to doe as they had begun, and as Mardocheus had written vnto them:

24 Because Haman the sonne of Hamadatha the Agagite, all the Iewes enimie, had deuised agaynst the Iewes howe he might destroy them, and caused to cast Phur (that is a lot) for to consume them, and to bring them to nought.

25 But when Esther came before the king, hee commaunded by letters, that his wicked deuice, which he imagined agaynst the Iewes, shoulde bee turned vpon his owne heade, and that he and his sonnes shoulde be hanged on the tree.

26 For the whiche cause they called these dayes Phurim, bycause of the name of the lot, and bycause of all the wordes of this writing, and what they themselues had seene, and what had come vnto them:

27 And the Iewes ordeyned, and toke it vpon them and their seede, and vpon all suche as ioyned themselues vnto them, that they would not misse, but obserue these two days yearly, according as they were written, and appoynted in their season,

28 And that these dayes are to be remembred, and to bee kept of children children among all kynredes in al landes and Cities, in these dayes of Phurim, which are not to be ouerslipt among the Iewes, and the memoriall of them ought not to perish from their seede.

29 And Queene Esther the daughter of Abihail, and Mardocheus the Iewe, wrote with all authoritie, to confirme this seconde writing of Phurim.

30 And he sent the letters vnto al the Iewes, to the hundred twentie and seuen prouinces of the Empyre of Ahasuerus, with wordes of peace and truth:

31 To confirme these dayes of Phurim in their tyme appointed, according as Mardocheus the Iew, and Esther the Queene had appoynted them: and they bounde their soule, and their seede, to fasting and prayer.

32 And the decree of Esther confyrmed these wordes of Phurim, and was written in the booke,

33 And the king Ahasuerus layde tribute vpon the lande, and vpon the Iles of the sea.

34 And all the actes of his power and of his might, & the declaration of the dignitie of Mardocheus wherewith the king magnified him, be they not written in the bookes of the Chronicles of the kings of Medes and Persia?

35 For Mardocheus the Iewe, was the seconde next vnto king Ahasuerus, and great among the Iewes, and accepted among the multitude of his brethren, as one that seeketh the wealth of his people, and speaketh peaceably for all his seede.

The ende of the booke of Esther.

The booke of Iob.

¶ *The first Chapter.*

1. The holynesse, riches, and care of Iob for his children. 11. Satan hath permission to tempt him. 13. He tempteth him by taking away his substance, and his children. 20. His fayth and pacience.

1 IN the land of (a) Hus there was a man, whose name was Iob, (b) and the same was a perfect and iust man, one that feared God, and eschewed euill.

2 And he had seuen sonnes, and three daughters.

3 His (c) substance also was seuen thousande sheepe, and three thousande Camels, fiue hundred yoke of Oxen, and fiue hundred shee asses, And a very great household: so that hee was one of the most principall men among al them of the East (d) (countrey.

4 And his sonnes went and (e) banqueted in their houses, euerie one his day, and sent for their three sisters to eate and drynke with them.

5 And when the dayes of their banqueting were gone aboute, Iob sent (f) and sanctified them, and gate vp earely, and (g) offered for euerie one a burnt offering: for Iob sayde, It may be that my sonnes haue done some offence, and haue bene (h) vnthankefull to God in their heartes. Thus did Iob euery day.

6 And

a. Hus is a region nere bordering vpon Idumea, so called of Hus the sonne of Aram, for that hee buylt two cities there, Damascus, and Thracosite.

b. This Iob was a gentile, declaring hereby, that God hath his euen among the heathen.

c. His riches are recited, to shew his great pacience in losse of them, and that ryches are the blessing of God, and are not euill to them that vseth them well. Let not riches bee accounted euill, for they are giuen to good men: let not them be accounted high or excellent, for they are gyuen to euil men: they are taken from good men to try them, and from euill men to plague them.

d. As well Arabians, Chaldeans, Idumeans, & others.

e. To shew the concord and brotherly amitie of his children, who also was a louer of their parentes blessing of God, and his felicitie.

f. That is, willed them to be faythfull, and ed in abstaining from

nall appetites, and shewed how they shoulde behaue themselues holyly and soberly in their banquets. g. Herein is shewed religion and feare of God knowne, and the fatherly care of children expressed. h. The Hebrue is, blesse God, which is sometimes taken for to curse or blaspheme.

6 And vppon a day when the (i) children of God came and ſtoode before the Lord, Satan came alſo among them.

7 And the Lorde ſayde vnto Satan (k) Whence commeſt thou? Satan anſwered the Lorde, and ſayde, (l) From compaſſing the earth to and fro, and from walkyng through it.

8 And the Lorde ſayde vnto Satan, Haſt thou not conſidered my ſeruant Iob, howe there is none like him in the earth? a perfit and a iuſt man, one that feareth God, and eſchueth euill?

9 Satan anſwered and ſaid vnto the Lord, Doth Iob feare God for nought?

10 Haſt thou not "preſerued him and hys houſe, and all that he hath, on euerie ſyde? Thou haſt bleſſed the worke of his handes, and his poſſeſſion is increaſed in the lande.

11 But lay thine hande nowe vpon hym, and touch all that he hath, and he ſhall (m) curſe thee to thy face.

12 And the Lord ſayd vnto Satan, Loe, (n) all that he hath be in thy "power, onely vpon him ſelf ſee that thou lay not thine hand. And Satan went forth from the preſence of the Lorde.

13 And vppon a certaine daye, when hys ſonnes and daughters were eating and drinking Wine in theyr eldeſt brothers houſe,

14 There came a meſſenger vnto Iob, and ſayde, The Oxen were plowing, and the Aſſes feeding beſide them:

15 (o) And the Sabees came violently and toke them away, yea, they haue ſlaine thy ſeruantes with the edge of the ſwoorde: and I onely am eſcaped alone to tell thee.

16 While he was yet ſpeaking, there came another, and ſayde, the fire of God is fallen from heauen, and hath brent vp thy ſheepe and ſeruants, and conſumed them: and I onely am eſcaped alone to tell thee.

17 And while hee was yet ſpeaking, there came another and ſayd, The Caldees made out theyr bandes, and fel vpon the Camels, and haue caryed them awaye, yea, and layne thy ſeruauntes wyth the ſwoorde: and I onely am gotten away alone to tell thee.

18 And while hee was yet ſpeaking, there came another, and ſayde, Thy ſonnes and thy daughters were eating and drinking wine in their eldeſt brothers houſe,

19 And beholde, there came a mighty great winde from beyonde the wildernes, and ſmote the foure corners of the houſe, whiche fell vpon thy children, and they are dead: and I am gotten away alone to tell thee.

20 Then Iob ſtoode vp, and (p) rent his clothes, and ſhaued his head, fell downe vpon the grounde, worſhipped,

21 And ſayd, Naked came I out of my mothers wombe, and naked ſhall I turne thyther againe: The Lorde gaue, and the Lorde hath taken awaye, bleſſed bee the name of the Lorde.

22 In (q) all theſe things did Iob not offende, nor charged God folliſhly.

p. Not that he was vnpacient, but he woulde not haue any thing remaine with him, which was deliuered into the power of Satan.

q. Declaring that all that God doth, is well done.

The. ij. Chapter.

6. Satan hath permiſion to afflict Iob. 9. His wife tempteth him to forſake God. 11. His three friendes viſite him.

1 NOw on a day the (a) children of God came and ſtoode before the Lorde, and Satan came alſo among them, and ſtoode before the Lorde.

2 And the Lorde ſayde vnto Satan, From whence commeſt thou? Satan anſwered the Lorde, and ſayde, I haue gone aboute the lande, and walked through it.

3 And the Lorde ſayde vnto Satan, Haſte thou not conſidered my ſeruant Iob? how there is none like vnto him in the earth, a perfect and a iuſt man? one that feareth God, and eſcheweth euill, and continueth ſtill in his vprightneſſe, although thou moueſt mee againſt him, to (b) deſtroy him without cauſe?

4 And Satan anſwered the Lorde, and ſayde, (c) Skinne for skinne, yea a man wil giue al that euer he hath for his life.

5 But lay thine hand now vpon him, and touche (once) his bone and his fleſh, and hee ſhall curſe thee to thy face.

6 And the Lorde ſayde vnto Satan, Loe, he is in thine hande, but (d) ſaue his life.

7 So went Satan forth from the preſence of the Lorde, and ſmote Iob with ſore byles, from the ſole of his foote, vnto his crowne.

8 And he toke a potſharde to ſcrape him: and he ſate downe among the aſhes.

9 Then ſayde his wife vnto him, (e) Doeſt thou continue yet in thy perfectneſſe, curſe God, and die.

10 But he ſayd vnto her, Thou ſpeakeſt lyke a folliſh woman: ſhall we (f) receyue good at the hande of God, and not receyue euill? In all theſe things did not Iob ſinne with his lippes.

a. Wherein is conteyned as wel all godly and vpright perſons, as angels, as it is taken in the chapter before.

b. Not but that he deſerued plague for his offence, being vnder the law: but for that he was renued and purified by fayth, and by the innocencie of Chriſt, al ſuch puniſhments were vnworthily executed on him, as not deſerued.

c. Skinne for skinne: that is, a man wil offer to danger the skin of an other, rather than to venture his owne: for as a man wil ieopard his worſt goodes to ſaue his better: as to obiect, his arm to the ſtroke to ſaue his head: & as the Mariner in tempeſt will caſt out his goodes out of the ſhip to ſaue his life: ſo would Iob beare the loſſe of his childrēs skinnes, liues, and bodies in pacience, rather than pacientlie to ſuffer his owne skinne and bodie to be touched: and therefore ſayth the deuill, Touch him on his owne skinne, and thou ſhalt ſee that he will to thy face curſe thee. d. Declaring that in all affliction, there are certaine boundes and limites, beyonde the which Satan can not goe. e A cruel temptation of an euill and vngodly wife. f. Teaching that we ought to reioyce in Gods gifts when he ſendeth them, & be thankful, and to be pacient when he taketh thē againe, & not to diſpaire.

11 Nowe (g) when Iobs three friends heard of all the trouble that came vpon him, they came euery one from his own place (namely) Eliphas the Themanite, Bildad the Suhite, and Sophar the Naamathite: for they were agreed togither to come to shewe their compassion vppon him, and to comfort him.

12 So when they lyft vp their eyes a farre off, they knewe him not: then they cryed and wept, and euerie one of them rent hys clothes, and sprinckeled (h) duft vpon their heades in "the ayre.

13 They sate them downe by him also vpon the ground seuen dayes and seuen nightes, and none spake a worde vnto him: for they sawe that his griefe was verie great.

g. That is, true friendship which bydeth as well in aduersitie as in prosperitie: and as in prosperitie to reioyce with him: so in aduersitie to lament with him.

h. Which was a custome when great sorow was declared, shewing their humblenesse, that from the dust they came, and thither they shal returne.

«Heb. Towarde the heauen.

The.iij. Chapter.

1. Iob complayneth and curseth the dayè of his byrth. 11. He desireth to die, as though death were the ende of all mans miserie.

1 AFter (a) this opened Iob his mouth, and cursed his day.

2 And Iob answered and sayde,

3 Let (b) the day perishe wherein I was borne, (c) and the night in the which it was sayde, There is a man childe conceyued.

4 The same day bee (turned to) darknesse, and not regarded of God from aboue, neyther let the light shine vpon it:

5 But let it be stayned with darkenesse, and the shadow of death, let the (dimme) cloude fall vpon it, which may make it terrible as a most bitter day.

6 Let the dark stormе ouercome that night, and let it not bee ioyned vnto the dayes of the yeare, nor counted in the number of the monethes.

7 Desolate bee that night, and wythoute gladnesse.

8 Let them that curse the day, and that bee readie to rayse vp mourning, giue it also their curse.

9 Let the starres of that "night be dimme through darknesse of it, let it looke for light, but haue none, (d) neither let it see the dawning of the day:

10 Bycause it shut not vp the doores of my mothers wombe, nor hidde sorrowe from mine eyes.

11 (Alas) why dyed I not in the byrth? why did not I perish as sone as I came out of (my mothers) wombe?

12 Why set they me vpon their knees? why gaue they me sucke with their brestes?

13 Then shoulde I nowe haue lyen still, I shoulde haue slept and bene at rest,

a. That is, after that seuen dayes were fully finished.

b. Iob being sore afflicted in the flesh, seemeth after a sort to yeeld to it, breaking out into these wordes, bycause he sawe that that day was the beginning of al these afflictions.

c. He cursed not his dayes bicause he was weery of it, as one desperate, but rather wishing to be dissolued, least by farther troubles he should be forced to offend God.

«Heb. Twylight.

d. The Hebrue speach is, the eyeliddes of the morning.

14 Like as the Kings and "Lordes of the earth, whiche haue buylded them selues "speciall places,

15 Or as the princes that haue had gold, and their houses full of siluer:

16 Or (why) was not I hid, as a thing born out of time, (either) as yong childzen which neuer sawe the light?

17 There (e) muste the wicked ceasse from their tyranny, and there such as laboured valiantly be at rest:

18 There the (f) prysoners rest togither, they heare no more the voyce of the oppressour:

19 There are small and great, and the seruant (is) free from his maister.

20 Wherefore is the light giuen to him that is in miserie? and life vnto them that haue heauie hearts,

21 Which long for death, and finde it not, thoughe they searche more for it, than for treasures:

22 Which reioyce exceedingly, and be glad when they can finde the graue,

23 From whom their endes are hid and concealed by God?

24 For my sighes come before I eate, and my rorings are powred out lyke the water:

25 For the thing that (g) I feared is come vpon me, and the thing that I was afrayde of, is happened vnto me.

26 Was I not happie? Had I not quietnes? Was I not in rest? And nowe commeth such miserie vpon me.

«Heb. companyons.

«Heb. solitarie places.

e. That is, death ende all.

f. Heere is declared the sore plagues, that bare, consumed himselfe with worke, than the very persons and bones perished: nor of cares and vexation of the flesh, but only vnto

g. That is, vncertaine, not being ouerwhelmed with spirituall feares.

The.iiij. Chapter.

5. Iob is reprehended of impatiencie, 7. and vniustice, 17. and of the presumption of his owne righteousnesse.

1 AND Eliphas the Themanite answered and sayde,

2 If wee assaye to come with thee, wylt thou be discontent? (a) But who can withholde himselfe from speaking?

3 Beholde, thou hast beene an instructer of many, and hast strengthned the (b) weake handes:

4 Thy wordes haue set vp him that was falling, thou hast refreshed the weake knees.

5 But (c) nowe it is come vpon thee, and thou art greeued: it toucheth thee and thou art troubled.

6 Was not thy feare according to thy hope? and the perfectnesse of thy wayes according to thy expectation?

7 Consider, I pray thee, who euer perished (d) being an innocent? or when were the godly destroyed?

a. Iob complained.

b. Which was a token of impatiencie.

c. As Iob had him to be an hypocrite.

d. That is, Eliphas his owne reason, innocents but are afflicted, they are not ouerthrowne, but they are oppressed, as was Iob, he did not.

8 For

8 For as I haue proued by experience they that plowe iniquitie, and sowe wretchednesse reape the same.

9 With the blast of God they perishe, with the breath of his nostrels are they consumed away.

10 The roring of the Lion, and the voyce of the Lion, and the teeth of the Lions whelps are pulled out.

11 The (c) Lion perisheth for lack of pray, and the Lions whelpes are scattered abrode.

12 But whereas a thing was (f) hidde from me, yet myne eare hath receyued a little therof.

13 In the thoughts and visions of the night, when sleepe commeth on men,

14 (g) Feare came vpon me, and dread, which made all my bones to shake.

15 The winde passed by before my presence, & made the heares of my flesh to stande vp.

16 Yet stode thereon, and I (h) knewe not his face, an Image there was before mine eyes, and in the stilnesse heard I a voyce.

17 Shall (i) man be more iust than God? or shall a man be purer than his maker?

18 Beholde, he founde not truth in his seruants, and in (k) his angels there was folly:

19 Howe much more in them that dwel in (l) houses of clay, and whose foundation is but dust, which shal be consumed as it were with a moth?

20 They shal be smitten (m) from the morning vnto the euening: yea, they (n) shall perishe for euer, when no man regardeth them.

21 Is not their royaltie gone away with them? they shal die truely, and not in wisdome.

b. Eliphas reprehendeth again Iob sorely bycause the same hath happened vnto him that doth fall vpon the wicked.

c. That is, I was perswaded, that God had cursed him and al his, wherby it grieued not me to see his prosperitie.

d. That is, by publique iudgement condemned, which was vsed to be done in the gates of the cities.

e. Declaring that it is not of the earth that barrennesse and afflictions do arise, neither is it by any externe things but onely such aduersitie falleth for mans offence, wherof he is the authour.

f. Wherein is the signe of our corrupt nature, euen from the fall of Adam.

g. If I were in thy case, I woulde craue helpe of God sayth Eliphaz.

h. That is, in things manifest and plaine, they want godly wisedome and grace to see.

i. That is, from the crueltye of the wicked, which is compared to the swordе.

k. Alluding to the syxe daies of gods first worke, and the seuenth day he rested, meaning, that of all thy cares and troubles, God will deliuer thee,

and bryng thee to rest as in the seuenth day.

3 I haue seene my selfe when the (b) foolish was deepe rooted, and (c) sodenly I cursed his habitation.

4 His children were without prosperitie, and they were slaine (d) in the gate, and there was no man to deliuer them.

5 His harueste was eaten of the hungry, and taken from among the thornes, and the thirstie dranke vp their labour: It is not the earth that bringeth forth iniquitie,

6 Neyther commeth sorowe out of the (e) grounde:

7 But man is borne vnto labour, (f) like as the sparkes flee vp (out of the hote coles)

8 But (g) I would aske counsel at the Lord, and talke with God:

9 Whiche doeth great things and vnsearchable, (and) maruels without number.

10 Hee gyueth rayne vppon the earth, and powreth water vpon the streetes,

11 To set vp them that bee of lowe degree, and that those whiche are in heauinesse, may be exalted to saluation.

12 He destroyeth the deuices of the subtill, so that their handes are not able to perfourme that which they do enterprise.

13 Hee compasseth the wyse in their owne craftinesse, and maketh foolish the counsell of the wicked.

14 They runne into (h) darknesse by fayre day, and grope at the noone day, as in the night.

15 But hee delyuereth the (i) poore from the swoorde, from their threatnings, and from the violence of the mightie.

16 He is the hope of the poore, and the mouth of the wicked shall be stopped.

17 Beholde, blessed is the man whom God correcteth, therefore refuse not thou the chastening of the almightie:

18 For he maketh a wounde, and he healeth: he smyteth, and his handes maketh whole againe.

19 He shall deliuer thee in (k) syxe troubles, and in the seuenth there shall no euil come to thee.

20 In hunger he shall saue thee from death, and when it is warre, from the power of the swoorde.

21 Thou shalt be hid from the scourge of the tongue, and when destruction commeth, thou shalt not nerde to feare.

22 In destruction and dearth, thou shalt be merie, and shalt not be afrayd of the beastes of the earth.

The.v. Chapter.

12. Eliphas sheweth the difference betweene the children of God and the wicked. 3. The fall of the wicked. 9. Gods power, who destroieth the wicked, and deliuereth his.

1 CRie, (a) I pray thee, if there will bee any that will answere thee, and looke thou vpon any of the holy.

2 For the foolish man, wrathfulnesse killeth him, and enuie slayeth the ignorant.

k. Another argument of Satans against him that he calleth godly: because of the sinne and godlynesse were so afflicted: agaynst which sore temptations, we haue onely to stirre vp our selues, Whom the father loueth, him he doth correcte. The Lord is nigh to them that are of a contrite heart, &c.

m. This expresseth mans short life, & the dangers & miseries the same.

n. O mans blindnesse, that seeth not his owne

k. Meaning mans body, which is nothing but dust and

i. That is, because God plagued him, or else if God afflicted innocent, all reason would iudge the creature more iust, than the creator, which is blasphemy, for God oft punisheth the righteous to proue them.

k. Take from Gods children, and the angels which is Gods, and they are altogether vnperfect and

l. Shewing, that when we haue God our friend, al creatures of his wil ſerue to our good.

23 for the (l) ſtones of the lande ſhall be confederate with thee, and the beaſtes of the field ſhal be at peace with thee.

24 And thou ſhalt knowe that thy dwelling place ſhal be in reſt, and thou ſhalt viſite thy habitation, and ſhalt (m) not ſinne.

m. Shalt not be offended at any thing, and here followeth the exceeding great bleſsings of God toward his.

25 Thou ſhalt ſee alſo, that thy ſeede ſhal be great, and thy poſteritie as the graſſe vpon the earth.

26 Thou ſhalt come alſo to thy graue in a full age, like a corne ſheafe cut downe in due ſeaſon.

27 Loe, this we our ſelues haue proued by experience, and euen thus it is: Hearken thou to it alſo, that thou mayeſt take heede to thy ſelfe,

The.vi. Chapter.

1. Iob anſwereth, that his paine is more greeuous than his fault. 8. He wiſheth death. 14. He complayneth of his friendes.

1 BVt Iob anſwered and ſayde.

a. Meaning, that his troubles are exceſſiue, and vnmeaſurable, as the ſandes of the ſea.

2 O that my complaynt were (a) truly wayed, and my puniſhment layde in the ballances togither:

3 For nowe it woulde be heauyer than the ſande of the ſea: and this is the cauſe, that my wordes fayle me.

b Declaring that he was not afflicted onely bodily, but alſo prickt in his conſcience.

4 For the arrowes of the almightie are vpon me, the poyſon thereof hath dronke vp my ſpirite, and the terrible (b) feares of God are ſet againſt me.

c. As though he had ſayd, I crie not without cauſe, ſeing neyther the wilde Aſſe nor the Oxe doe crie when they want not.

5 Doth the (c) wilde Aſſe rore when he hath graſſe? or loweth the Oxe when hee hath fodder (ynough?)

d. Can wee beare tribulations that are vnſauerie and vnpleaſant.

6 That which is vnſauerie, (d) ſhall it bee eaten without ſalt? or is there any taſte in the white of an egge?

e. Meaning, that he had rather die, than to denie the wordes of the holy one, that is, thā through his impatience to diſtruſt in gods promiſe.

7 The things that ſometyme I might not away withall, are now my meate for very ſorow.

f. Fearing leaſt he ſhould not be able to beare his afflictions to the ende, if they ſhould long continue.

8 O that I might haue my deſire, and that God woulde graunt me the thing that I long for:

9 O that God would begin and ſmite me, that he would let his hande go, and take me cleane away:

10 Then ſhoulde I haue ſome comfort, yea I woulde deſire him in my payne, that hee woulde not ſpare, (e) for I will not bee againſt the wordes of the holy one.

11 (f) For what power haue I to endure? And what is mine ende, "that my ſoule might be patient?

12 Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſſe?

" Hebre. If I ſhoulde prolong my life.

13 Is it not ſo that there is in me no helpe? and that my "ſubſtance is taken from me?

" or, ſtrength.

14 Hee that is in tribulation, ought to bee comforted of his neighbour: but the feare of the almightie is cleane away.

g. For as a brook paſſeth with vehemencie, and ſwiftly by the place neare it, they haue brayed me, ruſhed on me with indignation, and haue forſaken me.

15 Myne owne brethren paſſe ouer by me (g) as the water broke, and as the ouerflowing of waters, whiche doe haſtily goe away,

16 Which are blackiſhe by reaſon of the yce, and wherein the ſnowe is hidde.

17 Which when they haue paſſed by, doe baniſhe, and when the heate commeth, they fayle out of their place.

h. Thema was one of the twelue ſonnes of Iſmael, and inhabited in the ſouth part of Arabia, of the region called Thema.

18 They departe from the courſe of their wonted chanell to other places, they runne in vaine and periſh.

19 They that went to (h) Theman conſydered them, and they that went to (i) Saba, wayted for them.

i. Saba the ſonne of Reima, of whom, as Felix was led Saba.

20 But they were confounded in their hope, they came thither and were aſhamed.

21 Euen ſuch truely are ye, nowe that ye ſee my miſerie, ye are afrayde.

22 Did I deſire you to bring vnto me, or to giue me any of your ſubſtance?

23 To deliuer me from the enimies hande, or to ſaue me from the hande of the tyrannts?

24 Teach me, and I wil holde my tongue: and wherein I haue erred, cauſe mee to vnderſtande.

25 Howe ſtrong are the wordes of truth? and whiche of you can rebuke or reproue them?

k. Dare you about by your taunts to make me deeme that I ſpeake inwardly, becauſe I am in ſuch miſerable ſtate.

26 Doe ye imagine to reproue (k) wordes, that the talke of the afflicted ſhoulde bee as the winde?

27 Ye fall vpon the fatherleſſe, and dig a pit to ouerthrow your owne friend.

l. To conſider my cauſe whether I faine or no.

28 And therefore bee content, and (l) looke nowe vpon mee, and I will not lye before your face.

" Hebre. Be there no iniquitie.

29 Turne, I pray you, "be indifferent iudges: turne againe, and ye ſhall ſee mine vnguiltineſſe, whether there be any vnrighteouſneſſe in my tongue, or vaine wordes in my mouth.

The.vij. Chapter.

Iob ſheweth the ſhortneſſe and miſerie of mans life.

1 IS there not an appoynted tyme to mā vpon earth? Are not his dayes alſo like the dayes of an (a) hyred ſeruant?

a. Meaning, that his caſe is worſe than either the ſeruing or bond man.

2 For like as a bonde ſeruaunt deſireth the ſhadow, and as an hyreling woulde fayne haue the reward of his worke:

3 Euen ſo haue I laboured wholemonethes long

long in baine, and many a carefull nyght haue I tolde.

4 When I layd me downe to ſleepe, I ſaid, O when ſhall I aryſe? and (b) meaſuring the euening, I am euen full with toſſing to and fro, vnto the dawning of the day.

5 My fleſhe (c) is clothed with wormes, and duſt of the earth: my ſkinne is withered, and becom horrible.

6 My dayes paſſe ouer more ſpeedily, than a weauers ſhuttle, and are ſpent withoute hope.

7 (d) O remember that my lyfe is but a winde, and that mine eye ſhall no more ſee pleaſures.

8 Yea, and the eye that hath ſeene me, ſhall ſee me no more: for yet thou (e) faſten thine eye vpon me, I come to nought.

9 The cloude is conſumed and vaniſhed away: ſo he that goeth downe to the graue, (f) ſhall come no more vp,

10 Nor turne againe into his houſe, neyther ſhall his place know him any more.

11 Therefore (g) I will not ſpare my mouth, but I will ſpeake in the trouble of my ſpirit, and mule in the bitternesſe of my mind.

12 Am (h) I a ſea, or a whale fiſhe, that thou keepeſt me (o) in priſon?

13 When I ſay, My bed ſhall comfort me, I ſhall haue ſome refreſhing by talking to my ſelfe vpon my couch:

14 Then fraieſt thou mee (i) with dreames, and makeſt me ſo afrayde through viſions,

15 That my ſoule wiſheth rather to periſhe and die, than my bones to remaine.

16 I can ſee no remedie, I ſhal liue no more: (k) O ſpare me then, for my dayes are but vanitie.

17 What (l) is man that thou doeſt magnifie him? and that thou ſetteſt thy heart vpon him?

18 Thou viſiteſt him earely, and euery day, euery moment doeſt thou trie him.

19 Why (m) goeſt thou not fro me, nor letteſt me alone, ſo long til I may ſwalow down my ſpittle?

20 I (n) haue offended, what ſhall I do vnto thee, O thou preſeruer of menne? Why haſt thou ſet me (as a marke) againſt thee, ſo that I am a burthen to my ſelfe?

21 Why doeſt thou not pardon my treſpaſſes, and take away mine iniquitie? Behold, nowe muſt I ſleepe in the duſt, and if thou ſeekeſt me to morow in the morning, (o) I ſhall not be.

m. Why doeſt thou not ceaſſe to puniſhe me. n. Iob beginneth to drawe to repentance. o. For I ſhall be

The. viij. Chapter.

Bildad ſheweth that Iob is a ſinner, by-cauſe God puniſheth the wicked, and preſerueth the good.

1 Then anſwered Bildad the Suhite, and ſayde,

2 Howe long wylt thou talke of ſuche things? howe long ſhal the wordes of thy mouth be as a mightie winde?

3 Doth God peruert the thing that is lawful? or doth the almightie deſtroy the thing that is right?

4 For ſeeing that (a) thy ſonnes ſinned againſt him, did not he ſende them into the place of their iniquitie?

5 If thou wouldeſt nowe reſort vnto God betimes, & make thy prayer to the almighty,

6 If thou wouldeſt liue a pure and godly life: ſhould he not awake vp vnto thee immediately, and make the habitation of thy righteouſneſſe proſperous?

7 Inſomuch, that wherein ſoeuer thou haddeſt little afore, thou ſhouldeſt haue nowe great abundance.

8 Enquyre I pray thee, (b) of the former age, and ſearche diligentlye among theyr fathers:

9 (For we are but of (c) yeſterday, and conſider not, that our dayes vpon earth, are but a ſhadow.)

10 Shall not they ſhewe thee, and tell thee, yea and gladly confeſſe the ſame, and vtter the wordes of their heart?

11 May a (d) ruſhe be greene without moiſtneſſe? or may the graſſe growe wythout water?

12 No, but whileſt it is nowe in his greeneneſſe, though it be not cut downe, yet wythereth it before any other hearbe:

13 So are the pathes of all that forget God, and the (e) hypocrites hope ſhall come to naught.

14 His confidence ſhall be deſtroyed, and his truſt ſhall be a (f) Spiders webbe.

15 He ſhall leane vpon his houſe, but it ſhal not ſtande: he ſhall holde him faſt by it, yet ſhall it not endure.

16 It is a greene (tree) (g) before the ſunne, and ſhooteth forth the braunches ouer hys garden.

17 The rootes therof are wrapped aboute the fountayne, and are folden aboute the houſe of ſtones.

18 If (h) any plucke it from his place, and it denie, ſaying I haue not ſeene thee:

a. And therefore are duſtily plagued, but thou rather art more bound to god, by cauſe he hath giuen thee ſpace to repent.

b. Here Bildad confirmeth his ſayings by the authoritie of the fathers.

c. That is, lately borne, and therefore our ſayings haue leſſe authoritie, wherby is ſhewed the ſhortneſſe of mans life, which though it be neuer ſo long, yet it is but as yeſterday, and as a ſhadow vaniſheth.

d. Meaning, that as a ruſhe without moyſture cannot grow: ſo can not an euil man liue without repentance moyſted with Gods grace.

e. As Bildad argueth, Iob ſhould alſo if he ſo continue murmuring againſt God as an hypocrite, counting himſelfe faultleſſe, and not repenting.

f. Which is ſpunne to day and to morow ſwept away, whereto is likened the houſe of the wicked, his riches, and his ſubſtance.

g. That is, the wicked floriſh, till Gods diuine iudgement fall on them.

h. If God ſhall afflict him.

i. Bildad concludeth that Iob is not iuſt, but is plagued for his offences, perſwading him therefore to repentance: for god would not thus caſt him away if he were iuſt.

ᵛor, take the vngodly by the hande.

19 Beholde, it will reioyce by this meanes, if it may grow in another moulde.
20 Beholde, God (i) will not caſt away a vertuous man, neyther wil he helpe the vngodly.
21 Thy mouth ſhall bee fill with laughing, and thy lippes with gladneſſe.
22 They alſo that hate thee, ſhall be clothed with ſhame, and the dwelling of the vngodly ſhall come to nought.

The.ix.Chapter.

Iob declareth the mightie power of God, and that mans righteouſneſſe is nothing.

a. Anſwered to Eliphas and Bildads orations, confeſſing mans iuſtice to be nothing, being compared to God, as Elyphas ſayde in the fourth Chapter.

b. That is, he ſhal not be able to anſwere one thing for a thouſand, that god can charge him withal.

c. Here foloweth the infinite power of God, whereby doth appeare mans wickedneſſe the more

ᵛor, heightes.

d. Theſe be the names of certaine ſtarres, declaring that the powers of heauen are at his commaundement.

e. Though his wonderous workes be before mine eies yet am I not able to comprehende them.

f. Declaring that God doth al things iuſtly, and is vnſearchable in his doings, which not one can controll.

1 IOb (a) anſwered: and ſayde,
2 I knowe it is ſo of a truth: For howe may a man (compared) vnto God, be iuſtified?
3 If he wil argue with him, hee cannot anſwere him (b) one thyng of a thouſande.
4 He is wiſe in hart and mighty in ſtrength: (c) who hath bene fearce agaynſt him, and hath proſpered?
5 He tranſlateth the mountaynes, or euer they be aware, it is he that ouerthroweth them in his wrath.
6 Hee remoueth the earth oute of hir place, that the pillers thereof ſhake withal.
7 He commaundeth the Sunne, and it ryſeth not: he cloſeth vp the ſtarres, as vnder a ſignet.
8 He himſelfe alone ſpreadeth out the heauens, and goeth vpon the ᵛ waues of the ſea.
9 He maketh the waynes of heauen (d) the Oxion, the ſeuen ſtarres, and the ſecrete places of the ſouth.
10 He doeth great things and vnſearchable, yea and wonders without number.
11 Loe, (e) when he goeth by me, I ſhal not ſee him, and when hee paſſeth, I ſhall not perceyue him.
12 If he bee haſtie to take away, who will make him (f) reſtore it? or who will ſaye vnto him, What doeſt thou?
13 God will not withdrawe his anger, and the moſt mightie helpes doe ſtowpe vnder him:
14 How much leſſe ſhall I anſwere him, or how ſhuld I find out my wordes with him?
15 For though I were righteous, yet might I not giue him one word again, but meekly ſubmit my ſelfe to him as my iudge.
16 If I had called vpon him, and he had anſwered me. (g) yet would I not beleue that he heard my voyce.
17 Hee troubleth mee ſo wyth the tempeſt, and woundeth me out of meaſure without a cauſe.
18 He wyll not ſuffer me to take my breath, but filleth me with bitternesſe.
19 If (men will ſpeake) of ſtrength, loe he is ſtrong: if (men will ſpeake) of iudgement, who ſhall bring me in to pleade?
20 If I will iuſtifie my ſelfe, myne owne mouth ſhall condemne me: if I will (put forth my ſelfe for) a perfect man, hee ſhall proue me a wicked doer.
21 For though I bee an innocent, and my cõſcience cleare, yet am I weary of my life.
22 This is one point, and therfore I ſayd, He deſtroyeth both the perfect and vngodly.
23 And thoughe hee ſlaye ſodenly wyth the ſcourge, yet wil he laugh at the punishment of the innocent.
24 As for the world, it is giuen ouer into the hande of the wicked, and he ſhall couer the faces of the iudges thereof: if not, where is he, or who is hee (that can ſhew the contrarie?
25 My dayes are more ſwift than a runner, they are gone, and haue ſeene no good thing.
26 They are paſſed away, as the ſhippes that be good vnder ſayle, and as the Eagle that flieth to the pray.
27 If I ſay, I will forget my complayning, I will ceaſſe from my wrath, and comfort my ſelfe:
28 Then am I afrayed of all my ſorrowes, for I knowe that thou wylt not iudge me innocent.
29 If I be wicked, why then (h) labour I in vaine?
30 If I waſhe my ſelfe with ſnowe water, and make my handes neuer ſo cleane at the Well:
31 Yet ſhalt thou ᵛ dip mee in the myre, and (i) mine owne clothes ſhall defile me.
32 For hee that I muſt giue anſwere vnto, and with whome I goe to the lawe, is not a man as I am:
33 Neither is there any dayes man to lay his hande betweene vs.
34 Let him take his rod away from me, yea, let him make me no more afrayde of him,
35 And then ſhall I anſwere hym wythout any feare: but becauſe I am not ſo, I hold me ſtill.

g. A miſerable caſe when man is brought to ſuch deſperation, whereas God himſelfe ſayth, before they crie I wil heare them.

The.x.Chapter.

1. Iob is wearie of his lyfe, and ſetteth oute his fragilitie before God. 20. He deſireth hym to ſtay his hande. 22. A deſcription of death.

1 MY (a) ſoule is cutte off though I liue, I wyll powre oute my complaynte agaynſt

a. Leaſt that any are found vnlearned, god is from vs, examples Iob who being

cheſt and happieſt al, doth wiſh now to die

againſt my ſelfe and wyl ſpeake out of the bytternesse of my ſoule.

2 I will ſay vnto God, Do (b) not condemne me, but ſhewe me, wherefore thou contendeſt ſo with me?

3 Thinkeſt thou it well done to oppreſſe me? to caſt me off, beyng the workes of thy handes? and to (c) mainteyne the counſell of the vngodly?

4 Haſt thou (d) fleſhly eyes? or doeſt thou ſee as a man ſeeketh?

5 Or are thy dayes as the dayes of (e) man? and thy yeeres as mans yeeres?

6 That thou makeſt ſuch inquiſitiō for my wickednesse, and ſearcheſt out my ſinne?

7 Whereas thou knoweſt (f) whether I ſhall do wickedly or no, and that none can deliuer me out of thyne hande.

8 (g) Thy handes haue made me, and faſhioned me altogether rounde about, wilt thou then deſtroy me?

9 Remember, I beſeeche thee, that thou madeſt me as the moulde of the earth, and ſhalt byng me into duſt agayne.

10 Haſte thou not powred mee as it were milke, and turned me to cruddes like cheeſe?

11 Thou haſte couered me with ſkynne and fleſhe, and ioyned me together with bones and ſinowes.

12 Thou haſt graunted me life, and done me good: and thy viſitation hath preſerued my ſpirite.

13 Thou haſt hyd theſe things in thine hart, (yet) I am ſure that thou remembreſt this thyng.

¶ 14 If I dyd ſinne, thou haddeſt an eye vnto me, and ſhalt not pronounce me innocent from mine offence.

15 If I haue done wickedly, wo is me therfore: If I haue done righteouſly, yet (h) dare I not lift vp my head, ſo full am I of confuſion, and ſee mine owne miſerie.

16 And let it encreaſe, hunt me as a Lion, and returne and ſhew thy ſelfe marueylous vpon me.

17 Thou bringeſt freſhe "witneſſe agaynſt me, and thy wrath increaſeſt thou vpon me: diuers and many are the plagues that I am in.

18 Wherefore haſte thou brought me out of the wombe? O that I had periſhed, and that no eye had ſeene me,

19 And that I were, as though I had not bene, but brought from the wombe to the graue.

20 Are not my dayes fewe? Let hym then leaue off from me, and let me alone, that I may comfort my ſelfe a litle,

D 21 Afore I go (thyther from whence) I ſhal not turne agayne, euen to the land of darkneſſe and ſhadowe of death:

22 Yea a land as darke, as darkeneſſe it ſelf, & into the ſhadowe of death where is none order, but the light is there as darkneſſe.

The. xi. Chapter.

1 Iob is vniuſtly reprehended of Sophar. 7. God is incomprehenſible. 14. He is mercifull to the repentant. 18. Their aſſurance that liue godly.

1 THen anſwered Sophar the Naamathite, and ſayde, A

2 Shoulde not (he that maketh) many wordes (a) be anſweared? ſhoulde he that babbleth much, be commended therein?

3 (b) Shoulde thy lies make men holde their peace, and when thou mockeſt (others) ſhal no man make thee aſhamed?

4 For thou haſte ſayde, (c) My doctrine is pure, and I am cleane in thine eyes.

5 But (d) O that God woulde ſpeake, and open his lippes againſt thee:

6 That he myght ſhewe thee the ſecretes of wyſedome, how thou haſt deſerued double, accordyng to right: Know therefore, that God hath forgotten thee for thine iniquitie.

7 Art thou able to finde out (the ſecretes of) God? or wilt thou atteyne to the perfectneſſe of the almighty?

8 It is (e) higher than heauen, what art thou able to do? deeper than the hell, howe wylt thou then know it?

9 The meaſure of it, is lōger than ỹ earth, and broder than the ſea.

10 Though he turne al things vpſidedowne, cloſe them in, gather them together, who will turne hym from hys purpoſe?

11 For it is he that (f) knoweth vayne men, he ſeeth their wickednesse alſo, ſhoulde he not then conſider it?

12 Yet vayne man woulde be wyſe, though man (newe) borne, is lyke a wilde Aſſes coult.

13 If thou preparedſt thyne hart, and lyfteſt vp thyne hands towarde him:

14 If thou wouldeſt put away the wickednesse whiche thou haſte in hande, ſo that no vngodlyneſſe dwell in thy houſe:

15 Then mightſt thou (g) lyft vp thy face without "ſhame, and then ſhouldeſt thou be ſure, and haue no neede to feare.

16 Then ſhouldeſt thou forget thy miſerie, and thinke no more vpon it, than vpon the waters that runne by.

17 Then ſhould thy "lyfe be as cleare as the none day, thou ſhouldeſt ſhyne forth, and be as the morning.

a. For not he that ſpeaketh much, but he that ſpeaketh truly, ſpeaketh well.

b. Here Sophar layeth to Iobs charge wordes that he ſpake.

c. Sophar goeth about to proue Iob to be iuſtly plagued. B

d. Iob is reproued in that he ſhould report himſelfe innocēt before God, whiche thing he knoweth not, becauſe gods ſecreté iudgement is vnſearchable.

e. Not onely the outwarde appearāce, but euen the very thoughtes of the hart. Why ſhould not thē a vaine man be afeard to think euill, muche more to do it?

f. Such are the quiet mindes of thoſe that truly repent.

"or, ſpottes.

"or, age.

18 Then mightest thou be bold, because there is hope, and take thy rest quietly, as compassed with a trenche.

19 Then mightest thou lie downe, and none to make thee afrayde, yea many one should make supte vnto thee.

20 As for the eyes of the vngodly, they shall fayle, and they shall not escape: and their hope shal be sorowe of minde.

The.xij. Chapter.

1. Iob accuseth his friendes of ignorance. 7. He declareth the might and power of God. 17. And how he changeth the course of things.

1 SO Iob answeared, and sayde,

2 Then no doubt ye are the men (a) alone, and wisedome shall perish with you.

3 (b) But I haue vnderstandyng as well as ye, & am not inferiour to you: Yea who knoweth not these things?

4 I am as one mocked of his neighbour, who calleth vpon God, & he heareth him: (c) The iust & the vpright, is laughed to scorne:

5 Beyng as a light (d) despised in the thartes of the riche, and as one ready to fal.

6 The houses of (e) robbers are in wealth and prosperitie, and they that maliciously meddle agaynst God, dwell without care, in those things that God hath (f) giuen richly with his hande.

7 Aske the cattayle, (g) and they shall enfourme thee: the foules of the ayre, and they shall tell thee.

8 Or the increase of the earth, and it shal shew thee: or the fishes of the sea, and they shall certifie thee.

9 What is he but he knoweth, that the hand of the Lorde made all these?

10 In whose hande is the (h) soule of euery liuyng thyng, & the breath of all mankind,

11 Haue not the eares (i) pleasure in hearing? and the mouth in tastyng the thyng that it eateth?

12 Among (k) olde persons there is wysedome, and in age is vnderstandyng.

13 Yea, with (God) is wisdome & strength, it is he that hath counsell & foreknowledge.

14 Beholde, (l) if he breake downe a thyng, who can set it vp againe? if he shut a thing, who will open it?

15 Beholde, if he withholde the waters, they drye vp: if he let them goe, they destroy the earth.

16 With hym is strength and wysedom: both the deceyuer, and he that is deceyued, are hys.

17 He carieth away the wise men, as it were a spoyle, and bryngeth the iudges out of their wittes.

18 He taketh away the subiection of the people from their kyngs, and gyrdeth their loynes with a bonde.

19 He leadeth away the great men into captiuitie, & turneth the mighty vpside downe.

20 He stoppeth the mouthe of them that speake truth, and dilapoynteth the aged of their reason.

21 He powreth contempt vpon princes, and maketh the strength of the mightie weake.

22 Loke what lieth hydde in darkenesse, he declareth it openly, and the very shadow of death, bryngeth he to light.

23 He (both) increaseth the people, and destroyeth them, he maketh them to multiplie, and diminisheth them.

24 He taketh away the hart of them that be heades of the people of the earth, and causeth them to wander in the wildernesse out of the way.

25 They grope in the darke without light, and he maketh them to stacker lyke a drunken man.

The.xiij. Chapter.

1. Iob compareth his knowledge with the experience of his friends. 16. The penitent shal be saued, and the hypocrite cõdemned. 20. He prayeth vnto God, that he would not handle him rygorously.

1 LOe, (a) all (this) haue I seene with mine eye, heard with mine eare, and vnderstande it.

2 What ye know, that same do I knowe also, neyther am I inferiour vnto you.

3 Neuertheless, I talke with the almighty, and my desire is to cõmune with God.

4 As for you, ye are worke maisters of lies, and (b) vnprofitable phisitians altogether.

5 Would God ye kept (c) your tongue, for then might ye be taken for wise men.

6 Nowe heare my (d) reasonyng, and ponder the argument of my lippes.

7 Will you speake wickedly for goddes (defence) and talke deceitfully for his (cause?)

8 Will ye accept the person of him? for will ye

a. Nothing is more detestable before god than arrogancie, wherewith the three men before named, were infected.
b. This spake Iob in the spirite of humilitie, or els it had not bene wel spoken.
c. As though he should say, no matueyle though I be scorned, for euen the godly are mocked.
d. That is, as he that despiseth the light in the night season may soone stũble, so they that refuse the afflicted which shyne before Gods face, doo get to themselues his wrath to their perill.
e. The robbers are in prosperitie, & iust men in aduersitie, which Iob meaneth by the Arabiãs, that robbed him of his cattell, as before is sayde.
f. The Hebrues read, to whom God hath brought in with his hãd.
g. For euen the cataple and al creatures do declare Gods power, as it is sayde, The heauens declare the glory of God.
h. For God doth not onely create his creatures, but also nourisheth, cherisheth, and preserueth them still.
i. Can not I discerne your wordes, as the meate is tried by the taste, and holsome counsel by hearyng of it.
k. The answeare to Bildads obiection: Chap. 8. that though old men by experience growe wise, yet it is nothing in respect of gods wisedome.
l. Here Iob proueth, that nothing is comparable to gods power, or can preuayle against it.

a. Mean
know
power of
allowe
b. Thus
you
for my
which
not the
cine to
ber
entreate
with
and
trouble
c. For
foole
his peace
counsel
as
mon.
d. Mark
what

against you, for I blame you not in that yee declare Gods
but bicause you faigne a carnal and humane nature to
and so of true things, ye conclude lies.

ye contende for God?
9 Shall that helpe you when he calleth you to reckonyng? For as one man mocketh an other, so dow ye mocke him.
10 He shal punishe you, and reprowe you, if ye dow secretely accept any person.
11 Shall not hys excellencie make you afrayde? Shal not his terrible feare fall vpon you?
12 Your (c) remembraunce is lyke vnto a " sparke, and your bodyes like the clay.
13 Holde your tongues for my sake, that I also may speake, and my sorow shal be the lesse.
14 Wherefore dow I (f) beare my flesshe in my teeth, and (g) put my soule in mine handes?
15 Lo, though he slay me, yet will I trust in hym: but I will reprowe mine owne wayes in his sight.
16 He shall be my saluation: for there may no (h) hypocrite come before hym.
17 Heare diligently my wordes, and ponder my sayings with your eares.
18 Behold, now haue I prepared my iudgement, and knowe that I shal be founde (i) righteous.
19 What is he that wyl (k) goe to law with me? If I now holde my (l) tongue, I die.
20 Neuertheleſſe, (m) graunt mee two thyngs, and then wyll I not hyde my selfe from thee:
21 Withdrawe thyne hande from mee, and let not the feareful dread of thee make mee afrayde.
22 Then call, and I wil answeare: or let me speake, and gyue me then an answeare.
23 Howe many are my misdeedes and sinnes? lette me knowe my transgressions and offences.
24 Wherefore hydeſt thou thy face, and holdeſt me for thyne enimie?
25 Wylt thou breake a leafe dryuen to and fro? and wilt thou pursue the drie stubble?
26 For thou layeſt sharply to my charge, and punisheſt me for the sinnes of my youth.
27 Thou putteſt my feete also in the stockes, and lookeſt narowly vnto all my pathes, and makeſt the " pynt thereof in the heeles of my feete:
28 And I as a rotten thing dow consume away, as a garment that is motheaten.

The.xiiij.Chapter.

1. Iob describeth the shortneſſe and miſerie of the lyfe of man. 14. Hope sustayneth the godly. 22. The condition of mans lyfe.

1 MAn that is (a) borne of a woman, hath but a shorte tyme to lyue, and is full of miſerie.
2 He commeth vp, and is cut downe (b) like a flowre: he fleeth as it were a shadow, and neuer continueth in one state.
3 Doeſt thou (c) open thyne eyes vpon such one, and bryngeſt me into thy iudgement?
4 Who can make it cleane, that commeth of an vncleane thyng? no body.
5 The dayes of man surely are determined, the number of hys monethes are knowen onely vnto thee, thou haſt appoynted him his bondes, whiche he can not goe beyonde.
6 Goe from hym, that he may reſt vntill his day come whiche he looketh for, lyke as an hyrelyng doeth.
7 For if a tree be cut down, there is (d) some hope yet that it wyl sproute and shoote forth the branches agayne.
8 Though the roote of it be waxen old: and the stocke thereof be dead in the grounde:
9 Yet when it getteth the sent of water, it will budde and bryng forth bowes, lyke as a tree that is planted.
10 (e) But as for man, when he is dead, perished, and consumed away, what becommeth of hym?
11 As the waters paſſe from the sea, and as the floud decayeth and drieth vp?
12 So man, after he is aſleepe, ryseth not, he shall not wake, till the heauens be no more, nor ryſe out of his sleepe.
13 O that thou wouldeſt hyde mee in the graue, and keepe me secrete, vntil thy wrath were paſt, and to appoynt me a time wherein thou mightest remember me.
14 May a dead man lyue agayne? All the dayes of my lyfe, wyl I wayte still, till my chaungyng shal come.
15 Thou shalt (f) call (me) and I shall answeare thee, " deſpiſe not thou the worke of thine owne handes.
16 For nowe thou (g) numbreſt all my goings, and giueſt no delay vnto my sinne.
17 Mine iniquitie is sealed vp, as it were in a bagge, and thou addeſt (punishment) vnto my wickednesse.
18 The mountaynes fall away at the laſt, the rockes are remoued out of theyr place.
19 The waters pearse through the very stones by litle and litle, the flouddes waſhe away the grauel and earth: so shalt thou destroy the hope of man.
20 Thou preuayleſt still against him, so that he passeth away: thou changeſt his " estate, and puttest him from thee.
21 And whether his children come to wor-

A
a. Here Iob describeth the miſerie of ma.
b. This expreſſeth mans shortneſſe of life, and the vnstableneſſe thereof, being compared to a flowre, to a shadowe, and to the graſſe in the fielde.
c. Meanyng, that seyng man is so fraile he shoulde not handle him so extreemely. Iob.7.a
d. He sheweth mans miſerie the more, in that he maketh it in worſe state than the tree cut down, whereof there is some hope that he will spring againe: but man once dead, returneth no more.
e. Iob sayeth not this as hauing no hope of immortalitie, but as one sore tormēted.

C
f. Thou plagueſt me now, yet when thou shalt cal me vp at doomesday, I shall answere thee, for thou art mercifull.
" or, thou shalt loue.
g. That is, thou haſte all my deedes nūbred, spare me therfore.

" or, face.

D
ship

shyp or no, he can not tell: and if they be men of lowe degree, he knoweth not.

22 But whyle his flesh is vpon him, it must haue sorowe: and hys soule shall mourne within hym.

The.xv.Chapter.

1. Eliphas reprehendeth Iob, bycause he ascribeth wysedome and pureneſſe to hym selfe. 16. He describeth the curse that falleth on the wicked, reckoning Iob to be one of that number.

ℵ 1 Then answeared Eliphas the Themanite, and sayde,

2 Shall a wyse mans answeare be as the wind, and fill a mans belly as it were with the (a) wynde of the east?

a. Woordes to no effect spoken, are likened to the east wynde, whiche drieth vp the moysture, as soone as it ſ lleth: So foolish wordes vainly perishe, assoone as they be spoken.

3 Shall he reprowue with a woorde that is nothing woorth, and speake the things which can dow no good?

4 Surely thou hast caste off feare, and restraynest prayer before God.

5 For thy mouth setteth forth thyne owne iniquitie, seyng thou hast chosen the tong of the craftie.

6 (b) Thine own mouth condemneth thee, and not I: yea, thyne owne lippes shape an answeare agaynst thee.

b. Eliphas chargeth Iob vncharitably.

ℶ 7 (c) Art thou the first man that euer was borne? or wast thou made before the hils?

c. That is, art thou so auncient, that all wisedome is in thy head?

8 Hast thou heard the secrete counsayle of God? and doest thou restrayne wisedome to thee?

9 What knowest thou, that we know not? and what vnderstandest thou, but wee can the same?

10 With vs are bothe olde and aged men, yea suche as haue liued longer than thy father.

11 Thynkest thou it a small thyng of the consolations of God? with thee is a lying woorde.

d. As one standing in thine owne conceite.

12 Why doeth thyne (d) harte so bewitche thee? And wherefore winckest thou with thine eyes,

e. So reale, answering him at thy pleasure: the Hebrue is, answearyng him in thy spirite.

13 That thy minde is so (e) puft vp agaynst God, and lettest suche woordes goe out of thy mouth?

14 What is man, that he should be cleane? and he whiche is borne of a woman, wherby he might be righteous?

ℭ 15 Beholde, he doeth not truſt hys sainctes, yea the very heauens are not cleane in hys sight:

16 Howe muche more then an abominable and vile man, whiche drinketh wickednesse lyke water.

17 I wyll tell thee, heare mee, and I wyll (f) shewe thee that I haue seene:

18 Whiche wyse men haue tolde, and haue not hyd that whiche they receyued frō theyr fathers.

19 Vnto whom alone the earth was giuen, and no stranger went among them.

20 The (g) vngodly soroweth all the dayes of his life, as it were a woman with childe, and the (h) number of a tyrantes yeres is vnknowen.

21 A fearefull sounde is (euer) in hys eares, and when he is in peace, the destroyer shall come vpon hym.

22 He beleeueth neuer to be deliuered (i) out of darkenesse: for the swoorde is alwaies before his eyes.

23 He wandreth abroade for bread when it is, knowyng that the (k) day of darkenesse is ready at his hande.

24 Trouble and anguishe wyll make hym afrayde, and compasse him aboute, as a kyng in the middest of an armie.

25 For he hath stretched out his hand against God, and armed hym selfe agaynst the almightie.

26 He runneth proudely vpon him, and with a stiffe necke fighteth he agaynst him.

27 Whereas he (l) coureth his face with fatnesse, and maketh his body well liking.

28 Therefore shall his (m) dwelling be in desolate cities, and in houses whiche no man inhabiteth, but are become heapes of stones.

29 He (n) shall not be riche, neyther shall his substance continue, neyther shall the prosperitie thereof be prolonged vpon earth.

30 He shall neuer depart out of darkenesse, the flame (o) shall dryue vp his branches, with the blast of the mouth (of God) shall he be taken away.

31 He beleeueth not that he erreth in vanitie, and yet vanitie shal be his recompence.

32 He shall perishe afore his time be worne out, and (p) his branche shal not be greene.

33 He shall be plucked off as an vntimely grape from the vine, and shal let his flowre fall as the Oline doeth.

34 For the congregation of the hypocrites shal be desolate, & the fyre shall consume the houses of such as are gredy to receiue gifts.

35 He cōceyueth trauayle, and beareth vanitie, and their body bringeth forth deceyte.

The.xvi.Chapter.

1. Iob moued by the importunacie of his friendes, 7. counteth in what extremitie he is, 19. and taketh God witnesse of his innocencie.

1 Iob answeared, and sayde,
2 I haue oft tymes heard such things: (a) miserable gyuers of comfort are yee all the sort of you.
3 "Shal not vayne wordes come yet to an end? Or what maketh thee bolde so to answeare?
4 I could speake as ye dow also: but would God that your (b) soule were in my soules stede, then could I frame wordes for you, and shake my head at you:
5 I should comfort you with my mouth, and release your payne with the talkyng of my lippes.
6 For al my wordes, my sorow will not cease: and (c) though I holde my tongue, what am I eased?
7 But now that (God) hath sent me aduersitie, thou haste troubled al (d) my congregation.
8 And that thou (e) haste filled me with wrynkles my flesh is record, and my leanenesse riseth vp against me, and beareth witnesse thereof in my face.
9 His wrath hath torne (me,) he hateth me, and gnasheth vpon me with his teeth: mine enimie loketh fiercely vppon me with hys eyes.
10 They haue opened theyr mouthes wyde vpon me, and (f) smitten me vpon the cheeke dispytefully, they gather themselues together against me.
11 God hath shut me vp with the vngodly, and deliuered me (g) into the hands of the wicked.
12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, he hath al to shaken me, and set mee as a marke for himselfe,
13 His (h) archers compasse me round about, he woundeth my reynes, & doeth not spare, my bowels hath he powred vppon the grounde.
14 He hath giuen me one wounde vpon another, and is fallen vpon me lyke a giant.
15 I haue sowed a sackcloth vpon my skin, and wallowed my head in the dust.
16 My face is wythered with weepyng, and in myne eyes is the shadow of death,
17 Howbeit, there is (i) no wickednesse in my hands, but (k) my prayer is cleane.
18 O earth couer not thou my blood, and let (l) my crying finde no rome.
19 For loe, (m) my witnesse is in heaue, and he that knoweth me, is in the heyght.
20 My friendes gyue me many wordes to scorne, and myne eye powreth out teares vnto God.
21 O that a body might pleate with God, as one man doeth with another:
22 Yet the number of my yeeres is come, & the way that I must goe is at hande, from whence I shall not turne agayne.

The.xvij. Chapter.

1. Iob sayeth that he consumeth away, and yet doeth patiently abyde it. 10. He exhorteth his friends to repentance, 13. shewyng that he looketh but for death.

1 My breath is corrupt, my dayes are shortned, I am harde at deaths dore.
2 (a) "Frowarde men are with mee, and mine eye must continue in the bitternesse of them.
3 O deliuer me, and (b) loke out one to be my suretie in thy sight: what is he that knoweth who will promyse for me?
4 For thou hast withholden their hartes (c) from vnderstandyng, therefore shalte thou not set (them) vp on high.
5 He that speaketh flatterie to his friende, the eyes of his chyldren shall fayle.
6 He hath made me a byworde of the people, where as afore I was theyr ioy.
7 Myne eye is dimme for very beauinesse, and al my strength is lyke a shadowe.
8 Vertuous men therfore shall well consider this, and the innocent shall take parte against the hypocrite.
9 The righteous also wyll (d) keepe hys way, and he that hath cleane handes wil euer be stronger and stronger.
10 As for all you, turne you, and "get you hence (I pray you) seeyng I can not finde one wyse man among you.
11 My dayes are paste, and my counsayles and thoughtes of my harte are vanished away,
12 (e) Chaungyng the night into day, and the light approchyng into darkenesse.
13 (f) Though I tarry neuer so muche, yet the graue is my house, & I haue made my bed in the darke.
14 I sayde to corruption, Thou art my father, and to the wormes, You are my mother: and my sister.
15 (g) Where is then now my hope? for who hath considered the thing that I looke for? These shall goe downe with me into the pit, and lie with me in the dust.

The.xviij. Chapter.

Bildad rehearseth the paynes of the vnfaythful and wicked.

1 Then answeared Bildad the Suhite, and sayde,

2 When

a. In al Iobs extreeme afflictions, yet this one made the rest most greeuous, that they that shoulde chefully cõfort him, did cruelly vexe him & mocke him.
"or, mockers.
b. That is, make promise with me, O God, that I may talke with thee, for I will not reason with them, for they are fooles.
c. That they can not vnderstand the cause of my punishment, but iudge me wicked, not knowyng thy wisedome, whereby thou doest afflict thy children.
d. Though the godly see them selues afflicted of God as the wicked are, yet they dispayre not, knowyng that the iuste also are punished for proofe of them.
"or, come now
e. That is, the thoughts of my hart haue brought me sorowes In steede of ioy.
f. Though my former estate returne, wherwith you perswade me, yet wil it not continue, for death soone cõmeth & dispatcheth me
g. Seing I am but corruptiõ.

2 When will ye make an ende (a) of your wordes? Marke well, and then we wyll speake.

3 Wherefore are we counted as beasts, and reputed so vyle in your sight?

4 He destroyeth himselfe with his anger: Shall the earth be forsaken, or any stone removed out of hys place, (b) bycause of thee?

5 Yea, the light of the vngodly shal be put out, and the sparke of his fire shal not shine.

6 The (c) light shal be darke in his dwellyng, and hys candle shall be put out with hym.

7 The steppes of his strength shall be restraigned, and his owne counsayle shal cast him downe:

8 For his feete are taken (as it were) in the net, and he walketh vpon the snares.

9 The grinne shall take hym by the heele, and it shall catche him that is thirstie of bloud.

10 The snare is layd for him in the ground, and a pitfall in the way.

11 Fearefulnesse shall make hym afrayde on euery side, and shal driue him to his feete.

12 (d) Hunger shal be his strength, and destruction shal be readie at hys side.

13 (e) It shall eate the strength of his owne skinne, euen the (f) first borne of death shall eate his strength.

14 His hope shal be rooted out of hys dwellyng, and shal bryng him to the (g) kyng of feare.

15 Other men shall dwell in hys house, and it shal be none of his, and brimstone shal be scattered vpon his habitation.

16 His roote shal be dryed vp beneath, and aboue shal hys branche be cut downe.

17 His remembrance shall (h) perysshe from the earth, and he shall haue no man in the streete.

18 They shall dryue him from the (i) lyght into darkenesse, and chase him cleane out of the worlde.

19 He shal neyther haue "chyldren nor kinsfolke among his people, no nor any posteritie in hys dwellings.

20 They that come after hym, shall be astonied at (k) hys day, and "they that goe before, shal be afrayde.

21 Suche are nowe the dwellyngs of the wicked, and this is the place of hym that knoweth not God.

a. Wherein you account your selfe so wyse, and controll vs.

b. That is, shal God chage the accustomed order of his operation for thee? and not afflict the wicked as his order is?

c. His wysedome shall perishe, and from this place vnto the ende of the chapter, Bildad goeth about to proue Iob wicked, bycause God plagueth him, as he doeth the wicked man.

d. That is, he shall not atteyne to that which he desireth, for all his power and might shal be taken away by hunger.

e. Meaning, the vngodly shal be the destructio of the strength of his owne skinne, that is, of hys children and posteritie: Meaning that he & his posteritie shal be subiect to most greeuous diseases.

f. That is, a cruel disease, some take it for death that commeth before his tyme: and some for the first plages of death that come.

g. That is, to a thyng most terrible and ful of feares.

h. The wicked shall not onely be destroyed in body and goodes, but their name, and fame, and progenie shall vtterly perishe for euer.

i. From prosperitie, to aduersitie. "or, sonne, not nephewe. k. That is, at his fall. "or, elders, or, auncientes.

The. xix. Chapter.

1. Iob reproueth his friends, 15. and reciteth his miseries and greeuous paynes. 25. He assureth himselfe of the generall resurrection.

1 IOb answeared and sayde,

2 Howe long wyll ye vexe my soule, and trouble me with wordes?

3 Loe, (a) ten tymes haue ye reproched me, and are not ashamed, but haue laughed me to scorne.

4 Be it that I haue erred in deede, myne (b) errour then remayneth with my selfe.

5 But if ye will aduaunce your selues agaynst me, & rebuke me for the shame that is come vpon me:

6 Knowe this then, that it is God which hath ouerthrowen me, and hath compalled me with his net.

7 If I complayne of the violence that is done vnto me, I can not be heard: and if I cry, there is no sentence gyuen with me.

8 He hath hedged vp my way that (c) I can not passe, and he hath set darkenesse in my pathes.

9 He hath spoyled me (d) of myne honour, & (e) taken the crowne away from my head.

10 He hath destroyed me on euery side, and I am "gone: my hope hath he taken away, as a tree pluckt vp by the roote.

11 His wrath is kindled agaynst me, he taketh me as though I were his enimie.

12 (f) His menne of warre come together, which made theyr way ouer me, and besieged my dwellyng rounde about.

13 He hath put my brethren farre away from me, and mine acquaintance are also become strangers vnto me.

14 Myne owne kynsfolkes haue forsaken me, and my belle acquaynted haue forgotten me.

15 "The seruauntes and maydens of myne owne house toke me for a stranger, and I am become as an aliant in theyr sight.

16 I called my seruant, and he gaue me no answere: (no though) I prayed him with my mouth.

17 Myne owne wyfe myght not abyde my breath, though I prayed hyr for the children sake of myne owne body.

18 Yea, the yong men despised me, and when I rose, they spake euill vpon me.

19 All my moste familiars abhorred me: and they whom I loued best, are turned agaynst me.

20 My (g) bone cleaueth to my skinne and to my flesh, onely there is left me the skinne about

a. The more to For the of them. number finishyng b. As he would what to do the fault myne own. 28 29

c. The can not from affliction. d. The my honour. e. The destroyed children crowne. 1 2 3 4 5 6 8 10

f. The great power. 11 12 13

"or, they which me. 15

g. Sorrow there are me. In thus I know my 7 8 9 10

a. Wherein you account your selfe so wyse, and controll vs.

b. That is, shal God chage the accustomed order of his operation for thee? and not afflict the wicked as his order is?

c. His wysedome shall perishe, and from this place vnto the ende of the chapter, Bildad goeth about to proue Iob wicked, bycause God plagueth him, as he doeth the wicked man.

d. That is, he shall not atteyne to that which he desireth, for all his power and might shal be taken away by hunger.

e. Meaning, the vngodly shal be the destructio of the strength of his owne skinne, that is, of hys children and posteritie: Meaning that he & his posteritie shal be subiect to most greeuous diseases.

f. That is, a cruel disease, some take it for death that commeth before his tyme: and some for the first plages of death that come.

g. That is, to a thyng most terrible and ful of feares.

h. The wicked shall not onely be destroyed in body and goodes, but their name, and fame, and progenie shall vtterly perishe for euer.

i. From prosperitie, to aduersitie. "or, sonne, not nephewe. k. That is, at his fall. "or, elders, or, auncientes.

about my teeth.
21 Haue pitie vpon me, haue pitie vpon me, O ye my friends, for the hand of God hath touched me.
22 Why do ye persecute me as God (doth) and are not satisfied with my flesh?
23 (h) O that my wordes were nowe written, O that they were put in a booke,
24 And grauen with an iron pen in lead, or in stone, to continue.
25 For I am sure (i) that my redeemer liueth, and he shall rayse vp at the latter day them that lye in the dust:
26 And though after my skin the (wormes) destroy this body, yet shal I see God in my flesh:
27 Whom I my self shal see, and mine eyes shal beholde, and none other for me, though my reynes are consumed within me.
28 But ye sayde, Why is he persecuted? and there was a deepe matter in me.
29 (k) But beware of the swoorde: for the swoord wil be auenged of wickednesse, and be sure that there is a iudgement.

The.xx. Chapter.

1. Sophar sheweth that the wycked and the couetous shal haue a short end, 22. though for a tyme they florish.

1 Then answeared Sophar the Naamathite, and sayde,
2 For the same cause do (a) my thoughts compell me to answeare, and therfore make hast.
3 I haue sufficiently heard the (b) checkyng of my reproofe, therefore the spirite of myne vnderstandyng causeth me to answere.
4 Knowest thou not this of olde, and since God plagued man vpon earth,
5 (c) That the gladnesse of the vngodly hath bene shorte, and that the ioy of hypocrites continued but the twincklyng of an eye?
6 Though he be magnified vp to the heauen, so that hys head reacheth vnto the cloudes:
7 Yet at a (d) turne he perisheth for euer, in somuch that they whiche haue seene him, shal say, Where is he?
8 He shall vanishe as a dreame, so that he can no more be found, and shal passe away as a vision in the night.
9 So that the eye whiche sawe hym before, shall haue no more sight of hym, and hys place shall "know hym no more.
10 His chyldren shal be fayne to agree with the poore, and hys handes shall restore theyr goodes.
11 From hys youth his bones are (e) full of pleasures, but now shal it lye downe with-in hym in the "earth.
12 When wickednesse was (f) sweete in his mouth, he hyd it vnder his tongue.
13 That he fauoured, that would he not forsake, but kept it close in hys throte.
14 The breade that hee dyd eate, is turned to the (g) poyson of serpentes within hys body.
15 The ryches that he deuoured, shall he parbreake agayne: for God shall drawe them out of his belly.
16 He shal sucke the (h) galle of serpents, and the adders tongue shall slay him:
17 So that he shal no more see the (i) riuers, and brookes of honie and butter.
18 The thyng he hath laboured for, shall he restore, and (k) shall not eate of it: greate trauayle shal he make for riches, but he shal not enioy them.
19 And why? bee hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them.
20 Bycause he could not perceyue when his belly was well, through hys greedy desire, he shall not escape.
21 There (l) shall none of his meate be left, therfore shall no man looke for hys goodes.
22 When he hadde plenteousnesse of euery thing, yet was he poore, though he was helped on euery side.
23 And it shall come to passe, that wherewith he purposed to fill hys belly, God shal powre the furie of hys wrath thereon, and shall cause hys indignation to raygne vpon hym, and vpon his meate.
24 He shall flee from the iron weapon, & the bowe of steele shal stryke hym through.
25 The (arrow) is taken forth, and gone out of the quyuer, and a glisteryng swoorde through the gal of him, so feare shall come vpon him.
26 All darkenesse shal be hyd in theyr secrete places, (m) an vnkyndeled fyre shall consume hym: and looke what remayneth in his house, it shal be destroyed.
27 The heauen shall (n) declare his wickednesse, and the earth shall take part agaynst hym.
28 The substance that he hath in hys house, shal be taken away, and perishe in the day of the Lordes wrath.
29 This is the portion that the wicked man shall haue of God, and the heritage that he may looke for of GOD, bycause of hys wordes.

e. Meaning the iniquitie of his youth. "or, dust.
f. As hony by continuall tast waxeth sowre, and is vomited again: so pleasant vice hath a detestable end.
g. The blessing of the wicked is turned into curses, whereby that whiche to others is sweete foode, to the it shalbe poyson.
h. He shal receyue cursing. And here ill gotten goodes are lykened to the serpents galle, for Sophar falsly thought Iobs goodes to be such.
i. That is, he shal wat Gods blessyng, so that when all men haue abundance, he shall want.
k. For il gotten goodes God wyl soone take away, and restore to the from whom they were craftily spoyled & rauened.
l. That is, his heyres and executours shall gape in vayne.
m. That is fire from heauen: and here Sophar toucheth Iob for that his frieds and children were cōsumed with fire.
n. There is nothing hidde that shal not be opened, and the earth shall eyther be vnfruitful, or bring foorth things hurtful to the wicked.

The

The.xxi.Chapter.

1. Iob declareth howe the prosperitie of the wicked maketh them proude, 15. in so much that they blaspheme God. 16. Their destruction is at hande. 23. None ought to be iudged wicked for affliction, neyther good for prosperitie.

A 1 IOb answeared, and sayde,
2 O heare diligently my wordes, and that shal be in steede of your consolations,
3 Suffer me, that I may speake, and when I haue spoken, mocke on.
a. As though he should say, my cause is before God, whom I can not escape, and not before you.
4 Is it for (a) mans sake that I make this disputation? which if it were so, should not my spirite then be in sore trouble?
b. That is, keepe scilence.
5 Marke me (wel) and be abashed, and (b) lay your hande vpon your mouth.
6 For when I consider (my selfe) I am afrayde, and my flesh is smitten with feare.
c. Iob prooueth agaynst Sophar, that the wicked are in prosperitie, not meanyng to conteine the sentences before which are true: but Sophars misconstruyng of them is opened.
7 Wherfore (c) do wicked men lyue, come to theyr olde age, and encrease in ryches?
8 Theyr "chyldren lyue in theyr sight, and theyr generation before theyr eyes.
"or, seede.
9 Theyr houses are safe from all feare, and the rod of God is not vpon them.
10 Theyr bullocke gendreth, and that not out of time, theyr cowe calueth, and is not vnfruitfull.
11 They sende forth theyr children by flockes, and theyr sonnes (leade the) daunce.
12 They beare with them tabrets and harps, and reioyce in the sounde of the organs.
13 They spende theyr dayes in wealthynesse, but (d) sodaynely they goe downe to the graue.
d. Not being plagued with long sicknesse.
14 They say also vnto God, (e) Goe fro vs, we desire not the knowledge of thy wayes.
e. They say this, not with tongue, but by the wickednes and impietie of their hart they seeme so to say
15 Who is the almyghtie, that we shoulde serue hym? And what profite shoulde we haue, if we should pray vnto hym?
16 Loe, there is vtterly no goodnesse in theyr hande, therefore wyl I not haue to do with the counsayle of the vngodly.
17 How oft shal the (f) candle of the wicked be put out, and theyr destruction come vpon them? Or what sorow shal God gyue them for theyr part in hys wrath?
f. That is, theyr great felicitie and wealth.
18 Yea, they shall be euen as hay before the wynde, and as chaffe that the storme carieth away.
19 God wyl lay vp the sorowe of the father for his children: and when he rewardeth hym, he shal know it.
20 Theyr owne miserie shall they see with theyr eyes, and drynke of the fearefull wrath of the almightie.
D 21 For what careth he for hys house after his death, when the (g) number of his moneths is cut short:
g. For the wicked thinke, and that not vainly, that the vse and course of thinges continue for euer, and neuer haue ende.
22 Seeyng God hath the byghest power of al, who can teache hym any knowledge?
23 (h) One dieth in hys full strength, beyng in al ease and prosperitie,
h. Meaning that the wicked are not plagued for their faith, but for their not feare of God.
24 His breastes are full of mylke, and hys bones runne full of marowe.
25 Another dyeth in the (i) bitternesse of his soule, and neuer eateth with pleasure.
i. And so doeth the godly plagued and punished in the worlde.
26 They shall sleepe both alyke in the earth, and the wormes shall couer them.
27 Beholde, (k) I knowe what yee thynke, yea, and the subtiltie that ye imagine agaynst me.
k. How you can not hurt God with your thoughtes.
28 For ye say, (l) Where is the princes pallace? and where is the dwelling of the vngodly?
l. That is, you meanyng to proue by the godly, that the wicked are plagued, you call Iobs house the princes pallace, by ironie and mocking.
29 Haue ye not asked them that goe by the way? Doubtlesse ye can not denie theyr tokens.
30 That the wicked is kept vnto the day of destruction, and the vngodly shal be brought forth to the day of wrath.
31 Who (m) dare declare his way to his face? who wyl rewarde hym for that he doth?
m. Perfect children indeede, when wicked prosperitie, what they come to, they dare not speake.
32 Yet shall he be brought to hys graue, and dwell among the heape (of the dead.)
33 Then shall the (n) slimie valley be sweete vnto him, al men also must folow hym, as there are innumerable gone before hym.
n. That is, the graue.
34 Howe vayne then is the comfort that ye giue me, seeyng falshod remayneth in all your answeares?

The.xxij.Chapter.

2. Eliphas affyrmeth that Iob is punished for his sinnes. 6. He accuseth him of vnmercyfulnesse, 13. and that he denied Gods prouidence. 21. He exhorteth him to repentance.

1 THen (a) Eliphas the Themanite gaue answeare, and sayde,
a. The second course of chapters in man comparing to God, and iust and sore ouerthrowing repent.
2 May a man be profitable vnto God, as he that is wyse may be profitable vnto him selfe?
3 Is it any aduantage to the almightie that thou art righteous? Or shal it profite hym that thou makest thy wayes perfect?
4 Is he afrayde to reproue thee, and to strip forth with thee into iudgement?
b. They not that had offended, but they must be reckoned good, which
5 Is (b) not thy wickednesse great, and thy vngratious deedes innumerable?
6 For thou (c) hast taken the pledge from thy brother for nought, and robbed the naked of theyr clothyng.
c. Thus he accuseth Iob for his sinnes, so muche as for to proue hym, before al theyr conclusions are false.
7 To

bene vncharitable, and vaine.

7 To such as were weery, hast thou giuen no
water to drinke, and hast withdrawen bread
from the hungrie.
8 But the mightie man had the earth, and he
that was in authoritie dwelt in it.
9 Thou hast sent widdowes away emptie,
and the armes of the fatherlesse were broken.
10 Therefore art thou (d) compassed about
with snares, and sodenly vexed with feare.
11 Shouldest thou then see no (e) darknesse?
shoulde not the water flodde runne ouer
ther?
12 Is not God on high in the heauen? be-
hold the heygth of the starres how hye they
are.
13 Wilt thou therfore say, Tush, how should
God know? can he iudge through the darke
cloude?
14 Tushe, the cloudes couer him that hee
may not see, and hee walketh on the toppe of
heauen.
15 Hast thou marked the way of the worlde,
wherein wicked men haue walked?
16 Which were cut downe out of tyme, and
whose (f) foundation was as an ouerflowing
ryuer.
17 Whyche sayde vnto God, Goe from vs:
and asked what the almightie could doe for
them.
18 He fylled theyr houses with good thyngs:
but the counsayle of the vngodly bee farre
from me.
19 The righteous saw it, and were glad, and
the innocent laughed them to scorne.
20 Is our substance hewen downe? As for
the remnant of them, (g) the fyre hathe con-
sumed.
21 Therefore (h) reconcile thee vnto God and
be at peace, so shall all things prosper wyth
thee ryght well.
22 Receyue I pray thee ỹ lawe at his mouth,
and lay vp his wordes in thyne hart.
23 For if thou wylte turne to the almightie,
thou shalte bee buylt vp, and put all vnryght-
wisnesse from thy dwelling.
24 Thou shalt lay vp golde (as plentifull) as
the dull, and the golde of Ophir as the flints
of the ryuers.
25 Yea almightie God his owne selfe shall
be thy defence, and thou shalt haue plentie of
syluer.
26 Then shalte thou haue thy delyght in the
almightie, and lyft vp thy face vnto God.
27 Then shalte thou make thy prayer vnto
hym, and he shall heare thee, and thou shalte
keepe thy promises.
28 Thou shalte also decree a thyng, and hee
shall establishe it vnto thee, and the (i) lyghte
shall shyne in thy wayes.
29 When (the wicked) be cast downe, thou
shalt say, I am lyfted vp, and God shall saue
the humble person.
30 The innocent shall delyuer the Iland: (k)
it shall be preserued by the pureneſſe of thine
handes.

The.xxiij. Chapter.

2. Iob affyrmeth that hee both knoweth and feareth the power and sentence of the iudge, and that hee is not punished onely for his synnes.

1 IOb answered and sayde,
2 Thoughe my talke be this day in (a) bitternesse, and my plague greater than my groning.
3 O that I (b) myghte knowe him and fynde him, and that I might come before his seat.
4 I woulde pleade my cause before him, and fill my mouth with argumentes:
5 I would know what answere he woulde giue me, and vnderstande what he woulde say vnto me.
6 Will he pleade agaynst me with his great power? No, but hee will make mee the stronger.
7 There the righteous might dispute wyth him, so shoulde I bee delyuered for euer from my iudge.
8 Beholde, though I goe forwarde, I finde him not: If I goe backewarde, I can get no knowledge of him:
9 If I goe on the left syde where he doth hys worke, I can not attayne vnto him: Agayn, if I goe on the ryght syde he hydeth hymselfe, that I can not see hym.
10 But as for my way, hee knoweth it, and trieth me, ỹ as the golde I may come forth.
11 My (c) foote doeth keepe his path, his hygh way haue I holden, and will not goe out of it,
12 I will not forsake the commaundemente of hys lyppes, I haue esteemed the wordes of his mouth more thã mine appoynted food.
13 He is still at one poynte, and (d) who can turne him? he doeth as hym listeth, and bringeth to passe what he will.
14 He (e) performeth the thyng that is appoynted for mee, and many suche thynges doeth he.
15 This is the cause that I shrinke at his presence, so that when I consyder hym, I am afrayde of hym.
16 For God maketh my hart (f) soft, and the almightie putteth me in feare.
17 Because I am not (g) cut off before the darknesse, neyther hath he couered the (h) cloude from my face.

A
a. In this chapter is expressed how hard, yea, how impossible it is to come to God, without a mediatour.
b. Iob beyng admonished before to returne to God, sayth, If I should come to hym, where is he, or where might I fynde hym to pleade my cause before hym.
B
c. That is, Gods wayes, proouing therfore hym selfe not to deserue such greeuous plagues and afflictions for his faultes.
d. For God is immutable, and his decrees stand fast.
e. That is, he hath decreed thus to punish me appoynted hereunto, although I can not atteyne to the secrete iudgement of God therein, and therefore I do feare hys presence.
f. That is, maketh it so weak that it cannot but be in feare
g. Out of paynes, troubles, and afflictions.
h. That is, cleared my eys that I may see the ende of my troubles.
k. The place fareth the better, where the ryghteou are.

The.xxiiij.Chapter.

1. Iob describeth the wyckednesse of men, and sheweth what curse belongeth to the wicked. 12. Howe all things are gouerned by Gods prouidence, 17. and the destruction of the wycked.

1 (a) Consideryng then that there is no tyme hyd from the almightie, how happeneth it that they which know him, do not regarde hys dayes?

2 For some men remoue the lande markes, robbe men of theyr cattel, and feede of the same:

3 They driue away the Asse of the fatherlesse, and take the wyddowes ore for a pledge:

4 They cause the poore to turne out of the way, so that the poore of the earth hyde themselues togither,

5 Beholde, as wylde (b) asses in the desart goe they forth to theyr worke, and ryse betymes to spoyle: Yea the very (c) wyldernesse ministreth fode for them and their children.

6 They reape the corne fielde that is not theyr owne, and let the vineyarde of the vngodly alone.

7 They cause the naked to lodge without garment, & without couering in the colde.

8 They are wet with the showres of the mountaines, and embrace the rocke for want of a couerynge.

9 They plucke the fatherlesse from the breast, and take the pledge from the poore.

10 They let him goe naked without clothyng, and haue taken away the sheafe of the hungrie.

11 The poore are fayne to labour in theyr oyle myllis, yea & to treade in theyr wine presses, and yet to suffer thyrst.

12 Men out of the citie crye vnto the Lorde with syghing, the soules of the slayne also crye out, yet God regardeth not theyr complaynt.

13 Whereas they are conuersant among them that abhorre the light, they knowe not hys way, nor continue in hys pathes.

14 The murderer ryseth early, and kylleth the poore and needie, and in the night is as a theefe.

15 The (d) eye of the adulterer wayteth for the darkenesse, and sayth, There shall no eye see me: and disguyseth hys face.

16 In the darke they digge through houses, which they marked for themselues in the day tyme: they know not the light.

17 The morning is to them euen as the shadow of death: if one know them, they are in the terrours of the shadow of death.

18 (The vngodly) is swifte vpon the water: their portion shall be cursed in the earth, and he shal not behold the way of the vineyards.

19 As the dry grounde and (e) heate consume the snowie waters: so shall the graue the sinners.

20 The (f) pitifull man shall forget him, he shall be sweete to the wormes, he shall be no more remembred, and hys wickednesse shall be broken as a tree.

21 He hath oppressed the barren that can not beare, and vnto the wyddowe hath he done no good.

22 He (g) drewe the mightie after hym with hys power, and when he was gotten vp, no man was sure of lyfe.

23 And though they gaue hym to be in safetie, yet hys eyes are vpon theyr wayes.

24 They are exalted for a litle, but (shortly) are gone, brought to pouertie, and taken out of the way, yea, and vtterly plucke off, as the eares of corne.

25 Is (h) it not so? Who wyll then reproue me as a lyar, and say, that my wordes are nothyng worth?

a. This speaketh Iob in his extreeme passions, according to worldly wit in mans feeble nature, whiche is foolishnesse before god, whereby he woulde prooue, that God considereth not the times.

b. The cursed cruelnie of tyrantes towarde the poore.

c. That is, by robberie and theft.

d. Not onely the tyrant, but also the adulterer escapeth free, and is not corrected.

The.xxv.Chapter.

Bildad proueth that no man is cleane, nor without sinne before God.

1 Then answeared Bildad the Suhite, and sayde,

2 Is there (a) power and feare with hym aboue, that maketh (b) peace sittyng in hys hyghnesse?

3 Is there any number of hys (c) armies, and vpon whom shall not hys light aryse?

4 (d) But howe may a man, compared vnto God, be iustified? Or howe can he be cleane that is borne of a woman?

5 Beholde, the Mone shyneth nothyng in comparyson to him, and the Starres are vncleane in his sight.

6 Howe muche more then man that is but "corruption, and the sonne of man which is but a wormet?

a. Bildad would haue him confesse his power.

b. The peace of the godly.

c. Gods armies.

d. No man can be iustified before God.

e. Although such blessednesse and prosperitie be in the wicked, yet it is but for a time.

f. The godly shall be had in remembrance.

g. The wicked when they haue power, they vse it to oppression.

h. Iob confesseth that he hath spoken the truth.

are darke, cõpared to him, and how much more man, in sinne and corruption, and beyng but a worme

The.xxvi.Chapter.

Iob sheweth that man can not helpe God, and proueth it by his myracles.

1 Iob answeared, and sayde,

2 (a) Whom hast thou holpen? hym that is without strength? hast thou the arme that hath no strength?

3 Where is the counsell that thou shouldest geue him which hath no wisedome? hast thou

neyther comforteth him, beyng voyde of counsell

thou shewed the way of right lyuing?
4 To whome hast thou spoken these wordes? who made the breathe to come out of thy mouth?
5 (b) Are not dead things shapen vnder the waters, and things by the waters syde?
6 (c) He is naked before him, and the very destruction it selfe can not be hidde out of hys syght.
7 He stretcheth out the North ouer the empty place, and (d) hangeth the earth vpon nothyng.
8 He bindeth the water in his cloudes, and the cloude is not broken vnder them.
9 (e) He holdeth backe the face of his throne, and spreadeth his cloude before it.
10 He hathe compassed the waters with certayne boundes, (f) vntill the day and nyghte come to an ende.
11 The (g) very pillers of heauen tremble and quake at his reprofe.
12 He stilleth the sea with his power, and thorough his wisedome smiteth he the strength thereof.
13 His spirite hath (h) garnished the heauens, and his hande hathe made (i) the crooked serpente.
14 Lo, this is nowe a (k) short summe of his wayes: but howe little a portion heare we of him? who can vnderstand the thunder of his power?

b. For though these few creatures, called Lacteus circulus. k. For though these few things of his power be wonderful, yet they are nothing in comparison of the rest of his works, which mās capacitie can not reach to.

The.xxvij. Chapter.

3. The constancie & perfectnesse of Iob. 13. The reward of the wicked, and of the tyrants.

1 AND Iob proceeded and went forthe in his parable, saying,
2 (a) As God lyueth, which hath taken away my iudgement, and the almighty that hathe (b) vexed my minde:
3 Whyle my breath is in me, (c) and ỹ wind that God hath giuen me, is in my nostrels.
4 My lippes shal talke of no vanitie, and my tong shall speake no deceyt.
5 God forbid that I shoulde graunt youre cause to be right: as for me, vntill mine ende come, will (d) I neuer goe fro mine innocēcie.
6 My righteous dealing keepe I fast, whiche I will not forsake: my hart shall not reprowe me (e) of my dayes.
7 Therefore (f) mine enimie shall bee founde as the vngodly, and he that taketh parte agaynst me, as the vnrighteous.
8 For (g) what hope hathe the hypocrite though he haue great good, if God take away his soule?
9 Will (h) God heare his crie, when trouble commeth vpon him?
10 Hathe he suche pleasure and delight in the almighty, (i) that he dare alway call vppon God?
11 I will teache you in the "name of God, and the thing of the almighty will I not keepe from you.
12 (k) Beholde, all ye your selues haue seene it, why then do ye thus vanish in vanitie?
13 Saying, (l) This is the portion that the wicked haue of God, and the heritage that tyrantes shal receyue of the almighty.
14 If he geat many children, they shall perish with the sworde, and his posteritie shall haue scarsenesse of bread.
15 His remnant shall be buried in death, and his widowes shall not weepe.
16 Though he (m) heape vp syluer as ỹ dust, and prepare rayment as the clay:
17 He maye well prepare it, but the godly shall put it on, and the innocent shall deale out the money.
18 He (n) buyldeth his house as the moth, and as a booth that the watchman maketh.
19 When the rich man sleepeth, he shall not bee gathered (to his fathers,) they opened their eyes, and he was gone.
20 Terrour taketh holde vpon him (o) as a water flood, and the tempest stealeth him away in the night season.
21 A (p) vehement East winde taketh hym hence and he departeth: a storme hurleth him out of his place.
22 God shal cast vpō him, & not spare, though he would fayne flee out of his hande.
23 Then clappe men their hands at him, and hisse at him out of his place.

g. What auayleth it a mā if he gaine all the world, and loose hys owne soule? h. Wee haue no greater gift of God, than the spirite of prayer, whereby if we pray, God doeth here vs. i. The hypocrite neyther trusteth nor praieth to god, yea though hee pray, God wyll not heare him. "or, hande. k. Gods secrete works is layde before you, and yet your blindnesse will not permit you to see it. l. That is, not only the wicked shall be plagued, but also their posteritie shall be rooted out. m. As it is said in the law, thou shalte build an house, and not dwell in it thy selfe, whych is the plague of the wicked. n. Meaning it shal be weake, of small estimation: and being lothed, shall soone decay. o. That is, most abundantly. p. That is, he shall sodenly be blowen away by death, nor after death shall he be honorably buried: and this is the ende of the tyrantes.

The.xxviij. Chapter.

Iob sheweth that the wysedome of God is vnsearcheable.

1 THere is a (a) place where syluer is brought out of, and wher gold is tried.
2 Where iron is digged out of the grounde, and (b) stones resolued to metall.
3 (c) The darknesse shall once come to an ende: he can seeke out ỹ ground of all things, the stones, the darke, and the shadowe of death.

a. Iob prouoketh here, that though men attayne to many secretes of nature, yet they are neuer able to reache to the wisdom of God, whiche is vnsearcheable.

b. For brasse and lead groweth in the stones, which being mined vp, is called ore: and by vehemēt fyre molten, the metall is separate from the stones. c. Here he describeth Gods secret works, thereby meaning, that all things shall haue an ende, sauing the vnsearcheable wisedome of God.

4 Hee cauſed the ſtoodes to breake out againſte the inhabitante, and the waters forgotten of the foote, being higher than man, are gone away.

5 (d) Out of the ſame earth commeth bread, and vnder it as it were fyre is turned vp.

6 The (e) ſtones of it, are a place of Saphires, and the duſt of it is golde.

7 There is a way that the birdes knowe not, that no vultures eye hath ſeene:

8 Wherein the Lions whelpes walke not, and where no Lion commeth.

9 (There) (f) putteth he his hande vppon the ſtonie rockes, and ouerthroweth the mountaynes by the rootes.

10 Riuers flowe out of the rockes, and loke what is pleaſant, his eye ſeeth it.

11 He bindeth the ſtoodes that they do not ouerflowe: and the thing that is hid, bringeth he to light.

12 Where then is wiſedome found? and (g) where is the place of vnderſtanding?

13 Verily no man can tell how (h) worthy a thing ſhe is, neyther is ſhe found in the lande of them that lyue.

14 The deepe ſayth, She is not in me: the ſea ſayth, She is not with me.

15 She can not bee gotten for golde, neyther may the price of hir be bought with any ſyluer.

16 No (i) wedges of golde of Ophir, no pretious (k) Onix ſtones, no Saphires may be valued with hir.

17 No, neyther golde nor chriſtall ſhall be equall vnto it, nor hir exchange ſhall bee for the plate of fine golde.

18 No mention ſhall be made of Coxall, nor of the Gabis, for wiſdome is more pretious than pearles.

19 The (l) Topas of Ethiopia ſhall not bee equall vnto it, neyther ſhall it bee valued with the wedge of pure golde.

20 Whence then commeth wiſedome? and where is the place of vnderſtanding?

21 She is hidde from the eyes of all men lyuing, yea and from the foules of the "ayre.

22 Deſtruction and death ſay, We haue heard the fame therof with our eares.

23 But God feeth hir way, and knoweth hir place.

24 For he beholdeth the ends of the worlde, & looketh vpon all that is vnder heauen.

25 When he wayed the windes, and meaſured the waters:

26 When he made a decree for the rayne, and a way for the lightnings of the thunder:

27 Then did hee ſee hir, then declared he hir, prepared hir, and knew hir.

28 And vnto man he ſayde, (m) To feare the Lorde is wiſedome, and to forſake euill, is vnderſtanding.

d. As the frutefull fieldes tilled and plowed bringeth forth corne: ſo it being deepely digged, there are foũd ſtones, out of the whiche fyre is ſtroken.

e. The Saphires do ſhine wyth golden points, ſo that here by Saphires is meant cloddes of golde. All theſe things are founde, but Gods wiſdome who can reach?

f. Here he ſheweth Gods power: the earthe may be digged, hilles ouerthrowen, a fountayne made among ſtones, riuers turned from theyr courſe: but gods wiſedome is not to be founde.

g. Gods wiſedome is partly ſeene in theſe worldly things, but his heauenly wiſedome and ſecrete iudgement, is hidde and vnknowen to all men.

h. That is, it paſſeth mans capacitie to attayne to it.

i. Ophir is the region by Ganges the riuer of India, ſo called of Ophir the ſonne of Laketan, who poſſeſſed the ſame with his children.

k. Thys ſtone is found in Gãges the riuer of India.

l. Thus the wiſdome of Gods maieſtie doth farre excell all things.

"or, heauen.

m. Meaning by this, that man hath ſo muche of this excelling wiſedome of God, as he doth ſhew in vertue of liuing, due obedience, and feare of him.

The. xxix. Chapter.

1. Iob complayneth of the proſperitie of the time paſt. 7. His auctoritie, 12. iuſtice, and equitie.

1 SO Iob proceeded, and wente forth in his parable, ſaying,

2 O that I were, as I was in the moneths by paſt, and in the dayes when God preſerued me:

3 When his (a) lighte ſhined vpon my head, when I wente after the ſame light and ſhining, euen through the darkneſſe.

4 As it ſtoode with mee when I was yong, when God proſpered my houſe:

5 When the almightie was yet with me, when my children ſtood about me:

6 When my wayes (b) ranne ouer wyth butter, and when the ſtonie rockes gaue mee riuers of oyle:

7 When I went out to the gate, euen to the iudgemente ſeate, and when I prepared my ſeate in the ſtreete:

8 The (c) yong men ſawe mee, and hydde them ſelues, and the (d) aged aroſe, and ſtoode vp.

9 The (e) princes left off their talking, and layd their hand to their mouth:

10 The mighty kepte ſtill their voyce, and theyr tongue cleaued to the roofe of theyr mouth.

11 When the eare heard me, it bleſſed me: and when the eye ſawe mee, it gaue witneſſe to me:

12 For I (f) deliuered the poore when hee cried, and the fatherleſſe, and him that had none to help him.

13 The bleſſing of him that was ready to periſhe, came vpon me, and I cauſed the wydowes hart to reioyce.

14 And why? I put vpon me righteouſneſſe, whiche couered me as a (g) garment, and equitie was my crowne.

15 I was an eye to the blinde, and a foote to the lame.

16 I was a father to the poore: and when I knewe not the cauſe, I ſought it out diligently.

17 I brake the (h) iawes of the vnrighteous man, and pluckt the ſpoyle out of hys teeth.

18 Then I ſayde, I ſhall dye in my (i) neſt: and I ſhall multiplye my dayes as the ſande.

19 For

19 For my (k) rote was spread out by the water syde: and the (l) deawe lay vpon my
" come.
20 Myne honoure encreased more and more, and my bowe was" euer the stronger in my hande.
21 Unto me men gaue eare, mee they regarded, and with silence they taryed for my counsell.
22 After my words they replyed not, and my talke dropped vpon them.
23 They (m) waited for me as for the rayne: and gaped vpon me, as (the ground doeth to receyue) the latter shoure,
24 When I laughed, they beleeued it not, and the lyght of my countenance wouldo they not put out.
25 When I agreed vnto their way, I was the chiefe, and sate as a king with his armie about him: and when they were in heauines, I was theyr comfortour.

The.xxx.Chapter.

1. Iob complayneth that hee is contemned of the most contemptible, 11. 21. bycause of hys aduersitie and affliction. 23. Deathe is the house of all flesshe.

1 But (a) now they that are yonger than I haue me in derision: yea euen they whose fathers I would haue thought scorne to haue set with the dogges of my cattell.
2 For whereto myght the strength of (b) their handes haue serued me? for the time was but lost among them.
3 For very (c) miserie and hunger they fled into the wilderneſſe, a darke place, horrible, and waste,
4 Plucking vp nettles among the bushes, and the iuniper rotes for their meate.
5 And when they were driuen forth, men cryed after them, as it had bene after a thiefe.
6 Their (d) dwelling was in the clefts of brookes, yea in the caues and dennes of the earth.
7 Among the bushes wente they about crying, and vnder the thornes they gathered the selues togeather.
8 They were the chyldren of fooles and villaynes, which are more vile than the earth.
9 Now am I their (e) song, and am become their iesting stocke.
10 They abhorre me, and flee from mee, and staine my face with spittle.
11 Bycause God hathe loosed my corde, and humbled mee, they haue loosed the (f) bridle before me.
12 Upon my (g) right hand rise the yong mē against me, they haue hurt my feete, treading vppon me, as vpon the wayes of theyr destruction.
13 My (h) pathes haue they cleane marred, it was so easie for them to do me harme, that they needed no man to help them.
14 They fell vpon me, as it had bin the breaking in of waters, and came in by heapes to destroy me.
15 Feare is turned vpon me, and they pursue my soule as the winde, and my health passeth away as (i) a cloude.
16 Therefore is my soule nowe powred out vpon me, and the dayes of my trouble haue taken hold vpon me.
17 My bones are pearsed through in the nyghte season, and my sinowes take no reast.
18 For the vehemencie of sorowe is my garment changed, whiche compasseth me about as (k) the coller of my cote.
19 He hath cast me into the myre, and I am become lyke asshes and dust.
20 When (l) I crye vnto thee, thou doest not heare me: and though I stande before thee, yet thou regardest me not.
21 Thou art become myne enimie, and with thy violent hande, thou takest part agaynst mee.
22 (In times past) thou diddest (m) set me vp on high, to bee caried as it were about the winde, (but now) hast thou gyuen me a very sore fall.
23 Sure I am, that thou wilt bring me vnto death, euen vnto the (n) lodging that is due vnto all men lyuing.
24 Notwithstanding, thou wilte not (o) stretche out thyne hande agaynst him that is in the graue: shall men crie out against hym that is in destruction?
25 Did not I weepe with hym that was in trouble? had not my soule compassion vpon the poore?
26 Yet neuertheleſſe, where as I looked for good, euill came vnto me: and (p) where I wayted for lyght there came darkneſſe.
27 My bowels seethe in me withoute reast, for the dayes of my trouble are come vpon me.
28 I went mourning without heate, I stood vp in the congregation, and (q) communed

Tt.iij. with

a. Yet nowe they scorne Iob, whyche is a great griefe to be
b. Of such.
c. What greate griefe is thys, that Iob beeing in high authoritie, now to be in miserie, and mocked of
the villaynes.

f. That is, seeyng mee nowe in myserie, not able to correct them, they iest and scorne at me without measure, as vnbridled in theyr affections.
g. The right hand declareth felicitie, and the left hand affliction and miserie: so that Iob meaneth by the yong menne that rise agaynst him on the ryght hād, that they took away his substance and hys felicitie, as the Arabians did, as is before.
h. That is, they ouerthrewe all my doings without help of any other.
i. That is, most swiftly.
k. It is the manner amōg the Hebrues, to haue their garments sowed round in euery part, saue a hole only in the highest of it, to put foorth the necke.
l. Iob sayth not thys as blaming God, but greeuous affliction moued affection.
m. That is, thou diddest set me in high auctoritie, and sodenly thou puttest me downe.
n. Meaning death, that shoulde bryng him to the graue.
o. He that is once dead, can no more be hurt.
p. In steede of comfort they gaue mee

mockes. q. My talke was so lamentable, and my crying so great, that I might well be called a companion of Dragons and Estriches.

with them.

29 But nowe I am a brother of Dragons, and a felow of Estriches.

r. With the heate of my sore troubles.

30 My skinne vppon me is (turned) to (r) blacke, and my bones are brent with heate.

31 My harp is turned to mourning, and my orgāns into the voyce of them that weepe.

The.xxxi.Chapter.

Iob reciteth the innocencie of his lyuing, and number of his vertues, whiche declareth what ought to be the life of the faythfull.

a. In this Chapter, Iob declareth his vpright liuing, not to boast against God, but to refell the false slaunder of his aduersaries.

1 I Made a (a) couenant with myne eyes: I why then (b) shoulde I looke vppon a mayden?

2 For howe greate a portion shall I haue of God? and what inheritance from the almightie on high?

3 Is not destruction to the wicked? and strange (c) punishmente to the workers of iniquitie?

b. The flesshe was obedient to the spirite, neyther was he led with carnal desire.

4 Doeth not he see my wayes, and tell al my goings?

5 If I haue walked in (d) vanitie, or if my feete haue runne to deceyue:

c. Iob heere sheweth that the feare of God did driue him from wickednesse.

6 Let me be wayed in an euen balance, that God may see mine innocencie.

7 If my steppe hath turned out of the way, and mine hart walked after mine eyes, and if any blotte haue cleaued to my handes:

d. Meaning, that before men hee was giltlesse, in obseruing all the precepts of the second table.

8 Then shall I sowe, and an other eate: yea my "posteritie shall bee cleane rooted out.

"or, plantes.

9 If my hart haue bin deceyued by a womā, or if I haue layed wayte at my neyghbours dore:

e. Let hir be a bond slaue to another man.

10 Then let my wyfe (e) grinde vnto another man, and let other men "lye with hir.

"or, bowdown vppon hir.

f. Though mās punishmente for adulterie be omitted, yet Gods plague will neuer reaste to consume and roote it out.

11 For this is a wickednesse, and sinne that is worthy to be punished:

12 Yea a (f) fyre that vtterly should consume and roote out all my increase.

g. That is, if I in lawe haue reiected the complaint of my seruaunte, what should I do when God calleth me to the lawe?

13 If I euer thought scorne to do right vnto my seruants and maydens, when they hadde any matter against me:

14 When God (g) will syt in iudgemente, what shall I do? and when he will visit me, what answeare shall I giue him?

h. Iob expresseth the cause why he did pitie his seruats, for that they had one creator, and both made of the same substance

15 He that (h) fashioned mee in my mothers wombe, made hee not him also? were wee not both shapē alike in our mothers bodies?

16 If I denied the pore of their desyre or haue caused the eyes of the wydowe to wait in vayne:

17 If I haue eaten my (i) morsell alone, that the fatherlesse hath not eaten thereof:

18 (For from my youth it hathe growen vp with me as with a father, and from my mothers wombe I haue bene guyde to the (wydowe.)

19 If I haue seene any perishe for wante of clothyng, or any pore for lacke of rayment:

20 If his loynes haue not blessed mee, bycause he was warmed with the fleece of my sheepe,

21 If I haue lift vp mine hande against the fatherlesse, when I sawe that I might help him in the gate:

D

22 Then let myne arme fall from my shoulder, and mine arme holes be broken from the bone.

23 For I haue euer feared the vengeaunce and punishmente of God, and (knewe very wel that) I was not able to beare his burde.

24 Haue I put my trust in golde? or haue I sayd to the wedge of golde, Thou art my confidence:

25 Haue I reioyced bycause my power was greate, and bycause my hande gate so muche?

26 Did I euer greatly regard the (k) rising of the sunne? or had I ỹ going downe of the moone in great reputation?

k. By the vp of and downe

27 Hath my hart medled priuily with any deceyte? or dyd I euer (l) kysse mine owne hande?

28 (That were a wickednesse worthy to be punished: for then should I haue denyed the God that is aboue.)

29 Haue I euer reioyced at the hurt of mine enimie? or was I euer glad that any harme happened vnto him? (Oh, no.)

30 I neuer suffered my mouth to sinne, by wishing a curse to his soule.

31 Did not the men of mine owne houshold say, Who shall let vs to haue our belly full of his flesshe?

32 The stranger did not lodge in the streete, but I opened my dores vnto him that went by the way.

33 Haue I kept secret my sinne, and hid mine iniquitie, as Adam did?

34 Though I coulde haue made afearde a great (m) multitude, yet the most contemptible of the families did feare me: so I kept silence, and went not out of the (n) dore.

35 O that I had one which would heare me: beholde my signe, in the which the almighty shall answeare for me, though he that is my contrary partie, hathe written a booke against me.

36 Yet will I take it vpon my (o) shoulder, and as a garland bind it about my head.

37 I will tell him the number of my goings, and goe vnto him as to a (p) prince.

38 But

i. Meaning, that he hath bin beneficiall to the poore, to the fatherlesse and widdowes.

38 But if case bee that my land (q) crie agaynſt mee, or that the (r) forowes thereof make any complaynt:

39 If I haue eaten the fruite thereof vnpayed for, yea if I haue greeued the ſoules of the maiſters thereof:

40 Then let thiſtles growe in ſteede of my wheate, and cockle for my barley.

Here ende the wordes of Iob.

The.xxxij. Chapter.

1. Elihu reproueth them of folly. 8. Age maketh not a man wyſe, but the ſpirite of God.

1 SO theſe three men ceaſſed to anſweare Iob, (a) bycauſe hee beldo him ſelfe a righteous man.

2 But Elihu the ſonne of Barachel the (b) Buzite, of the kindred of Ram, was very ſore diſpleaſed at Iob, bycauſe hee called him ſelfe iuſt before God.

3 And with Iobs three friendes he was angry alſo, bycauſe, they hadde found no reaſonable aunſweare, and yet condempned Iob.

4 Nowe taried Elihu, till they had ended their communication with Iob: for why? they were elder than he.

5 So when Elihu ſawe that theſe three menne were not able to make Iob anſweare, he was miſcontent.

6 Therefore Elihu the ſonne of Barachel the Buzite anſweared, and ſaide (conſydering that) I am yong, and yee be men of age, I was afrayde, and durſt not ſhew forth my minde.

7 For I thoughte thus within my ſelfe: "It becommeth olde men to ſpeake, and the "aged to teache wiſedome.

8 Euery man no doubt hath a minde, but it is the inſpiration of the almightie, that gyueth vnderſtandyng.

9 Great men are not alway wyſe, neither doeth euery aged man vnderſtand " the thing that is lawful:

10 Therefore I ſay, heare me, and I wyll ſhewe you alſo myne vnderſtanding.

11 For when I had wayted till yee made an ende of your talking, & hearde your wyſedome, (c) what argumentes ye made in your communication,

12 Yea, when I hadde diligently pondered what ye ſaide I founde not one of you that made any good argumente agaynſte Iob, that directly coulde make anſweare vnto his woordes,

13 Leſt ye ſhoulde ſay, We haue founde out wyſedome, (d) God ſhall caſt him downe, and no man.

14 He hath not ſpoken vnto me, and I wyl not anſweare him as ye haue done.

15 For they were ſo abaſhed, that they could not make anſweare, nor ſpeake one woord.

16 When I had wayted (for they ſpake not, but ſtoode ſtill, and anſweared no more:)

17 Then aunſweared I in my turne, and I ſhewed mine opinion.

18 For I am full of " matter, and the ſpirite within me compelleth me.

19 Beholde, my (e) belly is as the wine whiche hathe no vent, like the newe bottels that burſt.

20 (Therefore) will I ſpeake, that I maye haue a vente: I will open my lippes, and make anſweare.

21 I will (f) regarde no manner of perſon, no man will I ſpare.

22 For if I woulde goe about to (g) pleaſe men, I knowe not howe ſone my maker would take me away.

The.xxxiij. Chapter.

5. Elihu accuſeth Iob of ignorance. 14. Hee ſheweth that God hathe diuers meanes to inſtruct man, and to drawe him from ſynne. 19. He afflicteth man, and ſodenly delyuereth him. 26. Man beyng delyuered, gyueth thāks to God.

1 WHerefore heare my woordes, O Iob, & hearken vnto all that I wyll ſaye:

2 Behold, I haue nowe opened my mouth, my tongue hathe ſpoken in my throte.

3 My hart doth order my woords aright, and my lippes talke of pure wiſedome.

4 The (a) ſpirite of God hath made me, and the breath of the almightie hath gyuen mee my lyfe.

5 If thou canſt then giue mee aunſweare, prepare thy ſelfe, and ſtand before me face to face.

6 Beholde, (b) before God, I am euen as thou: for I am faſhioned and made, euen of the ſame molde.

7 Beholde, my terrour ſhall not feare thee, neyther ſhall my hand be heauy vpon thee.

8 (c) Nowe haſt thou ſpoken in myne eares, and I haue hearde the voyce of thy woordes:

9 I am cleane without any faulte, I am innocent, and there is no wickednes in mee.

10 But loe, he hath picked a quareil agaynſte

q. And as though therefore it had bin wiſedome for them to holde their peace.

" or, woords.

r. That is, I ſhould breake in the middes, if I ſhould not ſpeake, my mind is ſo hot within me.

f. I will ſay trueth, all things layde apart.

g. The Hebrue worde is, to alter the name, calling a rude man learned, or a wycked man iuſt.

a. There is cauſe why ye ſhould not deſpiſe mee, although I bee yong: for I am as you are, made by Gods ſpirite, created of the earthe, and receyue life of him.

b. Iob before deſyred to plead his cauſe before God without feare, therefore ſayth Elihu, I am heere in Gods ſteede, whome thou needeſt not to feare: for I am made of the matter that thou art.

c. I haue heard thee boaſt of thy righteous life, that thou art innocent and iuſt, therefore will I not proue thee wicked of thy former life, but by theſe thy wordes.

me, and taketh me for his enimie.
11 He hathe put my foote in the ſtockes, and loketh narrowly vnto all my pathes.
12 Beholde, in this haſt thou not done right, I will make anſweare vnto thee, that God is greater than man.
13 And why doeſt thou then ſtriue agaynſte hym: for he ſhall not gyue thee accompts of all his woꝛdes.
14 For God ſpeaketh (d) once oꝛ twice, and yet man vnderſtandeth it not.
15 In dreames and viſions of the night, whē ſlumbꝛing commeth vpon men, that they ſal alleepe in their beddes,
16 He roundeth them in the eares, and ſealeth their coꝛrection:
17 That he may withdꝛaw man from euill enterpꝛiſes, and delyuer hym from (e) pꝛyde,
18 And keepe hys ſoule from the graue, and his lyfe from the ſwoꝛde.
19 He chaſteneth him with ſickneſſe vpon hys bedde, he layeth ſoꝛe punyſhment vppon hys bones:
20 So that his (f) life may away with no bꝛead, and his ſoule abhoꝛreth to eate anye daintie meate:
21 (g) In ſo muche, that his body is cleane conſumed away, and hys bones appeare, which beſoꝛe were not ſeene.
22 His ſoule dꝛaweth vnto the graue, and his lyfe to " death.
23 Nowe (h) if there be a meſſenger, one among a thouſande, ſente foꝛ to ſpeake vnto man, and to ſhewe him the right way:
24 Then the Loꝛde is mercifull vnto hym, and ſayth, Hee ſhall bee delyuered, that he fall not downe to the graue: foꝛ I am ſufficiently reconciled.
25 Then ſhall his (i) fleſhe bee as freſhe as a chyldes, and ſhall returne as in the dayes of his youth.
26 He ſhall pꝛay vnto God, and he wil be fauourable vnto him, and he ſhall ſee hys face with (k) ioy, foꝛ he will render vnto mā hys righteouſneſſe.
27 A reſpect hathe hee vnto men, let man then ſay, I haue offended, I dyd vnrighteouſly, and (l) it hath done me no good:
28 Yea, he hath delyuered my ſoule from deſtruction, and (m) my lyfe ſhall ſee the lyght.
29 Loe, all theſe woꝛketh God alway with man:
30 That hee bꝛing backe his ſoule from the graue to the light, yea the lyght of the lyuing.
31 Marke well, O Job, and heare me: holde thee ſtill, and I will ſpeake.
32 But if thou haſt any thing to ſay, then (n) anſweare me, and ſpeake: foꝛ I deſyre to iuſtifie thee.
33 If thou haſt nothing, then heare mee, and hold thy tong, and I ſhall teach thee wyſedome.

d. God ſpeaketh two maner of wayes vnto men, eyther by ſleepe, or by hys rod of ſickneſſe, & other plages.

e. For to beate downe the pride of man, God ſendeth hys plages.

f. That is, ſickneſſe that decayeth lyfe, can take no ſuſtenance.

g. Heere ſpeaketh he of the ſecond way, whereby God ſpeaketh to man by afflictions.

" or, to the buriers.

h. If there be a meſſenger ſeene to declare Gods wyl truely, & ſhew his benefytes one of a thouſand, and man regardeth the ſame: then will God haue mercy.

i. The health of the body, is the bleſſing of God.

k. Hee ſhall feele the comfort of the holy ghoſt.

l. But it prouoked Gods wrath vpon me m. That is, my ſoule ſhall appeare cleare in the land of the lyuing.

n. That is, to ſhewe thy ſelfe iuſt, and not wicked.

The. xxxiiij. Chapter.

5. Elihu chargeth Iob, that hee calleth hymſelfe ryghteous. 12. Hee ſheweth that God is iuſt in iudgementes. 24. God deſtroyeth the myghtie. 30. By hym the hypocrite raigneth.

1 ELihu pꝛoceeding in his anſweare, ſayd, I
2 Heare my woꝛdes, O yee (a) wyſe men, hearken vnto me, yee that haue vnderſtandyng:
3 Foꝛ the eare diſcerneth woꝛdes, and the mouth taſteth the meates.
4 Aſ foꝛ (b) iudgement, let vs ſeeke it out among our ſelues, that we may knowe what is good.
5 (And why?) Job hathe ſayde, I am ryghteous, and God hathe (c) taken away my iudgement.
6 In my right, I ſhould be a lyer: my woũd is incurable without my fault.
7 Where is there ſuche a one as Job, that (d) dꝛinketh vp ſcoꝛnefulneſſe like water?
8 Whyche goeth in the company of wycked doers, and walketh with vngodly men?
9 Foꝛ he hathe ſayde, It pꝛofiteth a man nothyng that he ſhould walke with God.
10 Therfoꝛe hearken vnto mee, yee that haue vnderſtanding: farre be it from God, that he ſhould meddle with wickednelle, and farre bee it from the almightie, that he ſhoulde meddle with vnrighteous dealing.
11 Foꝛ he ſhall reward man after his woꝛks, and cauſe euery man to fynde accoꝛdyng to hys wayes.
12 Sure it is, that God wyll not doe wyckedly, neyther will the almightie peruert iudgement.
13 Who ruleth the earth but he? oꝛ who hathe placed the whole woꝛlde?
14 If he ſet his hart vpon (man,) and gather vnto hym ſelfe hys ſpirit and his bꝛeath,
15 All fleſh ſhall come to nought at once, and all men ſhall turne agayne vnto duſt.
16 If thou nowe haue vnderſtanding, heare what I ſay, and hearken to the voyce of my woꝛdes:
17 May he be a (e) ruler that loueth not right? oꝛ may he that is a very innocent man doe vngodly?
18 Is it reaſon thou ſhouldeſt ſay to ỹ kyng, Thou art wicked, oꝛ thou art vngodly, and that beſoꝛe the princes?
19 God hathe no reſpect vnto the perſons of the

a. Here Elihu proceedeth as God can be moued to cauſe let the indge the world gouerne creatures b. Let the cauſe be reaſoned, order c. That hathe not with cording equitie cauſe. d. This his ſo neſſe, reth the full of the

e. As the Elihu ſay, that the and wicked ſhall be or innocent commit kedneſſe inferiours controle ces, or to reſiſt king: how much ought to do ſing the kyng?

the lordly, and regardeth not the rich more than the poore: for they bee all the worke of his handes.

20 In the (f)twinkling of an eye shall they dye, and at midnighte when the people and the tyrantes rage, then shall they perish, and be taken away without handes.

21 For his eyes loke vpon the ways of man, and he seeth all his goings.

22 There is no darkenesse nor shadowe of death, that can hyde the wicked doers from him.

23 For God will not laye vpon man, more than he hath sinned, that he should enter into (g)iudgement with him.

24 He shall destroye the mightie without seeking, and shall set other in their (h) steade.

25 Therefore shall hee declare their workes: he shall (i)turne the nyght, and they shall be destroyed.

26 The vngodly doth he punishe (k)openly.

27 Bicause they turned backe from him, and would not consider all his wayes.

28 In so much that they haue caused the voyce of the (l) poore to come vnto him, and nowe he heareth the complaynte of suche as are in trouble.

29 When he giueth quietnesse, who can make trouble? and when he hydeth his face, who can beholde him? whether it be vppon nations or vpon one man onely:

30 Bicause the hypocrite doth raigne, bicause the people are snared.

31 Surely, of God onely it can be sayde, I haue pardoned, I will not destroy.

32 If I haue gone amisse, enfourme thou me: if I haue done wrong, I will leaue off.

33 Will he perfourme the thing through thee, for thou haste reproued his iudgement, thou also hast thyne owne mynd, and not I: but speake on what thou knowest.

34 Let men of vnderstanding tell me, and let a wyse man hearken vnto me.

35 Iob hath not spoken of knowledge, neyther were his wordes according to wysedome.

36 O (m)father, let Iob be "well tryed, bycause he hath answered for wicked men:

37 Yea aboue his sinne he doth wickedly, triumpheth among vs, and multiplieth his wordes against God.

The. xxxv. Chapter.

6. Neyther doeth godlynesse profite, or vngodlinesse hurt God, but man. 18. The wicked crie vnto God, and are not heard.

1 Elihu (a)spake moreouer, and sayde,
2 Thinkest thou it right that thou saist, I am more righteous than God.
3 For thou sayest, What aduantage will it be vnto thee, and what profite shall I haue of my sinne?
4 Therefore will I giue answere vnto thee, and to thy (b)companions with thee.
5 Loke vnto the (c) heauen, and beholde it, consider the cloudes, whych are higher than thou.
6 If thou haste (d) sinned, what haste thou done against him? If thyne offences be many, what hast thou done vnto him?
7 If thou bee (e) righteous, what gyuest thou him? or what will hee receiue of thine hande?
8 Thy wickednesse (may hurt) a man as thou art, and thy righteousnesse (may profite) the sonne of man.
9 They whiche are oppressed, crie out vpon the multitude, yea, they crye out for the power of the mightie:
10 But (f) none sayeth, Where is God that made mee? and that giueth vs "occasion to prayse him in the night?
11 Whiche teacheth vs more than the beastes of the earthe, and giueth vs more wisedome than the fowles of heauen.
12 If any (g)such complayne, no man giueth answere, and that bycause of the wickednesse of proude tyrantes.
13 For God wyll not heare vanitie, neyther will the almightie regarde it.
14 Although thou sayest (to God) thou wylte not regarde it, yet iudgement is before him, trust thou in him.
15 But nowe bycause his anger hath not (h) visited, neyther called men to accompt with great extremitie:
16 Therefore doth Iob open his mouth but in vayne, and he maketh many wordes without knowledge.

b. To suche as are like to thee in obstinacie, not leauing thy great errour.
c. If the cloudes be higher than thou, how muche more is God excelling thee in all.
d. It doth no thing aduantage God, whether wee bee good or euill, for he needeth not mans help, he is moste mightie, his maiestie is most glorious.
e. As though he wold saye, if we doe good, it is our owne: if we doe euil, it is ours also.
f. Iob said before, that God seemed not to haue care of mortal things: by profe, bicause that the wicked are in prosperitie, & the godlie are afflicted. But Elihu reselleth that, saying, The cause of their plague is for that they cal not to god nor pray, nor trust in him.
" or, songs.
g. That is, God heareth them not, bycause they pray not heartily to him in fayth.
h. For if God shoulde plague Iob according to his deserte, he were not able to speake: but bicause God is fauourable, Iob speaketh so vnwysely.

The. xxxvi. Chapter.

1. Elihu sheweth the power of God, 6. and his iustice, 9. and wherefore hee punisheth. 13. The propertie of the wicked.

1 Elihu also proceeded, and sayde,
2 Hold thee stil a little, & I shal shew thee what I haue yet to speake on Gods behalfe.
3 I will open vnto thee yet far higher knowledge, and will ascribe righteousnesse vnto my maker.
4 And truly my wordes shall not be vayne, seeyng he is with thee, that is (a) perfecte in knowledge.

a. And therefore credit my sayings, for I come to pleade for gods cause.

5 Beholde, the greate God casteth away no man, for he him selfe is (b) mightie in power and wisedome.
6 As for the vngodly hee shall not preserue him, but shall helpe the poore to their ryghte.
7 He shall not turne his eyes away from the ryghteous, but as (c) kynge shall they bee in their throne, hee shall stablish them for euer, and they shall be exalted.
8 But if they be layde in chaynes, or bounde with the bondes of trouble,
9 Then wyll he (d) shewe them their worke and their sinnes which haue ouercome them.
10 He with punishing and nurturing of the, roundeth them in the eares, warneth them to leaue off from their wickednesse, and to amende.
11 If they now wyl take heede and serue him, they shall weare out their dayes in prosperitie, and their yeeres in pleasure.
12 But if they will not hearken, they shall goe through the swoorde, and perish or euer they be aware.
13 As for (e) hypocrites in harte, they shall heape vp wrath (for them selues) for they call not vpon hym, though they be his prysoners.
14 Thus shall theyr soule perish in "folyshnesse, and their life among the fornicatours.
15 The poore shall hee delyuer out of hys affliction, and "round them in the eare when they be in trouble.
16 Euē so would he take thee out of ỹ straite place, into a broade place in the whiche there is no straitnesse: yea, and make thy table quiet, replenished with fatnesse.
17 Neuertheless, (f) thou haste commended the iudgement of the vngodly, and euen such a iudgement and sentence shalt thou suffer.
18 And seeing there is (g) wrath with God, beware least he take thee away in thy welth, and all that thou hast to redeeme thee, can not delyuer thee.
19 Thynkest thou that hee wyll regarde thy richesse? hee shall not care for golde, nor for all them that excell in strength.
20 (h) Spende not the nyghte in carefull thoughts, how he destroyeth some, and bringeth other in their place.
21 But beware that thou turne not aside to wickednesse and synne, which hytherto thou hast chosen more than affliction.
22 Beholde, (i) God is of a mightie hyghe power: where is there such a guyde, and lawgyuer as he?
23 Who wyll reprooue hym of his way? who wyll say vnto him, Thou hast done wrong?
24 Remember that thou doe magnifye hys worke which men doe prayse,
25 All men see it, yea men do beholde it a farre off.
26 Beholde, so greate is God, that he passeth our knowledge, (k) neyther can the number of his yeeres be searched out.
27 Sometime hee restrayneth the rayne, and agayne he sendeth rayne by his cloudes:
28 Whiche rayne the cloudes do droppe, and let fall abundantly vpon men.
29 Who can consyder the (l) spreadynges out of hys cloudes, the couerings of his tabernacle?
30 Beholde, he doeth stretche his lyght vppon it, and coureth the bottome of the sea.
31 For by these gouerneth he his people, and gyueth them abundance of meate.
32 With the cloudes he hideth the lyghte, and at his commaundement it breaketh out:
33 Which dashing vpō the next cloudes, shew tokens of wrath.

b. And therefore he wil not destroy the iust, the wise, and the godly, seeing they are therin like vnto hym.
c. So God doeth exalt the godly, and they that loue him.
d. If he shall plage the righteous, he wyll declare the cause of the same.
e. Hypocrites that confesse God in theyr mouthes, and not in theyr hartes, wil not acknowledge theyr offence, and so runne in to desperation, and confusion.
"Or, youthfulnesse.
"or, opē theyr eare.
f. Thou hast alowed the counsayle of the wicked, and layde aside the counsayle of God as vniust.
g. Meanyng, thou shalt be in paynes whiche can not be released for any price.
h. That is, do not wickedly, wayting a time to do euill, as the robbers in the night, or muse not when thou art solitarie in the nyghte, why some people do perish, and some do not, for therein thou offendest, bycause it belongeth to the secrecie of Gods maiestie.
i. What lawe maker then is more iust than he, for he gaue the holy and immaculate law, who durst then to call him vniust?

The.xxxvij. Chapter.

2. Elihu prooueth that the vnsearcheable wisedome of God is manifest by his works, 4. as by thunders, 6. the snowe, 9. the whyrle winde, 11. and the rayne.

1 AT (a) this also my hart is astonied, and moued out of hys place.
2 Heare (b) then the sound of his voyce, and the noyse that goeth out of his mouth.
3 He directeth it vnder the whole heauen, and his lyght vnto the endes of the worlde.
4 A roaring voyce followeth it, for his glorious maiestie gyueth a thunderclap, and hee will not stay when his voyce is heard.
5 God thundreth marueylously wyth hys voyce, great things doeth he, whyche we can not comprehende.
6 He commaundeth the snowe, and it falleth vpon earth: he gyueth the rayne a charge, and the showres haue theyr strength, and fall downe.
7 With the force of the rayne he shutteth men vp, that all men may know his (c) workes.
8 The beastes (d) creepe into theyr dennes, and remayne in their places.
9 Out of the south commeth the tempest, and cold out from the north winde.
10 At the (e) breath of God the hoare frost is gyuen, and the broade waters are frosen.
11 He maketh the (f) cloudes to labour in giuing moystnesse, and agayne with hys (g) lyght he dryueth away the cloude.
12 He turneth the heauens about by hys gouernemente, that they maye doe whatsoeuer he

a. The God full and b. As he c. With it were firmament Gods fashioned as the voyce d. Which e. Meaning the f. Meaning the g. That is, he

they frise or thawe the waters, making the lesser & greater. That is, to gather vapours from the earthe and to powre them is, to gather vapours from the earthe and to powre them Gods pleasure, to the watering of the same. g. That is, he reth the clouds abrode with the lightnings that are kindled

he (h) commaundeth them vppon the whole worlde,

13 Whether it be for punishmente, or for his land, or to do good to them that seeke him.

14 Hearken vnto this, O Iob, stand still, and consyder the wonderous workes of God.

15 Diddest thou knowe when God disposed them? and caused the lyght of (i) his cloudes to shyne?

16 Hast thou knowen ỹ varietie of ỹ clouds, and the wonderous workes of him, whyche is perfect in knowledge,

17 And howe thy clothes are warme, when the land is still through the south winde?

18 Hast thou helped him to spread out the heauens, whiche are strong and bright as a (k) loking glasse?

19 Teache vs what wee shall say vnto hym: for we are vnmeete to frame our talke, because of (l) darknesse.

20 Shall it be tolde him what I say? Shall man speake when he shall be destroyed?

21 For men see not the lyght that shineth in the cloudes: but the wind passeth and cleanseth them.

22 The fayre weather commeth out of the North, the prayse thereof is to God, who is terrible.

23 It is the almightie, we can not fynde him out: he is excellent in power and iudgemẽt, and abundant in iustice: he afflicteth not.

24 Let men therefore (m) feare him: for there shall no man see him, that is wise in his owne conceyte.

The. xxxviij. Chapter.

God speaketh to Iob, and declareth the weakenesse of man in the consyderation of his creatures, by whose excellencie, the power, iustice, and prouidence of the creator is knowen.

THen answeared the Lord vnto Iob, out of the (a) whyrle winde, and sayde,

2 What is he that (b) darkneth his counsell by words without knowledge?

3 Gyd vp thy (c) loynes lyke a man: for I will question with thee, see thou gyue mee a direct answeare.

4 Where wast thou when I (d) layde the fundations of the earthe? Tell playnely, if thou hast vnderstandyng.

5 Who hath measured it, knowest thou? or who hath (e) spread the lyne vpon it?

6 Wherevpon are the (f) foundations set? or who hath layd the (g) corner stone thereof?

7 Where wast thou when ỹ morning starres praysed me togeather, and all the children of God reioyced triumphantly?

8 Who (h) shut the sea with dores, when it brake forth as out of the wombe?

9 Whē I made the cloudes (to be) a couering for it, (i) and swadled it with the darke:

10 When I gaue it my commaundemente, makyng dores and barres for it,

11 Saying, Hitherto shalt thou come, but no further: and here shalte thou lay downe thy proude and hye waues.

12 Hast thou gyuen the morning hys charge since thy dayes, and shewed the day spring his place,

13 That it myght take holde of the "corners of the earth, and that the vngodly might bee shaken out of it?

14 (k) They are fashioned as the clay wyth the seale, and all stand vp as a garmente.

15 The vngodly shall bee disappoynted of their lyght, and "the arme of the proud shall be broken.

16 (l) Camest thou euer into the "ground of the sea, or walkedst in the lowe corners of the deepe?

17 Haue the gates of deathe bin opened vnto thee? or hast thou seene the dores of the shadowe of death?

18 Hast thou also perceyued howe brode the earth is? if thou hast knowledge of all thys:

19 Then shewe mee the way where lighte dwelleth, & where is the "place of darknes.

20 That thou shouldest receyue it in the bounders thereof, and knowe the pathes to their houses?

21 Knewest thou afore thou wast borne, how olde thou shouldest be?

22 (m) Wentest thou euer into the treasures of the snowe, or hast thou seene the secrete places of the hayle,

23 Which I haue prepared against the time of trouble, against the time of battayle and warre?

24 By what way is the light parted? and into what land breaketh the East winde?

25 Who diuideth ỹ waters into diuers chanels? or who maketh a way for the lightning and thunder,

26 To cause it to rayne on the earthe where no man is, and in the wyldernesse where none inhabiteth,

27 To satisfie the desolate and wast ground, and to cause the bud of the hearbe to spring forthe?

28 Who is the (n) father of the rayne? or who hath begotten the droppes of the deawe?

29 Out of whose wombe came the yce? who hath gendred the "coldnesse of the ayre,

30 That

h. That is, who after the creation shut vp the seas within their limits, as with doores.

i. As though the huge seas were but a weake child in Gods hand, to rule at his pleasure.

" or, wynds.

k. Though the vngodly trust in their estate to endure lõg, yet they shall be as weake as clay, and as a garment shall soone perishe.

" or, the hygh arme.

l. A iudge ought to bee skilfull in the cause that hee iudgeth: but seeing thou knowest none of these things that are visible, why wilt thou presume to iudge of things inuisible?

" or, bottome.

m. No man can goe in the place where the snowe is gendred: muche lesse may Iob clime vp to heauen to knowe Gods secretes.

n. Meanyng God is the creator and maker of al thyngs.

" or, frost of the heauen.

e. That is, compassed the earthe with his bondes. f. Meaning the pillers of God, which hold vp as a piller the heauens and the earth, that it falleth not. g. That is, who layde the foundations of the earth, and made it so stedfast that it falleth not?

" Some reade harde.

30 That the waters are "hid as(with)a ſtone, and lye congealed aboue the deepe?
31 Wilt thou hynder the ſweete influences of the ſeauen ſtarres? or loſe the bandes of Orion?
32 Canſte thou bryng forthe Mazzaroth in theyr tyme? Canſt thou alſo guide Arcturus with his ſonnes?
33 Knoweſt thou the courſe of heauen, that thou mayeſt ſet vp (o) the ordinance thereof vpon the earth?
34 Moreouer, canſt thou lift vp thy voyce to the cloudes, that they may powre downe a great rayne vpon thee.
35 Canſt thou ſende the lightnings alſo, that they may goe their way and be obedient vnto thee, ſaying, Loe here are we?
36 Who hathe put wiſedome in the reynes? or who hath giuen the hart vnderſtandyng?
37 Who numbreth the cloudes in wiſedome? who ſtilleth the behement " waters of the heauen,
38 (p) To cauſe the earth to grow into hardneſſe, and the clots to cleaue faſt togeather?
39 (q) Wilt thou hunt the pray for the Lion? or fyll the appetite of the Lions whelpes,
40 When they couche in theyr places, and tarie in the couert to lye in wayte?
41 Who prouydeth meate for the Rauen, when his yong ones crie vnto God, and flee about for lacke of meate.

o. The influence.

" or, bottels.

p. For ſo groweth the earth by the want of rayne.

q. After he had ſhewed hys maruayles aboue, he commeth to the earthly creatures, as though God woulde ſay, The thīgs in the cloudes are vnknowen to thee, yea euen things on earthe thou durſt not doe, how muche leſſe then durſt thou to reache to Gods ſecrete wiſedome.

The. xxxix. Chapter.

The bountie and prouidence of God, whiche extendeth euen to beaſtes, gyueth man full occaſion to put his confidence in God.

1 KNoweſt thou the tyme when the wilde goates bring forthe their yong among the ſtonie rockes? or (a) layeſt thou wait whē the Hyndes vſe to calue?
2 Canſt thou number the moneths that they goe with yong? or knoweſt thou the tyme when they bring forth?
3 They lye downe, they calue their yong ones, and they are delyuered of theyr trauell and payne:
4 Yet their yong ones growe vp, and ware fatte through good feeding with corne: they goe forthe, and returne not agayne vnto them.
5 Who letteth the wyld Aſſe to goe free? or who loſeth the bonds of the wild Mule?
6 Euen I whiche haue gyuen the wyldernesſe to be their houſe, and the (b) vntilled land to be their dwelling.
7 They (c) force not for the multitude of people in the citie, neyther regard the crying of the driuer:
8 But ſeeke their paſture about the mountaynes, and folow the greene graſſe.
9 Will the (d) Unicorne doe thee ſeruice, or abyde ſtill by thy cribbe?
10 Canſt thou bynde the yoke about the Unicorne in the forowe, to make hym plowe after thee in the valleyes?
11 Mayeſt thou truſt hym bicauſe he is ſtrōg, or commit thy labour vnto him?
12 Mayeſt thou beleeue him that hee will bring home thy " corne, or carie any thyng vnto thy barne?
13 Gaueſt thou the fayre wings vnto ỹ Peacockes, or wings and feathers vnto the Eſtriche?
14 For ſhe leaueth hir egges in the earth, and cherisheth them in the duſt.
15 She remembreth not that they myghte be troden with feete, or broken with ſome wild beaſt.
16 So harde is ſhee vnto hir yong ones, as though they were not hers, and (e) laboureth in vayne without any feare.
17 And that bycauſe God hath (f) taken wiſdome from hir, and hath not gyuen hir vnderſtanding.
18 When hir time is that ſhee ſtirreth vp on hygh, ſhe careth neyther for the horſe, nor the ryder.
19 (g) Haſt thou giuen the horſe his ſtrength, or learned him to ney courageouſly?
20 Canſt thou make him afrayde as a Graſſhopper? where as the ſtoute neying that he maketh is fearefull.
21 Hee breaketh the ground with the hoofes of his feet, he reioiceth chearfully in his ſtrēgth, and runneth to meete the harneſt men.
22 He layeth aſyde all feare, his ſtomacke is not abated, neyther ſtarteth he backe for any ſworde.
23 Though the quyuers rattle vpon hym, though the ſpeare and ſworde glyſter:
24 Yet ruſheth hee in fiercely, beating the grounde, he thynketh it not the noyſe of the trumpettes:
25 But when the trumpets make moſt noiſe, he ſayth, "Tuſhe, for he ſmelleth the battell a farre off, the noyſe of the captaynes, and the ſhouting.
26 Commeth it through thy wiſedome that the Goſhauke fleeth to ward the (h) South?
27 Doeth the Eagle mount vp, and make his neſt on high at thy commaundement?
28 He abydeth in ſtonie rockes, and dwelleth vpon the high toppes of mountaynes:
29 From whence he ſeeketh his pray, and loketh farre about with his eyes.
30 Hys yong ones alſo ſucke vp blood: and where any dead body lyeth, there is he.

a. Hee chiefly reciteth theſe beaſts, for they bryng foorthe their yonglings with greateſt payne.

b. Some reade, ſalte places, meanyng barrayne ground.

c. For the wild Aſſe is of all beaſtes moſt vntameable.

d. Whether he do not take Vnicorne for God or anye to do?

e. That when he hardeneth eggs, them not ſande, the hen young brought but that the egge careleſſe getting place no like one and ſo bourne on-

f. To take all wiſedome hir owne.

g. That creature glory of the maiſtie clared.

h. That ſeaſon ons wiſe cō

The.xl. Chapter.

1. How weake mans power is, being compared to the woorkes of God, 10. whose power appeareth in the creation and gouerning of the great beastes.

1 Moreouer the Lorde spake vnto Iob, and sayde,

2 Shall hee whome the almightie will chasten, contende with him? Shoulde not hee whiche disputeth with God, giue hym an answeare?

3 Then Iob (a) answeared the Lord, saying.

4 Behold, I am vyle, what shall I answere thee, (therefore) I will lay my hand vppon my mouth.

5 Once haue I spoken, but I will say, no more: yea twise, but I will proceede no further.

6 Then answeared the Lorde vnto Iob out of the whirle wynde, and sayde,

7 Gyrde vp thy loynes nowe lyke a man: I wyll demaunde of thee, and make thou answeare.

8 Wilt thou (b) disanull my iudgemente? or wilt thou condemne me, that thou mayest be righteous?

9 Is thy power then lyke the power of god? maketh thy voyce a sound as his doeth?

10 Decke thy selfe nowe with excellencie and maiestie, and aray thy selfe with (c) beautie and glory:

11 Cast abroade the indignation of thy wrath, and beholde euery one that is proude, and abase hym:

12 Loke on euery one that is arrogante, and bring him lowe, and destroy the wicked in their place.

13 Hyde them in the dust together, and couer their faces in (d) secrete:

14 Then will I confesse vnto thee also, that (e) thine owne right hande shall saue thee.

15 Beholde the beast (f) Behemoth, whom I made with thee, which eateth hay as an oxe:

16 Lo nowe his strength is in his loynes, and what power he hath in the nauil of hys body.

17 When hee will, hee spreadeth out his tayle lyke a Cedar tree, all his sinowes are stiffe.

18 His bones are lyke pypes of brasse, yea hys bones are like staues of iron.

19 He is the chiefe of the wayes of God, hee that made him, will make his sword to approch vnto him.

20 Surely the mountaynes bring him forth grasse, where all the beastes of the fielde take their pastime.

21 He resteth him in the shade, in the couerte of the reede and fennes.

22 The trees couer him with their shadowe, and the wyllowes of the broke compasse him about.

23 Beholde, he drinketh vp whole riuers, and feareth not, he thinketh that he can drawe vp Iordane into his mouth.

24 He taketh it with his eyes, and yet ỹ hunter putteth (g) a bridle into his nose.

25 Canst thou drawe out Leuiathan (h) with a hooke? or bind his tong with a corde.

26 Canst thou put an hooke in the nose of him, or bore his iawe through with a "naule?

27 Will hee make many fayre wordes wyth thee (thinkest thou) or flatter thee?

28 Will hee make a couenant with thee? or wilte thou take him for a seruant for euer?

29 Wilt thou take thy pastime with hym? as with a bryde, wilte thou binde him for thy maydens?

30 That thy companions may make a refection of him: or shall he be parted among the marchantes?

31 Canst thou fyll the basket with his skinne? or the fishe (i) pannier with his head?

32 Lay thine hande vpon him, remember the battayle, and do no more so.

33 Beholde, his hope is in vayne: for shall not one perish euen at the syght of hym?

g. Meaning, he is inuisible amongst men, yet God can bruise him.
h. Leuiathan is a whale.
"or, angle.

i. For it is dangerous to trust Satan in any thing, yea it is hurtfull to touch him, for Leuiathan representeth Sathan.

The.xli. Chapter.

By the greatnesse of this monster Leuiathan, God sheweth his greatnesse and his power, which nothing can resist.

1 None (a) man is so fierce that dare stirre him vp: who is able to stand before me?

2 Or who hath giuen me any thing afore hād, that I may reward him agayne? all things vnder heauen are mine.

3 I will not keepe secrete his great strength, his power, nor his comely proporcion.

4 Who can discouer the face of his garment? or who shall come to him wyth a double bridle?

5 Who (b) shall open the dores of his face? for he hath horrible teeth round about.

6 His scales are as it were strong shieldes, so fastned together as if they were sealed:

7 One is so ioyned to another, that no ayre can come in?

8 Yea one hangeth so vppon another, and sticketh so together, that they can not be sundred.

9 His (c) neesings make a glistering like fyre, and his eyes lyke the "morning shyne.

10 Out of his mouth goe torches, and sparks of fyre leape out.

11 And out of his nosthrilles there goeth a smoke, lyke as out of an hot seething pot, or caldron.

a. If the creature can not be resisted, who can compare with the creator?

b. That is, who dare looke in his mouth?

c. That is, he spouteth out flames of fyre out of hys mouth.
"or, eye lids of the morning.

12 His

12 His breath maketh the coales burne, and the flame goeth out of his mouth.
13 In his (d) necke there remayneth ſtrength, and nothing is too laborous for hym.
14 The members of his body are ioyned (ſo ſtraight one to another,) and cleaue ſo faſt togeather, that he can not be moued.
15 His (e) hart is as harde as a ſtone, and as faſt as the "ſtithie that the Smyth ſmyteth vpon.
16 When hee goeth, the mightie are afrayde, and feare troubleth them.
17 If any man drawe out a ſword at him, it ſhall not hurt him, there may neyther ſpeare, iauelin, nor breſtplate, abyde hym.
18 He ſetteth as much by iron as by a ſtrawe, and as much by braſſe, as by a rotten ſticke.
19 He ſtarteth not away from him that bendeth the bowe: and as for ſling ſtones, hee careth as much for ſtubble as for them.
20 He counteth the dartes no better than a ſtrawe, he laugheth hym to ſcorne that ſhaketh the ſpeare.
21 (f) Sharp ſtones are vnder him like potſheardes, and he lyeth vppon ſharp things as vpon the ſoft myre.
22 Hee maketh the (g) deepe to boyle like a potte, and ſtirreth the ſea togeather like an oyntment.
23 He maketh the (h) path to bee ſeene after hym, and he maketh the deepe to ſeeme all hoarie.
24 Vppon earth there is no power like vnto his: for he is ſo mad that he feareth not.
25 He beholdeth all the high things, (i) he is a king ouer all the children of pryde.

d. For Satan is the prince of the world, who ouercame by action: but Chriſt ouerthrewe hys kingdome by his paſsion.
e. Satan is called hard of hart, bycauſe he is vnmercifull, cruel, and vntreatable.
"or, the neather milſtone.
f. For the hardneſſe of his skin is ſuche, that he lyeth vpon it without payne, as in the ſofte myre.
g. He ſpouteth out the water in ſuche ſorte, that the ſeas ſeeme to boyle.
h. With a white froth vppon the water.
i. He deſpiſeth all, & is proudeſt of all.

The. xlij. Chapter.

6. The repentance of Iob. 9. He prayeth for his friendes, 12. and his goodes are reſtored double vnto him.

1 Then Iob aunſweared the Lorde, and ſayde,
2 I knowe that thou haſt (a) power ouer all things, and that there is no thought hid vnto thee.
3 For who can keepe his owne counſell ſo ſecrete, but it ſhall be knowen? Therefore haue I ſpoken that I vnderſtoode not, euen the things that are too wonderfull for mee, and paſſe mine vnderſtandyng.
4 (b) Heare, I beſeeche thee, and let me ſpeake: I will demaunde of thee, and aunſweare thou me.
5 I haue heard of thee by the hearing of the eare, but nowe mine eye ſeeth thee.
6 Wherefore, I chuſe mine owne ſelfe the blame, and take (d) repentance in the duſte and aſhes.
7 Nowe when the Lorde had ſpoken theſe woordes vnto Iob, it came to paſſe that the Lorde ſayde to Eliphas the Themanite, I (e) am diſpleaſed with thee, and thy two friendes: for yee haue not ſpoken of mee the thing that is right, like as (f) my ſeruant Iob hath done.
8 Therefore take yee nowe ſeuen oxen, and ſeuen rammes, and goe (g) to my ſeruaunte Iob, and offer vp for your ſelues a burnt offering, and my ſeruaunte Iob ſhall pray for you: him will I accept, and not deale with you after your folliſhneſſe, in that yee haue not ſpoken of me the thing which is ryghte, like as my ſeruant Iob hath done.
9 So Eliphas the Themanite, and Bildad the Suhite, and Sophar the Naamathite, went and did according as the Lorde commaunded them: the Lord alſo accepted "the perſon of Iob.
10 And the Lorde (h) turned the captiuitie of Iob when he prayed for his friendes: yea the Lord gaue Iob twice as much as he had afore.
11 And then came there vnto him all hys (i) brethren, all his ſiſters, and all they that had bin of his acquayntance afore, and did eate bread with him in his houſe, and had compaſſion on him, and comforted him ouer all trouble that the Lord had brought vpō hym, euery man alſo (k) gaue him a certayne ſum of money, and a "iewell of golde.
12 So the Lord bleſſed the laſt dayes of Iob, more than the firſt, for he had fourteene thouſande Sheepe, ſyxe thouſande Cammels, a thouſand yoke of Oxen, and a thouſand ſhee Aſſes:
13 Hee hadde ſeuen ſonnes alſo, and three daughters.
14 The fyrſt daughter called he (l) Iemima, the ſecond (m) Kezia, and the third (n) Kerenhapuch.
15 In all the land were no women founde ſo fayre as the daughters of Iob: and their father gaue them inheritance among their brethren.
16 After this lyued Iob an hundred and fortie yeeres: ſo that he ſawe his children, and his children children, into the fourth generation.
17 And ſo Iob dyed, being olde, and "of a perfect age.

a. Iob confeſſeth the omnipotencie of God, and bewayleth hys offence, that he ſpake hee wiſt not what.
b. Iob deſireth to learne of God.
c. He ſaith not here his word, but the ſame image of Chriſt.
d. As the meer wa that re
e. By defendyng iuſtice with re reaſon.
f. For ſeruaunte
g. Read your ſacrifice offrynge, will I accept him
"or, the
h. He ſtirred from ſickneſſe bles & p
i. That they that of his k
k. He exceeding ſings of towards godly pa that vnge ly endu "or, all
l. Pleaſing beauty day, and liuing.
m. As Cinnamon ſpices
n. The of beauty

The ende of the booke of Iob. *A. P. C.*

1575.

The thirde parte of the Bible, conteining theſe Bookes.

The Pſalter.
Eccleſiaſtes.
The Prouerbes.
Cantica canticorum.

The Prophetes.

Eſai.
Ieremie.
Ezechiel.
Daniel.
Oſee.
Ioel.
Amos.
Abdi.
Ionas.
Micheas.
Nahum.
Habacuc.
Sophoni.
Aggeus.
Zacharie.
Malachi.

God ſaue the Queene.

A Prologue of S. Basill the great, vpon the Psalmes.

DAVID that notable King and Prophet, a man singularly chosen of Almightie God after his owne heart, being indued both with the knowledge of his Creator, and with the knowledge of himself, and being throughly exercised in the whole state of his lyfe with the experience of the worlde: vttereth his sundry affections (as his occasions serued him) in this his booke of Psalmes, a booke set out with dyuers names, but sounding all to one thing. The Hebrues name it Tehillim ספר תלים & ספתחליס that is to say, a booke of laudes and hymnes: The Grecians expresse it by the name of a Musical instrument ψαλτηριον so called. Our sauiour Christ calleth it a boke of Psalmes, (as his disciple Peter doth the same.) Some entitle it, Liber Contemplationum siue Soliloquiorum, A booke of contemplations, or secrete Meditations, whereby the godlie speaketh solitarily and alone to almightie God: A booke of holie Scripture, no doubt most comfortable in doctrine, high in mysterie, and profound in sense: but yet familiar and readie to be vnderstanded of the true christian hart. To the diligent vsing of which booke, the holy Apostle saint Paule by graue aduisement, no lesse than in two of his Epistles, exhorteth vs, saying in the one thus: Let the worde of Christ dwell in you richely, in all wisedome (thereof) teaching and admonishing your selues in Psalmes and hymnes and spiritual songs, singing with grace in your hearts vnto the Lord. An admonition so serious ought not to be contemned. Now forasmuch as the vse of the Psalmes hath a special peculiar grace aboue al other parts of scripture, therefore it ought of all other chiefly to be esteemed, and duely to be vsed, as euermore in the Churche of God, aswell of the olde people of Israell, as of the new people of the Christians, it hath bin in most frequent vse and reuerence. Furthermore, al maner of scripture, for that it is inspired from God aboue (as necessarie for instruction) is expressed by the determination of the holy ghost, to the intēt that al men in cōmon should gather out therof (as out of a storehouse of Physike for the soule) peculiar remedies, euery one of vs for our owne infirmities: for such physike (as one writeth) wil restraine great and many sinnes. Now wheras the prophets haue doctrine proper to themselues, and the bookes of the diuine histories matter by themselfe: the lawe hath his peculiar forme of teaching, and the prouerbiall bookes haue their seueral kinde of exhortations. The book of the Psalmes comprehends in it self the whole cōmoditie of al their doctrines aforesaid, for it prophecieth of things to come, it reciteth the histories, it sheweth lawe for the gouernaunce of life, it teacheth what ought to be done: and to be short, it is a cōmon storehouse of all good doctrine, which doth aptely distribute matter to euery man peculiar to himself: for it healeth not only olde festured wounds of the soule, but also can giue quick remedie to such as be newly made. It stayeth and cōforteth that member which is sicke and corrupt, and preserueth that which is whole and sound: it plucketh vp by the roote, (as much as is possible) all such euill affections as do raigne so tyrannically in the whole course of mans life, which effect it worketh as it were with agreable delectation, instilling pleasantly into our heart all sober honestie. For where as the holie Ghost perceiued that mankinde was hardly trayned to vertue, and that we be verie negligent in thinges concerning the true life indeed, by reason of our inclination to worldly pleasures and delectations: What hath he inuented? He hath mixt in his forme of doctrine, the delectation of musike, to the intent that the cōmoditie of the doctrin might secretly steale into vs, while our eares be touched with the pleasantnesse of the melodie. Euen much like as expert Physitions vse to do when they minister their bitter potions to sick children, least they should abhorre their health for the bitternesse of their drinkes, for the most part they anoynt the brinkes of the cups with honie. And for this ende be these sweete and harmonious songs deuised for vs, that suche as be children either by age, or children by maners, should in deed haue their soules holsomly instructed, though for the time they seme but to sing only. Furthermore, we see cōmonly that they which be of the vulgar people, or of rude and grosse nature, can not readily beare away and keepe in minde the graue precepts of the Apostles, or Prophets, where yet the diuine Psalmes they sing at home in their houses, and abroade they can record them. And certainly though a man were neuer so furiously raging in ire and wrath, yet as soone as he heareth the sweete tunes of the psalmes, straightway is he assuaged of his furie, and must depart more quiet in mynde by reason of the melodie. The psalm is the rest of the soule, the rod of peace, it stilleth & pacifieth the raging bellowes of the mind, for it doth assuage & mollifie that ireful power and passion of the soule, it inducteth chastitie where raigned wantonnesse, it maketh amitie where was discord, it knitteth frends togither, it returneth enimies to an vnitie again. For who can long repute him as an enimie, with whō he ioyneth himself in lifting vp his voyce to God in prayer? So that the song of the psalme worketh charitie, which is the greatest treasure of all goodnes that can be, deuising by the enducemēt of cōcord singing, the knot and bond of vnitie, so ioyning the people togither after the similitude of a quier in their vnitie of singing. The psalme is an introduction to beginners, it is a further re to them which go forward to vertue, it is to the perfect mā a stable fundatiō to rest on, it is the swete voyce, the only mouth of the spouse of Christ the Church. The psalme doth cheere the feastful day the better to reioyce, it worketh that same heuinesse, which is heuines to godward: For the psalme is able to pluck out teares of any mās heart, though it be neuer so stonie hard. O wise & marueilous deuice of our heuenly scholemaister, who could inuent that we should both pleasantly sing, & therwith profitably learne, wherby wholsome doctrine might be the deper printed in vs: for that which with violēce and force is lerned of vs, is not wont to abide long: but that which entreth into vs with plesure, & by louing grace, it cōtinueth the longer in our harts, it sticketh the faster in our memories. Now as for the matter and cōtent of the Psalme, what is there but that a man may learn it there? Is not there to be lerned the valiantnes of fortitude, the righteousnes of iustice: the soberneſs of temperāce: the perfection of prudēce, the forme of penance, the mesure of patience? Yea and whatsoeuer soundeth to vertue or perfection, is it not there taught? In the psalme is cōteined absolute diuinitie, both prophecie of Christes cōming in the flesh, the threatful warnings of the iudgement, the hope of our rising again, the feare of Gods punishments, the promises of euerlasting ioy, the reuelation of all misteries: all these be layd and couched vp in the Psalter booke, as in a great treasure house cōmon to all men. Which booke the prophet Dauid framed most aptly (among many instrumentes of musike) to agree with the instrument called the Psalterie: signifying thereby (as I can iudge) the grace of God to come from aboue by the inspiration of the holie Ghost. For this only instrument of all other, hath the cause of his sound from his vpper part, where the Harpe or the Lute by their wrests, haue their sound comming foorth out of the lower part of them: but the Psalterie puts forth the sweetenes of his harmonious melodie from the vpper, teaching vs thereby, that we shoulde sette our whole studie and meditation in heauenly things aboue, and not by the sweteneſse of the tunes to be borne downe to the sensuall affections and delectations of the flesh.

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Beatus vir qui non abijt. Pſal.j.

1 BLeſſed is the man that hath not walked in the counſell of the vngodlye, nor ſtande in the way of ſinners: and hath not ſit in ỹ ſeat of the ſcornful.

2 But his delight is in the lawe of the Lord: and in his law wil he exercyſe himſelfe day and night.

3 And he ſhall be like a tree planted by the water ſide: that will bring forth his fruit in due ſeaſon.

4 His leafe alſo ſhall not whither: & looke what ſo euer he doth, it ſhall proſper.

5 As for the vngodly it is not ſo with thē: but they are like the chaffe which the wind ſcattereth away (frō the face of the earth.)

B 6 Therefore the vngodly ſhall not be able to ſtand in the iudgement: neyther the ſinners in the congregation of the righteous.

7 But the Lorde knoweth the way of the righteous: and the way of the vngodly ſhall periſh.

Quare fremuerunt gentes. Pſalm.ij.

1 WHy doe the Heathen ſo furiouſlye rage togither: and why do the people imagine a vayne thing?

2 The Kings of the earth ſtande vp, and the rulers take counſell togither: agaynſt the Lord, and againſt his annoynted.

3 Let vs breake their bondes aſunder: and caſt away theyr cordes from vs.

4 He that dwelleth in heauen ſhall laugh them to ſcorne: the Lord ſhall haue them in derision.

5 Then ſhall he ſpeake vnto them in his wrath: & vexe them in his ſore diſpleaſure.

6 Yet haue I ſet my king: vpon my holy hyll of Sion.

B 7 I will preach the law, whereof the Lord hath ſayde vnto me: thou art my ſonne, this day haue I begotten thee.

8 Deſire of me, and I ſhall giue thee, the Heathen for thine inheritance: & the vttermoſt partes of the earth for thy poſſeſſion.

9 Thou ſhalt bruyſe them with a rodde of iron: and breake them in peeces like a potters veſſell.

10 Be wyſe now therfore, O ye kings: be learned ye that are iudges of the earth.

11 Serue the Lorde in feare: and reioyce vnto him with reuerence.

12 Kyſſe the ſonne leaſt he be angry, and ſo ye periſhe from the right way: if his wrath be kindled (yea but a litle) bleſſed are all they that put theyr truſt in him.

Domine quid multiplicati. Pſal.iij.

1 LOrde howe are they increaſed that trouble mee: many are they that ryſe agaynſt me. A

2 Many one there be that ſay of my ſoule: there is no helpe for him in his God.

3 But thou, O Lorde, art my defender: thou art my worſhip, and the lifter vp of my head.

4 I did cal vpō the Lord with my voyce: and he heard me out of his holy hill.

5 I layde me down and ſlept, and roſe vp agayne: for the Lord ſuſteyned me.

6 I will not be afrayde for ten thouſands of people: that haue ſet themſelues againſt me rounde about.

7 Up Lord, and help me, O my God: for B thou ſmyteſt all mine enimies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy bleſſing is vpon the people.

Cum inuocarem. Pſal.iiij.

1 HEare mee when I call, O God of A my righteouſneſſe: thou haſt ſet mee at libertie when I was in trouble, haue mercie vpon mee, and hearken vnto my prayer.

2 O ye Sonnes of men, how long wil ye blaſpheme mine honour: & haue ſuch pleaſure in vanitie, and ſeeke after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call vpon the Lorde, he will heare me.

4 Stand in awe and ſinne not: commune with your owne hart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſſe: and put your truſt in the Lorde.

6 There be many that ſay: who wil ſhew vs any good?

7 Lord lift thou vp: the light of thy countenaunce vpon vs. B

8 Thou haſt put gladneſſe in my harte: ſince the time that their corne and wine and oyle increaſed.

9 I will lay me downe in peace, and take my reſt: for it is thou Lorde onely that makeſt me dwell in ſafetie.

Verba mea auribus. Pſal.v.

A 1 PVnder my words, O Lord: conſider my meditation.
2 O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.
3 My voyce ſhalt thou heare betymes, O Lord: early in the morning will I direct my prayer vnto thee, and will loke vp.
4 For thou art the God that haſt no pleaſure in wickednesſe: neither ſhall any euill dwell with thee.
5 Such as be fooliſh ſhall not ſtande in thy ſight: for thou hateſt all them that worke vanitie.
6 Thou ſhalt deſtroy them that ſpeake leaſing: the Lorde will abhorre both the bloudthirſtie and deceytfull man.
B 7 But as for mee, I will come into thy houſe, euen vpon the multitude of thy mercie: and in thy feare will I worſhip towarde thy holy temple.
8 Lead me, O Lord, in thy righteouſneſſe, becauſe of mine enimies: and make thy way plaine before my face.
9 For there is no faithfulnes in his mouth: their inward partes are verie wickednesſe.
10 Their throte is an open ſepulchre: they flatter with their tongues.
11 Deſtroy thou them, O God, let them periſh through their owne imaginations: caſt them out in the multitude of their vngodlineſſe, for they haue rebelled againſt thee.
12 And let all them that put their truſte in thee reioyce: they ſhall euer bee giuing of thankes, becauſe thou defendeſt them, they that loue thy name ſhall be ioyfull in thee.
13 For thou lord wilt giue thy bleſſing vnto the righteous: and with thy fauourable kindeneſſe wilt thou defende him, as with a ſhielde.

Domine ne in furore. Pſal.vi.

Euening prayer.

A 1 O Lorde rebuke mee not in thine indignation: neyther chaſte me in thy diſpleaſure.
2 Haue mercie vpon me, O Lorde, for I am weake: O Lorde heale me, for my bones are vexed.
3 My ſoule is alſo ſore troubled: But Lord howe long wilt thou puniſh me?
4 Turne thee, O Lord, & deliuer my ſoule: Oh ſaue me for thy mercies ſake.
5 For in death no man remembreth thee: & who will giue thee thanks in the pit?
6 I am weerie of my groning, euery night waſhe I my bedde: and water my couch with my teares.
7 My beautie is gone for verie trouble: and B worne away becauſe of all mine enimies.
8 Away from me al ye that worke vanity: for the Lorde hath heard the voyce of my weeping.
9 The Lorde hath heard my petition: the Lorde will receyue my prayer.
10 All mine enimies ſhalbe confounded and ſore vexed: they ſhall be turned backe and put to ſhame ſodenly.

Domine deus meus. Pſal.vij.

A 1 O Lorde my God, in thee haue I put I my truſt: ſaue me from all them that perſecute me, and deliuer me.
2 Leſt he deuour my ſoule like a Lion, and teare it in peeces: while there is none to helpe.
3 O Lorde my God, if I haue done any ſuch thing: or if there be any wickednesſe in my handes.
4 If I haue rewarded euill vnto him that dealt friendly with me: yea I haue deliuered him that without any cauſe is mine enimie.
5 Then let mine enimy perſecute my ſoule, and take mee: yea let him treade my life downe vpon the earth, and lay mine honour in the duſt.
6 Stand vp, O Lord, in thy wrath, and lift vp thy ſelfe: becauſe of the indignations of mine enimies, ariſe vp for me in the iudgement that thou haſt commaunded.
7 And ſo ſhall the congregation of the peB ple come about thee: for their ſakes therfore lift vp thy ſelfe againe.
8 The Lorde ſhall iudge the people, giue ſentence with me, O Lorde: according to my righteouſneſſe, and according to the innocencie that is in me.
9 Oh let the wickednesſe of the vngodly come to an ende: but guide thou the iuſt.
10 For the righteous God: tryeth the very hartes and reynes.
11 My helpe commeth of God: which preſerueth them that are true of heart.
12 God is a righteous iudge, ſtrong and patient: and God is prouoked euery day.
13 If a man will not turne, hee will whet his ſworde: hee hath bent his bowe, and made it readie.
14 He hath prepared for him the inſtruments C of death: he ordeyneth his arrowes againſt the perſecutors.
15 Behold, he trauayleth with miſchiefe: he hath conceyued ſorrow, and brought forth vngodlineſſe.
16 He hath grauen and digged vp a pit: and is fallen himſelfe into the deſtruction that he

be made for other.

17 For his trauayle ſhall come vpon his owne head: and his wickednesse ſhall fall vpon his owne pate.

18 I will giue thankes vnto the Lorde, accordyng to his righteousnesse: and will prayse the name of the Lorde the moſt high.

Domine dominus noſter. Pſal.viij.

1 O Lorde our gouernour, howe excellent is thy name in all the worlde: thou that haſt ſet thy glorie aboue the heauens.

2 Out of the mouth of very babes and ſucklings haſte thou ordeyned ſtrength, bycauſe of thine enimies: that thou mightest ſtill the enimie, and the auenger.

3 For I will conſider the Heauens, euen the workes of thy fingers: the Moone and the Starres whiche thou haſt ordeyned.

4 What is man that thou art ſo mindefull of him: and the Sonne of man that thou viſiteſt him.

5 Thou makeſt him lower than the Angels: to crowne him with glorie and worſhip:

6 Thou madeſt him to haue dominion of the workes of thy handes: and thou haſte put all things in ſubiection vnder his feete.

7 All ſheepe and oxen: yea, and the beaſtes of the fielde.

8 The foules of the ayre, and the fiſhe of the ſea: & whatſoeuer walketh throughe the pathes of the ſeas.

9 O Lorde, our gouernour: howe excellent is thy name in all the worlde?

Confitebor tibi. Pſalm.ix.

1 I Will gyue thankes vnto thee, O Lord, with my whole hart: I will ſpeake of all thy marueylous workes.

2 I wil be glad and reioyce in thee: yea, my ſongs will I make of thy name, O thou moſt highest.

3 Whyle mine enimies are driuen backe: they ſhall fall, and periſhe at thy preſence.

4 For thou haſt mainteyned my right, and my cauſe: thou art ſet in the throne that iudgeſt right.

5 Thou haſt rebuked the Heathen, & deſtroyed the vngodly: thou haſt put out their name for euer and euer.

6 O thou enimie, deſtructions are come to a perpetuall ende: euen as the cities whiche thou haſt deſtroyed, their memoriall is periſhed with them.

7 But the Lorde ſhall endure for euer: he hath alſo prepared his ſeate for iudgement.

8 For he ſhall iudge the worlde in righteouſnesse: and miniſter true iudgement vnto the people.

9 The Lorde alſo wyll be a defence for the oppreſſed: euen a refuge in due tyme of trouble.

10 And they that knowe thy name will put their truſt in thee: for thou Lorde haſte neuer fayled them that ſeeke thee.

11 O prayſe the Lord which dwelleth in Sion: ſhew the people of his doyngs.

12 For when he maketh inquiſition for bloud, he remembreth them: and forgetteth not the complaynt of the poore.

13 Haue mercy vpon me, O Lorde, conſider the trouble whiche I ſuffer of them that hate me: thou that lyfteſt me vp from the gates of death.

14 That I may ſhew all thy prayſes within the C portes of the daughter of Sion: I will reioyce in thy ſaluation.

15 The Heathen are ſunke downe in the pit that they made: in the ſame net which they hid priuily, is their owne foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his own hands.

17 The wicked ſhal be turned into Hell: and all the people that forget God.

18 For the poore ſhall not alway be forgotten: the patient abiding of the meeke ſhall not periſh for euer.

19 Vp Lorde, and lette not man haue the vpper hande: lette the Heathen be iudged in thy ſight.

20 Put them in feare (O Lorde:) that the Heathen may knowe themſelues to be but men.

Vt quid Domine. Pſal.x.

1 WHy ſtandeſt thou ſo farre of (O Lorde:) I and hydeſt thy face in the needefull tyme of trouble?

2 The vngodly for his owne luſt dothe perſecute the poore: let them be taken in the craftie wylineſſe that they haue imagined.

3 For the vngodly hath made boaſt of his owne hartes deſire: and ſpeaketh good of the couetous whom God abhorreth.

4 The vngodly is ſo proude, that he careth not for God, neither is God in al his thoughtes.

5 His wayes are alway greeuous: thy iudgements are farre aboue out of his ſight, and therfore deſieth he all his enimies.

6 For he hath ſayde in his harte, tuſhe, I ſhall neuer be caſt downe: there ſhall no harme happen vnto me.

7 His mouthe is full of curſing, deceyte and B fraude: vnder his tongue is vngodlyneſſe and vanitie.

8 He ſitteth lurking in the thieuiſhe corners

of the ſtreetes: and priuily in his lurking dens doth he murther the innocent, his eyes are ſet agaynſt the poore.

9 For he lieth waiting ſecretely: euen as a Lion lurketh he in his denne, that he may rauiſhe the poore.

10 He doth rauiſh the poore: when he getteth him into his net.

11 He falleth downe, and humbleth himſelfe: that the congregation of the poore may fall into the hande of his Captaynes.

12 He hath ſayd in his heart tuſh, God hath forgotten: hee hydeth away his face, and he will neuer ſee it.

13 Ariſe (O Lorde God) and lift vp thine hand: forget not the poore.

C 14 Wherefore ſhoulde the wicked blaſpheme God: while he doth ſay in his heart, tuſh, thou God careſt not for it?

15 Surely thou haſt ſeene it: for thou beholdeſt vngodlyneſſe and wrong.

16 That thou mayeſt take the matter into thy hand: the poore committeth himſelfe vnto thee, for thou art the helper of the friendleſſe.

17 Breake thou the power of the vngodlye and malicious: take away his vngodlyneſſe, and thou ſhalt finde none.

18 The Lorde is king for euer and euer: and the Heathen are periſhed out of the lande.

19 Lorde thou haſt heard the deſyre of the poore: thou preparеſt their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth be no more exalted agaynſt them.

In Domino confido. Pſal.xi.

A 1 IN the Lorde put I my truſt: how ſay ye then to my ſoule, that ſhe ſhoulde flee as a birde vnto the hill?

2 For loe, the vngodly bende their bowe, and make readie theyr arrowes within the Muiuer: that they may priuily ſhote at them whiche are true of heart.

3 For the foundations will be caſt downe: and what hath the righteous done?

4 The Lorde is in his holy temple: the Lords ſeate is in heauen.

5 His eyes conſider the poore: and his eie liddes tryeth the children of men.

6 The Lorde alloweth the righteous: but the vngodly, and him that delighteth in wickednеſſe doth his ſoule abhorre.

B 7 Upon the vngodly hee ſhall raine ſnares, fire, and brimſtone, ſtorme and tempeſt: this ſhal be their portion to drinke.

8 For the righteous Lorde loueth righteouſneſſe: his countenaunce will beholde the thing that is iuſt.

Saluum me fac. Pſal.xij.

1 HElpe me Lorde for there is not one godly man left: for the faythfull are minuiſhed from among the children of men. Euening prayer

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lippes, and diſſemble in their double heart.

3 The Lorde ſhall roote oute all deceytfull lippes: and the tongue that ſpeaketh prowde things.

4 Which haue ſayde, with our tongue will we preuaile: we are they that ought to ſpeake, who is Lorde ouer vs?

5 Nowe for the comfortleſſe troubles ſake of the needie: and becauſe of the deepe ſighing of the poore.

6 I will vp (ſayth the Lorde:) and will helpe euerie one from him that ſwelleth agaynſt him, and will ſet them at reſt.

7 The wordes of the Lorde are pure wordes: B euen as the ſiluer which from the earth is tryed, and purified ſeuen tymes in the fire.

8 Thou ſhalt keepe them (O Lorde:) thou ſhalt preſerue them, from this generation for euer.

9 The vngodly walke on euery ſyde: when they are exalted, the children of men are put to rebuke.

Vſquequo domine. Pſal.xiij.

1 HOwe long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me? I

2 Howe long ſhal I ſeeke counſaile in my ſoule, and bee ſo vexed in my heart: howe long ſhall mine enimies tryumph ouer me?

3 Conſider and heare me, O Lorde my God: lighten mine eyes that I ſleepe not in death.

4 Leaſt mine enimie ſay, I haue preuayled agaynſt him: for if I bee caſt downe, they that trouble me, will reioyce at it.

5 But my truſt is in thy mercie: and my heart is ioyfull in thy ſaluation.

6 I will ſing of the Lord, becauſe he hath dealt ſo louingly with mee: yea, I will prayſe the name of the Lorde moſt higheſt.

Dixit inſipiens. Pſal.xiiij.

1 THe fole hath ſayd in his heart: there is no God. I

2 They are corrupt and become abhominable in their doings: there is none that doeth good (no not one.)

3 The Lorde looked downe from heauen vpon the children of men: to ſee if there were anye that woulde vnderſtande and ſeeke after God

God.

4 But they are all gone oute of the way: they are altogither become abhominable, there is none that doth good, no not one.

5 Their throte is an open sepulchre, with their tongues haue they deceyued: the poyson of Aspes is vnder their lippes.

6 Their mouth is ful of cursing and bitternesse: their feete are swift to shed bloud.

7 Destruction and vnhappinesse is in theyr wayes, and the waye of peace haue they not knowne: there is no feare of God before their eyes.

8 Haue they no knowledge that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vppon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you ye haue made a mocke at the counsaile of the poore: bycause he putteth his trust in the Lorde.

11 Who shall giue saluation vnto Israell out of Sion? when the Lorde turneth the captiuitie of his people, then shall Jacob reioyce, and Israell shall be glad.

Domine quis habitabit. Psal. xv.

1 LOrde who shall dwell in thy tabernacle: who shall rest vpon thy holy hill?

2 Euen he that ledeth an vncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath vsed no deceyte in his tongue, nor done euil to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh muche of them that feare the Lorde.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsury: nor taken reward agaynst the innocent.

7 Who so doth these things: shall neuer fall.

Conserua me. Psal. xvi.

1 PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast sayde vnto the Lorde: thou art my God, my goodes are nothing vnto thee.

3 All my delighte is vppon the Saintes that are in the earth: and vppon suche as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offerings of bloud will I not offer: neither make mention of their names within my lippes.

6 The Lorde himselfe is the portion of mine inheritaunce, and of my cuppe: thou shalt mainteyne my lot.

7 The lotte is fallen to me in a fayre ground: yea, I haue a goodly heritage. B

8 I will thanke the Lorde for giuing me warning: my reynes also chasten mee in the night season.

9 I haue set God alwayes before me: for he is on my right hande, therefore shall I not fall.

10 Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.

11 For why: thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shewe me the path of life, in thy presence is the fulnesse of ioy: and at thy right hande there is pleasure for euermore.

Exaudi domine iustitiam. Psal. xvij.

1 HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of feyned lippes. A

2 Let my sentence come forth from thy presence: and let thine eyes loke vppon the thing that is equall.

3 Thou hast proued and visited mine heart in the nighte season, thou hast tryed mee, and shalt finde no wickednesse in mee: for I am vtterly purposed that my mouthe shall not offende.

4 Bicause of mens workes that are done against the wordes of my lippes: I haue kept me from the wayes of the destroyer.

5 O holde thou vp my goings in thy pathes: that my fotesteps slip not.

6 I haue called vppon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my wordes.

7 Shewe thy marueylous louing kindenesse, thou that art the sauiour of them whiche putte their trust in thee: from such as resist thy right hande. B

8 Keepe me as the apple of an eye: hide mee vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enimies compasse me rounde about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proude things.

11 They lye wayting in our waye on euerie syde: turnyng theyr eyes downe to the grounde.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelpe lurking in se-

crete places.

13 Up Lorde, diſappoynt him, and caſt him downe: deliuer my ſoule from the vngodlye which is a ſworde of thine.

14 From the men of thy hande, O Lorde, from the men I ſay, and from the euill worlde: which haue their portion in this life, whoſe bellyes thou fillest with thy hid treaſure.

ℬ 15 They haue children at their deſire: and leaue the reſt of their ſubſtance for their babes.

16 But as for me, I will beholde thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatiſfied with it.

Diligam te. Pſal. xviij.

ℵ 1 Euening prayer.

I Will loue thee (O Lorde) my ſtrength, the Lorde is my ſtonie rocke and my defence: my ſauiour, my GOD, and my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge.

2 I will call vpon the Lorde, which is worthie to bee prayſed: ſo ſhall I bee ſafe from myne enimies.

3 The ſorrowes of death compaſſed mee: and the ouerflowings of vngodlineſſe made mee afrayde.

4 The paynes of hell came about me: the ſnares of death ouertooke me.

5 In my trouble I will call vpon the Lorde: and complaine vnto my God.

6 So ſhall he heare my voyce out of his (holy) temple: and my complaint ſhall come before him, it ſhall enter euen into his eares.

ℬ 7 The earth trembled and quaked: the verie foundations alſo of the hilles ſhooke, and were remoued, becauſe he was wroth.

8 There went a ſmoke out of his preſence: and a conſuming fire out of his mouth, ſo that coales were kindled at it.

9 He bowed the heauens alſo and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flee: he came fleeing vpon the wings of the winde.

11 He made darkeneſſe his ſecrete place: his pauilion rounde about him, with darke water and thicke cloudes to couer him.

12 At the brightneſſe of his preſence his cloudes remoued: hayleſtones and coales of fyre.

13 The Lorde alſo thundered out of heauen, and the higheſt gaue his thunder: hayleſtones and coales of fire.

ℭ 14 He ſent out his arrowes, and ſcattered them: hee caſte forth lightninges, and deſtroyed them.

15 The ſpringes of waters were ſeene, and the foundations of the rounde worlde were diſcouered at thy chyding, O Lorde: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſende downe from the high to fetche me: and ſhall take me out of many waters.

17 He ſhall deliuer me from my ſtrongeſt enimie, and from them which hate me: for they are to mightie for me.

18 They preuented me in the day of my trouble: but the Lorde was my vpholder.

19 He brought me forth alſo into a place of libertie: he brought me forth, euen becauſe he had a fauour vnto me.

20 The Lorde ſhall rewarde me after my righteous dealing: according to the cleanneſſe of my handes ſhall he recompence me.

21 Becauſe I haue kept the wayes of the Lord: and haue not forſaken my God as the wicked doth.

22 For I haue an eye vnto all his lawes: and will not caſt out his cõmaundements from me.

23 I was alſo vncorrupt before him: and eſchued mine owne wickedneſſe.

24 Therefore ſhall the Lorde rewarde me after my righteous dealing: and according vnto the cleanneſſe of my handes in his eye ſight.

25 With the holy thou ſhalt be holy: and with a perfect man, thou ſhalt be perfect.

26 With the cleane thou ſhalt bee cleane: and with the froward thou ſhalt learne frowardneſſe.

27 For thou ſhalt ſaue the people that are inaduerſitie: and ſhalt bring downe the high lookes of the proude.

28 Thou alſo ſhalt light my candle: the Lorde my God ſhall make my darkneſſe to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the helpe of my God I ſhall leape ouer the wall.

30 The way of God is an vndefiled way, the worde of the Lorde alſo is tryed in the fyre: he is the defender of all them that put their truſt in him.

31 For who is God, but the Lorde: or who hath any ſtrength, except our God?

32 It is God that gyrdeth me with ſtrength of warre: and maketh my way perfect.

33 He maketh my feete like Hartes feete: and ſetteth me vp on high.

34 He teacheth my handes to fight: and mine armes ſhall breake euen a bowe of ſteele.

35 Thou haſt giuen me the defence of thy ſaluation: thy right hande alſo ſhall holde me vp, and thy louing correction ſhall make me great.

36 Thou ſhalt make rome enough vnder me for to go: that my ſotelleppes ſhall not ſlide.

37 I will follow vpon mine enimies, and ouertake them: neyther will I turne againe till I haue deſtroyed them.

38 I will ſmite them, that they ſhall not be able to

to ſtande: but fall vnder my feete.

39 Thou haſt gyrded me with ſtrength vnto the battaile: thou ſhalt throw downe mine enimies vnder me.

40 Thou haſt made mine enimies alſo to turne their backes vpon me: and I ſhall deſtroy them that hate me.

41 They ſhall crie, but there ſhall be none to helpe them: yea, euen vnto the Lorde ſhal they crie, but he ſhall not heare them.

42 I will beat them as ſmall as the duſt before the winde: I will caſt them out as the clay in the ſtreetes.

43 Thou ſhalt deliuer me from the ſtryuings of the people: and thou ſhalt make me the head of the heathen.

44 A people whome I haue not knowne: ſhall ſerue me.

45 As ſoone as they heare of me, they ſhall obey me: but the ſtraunge children ſhall diſſemble with me.

46 The ſtraunge children ſhall faile: and be afrayed out of their priſons.

47 The Lorde lyueth, and bleſſed be my ſtrong helper: and prayſed bee the God of my ſaluation.

48 Euen the God which ſeeth that I bee auenged: and ſubdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enimies, and ſetteth mee vp aboue mine aduerſaries: thou ſhalt ridde me from the wicked man.

50 For this cauſe I will giue thankes vnto thee (O Lord) among the Gentiles: and ſing prayſes vnto thy name.

51 Great proſperitie gyueth he vnto his king: and ſheweth louing kyndeneſſe vnto Dauid his annoynted, and vnto his ſeede for euermore.

Cæli enarrant. Pſal. xix.

1 THe heauens declare the glorie of GOD: and the firmament ſheweth his handie worke.

2 One day telleth another: and one night certifyeth another.

3 There is neyther ſpeache nor language: but their voyces are heard among them.

4 Their ſound is gone out into all landes: and their wordes into the endes of the worlde.

5 In them hath he ſet a tabernacle for the ſunne: whiche commeth forth as a bridegrome out of his chamber, and reioyceth as a Giant to runne his courſe.

6 It goeth forth from the vttermoſt part of heauen, and runneth aboute vnto the ende of it agayne: and there is nothing hidde from the heate thereof.

7 The lawe of the Lorde is an vndefiled lawe, conuerting the ſoule: the teſtimonie of the Lorde is ſure, and gyueth wiſedome vnto the ſimple.

8 The ſtatutes of the Lorde are right, and reioyce the heart: the commaundement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogither.

10 More to bee deſired are they than golde, yea, than much fine golde: ſweeter alſo than honie, and the honie combe.

11 Moreouer by them is thy ſeruaunt taught: and in keeping of them there is greate reward.

12 Who can tell how oft he offendeth? O clenſe thou me from my ſecrete faultes.

13 Keepe thy ſeruaunt alſo from preſumptuous ſinnes, leaſt they get the dominion ouer me: ſo ſhall I bee vndefiled, and innocent from the great offence.

14 Let the wordes of my mouth, and the meditation of my heart: bee (alway) acceptable in thy ſight.

15 O Lorde: my ſtrength and my redeemer.

Exaudiat te dominus. Pſal. xx.

1 THe Lorde heare thee in the day of trouble: the name of the God of Iacob defende thee.

2 Sende thee helpe from the ſanctuarie: and ſtrength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt ſacrifice.

4 Graunt thee thy heartes deſire: and fulfill all thy minde.

5 We will reioyce in thy ſaluation, and triumph in the name of the Lorde our God: the Lorde perfourme all thy petitions.

6 Nowe knowe I that the Lorde helpeth his annoynted, and will heare him from his holye heauen: euen with the wholſome ſtrength of his right hande.

7 Some put their truſt in Charettes, and ſome in horſes: but we will remember the name of the Lorde our God.

8 They are brought downe and fallen: but we are ryſen, and ſtande vpright.

9 Saue Lorde, and heare vs, O king of heauen: when we call vpon thee.

Domine in virtute. Pſal. xxi.

1 THe king ſhall reioyce in thy ſtrength, O Lorde: exceeding glad ſhall he bee of thy ſaluation.

2 Thou haſt giuen him his hartes deſire: and haſt not denyed him the requeſt of his lippes.

3 For thou ſhalt preuent him with the bleſſings of goodneſſe: and ſhalt ſet a crowne of pure golde vpon his heade.

4 Hee aſked life of thee, and thou gaueſt him a long life euen for euer and euer.

5 His honour is great in thy ſaluation: glorie and great worſhip ſhalt thou lay vpon him.

6 For thou ſhalt giue him euerlaſting felicitie: and make him glad with the ioy of thy countenance.

B 7 And why? becauſe the king putteth his truſt in the Lord: and in the mercie of the moſt higheſt, he ſhall not miſcarie.

8 All thine enimies ſhal feele thy hand: thy right hand ſhall finde out them that hate thee.

9 Thou ſhalte make them lyke a fierie Ouen in tyme of thy wrath: the Lorde ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their frute ſhalt thou rote out of the earth: and their ſeede from among the children of men.

11 For they intended miſchiefe againſt thee: and imagined ſuch a deuice as they are not able to perfourme.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bowe ſhalt thou make readie againſt the face of them.

13 Be thou exalted Lord in thine owen ſtrength: ſo will we ſing and prayſe thy power.

Deus deus meus. Pſal.xxij.

A 1 Euening prayer.

Y God, my God (looke vpon mee) why haſt thou forſaken mee: and art ſo farre from my health, and from the wordes of my complaint?

2 O my God, I cry in the day time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſraell.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliuer them.

5 They called vpon thee, and were holpen: they put their truſt in thee, and were not cõfounded.

6 But as for mee, I am a Worme: and no man: a verie ſcorne of men, and the outcaſt of the people.

B 7 All they that ſee mee, laugh mee to ſcorne: they ſhoote out their lips, and ſhake their heade, ſaying.

8 He truſted in God that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that toke me out of my mothers wombe, thou waſt my hope when I hanged yet vpon my mothers breaſtes.

10 I haue bene leaft vnto thee euer ſince I was borne: thou art my God, euen from my mothers wombe.

11 O goe not from mee, for trouble is harde at hande: and there is none to helpe me.

12 Many Oxen are come aboute me: fat bulles of Baſan cloſe me in on euery ſide.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am poured out like water, and all my bones are out of ioynt: my heart alſo in the midſt of my bodie, is euen like melting waxe. C

15 My ſtrength is dryed vp like a potſhard, and my tongue cleaueth to my gummes: and thou ſhalt bring me into the duſt of death.

16 For (many) Dogges are come aboute me: and the counſell of the wicked layeth ſiege againſt mee.

17 They pearced my handes and my feete, I may tell all my bones: they ſtande ſtaring and loking vpon me.

18 They part my garments among them: and caſt lottes vpon my veſture.

19 But be not thou farre from mee, O Lorde: thou art my ſuccour, haſte thee to helpe me.

20 Deliuer my ſoule from the ſworde: my darling from the power of the dogge.

21 Saue me from the Lions mouth: thou haſt D heарde mee alſo from among the hornes of the Unicornes.

22 I will declare thy name vnto my brethren: in the myddes of the Congregation will I prayſe thee.

23 O prayſe the Lorde yee that feare him: magnifie him all ye of the ſeede of Jacob and feare him all ye of the ſeede of Iſraell.

24 For hee hath not deſpiſed nor abhorred the lowe eſtate of the poore, he hath not hid his face from him: but when hee called vnto him, hee heard him.

25 My prayſe is of thee in the great Congregation: my vowes will I perfourme in the ſight of them that feare him.

26 The poore ſhall eate, and be ſatiſfied: they that ſeeke after the Lorde, ſhall prayſe him, your hart ſhall liue for euer.

27 All the endes of the worlde ſhall remember themſelues, and be turned vnto the Lorde: and all the kinreds of the Nations ſhall worſhippe before him.

28 For the kingdome is the Lordes: and he E is the gouernour among the people.

29 All ſuch as be fatte vpon earth: haue eaten and worſhipped.

30 All they that go downe into the duſt, ſhall kneele before him: and no man hath quickened his owne ſoule.

31 My ſeede ſhall ſerue him: they ſhall be counted vnto the Lorde for a generation.

32 They ſhall come, and the heauens ſhall declare his righteouſneſſe: vnto a people that ſhal be

be bothe whom the Lorde hath made.

Dominus regit me. Pſal.xxiij.

1 THe Lorde is my ſheepehearde : therefore can I lacke nothing.

2 He ſhall fede me in a greene paſture: and lead me forth beſides the waters of comfort.

3 Hee ſhall conuert my ſoule : and bring mee forth in the pathes of righteouſneſſe, for his names ſake.

4 Yea thoughe I walke through the valley of the ſhadow of death, I will feare no euill : for thou art with me, thy rodde and thy ſtaffe comfort me.

5 Thou ſhalte prepare a Table before mee, againſt them that trouble mee : thou haſt annoynted my heade with Oyle, and my cuppe ſhall be full.

6 But thy louing kindneſſe and mercie ſhall follow me all the dayes of my life : and I will dwell in the houſe of the Lorde for euer.

Domini eſt terra. Pſal.xxiiij.

1 THe earth is the Lordes and al that therein is : the compaſſe of the worlde, and they that dwell therein.

2 For he hath founded it vpon the ſeas : and prepared it vpon the floods.

3 Who ſhall aſcende into the hill of the Lorde : or who ſhall riſe vp in his holy place?

4 Euen he that hath cleane handes, and a pure heart : and that hath not lift vp his minde vnto vanitye, nor ſworne to deceyue his neighbour.

5 Hee ſhall receyue the bleſſing from the Lord: and righteouſneſſe from the GOD of his ſaluation.

6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Jacob.

7 Lift vp your heades, O ye gates, and be ye lift vp ye euerlaſting dores : and the king of glorie ſhall come in.

8 Who is the king of glorie : it is the Lorde ſtrong and mightie : euen the Lorde mightie in battaile.

9 Lift vp your heades, O ye gates, and bee ye lift vp ye euerlaſting dores : and the king of glorie ſhall come in.

10 Who is the king of glorie : euen the Lord of hoſtes, he is the king of glorie.

Ad te domine. Pſal.xxv.

1 VNto thee, O Lord, will I lift vp my ſoule, my God I haue put my truſt in thee : O let me not be confounded, neither let mine enimies triumph ouer me.

2 For all they that hope in thee ſhall not bee aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhall be put to confuſion.

3 Shewe mee thy wayes, O Lorde : and teache me thy pathes.

4 Lead me forth in thy truth, and learne me: for thou art the God of my ſaluation : in thee hath bene my hope all the day long.

5 Call to remembraunce, O Lorde, thy tender mercies : and thy louing kindneſſe which haue bene euer of olde.

6 Oh remember not the ſinnes and offences of my youth : but according to thy mercie thinke thou vpon me (O Lorde) for thy goodneſſe.

7 Gracious and righteous is the Lorde : therefore will he teach ſinners in the way. B

8 Them that be meeke, ſhall he guide in iudgement : and ſuche as bee gentle, them ſhall hee learne his way.

9 All the pathes of the Lorde are mercie and truth : vnto ſuch as keepe his couenant and his teſtimonies.

10 For thy names ſake, O Lorde : be mercyfull vnto my ſinne, for it is great.

11 What man is he that feareth the Lorde : him ſhall he teach in the way that he ſhall chooſe.

12 His ſoule ſhall dwell at eaſe : and his ſeede ſhall inherite the lande.

13 The ſecrete of the Lorde is among them that feare him : and hee will ſhewe them his couenant.

14 Mine eies are euer looking vnto the Lorde : C for he ſhall plucke my feete out of the net.

15 Turne thee vnto me, and haue mercie vpon me : for I am deſolate, and in miſerie.

16 The ſorrowes of my heart are enlarged : O bring thou me out of my troubles.

17 Looke vpon mine aduerſitie and miſery : and forgiue me all my ſinne.

18 Conſider myne enemies how many they are : and they beare a tyrannous hate againſt me.

19 O keepe my ſoule, and deliuer me : let me not be confounded, for I haue put my truſt in thee.

20 Let perfectneſſe & rightuous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Iſraell, O God: out of all his troubles.

Iudica me domine. Pſal.xxvi.

BE thou my iudge, O Lord, for I haue walked innocently : my truſte hath bene alſo in the Lorde, therefore ſhall I not fall. I

2 Examine me, O Lorde, and proue me : trie out my reynes and my heart.

3 For thy louing kindneſſe is euer before mine eyes : and I will walke in thy truth.

4 I haue not dwelt with vaine perſons: neither will I haue felowſhip with the deceytfull.

5 I haue hated the Congregation of the wicked:

ked: and will not sit among the vngodly.
6 I will washe my handes in innocencie, O Lord: and so will I go to thyne aulter.
B 7 That I may shew the voice of thanksgiuing: and tell of all thy wondrous workes.
8 Lorde, I haue loued the habitation of thy house: and the place where thyne honour dwelleth.
9 O shut not vp my soule with the sinners: nor my life with the bloudthirstie.
10 In whose handes is wickednesse: and their right hand is full of gyftes.
11 But as for me, I will walke innocently: O Lord deliuer me, and be mercyfull vnto me,
12 My foote standeth ryght: I will prayse the Lorde in the congregations.

Dominus illuminatio. Psal.xxvij.

A Euening prayer.

THe Lorde is my light, and my saluation, whome then shall I feare? the Lorde is the strength of my life, of whom then shall I be afrayde?
2 When the wicked, (euen myne enimies and my foes) came vpon me to eate vp my flesshe: they stumbled and fell.
3 Though an host of mē were layd against me, yet shall not my heart be afrayde: and though there rose vp warre against me, yet will I put my trust in him.
4 One thing haue I desired of the Lord, which I will require: euen that I maye dwell in the house of the Lorde all the dayes of my life, to beholde the fayre beautie of the Lorde, and to visite his temple.
5 For in the time of trouble he shall hide me in his tabernacle: yea in the secrete place of his dwelling shall he hyde me, and set me vp vpon a rocke of stone.
6 And nowe shall he lift vp myne heade: aboue myne enimies rounde about me.
B 7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing, and speake prayses vnto the Lorde.
8 Hearken vnto my voyce, O Lorde, when I crye vnto thee: haue mercie vpon me, and heare me.
9 My heart hath talked of thee, seeke ye my face: thy face Lorde will I seeke.
10 O hyde not thou thy face from me: nor calle thy seruant away in displeasure.
11 Thou hast bene my succour, leaue me not: neither forsake me, O God, of my saluation.
12 When my father and my mother forsake me: the Lorde taketh me vp.
13 Teache me thy way, O Lord: and leade me in the right way, because of myne enimies.
C 14 Delyuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.
15 I should vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lorde, in the lande of the lyuing.
16 O tarie thou the Lordes leysure: be strong, and he shall comforte thine heart, and put thou thy trust in the Lorde.

Ad te Domine. Psal.xxvij.

VNto thee will I crye, O Lord, my strength: thinke no scorne of me, least if thou make as though thou hearest not, I become lyke them that goe downe into the pyt.
2 Heare the voyce of my humble petitions when I crye vnto thee: when I holde vp my handes towarde the mercy seate of thy holy temple.
3 O plucke me not away (neyther destroy me) with the vngodly and wicked doers: which speake friendly to their neighbors, but imagine mischiefe in their hearts.
4 Reward them according to their deedes: and according to the wickednesse of their owne inuentions.
5 Recompence them after the worke of their hands: pay them that they haue deserued.
6 For they regarde not in their mind the works of the Lorde, nor the operation of his handes: therefore shall he breake them downe, and not builde them vp.
7 Praysed be the Lorde: for he hath heard the B voyce of my humble petitions.
8 The Lorde is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart daunceth for ioye, and in my song will I prayse him.
9 The Lorde is my strength: and he is the wholsome defence of his annoynted.
10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte domino. Psal.xxix.

BRing vnto the Lorde (O ye mightie) byrth yong Rammes vnto the Lord: ascribe vnto the Lord worshyp and strength.
2 Giue the Lorde the honor due vnto his name: worshyp the Lorde with holy worshyp.
3 It is the Lorde that commaundeth the waters: it is the glorious God that maketh the thunder.
4 It is the Lorde that ruleth the sea, the voyce of the Lorde is mightie in operation: the voice of the Lorde is a glorious voyce.
5 The voyce of the Lorde breaketh the Cedar trees: yea the Lorde breaketh the Cedars of Libanus.
6 He made them also to skyppe like a Calfe: Libanus also and Syrion like a yong Vnicorne.
7 The voyce of the Lorde deuideth the flames S of

7 The voyce of the Lorde deuydeth the flambes of fire, the voyce of the Lorde ſhaketh the wildernelle : yea the Lorde ſhaketh the wilderuelle of Cades.

8 The voyce of the Lord maketh the Hinds to bring forth yong, and diſcouereth the thicke buſhes : in his Temple doth euery man ſpeake of his honour.

9 The Lorde ſitteth aboue the water floud: and the Lorde remaineth a king for euer.

10 The Lorde ſhall giue ſtrength vnto his people : the Lorde ſhall giue his people the bleſſing of peace.

Exaltabo te domine. Pſal.xxx.

1 I Will magnifie thee, O Lord, for thou haſt ſet me vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cried vnto thee: and thou haſt healed me.

3 Thou Lorde haſt brought my ſoule out of hell: thou haſt kept my life from them that go downe into the pit.

4 Sing prayſes vnto the Lord (O ye ſaints of his:) and giue thankes vnto him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinckling of an eye, and in his pleaſure is lyfe: heauineſſe may indure for a night, but ioy commeth in the Morning.

6 And in my proſperitie I ſayd, I ſhal neuer be remoued : thou Lorde of thy goodneſſe haſt made my hill ſo ſtrong.

7 Thou diddeſt turne thy face (fro mee:) and I was troubled.

8 Then cryed I vnto thee O Lorde : and gate me vnto my Lorde right humbly.

9 What profite is there in my bloud: when I go downe to the pit?

10 Shall the duſt giue thankes vnto thee: or ſhall it declare thy truth?

11 Heare, O Lorde, and haue mercy vpon me: Lorde be thou my helper.

12 Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackcloth, and gyded me with gladneſſe.

13 Therefore ſhall euery good man ſing of thy prayſe without ceaſing: O my God, I will giue thankes vnto thee for euer.

In te domine ſperaui. Pſal.xxxi.

1 IN thee, O lord, haue I put my truſt: let me neuer be put to confuſion, deliuer me in thy righteouſneſſe.

2 Bow downe thine eare to me: make haſt to deliuer me.

3 And bee thou my ſtrong rocke, and the houſe of defence; that thou mayſt ſaue me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide and leade me for thy names ſake.

5 Drawe me out of the net that they haue layde priuilye for mee : for thou arte my ſtrength.

6 Into thy handes I commend my ſpirite: for thou haſt redeemed me, O Lorde, thou God of truth.

7 I haue hated them that holde of ſuperſtitious vanities : and my truſt hath bene in the Lorde. B

8 I will be glad, and reioyce in thy mercy: for thou haſt conſidered my trouble, and haſt knowne my ſoule in aduerſities.

9 Thou haſt not ſhut me vp into the hand of the enimie : but haſt ſet my feete in a large rowme.

10 Haue mercy vpon me, O Lord, for I am in trouble : and mine eye is conſumed for very heauineſſe, yea, my ſoule & my bodie.

11 For my life is waren olde with heauyneſſe : and my yeares with mourning.

12 My ſtrength fayleth me, bycauſe of mine iniquitie : and my bones are conſumed.

13 I became a reprowfe among all mine enimies, but ſpecially among my neighbors : and they of mine acquaintance were afraid of me, and they that did ſee mee without, conueyed themſelues from me.

14 I am cleane forgotten as a deade man C out of minde : I am become like a broken veſſell.

15 For I haue heard the blaſphemie of the multitude : and feare is on euerie ſyde, while they conſpire togither againſt me, & take their counſaile to take away my life.

16 But my hope hath bene in thee, O Lord: I haue ſayde, thou art my God.

17 My time is in thy hande, deliuer mee from the hande of mine enimies: and from them that perſecute me.

18 Shewe thy ſeruaunt the lighte of thy countenaunce : and ſaue me for thy mercies ſake.

19 Let me not be confounded, O Lorde, for I haue called vpon thee : let the vngodly be put to confuſion, and bee put to ſilence in the graue.

20 Let the lying lippes bee put to ſilence : which cruelly, diſdeynfully, and diſpitefully ſpeake againſt the righteous.

21 O how plentifull is thy goodneſſe which D thou haſt layde vp for them that feare thee: and that thou haſt prepared for them that putte their truſt in thee, euen before the ſonnes of men.

22 Thou ſhalt hyde them priuily by thine owne preſence, from the prouoking of all men:

men: thou shalt keepe them secretely in thy tabernacle from the strife of tongues.

23 Thankes be to the Lorde: for he hath shewed me marueylous great kindenesse in a strong Citie.

24 And when I made hast, I sayde: I am cast out of the sight of thine eyes.

25 Neuerthelesse thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lorde all ye his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shal stablish your hart: all ye that put your trust in the Lorde.

Beati quorum. Psal.xxxij.

Euening prayer.

A BLessed is he whose vnrighteousnesse is forgiuen: & whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sin: and in whose spirite there is no guile.

3 For while I held my tongue: my bones consumed away, through my dayly complayning.

4 For thy hande is heauy vpon me day and night: and my moysture is like the drought in Sommer.

5 I will knowledge my sinne vnto thee: & my vnrighteousnesse haue I not hid.

6 I sayde, I will confesse my sinnes vnto the Lorde: and so thou forgauest the wickednesse of my sinne.

B 7 For this shall euery one that is godly make his prayer vnto thee, in a time when thou mayst be found: but in the great water floods, they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will enfourme thee, and teache thee in the way wherein thou shalt go: and I wil guide thee with mine eie.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bitte and bridle, least they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lorde, mercie embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lorde: and be ioyfull all ye that are true of hart.

Exultate iusti. Psal.xxxiij.

A 1 REioyce in the Lord, O ye righteous: for it becommeth well the iust to bee thankfull.

2 Prayse the lord with harpe: sing psalmes vnto him with the lute, and instrument of ten strings.

3 Sing vnto the Lorde a new song: sing prayses lustily (vnto him) with a good courage.

4 For the worde of the Lorde is true: and all his workes are faythfull.

5 He loueth righteousnesse and iudgment: the earth is ful of the goodnesse of the lord.

6 By the worde of the Lorde were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the Sea together as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stande in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commaunded, and it stode fast.

10 The Lorde bringeth the counsaile of the heathen to naught: and maketh the deuises of the people to be of none effecte, (and casteth out the counsailes of Princes.)

11 The counsaile of the Lorde shall endure for euer: and the thoughtes of his heart from generation to generation.

12 Blessed are the people whose God is the Lorde Iehoua: and blessed are the folke that he hath chosen to him to bee his inheritance.

13 The Lorde looked downe from heauen, and beholde all the children of men: from the habitation of his dwelling, he considereth all them that dwell in the earth.

14 He fashioneth all the hartes of them: and C vnderstandeth all their workes.

15 There is no king that can bee saued by the multitude of an host: neyther is any mightie man deliuered by much strength.

16 An horse is counted but a vaine thing to saue a man: neyther shall hee deliuer any man by his great strength.

17 Beholde, the eye of the Lorde is vppon them that feare him: and vpon them that put their trust in his mercie.

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soule hath paciently tarryed for the Lorde: for he is our helpe, and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we haue put our trust in thee.

Benedicam dominum. Psal.xxxiiij.

1 I Will alwaye giue thankes vnto the Lorde: his prayse shall euer be in my mouth.

2 My soule shall make his boast of the Lord: the humble shall heare thereof, and be glad.
3 O prayse the Lorde with me: and let vs magnifie his name together.
4 I sought the Lorde, and he heard me: yea, he delivered me out of all my feare.
5 They had an eye vnto him, and were lightened: and their faces were not ashamed.
6 Loe, ỳ poore crieth, & the Lord heareth him: yea, and saveth him out of all his troubles.
7 The angell of ỳ Lord tarieth round about them that feare him: and delivereth them.
8 O taste and see how gratious the Lord is: blessed is the man that trusteth in him.
9 O feare the Lord ye that be his saintes: for they that feare him, lacke nothing.
10 The Lions doe lacke, and suffer hunger: but they that seeke the Lord, shall wante no manner of thing that is good.
11 Come ye children, and hearken vnto me: I will teach you the feare of the Lorde.
12 What man is hee that lusteth to live, and would fayne see good dayes: keepe thy tong from evill, and thy lippes that they speake no guile.
13 Eschewe evill, and doe good: seeke peace, and ensue it.
14 The eyes of the Lord are over the righteous: & his eares are open vnto their prayers.
15 The countenance of the Lord is against them that do evill: to roote out the remembrance of them from the earth.
16 The righteous crie, and the Lorde heareth them: & delivereth thẽ out of al their troubles.
17 The Lord is nigh vnto them that are of a contrite hart: and will save such as be of an humble spirite.
18 Greate are the troubles of the righteous: but the Lord delivereth him out of all.
19 He keepeth all his bones: so that not one of them is broken.
20 But misfortune shall slay ỳ vngodly: and they that hate the righteous shall be desolate.
21 The Lord delivereth the soules of his servauntes: and all they that put their trust in him, shall not be destitute.

Judica domine nocentes. Psal. xxxv.

1 Leade thou my cause, O Lord, with them that strive w̃ me: & fight thou against them that fight against me.
2 Lay hand vpon ỳ shelde and buckler: and stande vp to help me.
3 Bring forth the speare, and stoppe the way against them that persecute me: say vnto my soule, I am thy salvation.
4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.
5 Let them be as the dust before the winde: and the angell of the Lord scattering them.
6 Let their way be darke and slipperie: and let the angell of the Lord persecute them.
7 For they have privily layd their net to destroy me without a cause: yea, even without a cause have they made a pit for my soule. B
8 Let a sodayne destruction come vpon hym vnawares, and his net that he hath layd privily, catch him selfe: that he may fall into his owne mischiefe.
9 And my soule be joyfull in the Lorde: it shall reioyce in his salvation.
10 All my bones shall say, Lord, who is lyke vnto thee, whiche deliverest the poore from him that is to strong for him: yea, the poore, and him that is in miserie, from hym that spoyleth him.
11 False witnesse did rise vp: they layde to my charge things that I knew not.
12 They rewarded me evill for good: to the great discomfort of my soule.
13 Nevertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.
14 I behaved my selfe as though it had bin my friend, or my brother: I went heavily, as one that mourneth for his mother. C
15 But in mine adversitie they reioyced, and gathered them together: yea, the very abiects came together against mee vnawares, making mowes at me, and ceassed not.
16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.
17 Lord, how long wilt thou looke vpõ this: O deliver my soule from the calamities whiche they bring on me, and my darling from the Lions.
18 So will I give thee thankes in the greate congregatiõ: I will prayse thee amõg much people.
19 O let not them that are mine enimies triumph over me vngodly: neyther lette them winke with their eyes that hate me without a cause.
20 And why? their communing is not for peace: but they imagine deceytefull wordes against them that are quiet in the lande.
21 They gaped on mee with their mouthes, and sayd: fye on thee, fye on thee, we sawe it with our eyes.
22 Thys thou hast seene, O Lorde: holde not thy tong then, goe not far frõ me, O Lord.
23 Awake and stand vp to iudge my quarell: avenge thou my cause, my God & my Lord.

24 Judge

D 24 Judge me, O Lord my God, according to thy righteouſneſſe: and let them not triumph ouer me.

25 Let them not ſay in their harts, ther, there, ſo would we haue it: neyther let them ſay, we haue deuoured him.

26 Let them be put to confuſion and ſhame together that reioice at my trouble: let them be clothed with rebuke and diſhonour, that boaſt them ſelues againſt me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea let them ſaye alway, bleſſed be the Lorde whiche hath pleaſure in the proſperitie of his ſeruaunt.

28 And as for my tōg it ſhal be talking of thy righteouſneſſe: & of thy prayſe al ỳ day lōg.

Dixit iniuſtus. Pſal.xxxvi.

I 1 MY hart ſheweth me the wickedneſſe of the vngodlie: that there is no feare of God before his eyes.

2 For he flattereth himſelf in his owne ſight: vntill his abhominable ſinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: he hathe left off to behaue him ſelfe wiſely, and to do good.

4 He imagineth miſchiefe vpon his bed, and hathe ſet him ſelfe in no good way: neyther doth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto ỳ heauen: and thy faythfuineſſe vnto the cloudes.

6 Thy righteouſnes ſtādeth like ỳ ſtrōg moū taynes: thy iudgemēts are like ỳ great depe.

B 7 Thou Lord ſhalt ſaue both man and beaſt, how excellent is thy mercy, O God: and the children of men ſhall put their truſt vnder the ſhadow of thy wings.

8 They ſhall be ſatiſfied with the plenteouſneſſe of thy houſe: and thou ſhalt giue them drinke of thy pleaſures, as out of the riuer.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth thy louing kindnes vnto them that know thee: and thy righteouſneſſe vnto them that are true of hart.

11 O let not ỳ fote of pride come againſt me: & let not ỳ hād of ỳ vngodly caſt me down.

12 There are they fallen (all) that worke wickedneſſe: they are caſt downe, and ſhall not be able to ſtand.

Noli emulari. Pſal.xxxvij.

Euening prayer.

I 1 FRet not thy ſelfe, becauſe of the vngodly: neither be ỳ enuious againſt ỳ euil doers.

2 For they ſhall ſone be cut downe lyke the graſſe: and be withered euen as the greene hearbe.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fedde.

4 Delight thou in the Lord: and he ſhal giue thee thy harts deſire.

5 Cōmit thy way vnto ỳ Lord, and put thy truſt in him: and he ſhall bring it to paſſe.

6 He ſhall make thy righteouſnes as clere as ỳ light: and thy iuſt dealing as ỳ noneday.

7 Hold thee ſtill in the Lord, and abide patiently vpon him: but grieue not thy ſelfe at him whoſe way doth proſper, againſte the man that doth after euill counſayles. B

8 Leaue off from wrath, and let go diſpleaſure: fret not thy ſelfe, els ſhalt thou be moued to do euill.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherite the land.

10 Yet a little whyle, and the vngodly ſhall be cleane gone: thou ſhalte loke after his place, and he ſhall be away.

11 But ỳ meeke ſpirited ſhall poſſeſſe ỳ earth: and ſhal be refreſhed in ỳ multitude of peace

12 The vngodly ſeeketh counſayle againſt ỳ iuſt: and gnaſheth vpon him with his teeth.

13 The Lord ſhall laugh him to ſcorne: for he hath eene that his day is comming.

14 The vngodly haue dra'wen out the ſword, C and haue bended their bowe: to caſt downe the poore and needie, and to ſlay ſuch as be of a right conuerſation.

15 Their ſword ſhall go through their owne hart: and their bowe ſhall be broken.

16 A ſmall thing that the righteous hath: is better than great riches of the vngodly.

17 For ỳ armes of the vngodly ſhal be broke: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: & their inheritance ſhall endure for euer.

19 They ſhal not be confounded in ỳ perilous time: and in the days of the dearth they ſhall haue ynough.

20 As for ỳ vngodly they ſhal periſh, & the enimies of ỳ Lorde ſhall conſume as ỳ fat of lambs: yea euen as the ſmoke ſhal they conſume away.

21 The vngodly borroweth, and payeth not a- D gayn: but ỳ righteous is merciful & liberall.

22 Such as be bleſſed of god, ſhal poſſeſſe the land: and they that be curſed of him ſhall be rooted out.

23 The Lord ordereth a good mans going: & maketh his way acceptable to him ſelfe.

24 Though he fall, he ſhall not be caſt away, for the Lord vpholdeth him with his hande.

25 I haue bin yong, and now am olde, and yet ſaw I neuer the righteous forſaken, nor his ſeede begging their bread.

26 The righteous is euer merciful & lendeth: and

and his ſeede is bleſſed.
27 Flee from euill, and doe the thing that is good: and dwell for euermore.
28 For the Lord loueth the thing that is right: ℭ he forſaketh not his that be godly, but they are preſerued for euer.
29 The righteous ſhall be puniſhed: as for the ſeede of the vngodly, it ſhall be rooted out.
30 The righteous ſhall inherite the lande: and dwell therein for euer.
31 The mouth of the righteous is exerciſed in wiſedome: and his tongue will be talking of iudgment.
32 The lawe of his God is in his heart: and his goings ſhall not ſlide.
33 The vngodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.
34 The Lord will not leaue him in his hande: nor condemne him when he is iudged.
35 Hope thou in the Lorde, and keepe his way, and he ſhall promote thee, that thou ſhalt poſſeſſe the lande: when the vngodly ſhall periſh, thou ſhalt ſee it.
36 I my ſelfe haue ſeene the vngodly in great power: and flouriſhing like a greene bay tree.
37 And I went by, & lo, he was gone: I ſought him, but his place could no where be founde.
38 Keepe innocencie, and take heede vnto the thing that is right: for that ſhall bring a man peace at the laſt.
39 As for the tranſgreſſours, they ſhall periſh together: and the ende of the vngodly is, they ſhal be rooted out at the laſt.
40 But the ſaluation of the righteous commeth of the Lorde: which is alſo their ſtrength in the time of trouble.
41 And the Lorde ſhall ſtande by them, and ſaue them: he ſhall deliuer them from the vngodly, and ſhal ſaue them, becauſe they put their truſt in him.

Domine ne in furore. Pſal.xxxvij.

1 PUT mee not to rebuke (O Lorde) in thyne anger: neyther chaſten me in thy heauie diſpleaſure.
2 For thine arrowes ſticke faſt in me: and thy hande preſſeth me ſore.
3 There is no health in my fleſhe, becauſe of thy diſpleaſure: neyther is there any reſt in my bones, by reaſon of my ſinne.
4 For my wickednelles are gone ouer my head: and are lyke to a ſore burthen to heauie for me to beare.
5 My wounds ſtinke and are corrupt: through my foolyſhneſſe.
6 I am brought into ſo great trouble and miſerie: that I go mourning all the day long.
7 For my loynes are filled with a ſore diſeaſe: B and there is no whole part in my bodie.
8 I am feeble and ſore ſmitten: I haue roared for the verie diſquietneſſe of my heart.
9 Lorde thou knowelt all my deſire: and my groning is not hid from thee.
10 My heart panteth, my ſtrength hath fayled me: and the light of mine eies is gone from me.
11 My louers and my neighbours did ſtande loking vpon my trouble: and my kinſmen ſtood a farre off.
12 They alſo that ſought after my lyfe, layde ſnares for mee: and they that went about to do me euill talked of wickedneſſe, and ymagined deceyte all the day long.
13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.
14 I became euen as a man that heareth not: ℭ and in whoſe mouth are no reproues.
15 For in thee, O Lorde, haue I put my truſt: thou ſhalt anſwere for mee, O Lorde my God.
16 I haue required that they (euen mine enimyes) ſhoulde not tryumph ouer me: for when my foote ſlipt, they reioyced greatly againſt me.
17 And I truely am ſet in the plague: and my heauineſſe is euer in my ſight.
18 For I will confeſſe my wickednelſe: and be ſorie for my ſinne.
19 But mine enimies liue, and are mightie: and they that hate mee wrongfully are manye in number.
20 They alſo that reward euill for good, are agaynſt me: becauſe I followe the thing that good is.
21 Forſake me not, O Lorde my God: be not thou farre from me.
22 Haſt thee to helpe me: O Lord God of my ſaluation.

Dixi, cuſtodiam. Pſal.xxxix.

1 I Sayde, I will take heede to my wayes: A that I offende not in my tongue.
2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my ſight.
3 I helde my tongue and ſpake nothing: I kept ſilence, yea euen from good wordes, but it was paine and greefe to mee.
4 My hart was whote within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.
5 Lorde let me knowe mine ende, and the number of my dayes; that I may be certified howe long I haue to liue.
6 Beholde thou haſt made my dayes as it were a ſpanne long: and mine age is euen as nothing in reſpect of thee, and verily euery man liuing is altogither vanitie.
7 For man walketh in a vaine ſhadowe, and B

disquieteth himselfe in vaine: hee heapeth vp riches, and can not tell who shall gather them.

8 And nowe Lord what is my hope: truly my hope is euen in thee.

9 Deliuer me from al mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauie hande.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away, like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lorde, and with thine eares consider my calling: holde not thy peace at my teares.

℣ 14 For I am a straunger with thee, and a sojourner: as all my fathers were.

15 Oh spare me a little, that I may recouer my strength: before I goe hence, and bee no more seene.

Expectans expectaui. Psal. xl.

℟ 1 I Wayted patiently for the Lorde: and hee inclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit: out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And he hath put a newe song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lorde.

5 Blessed is the man that hath set his hope in the Lorde: and turned not vnto the proude, and to such as go about with lyes.

6 O Lorde my God, great are thy wonderous workes which thou hast done: lyke as bee also thy thoughtes whiche are to vs warde, and yet there is no man that ordereth them vnto thee.

℟ 7 If I woulde declare them and speake of them: they shoulde be more than I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares thou hast opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then sayde I, lo, I come.

10 In the volume of the booke it is written of me, that I shoulde fulfill thy will, O my God: I am content to doe it, yea, thy lawe is within my heart.

11 I haue declared thy righteousnesse in the great congregation: lo, I will not refrayne my lippes, O Lorde, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath beene of thy truth, and of thy saluation.

13 I haue not kept backe thy louing mercie and truth: from the great congregation.

14 Withdrawe not thou thy mercie from me, O Lorde: let thy louing kindnesse and thy truth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are mo in number than the heares of myne heade, and my heart hath fayled me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lorde) to helpe me.

17 Let them bee ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backwarde, and put to rebuke that wish me euill.

18 Let them bee desolate and rewarded with shame, that say vnto mee: fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, bee ioyfull and glad in thee: and let suche as loue thy saluation, say alway the Lorde be praysed.

20 As for me, I am poore and needie: but the Lorde careth for me.

21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. xli.

℟ 1 BLessed is he that considereth the poore (and needie:) the Lorde shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him aliue, that he may bee blessed vpon earth: and delyuer not thou him into the wyll of his enimies.

3 The Lorde comfort him when he lyeth sicke vpon his bedde: make thou all his bedde in his sickenesse.

4 I sayde, Lorde be mercyfull vnto mee: heale my soule for I haue sinned agaynst thee.

5 Mine enimies speake euill of me: when shall he die, and his name perishe?

6 And if he come to see me, he speaketh vanitie: and his heart conceyueth falsehode within himselfe, and when hee commeth forth, hee telleth it.

7 All mine enimies whisper together agaynst me: euen agaynst me doe they imagine this euill.

8 Let the sentence of gyltinesse proceede against him: and nowe that hee lyeth, let him rise vp no more.

9 Yea, euen mine owne familiar friend (whom I trusted:) which did also eate of my breade, hath layde great wayte for me.

10 But bee thou mercifull vnto me, O Lorde: raise

raise thou me vp againe, and I shall reward them.

11 By this I know we thou fauourest me: that mine enimie doth not triumph against me.

12 And when I am in my healthy, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lorde God of Israell: world without ende. Amen.

Quemadmodum. Psal. xlij.

1 LIke as the Harte desyreth the water brookes: so longeth my soule after thee, O God.

2 My soule is a thirst for God, yea euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meate day and night: while they dayly say vnto mee, where is nowe thy God?

4 Nowe when I thinke therevpon, I poure out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God?

5 In the voyce of prayse and thankesgiuing: among such as keepe holy day.

6 Why art thou so full of heauinesse (O my soule:) and why art thou so vnquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My GOD, my soule is vexed within mee: therefore will I remember thee concerning the lande of Jordane, and the little hill of Hermon.

9 One deepe calleth another, because of the noyse of the water Pipes: all thy waues and stormes are gone ouer me.

10 The Lorde hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten me: why go I thus heauily, while the enimie oppresseth me?

12 My bones are smitten asunder, as with a sworde: while mine enimies (that trouble me) cast me in the teeth.

13 Namely, while they saye dayly vnto mee: where is nowe thy God?

14 Why art thou so vexed (O my soule:) and why art thou so disquieted within me?

15 O put thy trust in God: for I wil yet thanke him: which is the helpe of my countenance, and my God.

Judica me deus. Psal. xlij.

1 GIue sentence with me, O God, and defende my cause against vngodly people: O deliuer me from the deceytfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heauily, while the enimie oppresseth me?

3 Oh sende out thy light and thy truth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may go vnto the aulter of God, euen vnto the God of my ioy and gladnesse: and vpon the Harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. xliij.

1 WEe haue heard with oure eares, O GOD, our fathers haue tolde vs: what thou hast done in their tyme of olde. Morning prayer.

2 Howe thou hast driuen oute the heathen with thy hande, and planted them in: howe thou hast destroyed the nations, and cast them out.

3 For they gate not the lande in possession through their owne sworde: neyther was it their owne arme that helped them.

4 But thy right hande, and thine arme, and the light of thy countenance: because thou hadst a fauour vnto them.

5 Thou art my king (O God:) send helpe vnto Jacob.

6 Through thee will wee ouerthrowe our enimies: and in thy name will we treade them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my sworde that shall helpe me.

8 But it is thou that sauest vs from our enimie: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will prayse thy name for euer.

10 But nowe thou art farre off, and puttest vs to confusion: and goest not forth with oure armies.

11 Thou makest vs to turne our backes vpon our enimies: so that they which hate vs, spoyle our goodes.

12 Thou lettest vs be eaten vp like sheepe: & hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are rounde aboute vs.

15 Thou makest vs to bee a byworde among

the Heathen: and that the people ſhake theyr heades at vs.

16 My confuſion is dayly before me: and the ſhame of my face hath couered me.

17 For the voyce of the ſlaunderer and blaſphemer: for the enimie and the auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our ſelues frowardly in thy couenant.

19 Our heart is not turned backe: neyther our ſteppes gone out of thy way.

20 No not when thou haſt ſmitten vs into the place of Dragons: and couered vs with the ſhadow of death.

D 21 If we haue forgotten the name of our God, and holden vp our handes to any ſtraunge God: ſhall not God ſearch it out? for he knoweth the verie ſecretes of the heart.

22 For thy ſake alſo are wee killed all the day long: and are counted as ſheepe appoynted to be ſlaine.

23 Vp Lorde, why ſleepeſt thou: awake, and be not abſent from vs for euer.

24 Wherefore hydeſt thou thy face: and forgetteſt our miſerie and trouble?

25 For our ſoule is brought low, euen vnto the duſt: our bellie cleaueth vnto the ground.

26 Ariſe and helpe vs: and deliuer vs for thy mercyes ſake.

Eructauit cor meum. Pſal.xlv.

A 1 MY heart is inditing of a good matter: I ſpeake of the things which I haue made vnto the king.

2 My tongue is the penne: of a readie writer.

3 Thou art fayrer than the children of men: full of grace are thy lippes, becauſe God hath bleſſed thee for euer.

4 Gyde thee with thy ſworde vpon thy thigh, O thou moſt mightie: according to thy worſhip and renowne.

5 Good lucke haue thou with thine honour: ride on, becauſe of the worde of truth, of meekenneſſe, and righteouſneſſe, and thy right hande ſhall teach thee terrible things.

6 Thine arrowes are verie ſharpe, and the people ſhall be ſubdued vnto thee: euen in the mids among the kings enimies.

B 7 Thy ſeate (O God) endureth for euer: the ſcepter of thy kingdome is a right ſcepter.

8 Thou haſt loued righteouſneſſe, and hated iniquitie: wherefore God (euen thy God) hath annoynted thee with the Oyle of gladneſſe aboue thy fellowes.

9 All thy garmentes ſmell of Myrre, Aloes, and Caſſia: out of the Iuorie Palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hande did ſtande the Queene in a veſture of golde (wrought about with diuerſe colours.)

11 Hearken (O daughter) and conſider, enclyne thine eare: forget alſo thine owne people, and thy fathers houſe.

12 So ſhall the king haue pleaſure in thy beautie: for hee is thy Lorde (God) and worſhip thou him.

13 And the daughter of Tyre ſhall bee there wyth a gyft: lyke as the riche alſo among the people ſhall make theyr ſupplication before thee.

14 The kings daughter is all glorious within: in: hir clothing is of wrought golde.

15 She ſhall be brought vnto the king in rayment of needle worke: the virgins that bee hir fellowes ſhall beare hir companie, and ſhall be brought vnto thee.

16 With ioy and gladneſſe ſhal they be brought: and ſhall enter into the kings palace.

17 In ſteade of thy fathers, thou ſhalt haue children: whom thou mayeſt make princes in all landes.

18 I will remember thy name from one generation vnto another: therefore ſhall the people giue thankes vnto thee worlde without ende.

Deus noſter refugium. Pſal.xlvi.

GOD is our hope and ſtrength: a verie preſent helpe in trouble.

2 Therefore will not we feare though the earth be moued: and though the hilles be caryed into the middes of the Sea.

3 Though the waters thereof rage and ſwell: and though the Mountaynes ſhake at the tempeſt of the ſame.

4 The Riuers of the flood thereof ſhall make glad the Citie of God: the holy place of the tabernacle of the moſt higheſt.

5 God is in the middeſt of hir, therefore ſhall ſhe not be remoued: God ſhall helpe hir, and that right early.

6 The Heathen make muche a doe, and the kingdomes are moued: but God hath ſhewed his voyce, and the earth ſhall melt away.

7 The Lorde of hoſtes is with vs: the God of Iacob is our refuge.

8 O come hither, and beholde the workes of the Lorde: what deſtruction he hath brought vpon the earth.

9 He maketh warres to ceaſſe in all the world: he breaketh the bowe, and knappeth the ſpeare in ſunder, and burneth the Chariottes in the fire.

10 Be ſtill then and know that I am God: I will be exalted among the Heathen, and I will be exalted in the earth.

11 The Lorde of hoſtes is with vs: the God of Iacob is our defence.

Omnes

Omnes gentes plaudite. Pſal.xlvij.

1 O Clap your hands togeather, (al ye people:) O ſing vnto God with the voyce of melodie.
Euening prayer.
2 For the Lord is high, and to be feared: he is the greate king vpon all the earth.
3 He ſhall ſubdue the people vnder vs: and the nations vnder our feete.
4 He ſhall chooſe out an heritage for vs: euen the worſhip of Jacob whome he loued.
5 God is gone vp with a mery noyſe: and the Lord with the ſound of the trumpe.
6 O ſyng prayſes, ſyng prayſes vnto (our) God: O ſyng prayſes, ſyng prayſes vnto our king.
7 For God is the king of all the earthe: ſyng ye prayſes with vnderſtanding.
8 God raigneth ouer the Heathen: God ſitteth vpon his holy ſeate.
9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doth defende the earth, as it were with a ſhielde.

Magnus dominus. Pſal.xlviij.

1 GReat is the Lorde, and highly to be prayſed: in the citie of our God, euen vpon hys holy hyll.
2 The hyll of Sion is a fayre place, and the ioye of the whole earth: vppon the north ſide lieth the citie of the great king, God is well knowen in hir palaces, as a ſure refuge.
3 For loe, the kynges of the earthe: are gathered and gone by togeather.
4 They marueyled to ſee ſuch things: they were aſtonyed, and ſodainely call downe.
5 Feare came there vpon them, and ſorow: as vpon a woman in hir trauayle.
6 Thou ſhalte breake the ſhippes of the Sea: through the eaſt winde.
7 Like as we haue heard, ſo haue we ſeene in the citie of the Lorde of hoſtes, in the citie of oure God: God vpholdeth the ſame for euer.
8 We wayte for thy louing kindnes (O God:) in the middes of thy temple.
9 O God, according to thy name, ſo is thy praiſe vnto the worldes ende: thy right hande is full of righteouſnes.
10 Let the Mount Sion reioyce, and the daughters of Juda be gladde: becauſe of thy iudgementes.
11 Walke about Sion, and go round about hir: and tell the towres thereof.
12 Marke well hir Bulwarkes, ſet vphir houſes: that ye may tell them that come after.
13 For this God is our God for euer and euer: he ſhall be our guide vnto death.

Audite hæc omnes. Pſal.xlix.

1 GHeare ye this all ye people: ponder it with youre eares, all yee that dwell in the worlde.
2 High and lowe, riche and poore: one with another.
3 My mouth ſhall ſpeake of wiſedome: and my hart ſhall muſe of vnderſtanding.
4 I will encline mine eare to the parable: and ſhew my darke ſpeach vpon the Harpe.
5 Wherefore ſhould I feare in the dayes of wickednes: and when the wickednes of my heeles compaſſeth me round about?
6 There bee ſome that put their truſt in theyr goodes: and boaſt themſelues in the multitude of their riches.
7 But no manne maye deliuer his brother: nor make agreement vnto God for him.
8 For it coſt more to redeeme their ſoules: ſo that he muſt let that alone for euer.
9 Yea, thoughe hee liue long: and ſee not the graue.
10 For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſhe, and leaue their riches for other.
11 And yet they thinke that their houſes ſhal continue for euer: and that their dwelling places ſhall endure from one generation to another, and call the lands after their owne name.
12 Neuertheleſſe, man will not abide in honour: ſeeing he may be compared vnto the beaſts that periſh, this is the way of them.
13 This is their fooliſhneſſe: and their poſteritie prayſe their ſaying.
14 They lie in the hell like ſheepe, deathe gnaweth vppon them, and the righteouſe ſhall haue dominatiō of them in the morning: their beautie ſhall conſume in the ſepulchre, out of theyr dwelling.
15 But God ſhall deliuer my ſoule from the place of hell: for he ſhall receyue me.
16 Be not thou afrayde though one bee made rich: or if the glory of his houſe be encreaſed.
17 For hee ſhall cary nothing away with hym when he dyeth: neyther ſhall his pompe followe him.
18 For while he liued, hee counted him ſelfe an happy man: and ſo long as thou doeſt well vnto thy ſelfe, men will ſpeake good of thee.
19 He ſhal folow the generations of his fathers: and ſhall neuer ſee light.
20 Man being in honour, hath no vnderſtāding: but is compared vnto the beaſtes that periſhe.

Deus deorum. Pſal.L.

1 THe Lorde, euen the moſt mightie God, hath ſpoken: and called the worlde, Morning prayer.
from the ryſing of the Sunne, vnto the going

going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mightie tempest shall bee stirred vp rounde about him.

4 He shall cal the heathen from aboue: and the earth, that he may iudge his people.

5 Gather my saints togither vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

B 7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israell, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor bee Goates out of thy foldes.

10 For all the beastes of the forrest are mine: and so are the cattels vpon a thousand hilles.

11 I knowe all the foules vpon the Mountaynes: and the wilde beastes of the fielde are in my sight.

12 If I be hungrie, I will not tell thee: for the whole worlde is mine, and all that is therein.

13 Thinkest thou that I will eate Bulles flesh: and drinke the bloud of Goates?

C 14 Offer vnto GOD thankesgiuing: and pay thy vowes vnto the most highest.

15 And call vpon me in the tyme of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly sayde God, why doest thou preach my lawes: and takest my couenant in thy mouth?

17 Whereas thou hatest to bee reformed: and hast cast my wordes behinde thee.

18 When thou sawest a theefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceyte.

20 Thou satest and spakest against thy brother: yea and hast slaundered thine owne mothers sonne.

D 21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, yee that forget God: least I plucke you away, and there bee none to deliuer you.

23 Who so offereth me thankes and praise, hee honoureth me: and to him that ordereth his conuersation right, will I shewe the saluation of God.

Miserere mei deus. *Psal.li.*

1 HAue mercie vpon mee (O God) after thy great goodnesse: according vnto the multitude of thy mercyes, doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faultes: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceyued me.

6 But loe, thou requirest truth in the inwarde partes: and shalt make me to vnderstand wisdome secretly.

7 Thou shalt purge mee with Hyssope, and I shall be cleane: thou shalt wash me, and I shall be whyter than snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones whiche thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart (O God:) and renue a right spirite within me.

11 Cast mee not away from thy presence: and take not thy holy spirite from me.

12 O giue mee the comfort of thy helpe againe: and stablish me with thy free spirite.

13 Then shall I teache thy wayes vnto the wicked: and sinners shall bee conuerted vnto thee.

14 Deliuer mee from bloud-guiltinesse, O GOD, thou that arte the GOD of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lippes, O Lorde: and my mouth shall shewe thy prayse.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirite: a broken and a contrite heart, O God, shalt thou not dispise.

18 O be fauourable and gracious vnto Sion: builde thou the walles of Ierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine aulter.

Quid gloriaris. *Psal.lij.*

1 WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Where

2 Whereas the goodneſſe of God : endureth yet dayly.
3 Thy tongue imagineth wickednes: and with lyes thou cutteſt like a ſharpe raſor.
4 Thou haſt loued vngraciouſneſſe more than goodneſſe : and to talke of lyes more than righteouſneſſe.
5 Thou haſt loued to ſpeake all wordes that may do hurt : O thou falſe tongue.
6 Therefore ſhall God deſtroy thee for euer : he ſhall take thee, and plucke thee oute of thy dwelling, and rote thee out of the lande of the liuing.
7 The righteous alſo ſhall ſee this, and feare : and ſhall laugh him to ſcorne.
8 Loe, this is the man that toke not God for his ſtrength : but truſted vnto the multitude of his richeſſe, and ſtrengthned himſelfe in hys wickednes.
9 As for me, I am like a greene Oliue tree in the houſe of God : my truſt is in the tender mercie of God for euer and euer.
10 I will alway giue thanks vnto thee for that thou haſt done : and I will hope in thy name, for thy ſaintes like it well.

Dixit inſipiens. Pſal.liij.

THe fooliſhe bodie hath ſayde in his heart: there is no God.
2 Corrupt are they and become abhominable in theyr wickednes : there is none that doth good.
3 God looked downe from heauen vppon the children of men : to ſee if there were any that would vnderſtande, and ſeeke after God.
4 But they are all gone out of the way, they are altogither become abhominable : there is alſo none that doth good, no not one.
5 Are not they without vnderſtanding that worke wickednes : eating vp my people, as if they would eate breade, they haue not called vpon God.
6 They were afrayde where no feare was : for God hath broken the bones of him that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.
7 Oh that the ſalnation were giuen vnto Iſrael out of Sion : oh that the Lorde woulde deliuer his people out of captiuitie.
8 Then ſhould Jacob reioice: and Iſrael ſhould be right glad.

Deus in nomine tuo. Pſal.liiij.

SAue me, O God, for thy names ſake : and auenge me in thy ſtrength.
2 Heare my prayer, O God : and hearken vnto the wordes of my mouth.
3 For ſtraungers are riſen vp againſt me : and tyrants (which haue not God before theyr eyes) ſeeke after my ſoule.
4 Beholde, God is my helper : the Lorde is with them that vpholde my ſoule.
5 He ſhall reward euill vnto myne enimies : deſtroy thou them in thy truth.
6 An offering of a free heart will I giue thee, and prayſe thy name (O Lord:) becauſe it is ſo comfortable.
7 For he hath deliuered me out of all my trouble: and mine eie hath ſeene his deſire vpon mine enimies.

Exaudi deus. Pſal.lv.

HEare my prayer, O God : and hide not thy ſelfe from my petition.
2 Take heede vnto me, and heare mee : howe I mourne in my prayer, and am vexed.
3 The enimie cryeth ſo, and the vngodly commeth on ſo faſt : for they are mynded to do me ſome miſchiefe, ſo maliciouſly are they ſet againſt me.
4 My heart is diſquieted within me : and the feare of death is fallen vpon me.
5 Fearefulneſſe and trembling are come vpon me : and an horrible dread hath ouerwhelmed mee.
6 And I ſayde, O that I had wings lyke a Doue : for then would I flee away and be at reſt.
7 Lo then would I get me away farre off: and remaine in the wildernes.
8 I woulde make haſt to eſcape : becauſe of the ſtormie winde and tempeſt.
9 Deſtroy their tongues (O Lorde) and diuide them : for I haue ſpyed vnrighteouſneſſe and ſtrife in the Citie.
10 Day and night they goe aboute within the walles thereof : miſchiefe alſo and ſorrowe are in the middes of it.
11 Wickednes is therein : deceyte and guile go not out of their ſtreetes.
12 For it is not an open enimie that hath done me this diſhonour : for then I coulde haue borne it.
13 Neither was it mine aduerſarie y did magnifie himſelfe againſt me : for then (peraduenture) I would haue hid my ſelfe from him.
14 But it was euen thou my companion : my guide, and mine owne familiar friend.
15 We toke ſweete counſaile togither : and walked in the houſe of God as friendes.
16 Let death come haſtily vpon them, and let them goe downe quicke into hell : for wickednes is in theyr dwellings, and among them.
17 As for me, I will call vpon God : and the Lorde ſhall ſaue me.
18 In the Euening and Morning, and at noone

day will I pray, and that instantly: and hee shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battaile that was agaynst me: for there were many with me.

20 Yea, euen God that endureth for euer shall heare me, and bring them downe: for they will not turne, nor feare God.

D 21 He layde his handes vpon such as be at peace with him: and he brake his couenant.

22 The wordes of his mouth were softer than Butter, hauing warre in his heart: his wordes were smoother than Oyle, and yet they be verie swordes.

23 O cast thy burthen vpon the Lorde, and hee shal nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloud thirstie and deceytfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lorde.

Miserere mei deus. Psal.lvi.

A 1 Mornyng prayer. BE mercifull vnto me, O God, for man goeth about to deuour me: he is dayly fighting and troubling me.

2 Myne enimies are dayly in hand to swallow me vp: for they be many that fight agaynst me, O thou most Highest,

3 Neuertheless though I am sometime afrayd: yet put I my trust in thee.

4 I will prayse God, because of his worde: I haue put my trust in God, and will not feare what flesh can do vnto me.

5 They dayly mistake my wordes: all that they imagine, is to do me euill.

6 They holde altogither, and keepe themselues close: and marke my steppes, when they lay in wayte for my soule.

B 7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enimies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords worde will I comfort me.

11 Yea in God haue I put my trust: I will not be afrayde what man can do vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei deus. Psal.lvi.

1 BE mercifull vnto me, O God, be mercifull vnto mee, for my soule trusteth in thee: and vnder the shadowe of thy wings shall bee my refuge, vntill this tyrannie be ouerpast.

2 I will call vnto the most highe God: euen vnto the GOD that shall performe the cause which I haue in hande.

3 Hee shall sende from heauen: and saue me from the reproofe of him that woulde eate me vp.

4 God shall sende forth his mercie and truth: my soule is among Lions.

5 And I lye euen among the children of men (that are sette on fyre: whose teeth are speares and arrowes, and their tongue a sharpe sworde.

6 Set vp thy selfe, O God, aboue the heauens: and thy glorie aboue all the earth.

7 They haue layde a Nette for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the middes of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue prayse.

9 Awake vp my glorie, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lorde, among the people: and I will sing vnto thee among the Nations.

11 For the greatnesse of thy mercie reacheth vnto the heauens: and thy truth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glorie aboue all the earth.

Si vere vtique. Psal.lvii.

1 ARe your mindes sette vpon righteousnesse, O ye Congregation: and doe ye iudge the thing that is right, O yee sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your handes deale with wickednesse.

3 The vngodly are frowarde euen from their mothers wombe: as sone as they be borne, they go astray, and speake lyes.

4 They are as venemous as the poyson of a serpent: euen like the deafe Adder that stoppeth hir eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the chawe bones of the Lions, O Lorde: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let

7 Let them consume away lyke a snayle, and be lyke the vntimely fruite of a woman: and let them not see the sunne.
8 Or euer your pottes be made whot with thornes: so let indignation vexe hym, euen as a thing that is rawe.
9 The righteous shall reioyce when he seeth the vengeaunce: he shall washe his footesteppes in the bloud of the vngodly.
10 So that a man shall say, verely there is a rewarde for the ryghteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. lix.

1 DEliuer me from myne enimies (O God:) defende me from them that ryse vp agaynste me.
2 O delyuer me from the wicked doers: and saue me from the bloud thirstie men.
3 For lo, they lye wayting for my soule: the mightie men are gathered agaynst mee, without any offence or fault of me, O Lorde.
4 They runne and prepare them selues without my fault: arise thou therefore to helpe me, and beholde.
5 Stande vp (O Lorde God of hostes) thou God of Israel, to visite al the heathen: and be not merciefull vnto them that offende of malicious wickednesse.
6 They goe to and fro in the euening: they grin lyke a dogge, and runne about through the citie.
7 Beholde, they speake with their mouth and swordes are in theyr lyppes: for who dothe heare?
8 But thou, O Lorde, shalt haue them in derision: and thou shalt laughe all the heathen to scorne.
9 My strength will I ascribe vnto thee: for thou art the God of my refuge.
10 God sheweth me his goodnesse plentifully: and God shall let me see my desyre vpon myne enimies.
11 Slay them not, lest my people forget it: but scatter them abrode among thy people, and put them downe, O Lorde, our defence.
12 For the sinne of theyr mouth, & for the wordes of theyr lyppes, they shalbe taken in theyr pryde: and why? theyr preaching is of cursyng and lyes.
13 Consume them in thy wrath, consume them that they may perysshe: and knowe that it is God which ruleth in Iacob, and vnto the endes of the worlde.
14 And in the euenyng they wyll returne: and grinne lyke a dogge, and wyll goe about the citie.
15 They wyl runne here and there for meate: and grudge if they be not satisfied.
16 As for me, I wil sing of thy power, and wil prayse thy mercy betimes in the morning: for thou hast bin my defence, and refuge in the day of my trouble.
17 Vnto thee (O my strength) wyll I syng: for thou, O God, art my refuge, and my mercyful God.

Deus repulisti nos. Psal. lx.

1 O God, thou hast cast vs out, & scattered vs abrode: thou hast also bin displeased, O turne thee vnto vs agayne. I
2 Thou hast moued the lande, and diuided it: heale the sores thereof, for it shaketh.
3 Thou hast shewed thy people straunge thynges: thou hast geuen vs a drinke of deadly wine.
4 Thou hast geuen a token for suche as feare thee: that they maye triumph because of the truth.
5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.
6 God hath spoken in his holynesse. I wyl reioyce and diuide Sichem: and measure out the valley of Sucoth.
7 Gilead is mine, and Manasses is myne: Ephraim also is the strength of my head, Iuda is my lawgeuer. B
8 Moab is my washpot, ouer Edom wyll I cast out my shoe. Philistia be thou glad of me.
9 Who wyll leade me into the strong Citie: who wyll bryng me into Edom?
10 Hast thou not cast vs out, O God: wylt not thou, O God, go out with our hostes?
11 O be thou our helpe in trouble: for vayne is the helpe of man.
12 Through God shall we doe greate actes: for it is he that shall treade downe our enimies.

Exaudi deus. Psal. lxi.

1 HEare my crying, O God: giue eare vnto my prayer. I
2 From the endes of the earth wyll I call vnto thee: when my harte is in heauinesse.
3 Oh set me vp vpon the rocke that is hyghar than I: for thou hast bene my hope, and a strong towre for me against the enimie.
4 I will dwell in thy tabernacle for euer: and my truste shal bee vnder the couering of thy wyngs.
5 For thou, O Lorde, hast heard my desyres: and hast giuen an heritage vnto those that feare thy name.
6 Thou shalt graunt the kyng a long life: that his yeeres may endure throughout al generations. B
7 He shal dwel before God for euer: O prepare

thy louing mercy and faithfulnesse, that they may preserue him.

8 So wyl I alway sing prayse vnto thy name: that I may dayly performe my vowes.

Nonne deo. Psal.lxij.

Morning prayer.

1 MY soule truly wayteth still vpon God: for of him commeth my saluation.

2 He verily is my strength & my saluation: he is my defence so that I shall not greatly fal.

3 Howe long will ye imagine mischiefe against euery man, ye shalbe slayne al the sort of you: yea as a totteryng wal shal ye be, and lyke a broken hedge.

4 Their deuice is only how to put him out who God will exalt: theyr delyght is in lyes, they geue good wordes with theyr mouth, but curse with their heart.

5 Neuertheless, my soule wayte thou styl vpon God: for my hope is in hym.

6 He truely is my strength and my saluation: he is my defence, so that I shal not fal.

7 In God is my health and my glory: the rock of my myght, and in GOD is my trust.

8 O put your trust in him alway (ye people:) poure out your hartes before hym, for God is our hope.

9 As for the children of men, they are but vayne: the children of mē are deceitful vpō ỹ weights, they are altogether lighter than vanitie it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanitie: if ryches encrease, set not your hart vpon them.

11 God spake once and twyce: I haue also hard the same, that power belongeth vnto God.

12 And that thou Lord art mercyfull: for thou rewardest euery man according to his worke.

Deus deus meus. Psal.lxij.

1 O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesshe also longeth after thee: in a barreine and drye lande, where no water is.

3 Thus haue I loked for thee in holinesse: that I myght beholde thy power and glory.

4 For thy louyng kindnesse is better thā the life it selfe: my lippes shall praise thee.

5 As long as I liue wil I magnifie thee on this manner: and lyft vp my handes in thy name.

6 My soule shalbe satisfied euen as it were with marowe and fatnesse: when my mouth prayseth thee with ioyful lyppes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bin my helper: therefore vnder the shadowe of thy wynges will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seek the hurt of my soule, they shal goe vnder the earth.

11 Let them fall vpon the edge of the sworde: that they may be a portion for Foxes.

12 But the kyng shall reioyce in God, al they also that sweare by him, shalbe commended: for the mouth of them that speake lyes, shalbe stopped.

Exaudi deus. Psal.lxiij.

1 HEare my voyce, O God in my prayer: I preserue my life from feare of the enimie.

2 Hide mee from the gatherying together of the frowarde: and from the insurrection of wicked doers.

3 Which haue whet theyr tongue like a sworde: and shoote out theyr arrowes, euen bytter wordes.

4 That they may priuily shoote at hym whiche is perfect: suddenly do they hytte hym, and feare not.

5 They courage them selues in mischiefe: and communne among them selues howe they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselues euery man in the deepe of his hart.

7 But God shall suddenly shoote at them with a swyft arrowe: that they shalbe wounded.

8 Yea theyr owne tongues shal make them fal: insomuche that who so seeth them, shall laugh them to scorne.

9 And al men that see it, shal say, this hath God done: for they shal perceiue that it is his worke.

10 The ryghteous shal reioyce in the Lord, and put his trust in him: and al they that are true of hart shalbe glad.

Te decet hymnus. Psal.lxv.

1 THou, O God, art prayed in Sion: and vnto thee shall the vowe be performed in Jerusalem.

2 Thou that hearest the prayer: vnto thee shal al flesh come.

2 3 My mysdeeds preuaile against me: oh be thou mercyfull vnto our sinnes.

4 Blessed is the man whome thou chosest and receiuest vnto thee: he shall dwell in thy courte, and shalbe satisfied with the pleasures of thy house, euen of thy holy temple.

5 Thou shalt shewe vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of al the ends of the earth, and of them that remaine in the broade sea.

6 Which in his strength setteth fast the mountaynes: and is gyrded about with power.

7 Which

7 Whiche stylleth the ragyng of the sea, and the noyse of his waues: and the madnesse of hys people.

8 They also that dwell in the vttermost partes of the earth, shalbe afrayde at thy tokens: thou that makest the outgoyngs of the morning and euening to prayse thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The ryuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest hir forowes, thou sendest raine into the litle valleyes thereof: thou makest it soft with the drops of rayne, and blessest the encreast of it.

12 Thou crownest the yeere with thy goodnesse: and thy cloudes drop fatnesse.

13 They shall drop vpon the dwellyngs of the wyldernesse: and the lytle hylles shall reioyce on euery syde.

14 The foldes shalbe full of sheepe: the valleyes also shall stande so thicke with corne, that they shal laugh and sing.

Iubilate deo. Psal.lxvi.

1 BE ioyful in God, al ye landes: syng prayses vnto the honour of his name, make hys prayse to be glorious.

2 Say vnto God, O howe wonderfull art thou in thy workes: through the greatnesse of thy power shall thyne enimies be founde lyers vnto ther.

3 For all the worlde shall worshipe thee: sing of ther, and prayse thy name.

4 O come hither, and behold ẏ workes of God: howe wonderfull he is in his doyng, towarde the children of men.

5 He turned the sea into drye lande: so that they went through the water on foote, there dyd we reioyce therof.

6 He ruleth with his power for euer, his eyes beholde the people: and suche as will not beleeue, shal not be able to exalt themselues.

7 O prayse our God (ye people:) and make the voyce of his prayse to be hearde.

8 Which holdeth our soule in lyfe: and suffereth not our feete to slyppe.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare: and laydst trouble vpon our loynes.

11 Thou sufferedst men to ryde ouer our heads: we went through fire and water, & thou broughtest vs out into a wealthie place.

12 I wil go into thine house with burnte offerings: and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I wil offer vnto thee fat burnt sacrifices, with the incense of rammes: I wil offer bullockes and goates.

14 O come hither and hearken, all ye that feare god: and I will tell you what he hath done for my soule. ℭ

15 I called vnto him with my mouth: and gaue hym prayses with my tongue.

16 If I encline vnto wickednesse with my hart: the Lorde wyl not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praysed be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal.lxvij.

1 GOD be mercyful vnto vs, and blesse vs: and shewe vs ẏ light of thy countenaunce, and be mercyful vnto vs. ℣

2 That thy way may be knowen vpon earth: thy sauing health among al nations.

3 Let the people praise thee, O God: yea let al the people prayse thee.

4 O let the nations reioyce and be glad, for thou shalt iudge the folke rightcously: and gouerne the nations vpon earth.

5 Let the people prayse ther, O God: let al the people prayse thee.

6 Then shall the earth bring forth hir encrease: and God, euen our own God, shall giue vs his blessing.

7 God shall blesse vs, and all the endes of the world shal feare him.

Exurgat deus. Psal.lxviij.

1
ET God aryse, and let his enimies be scattered: let the also that hate him, flee before him. ℣ Morning prayer.

2 Lyke as the smoke vanisheth, so shalte thou dryue them awaye: and like as ware melteth at the fire, so let the vngodly perysshe at the presence of God.

3 But let the righteous be glad, and reioyce before GOD: let them also be merry and ioyful.

4 O sing vnto God, and sing prayses vnto his name: magnifie him ẏ rideth vpon the heauens, as it were vpō an horse, prayse him in his name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the wyddowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest thorow the wilder- ℣

nesse

neſſe.

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai, alſo was moued at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſendeſt a gratious rayne vpon thyne inheritaunce: and refreſheſt it when it was wearie.

10 Thy congregation ſhall dwel therein: for thou, O God, haſt of thy goodneſſe prepared for the poore.

11 The Lorde gaue the worde: great was the company of the preachers.

12 Kinges with their armies dyd flee, and were diſcomfited: and they of the houſehold deuided the ſpoile.

13 Though ye haue lien among the pottes, yet ſhal ye be as the wings of a Doue: that is couered with ſiluer wings, and hir feathers lyke golde.

℣ 14 When ỹ almightie ſcattered kynges for their ſake: then were they as white as ſnowe in Salmon.

15 As the hyl of Baſan, ſo is Gods hil: euen an high hil, as the hil of Baſan.

16 Why hoppe ye ſo, ye high hilles? this is Gods hil, in the which it pleaſeth him to dwel: yea, the Lorde will abyde in it for euer.

17 The charrets of God are twentie thouſand, euen thouſandes of angels: and the Lorde is among them, as in the holy place of Sinai.

18 Thou art gonne vp on high, thou haſt led captiuitie captiue, and receiued giftes for men: yea, euen for thine enimies, that ỹ Lord God might dwel among them.

19 Prayſed bee the Lorde dayly: euen the God whiche helpeth vs, and powreth his benefites vpon vs.

20 He is our God, euen the God of whom cõmeth ſaluation: God is the Lorde, by whom we eſcape death.

℣ 21 God ſhall wounde the head of his enimies: and the hearie ſcalpe of ſuche a one as goeth on ſtyl in his wickednelle.

22 The Lord hath ſayd, I wil bring my people againe, as I did from Baſan: mine owne will I bring againe, as I did ſometime from the deepe of the ſea.

23 That thy foote may be dypped in the bloud of thine enimies: and that the tongue of thy dogges may be red through the ſame.

24 It is well ſeene, O God, howe thou goeſt: howe thou my God and king goeſt in the ſanctuarie.

25 The ſingers goe before, the minſtrelles followe after: in ỹ middeſt are the damſells playing with the tymbrelles.

26 Giue thanks, O Iſrael, vnto God ỹ Lord in the congregations: from ỹ ground of the hart,

27 There is lytle Beniamin they r ruler, and the princes of Iuda their counſayle: the princes of Zabulon, and the princes of Nepthali.

28 Thy God hath ſent forth ſtrength for thee: ℣ ſtabliſhe ỹ thyng, O God, ỹ thou haſt wrought in vs.

29 For thy temples ſake at Ieruſalem: ſo ſhall kings bring preſentes vnto thee.

30 When the company of the ſpearemen, and multitude of the mightie, are ſcattered abroade among the beaſtes of the people (ſo that they humbly bring peeces of ſyluer:) and when hee hath ſcattered the people that delight in warre.

31 Then ſhal the princes come out of Egypt: the Mozians land ſhal ſone ſtretch out hir handes vnto God.

32 Syng vnto God, O ye kyngdomes of the earth: O ſing prayſes vnto the Lorde.

33 Whiche ſytteth in the heauens ouer all from the beginning: loe, he doth ſend out his voyce, yea and that a mightie voyce.

34 Aſcribe ye the power to God ouer Iſrael: his worſhyp and ſtrength is in the cloudes.

35 O God, wõderful art thou in thy holy places: euen the God of Iſrael, he will giue ſtrength & power vnto his people, bleſſed be God.

Saluum me fac deus. Pſal. lxix.

1 SAue me, O God: for the waters are come in, euen vnto my ſoule. Euening prayer.

2 I ſticke faſt in the deep mire, where no grõd is: I am come into deepe waters, ſo that the flouds ranne ouer me.

3 I am weerie of crying, my throte is dyre: my ſyght fayleth me for wayting ſo long vpon my God.

4 They that hate me without a cauſe, are more than the heares of my head: they that are myne enimies, and would deſtroy me giltleſſe, are mightie.

5 I payde them the thinges that I neuer tooke: God, thou knoweſt my ſimpleneſſe, and my faultes are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſtes, be aſhamed for my cauſe: let not thoſe that ſeeke thee be confounded through me, O Lorde God of Iſrael.

7 And why? for thy ſake haue I ſuffered reproffe: ſhame hath couered my face.

8 I am become a ſtraunger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thine houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept, and chaſtened my ſelfe with faſting: and that was turned to my reproffe.

11 I put

11 I put on a ſackecloth alſo: and they ieſted vpon me.
12 They that ſyt in the gate, ſpeake againſt me: and the drunkards make ſongs vpon me.
13 But Lorde, I make my prayer vnto thee: in an acceptable tyme.
14 Heare me, O God, in the multitude of thy mercy: euen in the trueth of thy ſaluation.
15 Take me out of the myre, that I ſynke not: oh let me be deliuered from them that hate me, and out of the deepe waters.
16 Let not the water flood drowne me, neither let the deepe ſwallowe me vp: and let not the pyt ſhut hir mouth vpon me.
17 Heare me, O Lord, for thy louing kindneſſe is comfortable: turne thee vnto me, accordyng to the multitude of thy mercies.
18 And hide not thy face from thy ſeruaunt for I am in trouble: oh haſte thee, and heare me.
19 Drawe nigh vnto my ſoule, and ſaue it: oh deliuer me, bycauſe of mine enimies.
20 Thou haſt knowen my reproſe, my ſhame, & my diſhonour: mine aduerſaries are all in thy ſyght.
21 Thy rebuke hath broken my hart, I am full of heauineſſe: I loked for ſome to haue pitie on me, but there was no man, neyther found I any to comfort me.
22 They gaue me gal to eate: and when I was thirſtie, they gaue me vineger to drinke.
23 Let their table be made a ſnare to take them ſelues withall: and let the thinges (that ſhoulde haue ben for their wealth) be vnto them an occaſion of falling.
24 Let their eyes be blynded, that they ſee not: and euer bowe downe their backes.
25 Powre out thyne indignation vpon them: and let thy wrathfull diſpleaſure take holde of them.
26 Let their habitation be voyde: and no man to dwel in their tentes.
27 For they perſecute him whom thou haſt ſmitten: and they talke howe they may vexe them whom thou haſt wounded.
28 Let them fal from one wyckednesſe to another: and not come into thy righteouſneſſe.
29 Let them be wyped out of the booke of the liuyng: and not be wrytten among the righteous.
30 I ſo for me, when I am poore, and in heauines: thy helpe (O GOD) ſhal lifte me vp.
31 I will prayſe the name of God with a ſong: and magnifie it with thankeſgiuyng.
32 This alſo ſhall pleaſe the Lorde: better than a Bullocke that hath hornes and hoofes.
33 The humble ſhall conſider this, and be glad: ſeeke ye after God, and your ſoule ſhal liue.
34 For the Lorde heareth the poore: and diſpiſeth not his priſoners.
35 Let heauen and earth prayſe him: the ſea, and al that moueth therein.
36 For God wil ſaue Sion, and builde the cities of Juda: that men may dwel there, and haue it in poſſeſſion.
37 The poſteritie alſo of his ſeruauntes ſhal inherite it: & they that loue his name, ſhal dwel therein.

Deus in adiutorium. Pſal. lxx.

1 HAſte thee, O God, to deliuer me: make haſt to helpe me, O Lorde. I
2 Let them be aſhamed and confounded that ſeeke after my ſoule: let them be turned backwarde, and put to confuſion that wiſhe me euil.
3 Let them (for their reward) be ſoone brought to ſhame: that crye ouer me, there, there.
4 But let al thoſe that ſeeke thee, bee ioyful and glad in thee: and let all ſuch as delight in thy ſaluation, ſay alway, the lord be prayſed.
5 As for me, I am poore, and in miſerie: haſt thee vnto me (O God.)
6 Thou art my helper and my redeemer: O Lord, make no long tarying.

In te domine. Pſal. lxxi

1 IN thee, O Lorde, haue I put my truſte, let me neuer be put to confuſion: but rydde me, and deliuer me in thy righteouſneſſe, encline thine eare vnto me, and ſaue me. A Morning prayer.
2 Be thou my ſtrong holde (whereunto I may alway reſort:) thou haſte promyſed too helpe me, for thou art my houſe of defence and my caſtel.
3 Deliuer me, O my God, out of the hande of the vngodly: out of the hande of the vnrighteous & cruel man.
4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.
5 Through thee haue I bin holden vp euer ſince I was borne: thou art he that toke me out of my mothers wombe, my prayſe ſhalbe alway of thee.
6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.
7 O let my mouth be filled with thy prayſe: (that I may ſing of thy glory) and honour all the day long. B
8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.
9 For mine enimies ſpeak againſt me, and they that lay waite for my ſoule, take their counſaile togither, ſaying: God hath forſaken hym, perſecute him, and take him, for there is none to deliuer him.
10 Goe not farre fro me, O God: my God, haſt thee

thee to helpe me.

11 Let them be confounded and perysshe, that are agaynste my soule: let them bee couered with shame and dishonour that seeke to doe mee euil.

12 As for me, I will patiently abide alway: and wil prayse thee more and more.

13 My mouth shall dayly speake of thy ryghteousnesse and saluation: For I knowe no ende thereof.

C 14 I will goe forth in the strength of the Lord God: and will make mention of thy ryghteousnesse only.

15 Thou O God, hast taught me from my youth vp vntil nowe: therefore wil I tel of thy wonderous workes.

16 Forsake me not, O God, in my olde age, whē I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to al them that are yet for to come.

17 Thy righteousnesse, O God, is very high: and great thynges are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me, and yet didst thou turne and refresh me: yea, and broughtest me frō the deepe of the earth agayne.

19 Thou hast brought me to great honour: and comforted me on euery side.

20 Therefore wil I prayse thee and thy faythfulnesse (O God) playing vpon an instrument of musycke: vnto thee wyll I syng vpon the harpe, O thou holy one of Israel.

D 21 My lips will bee fayne when I sing vnto thee: and so wyl my soule whom thou hast delyuered.

22 My tongue also shall talke of thy righteousnesse al the day long: for they are confounded and brought vnto shame, that seeke to do mee euyl.

Deus iudicium. Psal. lxxij.

A 1 GIue the king thy iudgementes (O God:) and thy righteousnesse vnto the kynges sonne.

2 Then shal he iudge the people according vnto right: and defende the poore.

3 The mountaines also shall bryng peace, and ỹ litle hylles righteousnesse vnto the people.

4 He shall keepe the symple folke by theyr right: defende the children of the poore, and punishe the wrong doer.

5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.

6 He shall come downe lyke the rayne into a fleece of wool: euen as the droppes that water the earth.

B 7 In his tyme shall the righteous florysshe: yea and aboundance of peace so long as the moone endureth.

8 His dominion also shal bee from the one sea to the other: and frō the floude vnto the worldes ende.

9 They ỹ dwel in the wyldernesse shall kneele before him: his enimies shal licke the dust.

10 The kinges of Tharsis, and of the Iles, shall giue presentes: the kinges of Arabia and Saba, shall bryng giftes.

11 All kinges shal fal downe before him: all nations shall do hym seruice.

12 For he shall delyuer the poore when he cryeth: the needie also, and him that hath no helper.

13 He shalbe fauourable to the symple & needy: and shall preserue the soules of the poore.

14 He shall delyuer theyr soules from falsehed & wrong: and deare shall theyr blonde bee in his sight.

15 He shall liue, and vnto him shalbe giuen of the golde of Arabia: prayer shal be made ever vnto him, and dayly shall he be praysed.

16 There shalbe an heape of corne in the earth high vpon the hilles: his fruite shal shake lyke Libanus, & shalbe greene in the citie, like grasse vpon the earth.

17 His name shall endure for euer, his name shal remayne vnder the sunne among the posteritie: whiche shall be blessed through him, & al the heathen shal prayse him.

18 Blessed be ỹ Lord God, euen the God of Israel: which only doth wonderous things.

19 And blessed be the name of his maiestie for euer: and al the earth shall be fylled with his maiestie. Amen. Amen.

Quam bonus Israel. Psal. lxxij.

1 TRuely God is louing vnto Israel: euen vnto such as are of a cleane hart.

2 Neuertheless, my feete were almost gone: my treadings had welnygh slypt.

3 And why? I was greeued at the wicked: I do also see the vngodly in such prosperitie.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with cruelte.

7 Theyr eyes swel with fatnesse: and they do more then what they lust.

8 They corrupt other, and speake of wicked blasphemie: theyr talking is agaynste the most hyghest.

9 For they stretch forth theyr mouth vnto the heauen: and theyr tongue goeth through the worlde.

10 Therefore

10 Therfore fal the people vnto them: and there-
out ſucke they no ſmal aduauntage.
11 Tuſhe (ſay they) howe ſhoulde God perceiue
it: is there knowledge in the moſte hyghеſt?
12 Loe, theſe are the vngodly, theſe proſper in the
worlde: and theſe haue ryches in poſſeſſion: and
I ſayd, then haue I cleanſed my hart in vayne,
and waſhed my handes in innocencie.
13 All the day long haue I bene punyſhed: and
chaſtened euery morning.
14 Yea and I had almoſt ſayd euen as they: but
loe, then ſhoulde I haue condemned the gene-
ration of thy children.
15 Then thought I to vnderſtande this: but it
was to hard for me.
16 Until I went into the ſanctuarie of God: the
vnderſtoode I the ende of theſe men.
17 Namely howe thou doeſt ſet them in ſlyp-
perie places: and caſteſt them downe, and de-
ſtroyeſt them.
18 Oh howe ſuddenly do they conſume: peryſhe,
and come to a fearefull ende?
19 Yea, euen like as a dreame whē one awaketh:
ſo ſhalt thou make their image to vaniſhe out
of the citie.
20 Thus my harte was greeued: and it went
euen through my reynes.
21 So fooliſhe was I and ignorant: euen as
it were a beaſt before thee.
22 Neuertheleſſe, I am alway by thee: for thou
haſt holden me by my ryght hande.
23 Thou ſhalt guide me with thy counſell: and
after that receiue me with glory.
24 Whom haue I in heauen but thee: and
there is none vpon earth that I deſyre in com-
pariſon of thee.
25 My fleſhe and my hart fayleth: but God is
the ſtrength of my harte, and my portion for
euer.
26 For loe, they that forſake thee, ſhall peryſhe:
thou haſt deſtroyed all them that commit forni-
cation againſt thee.
27 But it is good for me to holde mee faſt by
God, to put my truſt in the Lorde God: and to
ſpeake of al thy workes (in the gates of ỹ daugh-
ter of Sion.)

Vt quid deus. Pſal. lxxiij.

1 O God, wherefore art thou abſent from vs
ſo long: why is thy wrath ſo hot againſt
the ſheepe of thy paſture?
2 Othinke vpon thy congregation: whom thou
haſt purchaſed and redeemed of olde.
3 Thinke vpon the tribe of thine inheritaunce:
and mounte Sion, wherein thou haſte
dwelt.
4 Lyfte vp thy feete, that thou mayeſt vtter-
ly deſtroy euery enimie: which hath done euyl
in thy ſanctuarie.
5 Thyne aduerſaries roare in the myddeſt of thy
congregations: and ſet vp theyr banners for
tokens.
6 He that hewed tymber afore out of the thycke
trees: was knowen to bring it to an excellent
worke.
7 But nowe they breake downe all the carued B
worke therof: with axes and hammers.
8 They haue ſet fyre vpon thy holy places: and
haue defiled ỹ dwellyng place of thy name, euen
vnto the grounde.
9 Yea, they ſayde in theyr hartes, let vs make
hauocke of them altogether: thus haue they
burnt vp all the houſes of God in the land.
10 We ſee not our tokens, there is not one pro-
phete more: no not one is there among vs that
vnderſtandeth any more.
11 O God, howe long ſhal the aduerſary do this
diſhonour: how long ſhal the enimie blaſpheme
thy name, for euer?
12 Why withdraweſte thou thy hande: why
pluckeſt not thou thy right hand out of thy bo-
ſome to conſume the enimie?
13 For God is my king of olde: the helpe that is
done vpon the earth, he doth it him ſelfe.
14 Thou diddeſt diuide the ſea through thy po- C
wer: thou breakeſt the heades of the dragons in
the waters.
15 Thou ſmoteſt the heades of Leuiathan in pe-
ces: and gaueſt him to be meate for the people in
the wildernеſſe.
16 Thou broughteſt out fountaines and waters
out of the harde rockes: thou dryedſt vp migh-
tie waters.
17 The day is thine, and the night is thine: thou
haſt prepared the light and the ſunne.
18 Thou haſt ſet al the borders of the earth: thou
haſt made ſommer and winter.
19 Remember this, O Lorde, how the enimie
hath rebuked: and howe the fooliſhe people haue
blaſphemed thy name.
20 O delyuer not the ſoule of thy Turtle doue
vnto the multitude of the enemies: and forget
not the congregation of the poore for euer.
21 Loke vppon the couenaunt: for al the earth is D
ful of darkneſſe, and cruel habitations.
22 Oh let not the ſimple go away aſhamed:
but let the poore and needie giue prayſe vnto
thy name.
23 Aryſe, O God, maynteyne thine owne cauſe:
remember howe the fooliſhe man blaſpheмeth
thee dayly.
24 Forget not the voyce of thine enimies: the
preſumption of them that hate thee, encreaſeth
euer more and more.

Con-

Confitebimur tibi. Psal.lxxv.

A 1 Morning prayer. VNto thee (O God) do we giue thankes: vnto thee do we giue thankes.
2 Thy name also is so nigh: and that doe thy wonderous workes declare.
3 When I receiue ỹ congregation: I shal iudge according vnto right.
4 The earthe is weake, and all the inhabiters therof: I beare vp the pillers of it.
5 I sayde vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.
6 Set not vp your horne on hygh: and speake not with a stiffe necke.
B 7 For promotion commeth neyther from the east, nor from the west: nor yet from the south.
8 And why? God is ỹ iudge: he putteth downe one, and setteth vp another.
9 For in the hand of the Lorde there is a cuppe, and the wine is red: it is ful mixt, & he powreth out of the same.
10 As for the dregges therof: al the vngodly of the earth shal drinke them, and sucke them out.
11 But I will talke of the God of Jacob: and prayse him for euer.
12 Al the hornes of the vngodlye also will I breake: and the hornes of the righteous shal bee exalted.

Notus in Iudea. Psal.lxxvi.

A 1 IN Jurie is God knowen: his name is great in Israel.
2 At Salem is his tabernacle: and his dwelling in Sion.
3 There brake he the arrowes of the bowe: the shielde, the sword, and the battayle.
4 Thou art of more honour and might: than the hilles of the robbers.
5 The proude are robbed, they haue slept their sleepe: and al the men (whose handes were mightie) haue found nothing.
6 At thy rebuke (O God of Jacob:) both the charret and horse is fallen.
B 7 Thou, euen thou art to bee feared: and who may stande in thy sight when thou art angry?
8 Thou diddest cause thy iudgemente too bee hearde from heauen: the earth trembled, and was still.
9 When God arose to iudgement: and to helpe al the meeke vpon earth.
10 The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalte thou refrayne.
11 Promyse vnto the Lorde your God, and kepe it, all ye that bee rounde about hym: bring presentes vnto hym that ought to bee feared.
12 He shall refrayne the spirite of princes: and is wonderfull among the kynges of the earth.

Voce mea ad dominum. Psal.lxxvij.

1 I Wil crye vnto God with my voyce: euen vnto God wil I crye with my voyce, and he shal hearken vnto me.
2 In the time of my trouble I sought the Lorde: my sore ranne and ceased not, in the night season my soule refused comfort.
3 When I am in heauinesse, I wyl thynke vpon God: when my hart is vexed, I wyl complayne.
4 Thou holdest mine eyes waking: I am so feeble that I can not speake.
5 I haue considered the dayes of olde: and the yeeres that are past.
6 I call to remembrance my song: and in the night I commune with mine owne hart, and searche out my spirites.
7 Will the Lorde absent himselfe for euer: and wil he be no more entreated?
8 Is his mercy cleane gone for euer: and is his promise come vtterly to an ende for euermore?
9 Hath god forgotten to be gratious: and will he shut vp his louing kindnesse in displeasure?
10 And I saide, it is mine owne infirmitie: but I will remember the yeeres of the right hande of the most hyghest.
11 I will remember the workes of the Lorde: and call to mynde thy wonders of old time.
12 I will thinke also of al thy workes: and my talking shalbe of thy doings.
13 Thy way, O God, is holy: who is so great a God, as our God?
14 Thou art the God that doth wonders: and C hast declared thy power among people.
15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob, and Joseph.
16 The waters sawe thee, O God, the waters sawe thee, and were afrayde: the deapthes also were troubled.
17 The cloudes powred out water, the ayre thundred: and thine arrowes went abrode.
18 The voyce of thy thunder was hearde round about: the lyghtnynges shone vppon the grounde, the earthe was moued, and shoke withall.
19 Thy way is in the sea, and thy pathes in the greate waters: and thy foteteppes are not knowen.
20 Thou leddest thy people like sheepe: by the hande of Moses and Aaron.

Attendite populè. Psal.lxxviij.

1 HEare my lawe, O my people: I encline your eares vnto ỹ wordes of my mouth. Hearing prayer
2 I will open my mouth in a parable: I will declare hard sentences of olde.

3 Which

3 Whiche we haue heard and knowen: and such as our fathers haue tolde vs.
4 That we should not hyde them from the children of the generation to come: but to shew the honour of the Lorde, his mightie and wonderfull workes that he hath done.
5 He made a couenaunt with Jacob, and gaue Israel a lawe: which he commaunded our forefathers to teache their children.
6 That their posteritie might knowe it: and the children which were yet vnborne.
7 To the intent that when they came vp: they might shewe their children the same.
8 That they might put their trust in God: and not forget the workes of God, but to keepe his commaundements.
9 And not to be as their forefathers, a faythlesse and stubborne generation: a generation that set not their hart aright, and whose spirite cleaueth not stedfastly vnto God.
10 Lyke as the chyldren of Ephraim: which being harnessed and carying bowes, turned themselues back in the daye of battayle.
11 They kept not the couenaunt of God: and would not walke in his lawe.
12 But forgate what he had done: and the wonderfull worke that he had shewed for them.
13 Marueloꝰ thinges did he in the sight of our forefathers in the lande of Egypt: euen in the fielde of Zoan.
14 He deuided the sea, and let them goe through: he made the waters to stande on an heape.
15 In the day tyme also he led the with a cloud: and al the night thorowe with a light of fyre.
16 He claue the harde rockes in the wyldernesse: and gaue them drynke thereof, as it had bin out of the great deapth.
17 He brought waters out of the stony rocke: so that it gushed out like the riuers.
18 Yet for al this they sinned more against him: and prouoked the most highest in the wildernesse.
19 They tempted God in their hartes: and required meat for their lust.
20 They spake agaynste God also, saying: shall God prepare a table in the wyldernesse?
21 He smote the stony rocke in deede, that the waters gushed out and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?
22 When the Lord heard this, he was wroth: so the fyre was kindled in Jacob, and there came vp heauy displeasure against Israel.
23 Because they beleeued not in God: and put not their trust in his helpe.
24 So he commaunded the cloudes aboue: and opened the doores of heauen.
25 He rayned down Manna also vpon them for to eate: and gaue them foode from heauen.
26 So man dyd eate angels foode: for he sent them meate ynough.
27 He caused the East winde to blowe vnder the heauen: and through his power he brought in the Southwest wynde.
28 He rayned flesshe vpon them as thicke as dust: and feathered foules like as the sand of the sea.
29 He let it fall among their tentes: euen round about their habitation.
30 So they did eate and were fylled: for he gaue them their owne desyre, they were not disapointed of their lust. E
31 But whyle the meate was yet in their mouthes, the heauie wrath of God came vpon them, and slew the wealthiest of them: yea and smote downe the chosen men that were in Israel.
32 But for al this, they sinned yet more and beleeued not his wonderous workes.
33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.
34 When hee slewe them, they sought hym: and turned them early, and enquired after God.
35 And they remembred that GOD was their strength: and that the hygh God was their redeemer.
36 Neuertheleſſe, they dyd but flatter him with their mouth: and dissembled with him in their tongue.
37 For their hart was not whole with him: neyther continued they stedfast in his couenant.
38 But he was so mercyful: that he forgaue their misdeedes, and destroyed them not.
39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to aryse.
40 For he considered that they were but flesshe: and that they were euen a wynde that passeth away, and commeth not agayne.
41 Many a time did they prouoke him in the wyldernesse: and grieued hym in the desert. F
42 They turned backe and tempted God: and moued the holy one in Israel.
43 They thought not of his hande: nor of the day when he deliuered the fro the hād of the enimie.
44 How he had wrought his miracles in Egipt: and his wonders in the fielde of Zoan.
45 He turned their waters into blood: so that they might not drinke of the riuers.
46 He sent lyce among them, and deuoured the: vp: and frogges to destroy them.
47 He gaue their fruites vnto the Caterpiller: and their labour vnto the Grashopper.
48 He destroyed their vines with haylestones: and their Mulbery trees with the frost.
49 He smote their cattell also with haylestones: and their flockes with hot thunder boltes.
50 He cast vpon them the furiousnesse of his

wrath, anger, displeasure, and trouble: & sent euyll angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the fyrst borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth like sheepe: and caryed them in the wyldernesse lyke a flocke.

54 He brought the out safely, that they shold not feare: and ouerwhelmed their enimies with the sea.

55 And brought them within the borders of his sanctuarie: euen to his mountayne whiche hee purchased with his right hande.

56 He cast out the heathen also before them: caused their lande to bee diuided among them for an heritage, and made the tribes of Israel to dwell in their tentes.

57 So they tempted and displeased the most high God: and kepte not his testimonies.

58 But turned their backes, and fell away like their forefathers: starting asyde lyke a broken bowe.

59 For they greued him with their hyl aulters: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and toke soare displeasure at Israel.

61 So that he forsoke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enimies hande.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritaunce.

64 The fyre consumed their young men: and their maydens were not giuen to mariage.

65 Their priestes were slayne with the sword: and there were no wydowes to make lamentation.

66 So the Lorde awaked as one out of sleepe: and like a Giaunt refreshed with wine.

67 He smote his enimies in the hinder partes: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hil of Sion which he loued.

70 And there he builded his temple on high: and layd the fundation of it, like the ground whiche he hath made continually.

71 He chose Dauid also his seruaunt: and toke him away from the sheepe foldes.

72 As he was followyng the Ewes great with young ones, he toke hym: that he might feede Jacob his people, and Israel his inheritaunce.

73 So he fedde them with a faithfull and true hart: and ruled them prudently with all his power.

Deus venerunt. Psal. lxxix.

1 O God, the Heathen are come into thyne inheritaunce: thy holy temple haue they defyled, and made Jerusalem an heape of stones.

2 The dead bodyes of thy seruauntes haue they giuen to bee meate vnto the foules of the ayre: and the flesshe of thy saintes vnto the beastes of the lande.

3 Their bloud haue they shed lyke water on euery syde of Jerusalem: and there was no man to burie them.

4 We are become an open shame to our enimies: a very scorne and derision vnto them that are rounde about vs.

5 Lord how long wilt thou be angry: shall thy gelousie burne lyke fyre for euer?

6 Powre out thine indignation vpon the heathē that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

7 For they haue deuoured Jacob: and layd waste his dwelling place.

8 O remember not our olde sinnes, but haue mercy vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, and be mercyfull vnto our sinnes for thy names sake.

10 Wherefore do the Heathen say: where is now their God?

11 O let the vengeaunce of thy seruauntes bloud that is shed: bee openly shewed vpon the Heathen in our sight.

12 O let ỹ sorowful sighing of ỹ prisoners come before thee: according to the greatnesse of thy power, preserue thou those that are appointed to dye.

13 And for the blasphemie (wherewith our neybours haue blasphemed thee:) reward thou thē O Lord, seuen folde into their bosome.

14 So we that be thy people and sheepe of thy pasture, shall geue thee thanks for euer: and will alway be shewing forth thy prayse, from generation to generation.

Qui regis Israel. Psal. lxxx.

1 Geare, O thou shepheard of Israell, thou that leadest Joseph like a sheepe: shew thy selfe also, thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and help vs.

Turne

3 Turne vs agayne, O GOD: shewe the light of thy countenaunce, and we shalbe whole.
4 O Lord God of hostes: how long wylt thou be angry with thy people that prayeth?
5 Thou feedest them with the bread of teares: and giuest them plentyousnesse of teares to drinke.
6 Thou hast made vs a very strife vnto our neighbours: and our enimies laughe vs to scorne.
7 Turne vs againe, thou God of hostes: shewe the lyght of thy countenaunce, and we shal be whole.
8 Thou hast brought a vine out of Egypt: thou hast cast out the Heathen, and planted it.
9 Thou madest rome for it: and when it had taken rote, it fylled the land.
10 The hylles were couered with the shadowe of it: and the boughes therof were lyke the goodly Cedar trees.
11 She stretched out hir braunches vnto the sea: and hir boughes vnto the riuer.
12 Why hast thou then broken down hir hedge: that all they whyche goe by plucke of hir grapes?
13 The wylde Bore out of the woodde dothe rote it by: and the wylde beastes of the fielde deuoure it.
14 Turne thee agayne thou God of hostes, looke downe from heauen: beholde, and visite this vine.
15 And the place of the vineyarde that thy right hande hath planted: and the branche that thou madest so strong for thy selfe.
16 It is burnt with fire and cut downe: and they shall perishe at the rebuke of thy countenaunce.
17 Let thy hande bee vpon the man of thy ryght hande: and vpon the sonne of man whom thou madest so strong for thyne owne selfe.
18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy name.
19 Turne vs againe: O Lorde God of hostes: shewe the light of thy countenaunce, and wee shalbe whole.

Exultate deo. Psal. lxxxi.

1 SIng we merily vnto God our strength: make a chearefull noyse vnto the God of Iacob.
2 Take the Psalme, bring hither the Tabret: the mery Harpe, with the Lute.
3 Blowe vp the trumpet in the newe moone: euen in the tyme appoynted, and vpon our solemne feast day.
4 For this was made a statute for Israel: and a lawe of the God of Iacob.
5 This he ordeyned in Ioseph for a testimonie: when hee came out of the lande of Egypt, and had heard a straunge language.
6 I eased his shoulder from the burden: and his handes were deliuered from makyng the pots.
7 Thou calledst vpon me in troubles, and I deliuered thee: and hearde thee what tyme as the storme fell vpon thee. B
8 I proued thee also: at the waters of strife.
9 Heare, O my people, and I will assure thee, O Israel: if thou wilt harken vnto me.
10 There shall no straunge god be in thee: neyther shalt thou worshyp any other God.
11 I am the Lord thy God, which brought thee out of the lande of Egypt: open thy mouth wyde, and I shal fill it.
12 But my people would not heare my voyce: and Israel woulde not obey me.
13 So I gaue them vp vnto theyr owne hartes lust: and let them folowe their owne imaginations.
14 O that my people woulde haue harkened vnto mee: for if Israel had walked in my wayes. C
15 I shoulde soone haue put downe theyr enimies: and turned my hande agaynst theyr aduersaries.
16 The haters of the Lord should haue bin found lyers: but theyr tyme should haue endured for euer.
17 He shoulde haue fedde them also with the finest wheat flowre: and with honie out of the stonie rocke should I haue satisfied thee.

Deus stetit in synagoga. Psal. lxxxij.

1 GOD standeth in the congregation of princes: he is iudge among gods. A Euening prayer.
2 How long wil ye giue wrong iudgement: and accept the persons of the vngodly?
3 Defende the poore and fatherlesse: see that such as be in neede and necessitie haue ryght.
4 Deliuer the outcast and poore: saue them from the hande of the vngodly.
5 They will not be learned, nor vnderstand, but walke on styl in darknesse: all the foundations of the earth be out of course.
6 I haue sayde, ye are Gods: and ye all are children of the most highest.
7 But ye shall dye lyke men: and fall like one of the princes. B
8 Aryse, O God, and iudge thou the earth: for thou shalte take all the Heathen to thine inheritaunce.

Deus quis ſimilis. Pſal.lxxxiij.

A 1 HOlde not thy tongue, O God, keepe not thyll ſilence: refrayne not thy ſelfe, O God.

2 For loe, thyne enimies make a murmuryng: and they that hate thee, haue lyfte vp theyr head.

3 They haue imagined craftily againſt thy people: and taken counſaile agaynſt thy ſecret ones.

4 They haue ſayde, Come, and let vs rote them out, that they be no more a people: and that the name of Iſrael may bee no more in remembraunce.

5 For they haue cait their heades together with one conſent: and are confederated agaynſte thee.

6 The tabernacles of the Edomites and the Iſmaelites: the Moabites, and Hagarenes.

B 7 Gebal and Ammon, and Amelech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is ioyned vnto them: and haue holpen the chyldren of Lot.

9 But do thou vnto them as vnto the Madianites: vnto Siſera, & vnto Jabin, at the broke of Kiſon.

10 Which periſhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Whiche ſay, let vs take to our ſelues: the houſes of God in poſſeſſion.

13 O my God, make them lyke vnto a wheele: and as the ſtubble before the winde.

C 14 Lyke as the fyre that burneth vp the wood: and as the flame that conſumeth the mountaynes.

15 Perſecute them euen ſo with thy tempeſt and make them afrayd with the ſtorme.

16 Make their faces aſhamed, O Lorde: that they may ſeeke thy name.

17 Let them be confounded and vexed euer more and more: let them bee put to ſhame, and periſhe.

18 And they ſhal knowe, that thou (whoſe name is Iehouah:) art only the moſt hyghest ouer all the earth.

Quam dilecta. Pſal.lxxxiiij.

A 1 HOw amiable are thy dwellinges: thou Lordes of hoſtes?

2 My ſoule hath a deſyre and longing to enter into the courtes of the Lorde: my hart and my fleſh reioyce in the liuing God.

3 Yea the ſparowe hath founde hir an houſe, and the ſwalowe a neſt, where ſhe may lay hir young: euen thine aultars, O Lord of hoſtes, my king, and my God.

4 Bleſſed are they that dwell in thy houſe: they wil be alway prayſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe hart are thy wayes.

6 Whiche going through the vale of miſery, vſe it for a well: and the poles are fylled with water.

7 They wyll go from ſtrength to ſtrength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hoſtes, heare my prayer: hearken, O God of Jacob.

9 Beholde, O God, our defender: and loke vpon the face of thine anoynted.

10 For one day in thy courtes: is better than a thouſande.

11 I had rather be a dore keeper in the houſe of my GOD: than to dwell in the tentes of vngodlyneſſe.

12 For the Lorde God is a light and defence: the Lorde will giue grace and worſhyp, and no good thing ſhal he withholde from them that liue a godly life.

13 O Lord God of hoſtes: bleſſed is the man that putteth his truſt in thee.

Benedixiſti domine. Pſal.lxxxv.

1 LOrde thou art become gratious vnto thy land: thou haſt turned away the captiuitie of Jacob.

2 Thou haſt forgiuen the offence of thy people: and couered al their ſinnes.

3 Thou haſt taken away al thy diſpleaſure: and turned thy ſelfe from thy wrathfull indignation.

4 Turne vs then, O God our ſauiour: and let thine anger ceaſſe from vs.

5 Wylt thou bee diſpleaſed at vs for euer: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wylt thou not turne agayne and quicken vs: that thy people may reioyce in thee?

7 Shewe vs thy mercy, O Lorde: and graunt vs thy ſaluation.

8 I will hearken what the Lorde GOD wil ſay concerning me: for he ſhal ſpeake peace vnto his people, and to his ſaintes, that they turne not agayne.

9 For his ſaluation is nigh them that feare him: that glorie may dwel in our land.

10 Mercie and truth are met together: righteouſneſſe and peace haue kyſſed eche other.

11 Truthe ſhall floriſhe out of the earth: and righteouſneſſe hath loked downe from heauen.

12 Yea, the Lorde ſhal ſhewe louing kindneſſe: and our land ſhal giue hir increaſe.

13 Righteouſneſſe ſhal go before him: & he ſhall

direct his going in the way.

Inclina domine. *Psal.lxxxvi.*

1 BOwe downe thyne eare, O Lorde, and heare me: for I am poore and in miserie.

2 Preserue thou my soule, for I am holy: my God saue thy seruaunt that putteth his trust in thee.

3 Be mercyfull vnto me, O Lorde: for I will call dayly vpon thee.

4 Comfort the soule of thy seruaunt: for vnto thee (O Lorde) do I lyft vp my soule.

5 For thou Lorde art good and gratious: and of great mercy vnto all them that cal vpon thee.

6 Eine eare Lorde vnto my prayer: and ponder the voyce of mine humble desyres.

7 In the tyme of my trouble I will cal vpon thee: for thou hearest me.

8 Among the goddes there is none like vnto thee (O Lorde:) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teache me thy way (O Lorde) and I will walke in thy truth: O knit my hart vnto thee, that I may feare thy name.

12 I will thanke thee, O Lorde my God, with al my harte: and will prayse thy name for euermore.

13 For great is thy mercy towarde me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proude are risen against me, and the congregations of noughtie mē haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lorde God) art ful of compassion and mercy: long suffering, plenteous in goodnes and truth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmayde.

17 Shewe some good token vpon me for good, that they whiche hate me may see it, and be ashamed: bycause thou Lord hast holpen me, and comforted me.

Fundamenta eius. *Psal.lxxxvij.*

1 HER foundations are vpon the holy hylles: the Lorde loueth the gates of Sion, more than al the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I wil thinke vpon Rahab and Babylon: with them that knowe me.

4 Beholde ye the the Philistines also: and they of Tyre, with the Moriams, lo, there was hee borne.

5 And of Sion it shalbee reported that he was borne in hir: and the moste high shal stablishe hir.

6 The Lord shal rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and trumpetters shal be rehearse: al my freshe springs shal be in thee.

Domine deus. *Psal.lxxxviij.*

1 O Lord God of my saluation, I haue cryed day and nyght before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my lyfe draweth nigh vnto hell.

3 I am counted as one of them that goe downe vnto the pit: and I haue bin euen as a man that hath no strength.

4 Free among the dead, lyke vnto them that be wounded and lye in the graue: whiche be out of remembraunce, and are cut away from thy hande.

5 Thou hast layde mee in the lowest pit: in a place of darknesse, and in the deepe.

6 Thyne indignation lyeth harde vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquayntaunce farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I can not get forth.

9 My sight fayleth for very trouble: Lorde I haue called dayly vpo thee: I haue stretched out my handes vnto thee.

10 Doest thou shewe wonders among the dead: or shall the dead ryse vp agayne and prayse thee?

11 Shall thy louyng kyndnesse bee shewed in the graue: or thy faythfulnesse in destruction?

12 Shall thy wonderous workes be knowen in the darke: and thy righteousnesse in the lande where al things are forgotten?

13 Unto thee haue I cryed, O Lorde: and early shal my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the pointe to dye: (euen from my youth vp) thy terrours haue I suffered with a troubled mynde.

16 Thy wrathfull displeasure goeth ouer mee: and the feare of thee hath vndone me.

17 They came rounde about me dayly lyke water: and compassed me together on euery syde.

18 My louers and friendes hast thou put away from me: and hydde myne acquaintaunce out of my syght.

Misericordias domini. Psal.lxxxix.

Euenyng prayer.

I 1 MY song shalbe alway of the louing kindnesse of the Lord: with my mouth wyll I euer be shewyng thy truthe, from one generation to another.

2 For I haue sayde, mercy shalbe set vp for euer: thy truth shalt thou stablish in the heauens.

3 I haue made a conenaunt with my chosen: I haue swoorne vnto Dauid my seruaunt.

4 Thy seede will I stablishe for euer: and set vp thy throne from one generation to another.

5 O Lorde, the very heauens shall prayse thy wounderous workes: and thy truth in the congregation of the saintes.

6 For who is he among the cloudes: that shalbe compared vnto the Lorde?

B 7 And what is he among the goddes: that shal be like vnto the Lorde?

8 God is very greatly to be feared in the counsayle of the saintes: and to be had in reuerence of all them that are about him.

9 O Lorde God of hostes, who is lyke vnto thee: thy trueth (most mightie Lorde) is on euery syde.

10 Thou rulest the raging of the sea: thou shyllest the waues thereof when they aryse.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thyne enimies abrode with thy mightie arme.

12 The heauens are thyne, the earth also is thine: thou hast layde the foundation of the rounde worlde, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shal reioyce in thy name.

C 14 Thou hast a mightie arme: strong is thy hand and hygh is thy right hande.

15 Righteousnesse and equitie is the habitation of thy seat: mercy and trueth shal go before thy face.

16 Blessed is the people (O Lorde) that can reioyce in thee: they shall walke in the lyght of thy countenaunce.

17 Their delight shalbe dayly in thy name: & in thy righteousnesse shal they make their boast.

18 For thou art the glory of their strength: and in thy louyng kindnesse thou shalt lyft vp our hornes.

19 For the Lorde is our defence: the holy one of Israel is our king.

20 Thou spakest sometyme in visions vnto thy saintes, and saidest: I haue layd helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruaunt: with my D holy oyle haue I annoynted him.

22 My hande shal holde hym fast: and my arme shal strengthen him.

23 The enimie shal not be able to do him violence: the sonne of wickednesse shall not hurte him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercie shalbe with him: and in my name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hande in the fluddes.

27 He shal cal me, thou art my father: my God, and my strong saluation.

28 And I will make him my fyrst borne: higher E than the kinges of the earth.

29 My mercy wil I keepe for him for euermore: and my conenaunt shal stande fast with him.

30 His seede also wil I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my lawe: and walke not in my iudgementes.

32 If they breake my statutes, and kepe not my commaundementes: I wil visite their offences with the rod, and their sinne with scourges.

33 Neuertheles, my louing kindnes wil I not vtterly take from him: nor suffer my truthe to fayle.

34 My conenaunt will I not breake, nor alter the thing that is gone out of my lippes: I haue swoorne once by my holynesse, that I will not fayle Dauid.

35 His seede shall endure for euer: and his seate F is like as the sunne before me.

36 He shal stand fast for euermore as the moone: and as the faithful witnesse in heauen.

37 But thou hast abhorred and forsaken thine annoynted: and art displeased at him.

38 Thou hast broken the conenaunt of thy seruaunt: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holdes.

40 All they that goe by, spoyle him: and he is become a rebuke vnto his neighbours.

41 Thou hast set vp the right hand of his enimies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his G swoord: and giuest him not victorie in the battayle.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortned: and couered him with dishonour.

45 Lorde, how long wylt thou hyde thy selfe for euer: and shall thy wrathe burne lyke fyre?

46 O, remember how short my time is: where-

for

for hast thou made al men for nought?
47 What man is he that liueth, and shal not see death: and shall be deliuer his owne soule from the hande of hell?
48 Lord where are thine olde louing kindnesses: whiche thou swarest vnto Dauid in thy truth?
49 Remember Lorde the rebuke that thy seruauntes haue: & how I do beare in my bosome the rebukes of many people.
50 Wherwith thine enimies haue blasphemed thee, and slaundered the footesteppes of thyne annoynted: praysed bee the Lord for euermore, Amen, Amen.

Domine refugium. *Psal. xc.*

LOrde thou hast ben our refuge: from one generation to another.
2 Before the mountaines were brought forth, or euer the earth and the worlde were made: thou art God from euerlasting, and world without ende.
3 Thou turnest man too destruction: agayne thou sayest, come agayne yee chyldren of men.
4 For a thousande yeeres in thy syght, are but as yesterday: seeyng that is paste as a watche in the nyght.
5 Assone as thou scatterest them, they are euen as a sleepe: and fade away sodaynely lyke the grasse.
6 In the morning it is greene and groweth vp: but in the euenyng it is cut downe, dryed vp, and wythered.
7 For we consume away in thy displeasure: and are afrayde at thy wrathfull indignation.
8 Thou hast set our misdeedes before thee: and our secrete sinnes in the syght of thy countenance.
9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.
10 The daies of our age are threescore yeeres and tenne, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorow, so sone passeth it away, and we are gone.
11 But who regardeth the power of thy wrath: for euen there-after as a man feareth, so is thy displeasure.
12 Teache vs to number our dayes: that wee may apply our hartes vnto wisdome.
13 Turne thee againe (O Lorde) at the last: and be gratious vnto thy seruauntes.
14 Satisfie vs with thy mercie, and that sone: so shal we reioyce and be glad all the dayes of our lyfe.
15 Comfort vs agayne nowe after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.
16 Shewe thy seruauntes thy worke: and their children thy glory.
17 And the glorious maiestie of the Lorde our God be vpon vs: prosper thou the worke of our handes vpon vs, O prosper thou our handy worke.

Qui habitat. *Psal. xci.*

1 WHo so dwelleth vnder the defence of the I
most hygh: shall abide vnder the shadow of the almightie.
2 I wyll say vnto the Lorde, thou art my hope, and my strong hold: my God, in him wyll I trust.
3 For he shal deliuer thee from the snare of the hunter: and from the noisome pestilence.
4 He shal defende thee vnder his winges, and thou shalt be safe vnder his feathers: his faythfulnesse and trueth shalbee thy shielde and buckler.
5 Thou shalt not bee afrayde for any terrour by nyght: nor for the arrow that fleeth by day.
6 For the pestilence that walketh in the darknesse: nor for the sickenesse that destroyeth in the none day.
7 A thousande shall fall beside thee, and tenne thousande at thy right hande: but it shal not come nygh thee.
8 Yea, with thine eyes shalt thou beholde: and see the reward of the vngodly.
9 For thou Lorde art my hope: thou hast set thyne house of defence very hygh.
10 There shall no euyll happen vnto thee: neyther shall any plague come nygh thy dwelling.
11 For he shall giue his angels charge ouer thee: to keepe thee in all thy wayes.
12 They shall beare thee in their handes: that thou hurt not thy foote against a stone.
13 Thou shalt goe vpon the Lion and Adder: the young Lion and the Dragon shalt thou treade vnder thy feete.
14 Bycause he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, bycause he hath knowen my name. C
15 He shall call vpon me, and I wil heare him: yea, I am with him in trouble, I wil deliuer him, and bring him to honour.
16 With long lyfe will I satisfie him: and shew him my saluation.

Bonum est confiteri. *Psal. xcij.*

1 IT is a good thing to giue thankes vnto the B
Lorde: and to sing prayses vnto thy name, O most highest.
2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Upon an inſtrument of ten ſtrings, and vpon the Lute: vpon a loude inſtrument, and vpon the Harpe.

4 For thou Lorde haſte made me glad thorowe thy worckes: and I wil reioyce in giuing praiſe for the operations of thy handes.

5 O Lorde, how glorious are thy worckes: and thy thoughtes are very deepe.

6 An vnwiſe man doth not wel conſyder this: and a fole doth not vnderſtande it.

B 7 When the vngodly are greene as the graſſe, and when all the workers of wickednelle doe flouriſhe: then ſhall they bee deſtroyed for euer, but thou Lorde art the moſte higheſt for euermore.

8 For loe thine enimies (O Lorde) loe thine enimies ſhal periſhe: and all the workers of wickednelle ſhall be deſtroyed.

9 But my horne ſhalbe exalted lyke the horne of an Unicorne: for I am annoynted with freſh oyle.

10 Myne eye alſo ſhall ſee his luſt of myne enimies: and mine eare ſhal heare his deſyre of the wicked that riſe vp againſt me.

11 The righteous ſhal flouriſh lyke a Palme tree: & ſhall ſpread abrode like a Cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſhe in the courtes (of the houſe) of our God.

13 They ſhall alſo bring forth more fruite in their age: and ſhalbe fat and well liking.

C 14 That they may ſhewe how true the Lorde my ſtrength is: and that there is no vnrighteouſnelle in hym.

Dominus regnauit. *Pſal.xciij.*

A 1 THE Lorde is king, and hath put on glorious apparel: the Lord hath put on his apparel, & girded him ſelfe wt ſtrength.

Euening prayer.

2 He hath made the round worlde ſo ſure that it can not be moued.

3 Euer ſince the worlde began hath thy ſeate bin prepared: thou art from euerlaſting.

4 The fluddes are ryſen (O Lorde) the fluddes haue lyfte vp theyr voyce: the fluddes lyft vp their wawes.

5 The wawes of the ſea are myghtie, and rage horribly: but yet the Lorde that dwelleth on high, is mightier.

6 Thy teſtimonies, O Lorde, are very ſure: holyneſſe becometh thine houſe for euer.

Deus vltionum. *Pſal.xciiij.*

A 1 O Lorde God to whom vengeance belongeth: thou God to whō vengeance belongeth, ſhewe thy ſelfe.

2 Ariſe thou iudge of the worlde: and reward the proude after theyr deſeruing.

3 Lord, how long ſhal the vngodly: howe long ſhal the vngodly triumph?

4 Howe long ſhall al wycked doers ſpeake ſo diſdaynefully: and make ſuche proude boſting?

5 They ſmyte downe thy people, O Lord: and trouble thine heritage.

6 They murder ỹ widow and the ſtranger: and put the fatherleſſe to death.

7 And yet they ſay, tuſhe, the Lord ſhal not ſee: neyther ſhal the God of Jacob regard it.

8 Take heede, ye vnwiſe among ỹ people: O ye fooles, when wil ye vnderſtande?

9 He that planted the eare, ſhall he not heare: or he that made the eye, ſhal he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall hee not punyſhe?

11 The Lorde knoweth the thoughtes of man: that they are but vayne.

12 Bleſſed is the man whom thou chaſteneſt (O Lorde:) and teacheſt him in thy lawe.

13 That thou mayeſt giue him patience in time of aduerſitie: vntil the pit be dygged vp for the vngodly.

14 For the Lorde wil not fayle his people: neyther wil he forſake his inheritance.

15 Until righteouſneſſe turne agayne vnto iudgement: all ſuche as be true in hart ſhall folowe it.

16 Who wil riſe vp with me againſt ỹ wicked: or who will take my parte againſte the euill doers?

17 If the Lorde had not helped me: it had not fayled but my ſoule had bin put to ſilence.

18 But when I ſayde, my foote hath ſlypped: thy mercy (O Lorde) helde me vp.

19 In the multitude of the ſorowes that I had in my hart: thy comfortes haue refreſhed my ſoule.

20 Wilte thou haue any thing to doe with the ſtoole of wickednelle: whiche imagineth miſchiefe as a lawe?

21 They gather them together againſt the ſoule of the righteous: and condemne the innocent bloud.

22 But the Lorde is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompence them theyr wickednelle, and deſtroy them in theyr owne malice: yea, the Lorde our God ſhall deſtroy them.

Venite, exultemus. *Pſal.xcv.*

1 O Come, let vs ſing vnto the Lord: let vs hartely reioyce in the ſtrength of our ſaluation. Pope

2 Let vs come before his preſence with thankeſgiuing: and ſhewe our ſelues glad in hym with Pſalmes.

3 For

3 For the Lorde is a great God: and a great king above all Gods.
4 In his hande are all the corners of the earth: and the strength of the hilles is his also.
5 The sea is his, and he made it: and his hands prepared the drie lande.
6 O come, let vs worship and fall downe: and kneele before the Lorde our maker.
7 For he is (the Lorde) our God: and we are the people of his pasture, and the sheepe of his handes.
8 To day if ye will heare his voyce, harden not your heartes: as in the prouocation, and as in the day of temptation in the wildernesse.
9 When your fathers tempted me: proued me, and saw my workes.
10 Fortie yeares long was I grieued with this generation, and sayde: it is a people that doe erre in their heartes, for they haue not knowne my wayes.
11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate domino. Psal. xcvi.

1 O Sing vnto the Lorde a newe song: sing vnto the Lorde all the whole earth.
2 Sing vnto the Lorde, and prayse his name: be telling of his saluation from day to day.
3 Declare his honour vnto the Heathen: and his wonders vnto all people.
4 For the Lorde is great, and cannot worthily be praysed: he is more to be feared than all Gods.
5 As for the Gods of the heathen, they be but Idols: but it is the Lord that made the heauens.
6 Glorie and worship are before him: power and honour are in his Sanctuarie.
7 Ascribe vnto the Lorde (O ye kinreds of the people:) ascribe vnto the Lorde worship and power.
8 Ascribe vnto the Lorde the honour due vnto his name: bring presentes, and come into his Courtes.
9 O worship the Lorde in the beautie of holynesse: let the whole earth stand in awe of him.
10 Tell it out among the heathen, that the Lord is king: and that it is he which hath made the rounde worlde so fast that it can not be moued, and how that he shall iudge the people righteously.
11 Let the heauens reioyce, and let the earth be glad: let the Sea make a noyse, and all that therein is.
12 Let the fielde be ioyfull, and all that is in it: then shall al the trees of the wood reioyce before the Lorde.
13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the worlde, and the people with his truth.

Dominus regnauit. Psal. xcvij.

1 The Lorde is king, the earth may bee glad thereof: yea the multitude of the Iles may be glad thereof. I
2 Cloudes and darknesse are round about him: righteousnesse and iudgement are the habitation of his seate.
3 There shall go a fire before him: and burne vp his enimies on euery side.
4 His lightnings gaue shine vnto the worlde: the earth saw it, and was afrayde.
5 The hilles melted like waxe at the presence of the Lorde: at the presence of the Lorde of the whole earth.
6 The heauens haue declared his righteousnesse: and all the people haue seene his glorie.
7 Confounded bee all they that worship carued Images: and that delite in vaine Gods, worship him all ye Gods. B
8 Sion heard of it, and reioiced: and the daughters of Iuda were glad, because of thy iudgements, O Lorde.
9 For thou Lorde art higher than all that are in the earth: thou art exalted farre aboue all Gods.
10 Ye that loue the Lorde, see that ye hate the thing which is euill: the Lorde preserueth the soules of his saintes, he shall deliuer them from the hande of the vngodly.
11 There is sprong vp a light for the righteous: and ioyfull gladnesse for such as be true harted.
12 Reioyce in the Lorde ye righteous: and giue thankes for a remembrance of his holynesse.

Cantate domino. Psal. xcviij.

1 O Sing vnto the Lorde a newe song: for hee hath done maruellous things. I Euening prayer.
2 With his owne right hand, and with his holy arme: hath he gotten him selfe the victorie.
3 The Lorde declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.
4 He hath remembred his mercie and truth towarde the house of Israell: and all the endes of the worlde haue seene the saluation of oure God.
5 Shew your selues ioyfull vnto the Lorde, all ye landes: sing, reioyce, and giue thankes.
6 Prayse the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.
7 With Trumpets also and Shaulmes: O shewe your selues ioyfull before the Lorde the king. B
8 Let the sea make a noyse, and all that therein is: the rounde worlde, and they that dwell therein.

9 Let the floods clap theyr handes, and let the hilles be ioyfull togither before the Lorde: for he is come to iudge the earth.

10 With righteouſneſſe ſhal he iudge the world: and the people with equitie.

Dominus regnauit. Pſal.xcix.

1 THe Lorde is king, bee the people neuer ſo vnpacient: he ſitteth betweene the Cherubims, be the earth neuer ſo vnquiet.

2 The Lorde is great in Sion: and high aboue all people.

3 They ſhall giue thankes vnto thy name: which is great, wonderfull, and holy.

4 The kings power loueth iudgement, thou haſt prepared equitie: thou haſt executed iudgement and righteouſneſſe in Jacob.

5 O magnifie the Lorde our God: and fall downe before his footeſtole, for he is holy.

6 Moſes and Aaron among his prieſtes, and Samuell among ſuch as call vpon his name: theſe called vpon the Lorde, and he heard them.

B 7 He ſpake vnto them out of the cloudie piller: for they kept his teſtimonies, and the lawe that he gaue them.

8 Thou heardeſt them (O Lorde our God:) thou forgaueſt them, O God, and puniſhedſt their owne inuentions.

9 O magnifie the Lorde our God, and worſhip him vpon his holy hill: for the Lorde our God is holy.

Iubilate deo. Pſal.C.

1 GBe ioyfull in the Lord all ye landes: ſerue the Lorde with gladneſſe, and come before his preſence with a ſong.

2 Be ye ſure that the Lorde he is God, it is he that hath made vs, and not we our ſelues: we are his people, and the ſheepe of his paſture.

3 O go your way into his gates with thankeſgiuing, and into his Courtes with prayſe: bee thankefull vnto him, and ſpeake good of his name.

4 For the Lorde is gracious, his mercie is euerlaſting: and his truth endureth from generation to generation.

Miſericordiam & iudicium. Pſal.Ci.

1 MY ſong ſhal be of mercie and iudgement: vnto thee, O Lorde, will I ſing.

2 O let me haue vnderſtanding: in the waye of godlineſſe.

3 When thou wilt come vnto me: I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſinnes of vnfaithfulneſſe: there ſhall no ſuch cleaue vnto me.

5 A frowarde heart ſhall depart from me: I will not know a wicked perſon.

6 Who ſo priuily ſlaundereth his neighbour: him will I deſtroy.

7 Who ſo hath alſo a proude loke and high ſtomacke: I will not ſuffer him.

8 Mine eyes loke vnto ſuch as bee faythfull in the lande: that they may dwell with me.

9 Who ſo leadeth a godly life: he ſhall be my ſeruant.

10 There ſhall no deceitefull perſon dwell in my houſe: he that telleth lyes ſhall not tarie in my ſight.

11 I ſhall ſoone deſtroy all the vngodly that are in the lande: that I may rote out all wicked doers from the Citie of the Lorde.

Domine exaudi. Pſal.Cij.

1
Eare my prayer, O Lord: and let my crying come vnto ther.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right ſoone.

3 For my dayes are conſumed away like ſmoke: and my bones are brent vp as it were a firebrand.

4 My heart is ſmitten downe, and withered like graſſe: ſo that I forget to eate my breade.

5 For the voyce of my groning: my bones will ſcarce cleaue to my fleſh.

6 I am become like a Pellican in the wilderneſſe: and like an Owle that is in the deſert.

7 I haue watched, and am euen as it were a Sparrowe: that ſitteth alone vpon the houſe toppe.

8 Mine enimies reuile me all the day long: and they that are madde vpon mee, are ſworne togither againſt me.

9 For I haue eaten aſhes as it were bread: and mingled my drinke with weeping.

10 And that bycauſe of thine indignation and wrath: for thou haſt taken me vp, and caſt me downe.

11 My dayes are gone lyke a ſhadowe: I am withered like graſſe.

12 But thou (O Lorde) ſhalt endure for euer: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and haue mercie vpon Sion: for it is time that thou haue mercie vpon hir, yea the time is come.

14 And why? thy ſeruauntes thinke vpon hir ſtones: and it pitieth them to ſee hir in the duſt.

15 The heathen ſhall feare thy name, O Lorde: and all the kings of the earth thy maieſtie.

16 When the Lorde ſhall builde vp Sion: and when his glorie ſhall appeare.

17 When he turneth him vnto the prayer of the poore deſtitute: and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come af-

ter:

ter: and the people which ſhall bee borne, ſhall prayſe the Lorde.

19 For he hath looked downe from his ſanctuarie: out of the heauen did the Lorde beholde the earth.

20 That he might heare the mournings of ſuche as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the name of the Lord in Sion: and his worſhip at Ieruſalem.

22 When the people are gathered togyther: and the kingdomes alſo to ſerue the Lorde.

23 He brought downe my ſtrength in my iourney: and ſhortened my dayes.

24 But I ſayd, O my God, take me not away in the middes of mine age: as for thy yeares, they endure throughout all generations.

25 Thou Lorde in the beginning haſt layd the foundation of the earth: and the heauens are the worke of thy handes.

26 They ſhal periſh, but thou ſhalt endure: they all ſhall waxe olde as doth a garment.

27 And as a veſture ſhalt thou chaunge them, and they ſhall bee chaunged: but thou art the ſame, and thy yeares ſhall not fayle.

28 The children of thy ſeruants ſhall continue: and their ſeede ſhall ſtande faſt in thy ſight.

Benedic anima mea. Pſal. Ciij.

1 PRayſe the Lord, O my ſoule: and all that is within me prayſe his holy name.

2 Prayſe the Lorde, O my ſoule: and forget not all his benefites.

3 Which forgiueth all thy ſinne: and healeth all thine infirmities.

4 Which ſaueth thy life from deſtruction: and crowneth thee with mercy & louing kindneſſe.

5 Which ſatisfieth thy mouth with good things: making thee yong and luſtie as an Eagle.

6 The Lord executeth righteouſneſſe & iudgement: for all the that are oppreſſed with wrong.

7 He ſhewed his wayes vnto Moſes: his works vnto the children of Iſraell.

8 The Lorde is full of compaſſion and mercy: long ſuffering, and of great goodneſſe.

9 He will not alway be chyding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our ſinnes: nor rewarded vs according to our wickedneſſe.

11 For loke how high the heauen is in compariſon of the earth: ſo great is his mercie alſo towarde them that feare him.

12 Loke how wide alſo the eaſt is from the weſt: ſo farre hath he ſet our ſinnes from vs.

13 Yea, lyke as a father pitieth his owne children: euen ſo is the Lorde mercifull vnto them that feare him.

14 For he knoweth whereof we be made: hee remembreth that we are but duſt.

15 The dayes of man are but as graſſe: for hee flouriſheth as a floure of the fielde.

16 For as ſoone as the winde goeth ouer it, it is gone: & the place thereof ſhall know it no more.

17 But the mercifull goodneſſe of the Lorde endureth for euer and euer vpon them that feare him: and his righteouſneſſe vpon childers children.

18 Euen vpon ſuch as keepe his couenant: and thinke vpon his commaundements to do them.

19 The Lord hath prepared his ſeate in heauen: and his kingdome ruleth ouer all.

20 O prayſe the Lorde, ye Angels of his, yee that excell in ſtrength: ye that fulfill his commaundement, and hearken vnto the voyce of his wordes.

21 O prayſe the Lorde, O ye his hoſtes: ye ſeruants of his that do his pleaſure.

22 O ſpeake good of the Lorde all ye workes of his, in all places of his dominion: prayſe thou the Lorde, O my ſoule.

Benedic anima mea. Pſal. Ciiij.

1 PRayſe the Lord, O my ſoule: A O Lorde my God, thou art Euening become exceeding glorious, prayer. thou art clothed with maieſtie and honour.

2 Thou deckeſt thy ſelf with light, as it were with a garment: and ſpreadeſt out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his Chariot, and walketh vppon the winges of the winde.

4 He maketh his Angels ſpirites: and his miniſters a flaming fire.

5 He layde the foundations of the earth: that it ſhould neuer moue at any tyme.

6 Thou couereſt it with the deepe, like as with a garment: the waters ſtande in the hilles.

7 At thy rebuke they flee: at the voyce of thy B thunder they are afrayde.

8 They go vp as high as the hilles, and downe to the valleyes beneath: euen vnto the place which thou haſt appointed for them.

9 Thou haſt ſet them their boundes which they ſhall not paſſe: neyther turne againe to couer the earth.

10 He ſendeth the ſpringes into the ryuers: which runne among the hilles.

11 All beaſtes of the field drinke thereof: and the wilde Aſſes quench their thirſt.

12 Beſide them ſhall the foules of the ayre haue their habitation: and ſing among the branches.

13 He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

14 He bringeth forth graſſe for the cattell: and C greene hearbe for the ſeruice of men.

15 That

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strength mans heart.

16 The trees of the Lorde also are full of sappe: euen the Cedars of Libanus, whiche hee hath planted.

17 Wherein the byrds make theyr nests: and the Fyrre trees are a dwelling for the Storke.

18 The highe hilles are a refuge for the wilde Goates: and so are the stonie Rockes for the Conies.

19 He appoynteth the Mone for certaine seasons: and the Sunne knoweth hys goyng downe.

20 Thou makest darknesse that it may be night: wherein all the beastes of the Forrest doe moue.

D 21 The Lions roaring after their pray: do seeke their meate at God.

22 The Sunne ariseth, and they get them away togither: and lay them downe in their dennes.

23 Man goeth forth vnto his worke, and to his labour: vntill the Euening.

24 O Lorde, howe manyfolde are thy workes: in wisedome hast thou made them all, the earth is full of thy ryches.

25 So is the great and wyde sea also: wherein are things creeping innumerable, both smal and great beastes.

26 There go the shippes, and there is that Leuiathan: whome thou hast made to take hys pastime therein.

27 These wayte all vpon thee: that thou mayst giue them meate in due season.

E 28 When thou giuest it them, they gather it: and when thou openest thine hande, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they dye, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shall be made: and thou shalt renue the face of the earth.

31 The glorious maiestie of the Lorde shall endure for euer: the Lorde shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touche the hilles they shall smoke.

33 I will sing vnto the Lorde as long as I liue: I will praise my God while I haue my being.

34 And so shall my wordes please him: my ioy shall be in the Lorde.

35 As for sinners, they shall bee consumed out of the earth, and the vngodly shall come to an ende: praise thou the Lord, O my soule, praise the Lorde.

Confitemini domino. Psal. cv.

1 GIue thankes vnto the Lorde, and call vpon his name: tell Moreouer the people what things he hath prayer. done.

2 O let your songes be of him, and prayse him: and let your talking bee of all his wonderous workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lorde.

4 Seeke the Lorde and his strength: seeke his face euermore.

5 Remember the marueylous workes that he hath done: his wonders, and the iudgementes of his mouth.

6 O ye seede of Abraham his seruant: ye children of Jacob his chosen.

7 He is the Lorde our God: his iudgementes are in all the worlde.

8 He hath bene alway mindfull of his couenant and promise: that he made to a thousande generations.

9 Euen the couenant that he made with Abraham: and the oth that he sware vnto Isahac.

10 And appoynted the same vnto Jacob for a law: and to Israel for an euerlasting testament.

11 Saying, vnto thee will I giue the lande of Canaan: the lot of your inheritance.

12 When there was yet but a fewe of them: and they straungers in the lande.

13 What time as they went from one Nation to another: from one kingdome to an other people.

14 He suffered no man to doe them wrong: but C reproued euen kings for their sakes.

15 Touche not mine annoynted: and doe my Prophets no harme.

16 Moreouer, hee called for a dearth vpon the lande: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Joseph, which was solde to be a bond seruant.

18 Whose feete they hurt in the stockes: the iron entered into his soule.

19 Untill the tyme came that his cause was knowne: the worde of the Lorde tryed him.

20 The king sent and deliuered him: the prince of the people let him go free.

21 He made him Lorde also of his house: and D ruler of all his substance.

22 That he might enfourme his princes after his will: and teach his Senatours wisedome.

23 Israell also came into Egypt: and Jacob was a straunger in the lande of Ham.

24 And he increased his people exceedingly: and made them stronger than their enimies.

25 Whose heart turned so, that they hated his people: and dealt vntruely with his seruants.

26 Then

26 Then ſent he Moſes his ſeruant: and Aaron whom he had choſen.
27 And theſe ſhewed his tokens among them: and wonders in the lande of Ham.
28 He ſent darkneſſe, and it was darke: and they were not obedient vnto his woꝛde.
29 He turned their waters into bloud: and ſlue their fiſhe.
30 Their lande bꝛought foꝛth Frogges: yea euen in their kings Chambers.
31 He ſpake the woꝛde and there came all maner of flies: and lice in all their quarters.
32 Hee gaue them haileſtones foꝛ raine: and flames of fire in their lande.
33 He ſmote their vines alſo, and figge trees: and deſtroyed the trees that were in their coaſtes.
34 Hee ſpake the woꝛde and the Graſſhoppers came, and Caterpillers innumerable: and did eate vp all the graſſe in the lande, and deuoured the fruite of their grounde.
35 He ſmote all the firſt bozne in their lande: euen the chiefe of all their ſtrength.
36 He bꝛought them foꝛth alſo with ſiluer and golde: there was not one feeble perſon among their trybes.
37 Egypt was glad at theyꝛ departing: foꝛ they were afrayde of them.
38 He ſpread out a cloude to be a couering: and fire to giue light in the night ſeaſon.
39 At their deſire he bꝛought Quayles: and he filled them with the bꝛead of heauen.
40 He opened the rocke of ſtone, and the waters flowed out: ſo that ryuers ranne in the dꝛie places.
41 Foꝛ why? he remembꝛed his holy pꝛomiſe: and Abꝛaham his ſeruant.
42 And he bꝛought foꝛth his people with ioy: and his choſen with gladneſſe.
43 And gaue them the landes of the heathen: and they tooke the labours of the people in poſſeſſion.
44 That they might keepe his ſtatutes: and obſerue his lawes.

Confitemini domino. *Pſal. cvi.*

1 O Giue thankes vnto the Lozde, foꝛ hee is gracious: and his mercie endureth foꝛ euer.
2 Who can expꝛeſſe the noble actes of the Lozde: oꝛ ſhewe foꝛth all his pꝛayſe?
3 Bleſſed are they that alway keepe iudgement: and do righteouſneſſe.
4 Remember me, O Lozde, accoꝛding to the fauour that thou beareſt vnto thy people: O viſite me with thy ſaluation.
5 That I may ſee the felicitie of thy choſen: and reioyce in the gladneſſe of thy people, and giue thankes with thine inheritance.
6 We haue ſinned with our fathers: we haue done amiſſe, and dealt wickedly.
7 Our fathers regarded not thy wonders in Egypt, neyther kept they thy great goodneſſe in remembꝛance: but were diſobedient at the ſea, euen at the red ſea. B
8 Neuertheleſſe, he helped them foꝛ his names ſake: that he might make his powꝛ to bee knowen.
9 He rebuked the red ſea alſo, and it was dꝛied vp: ſo he led them thꝛough the deepe, as thꝛough a wildernеſſe.
10 And hee ſaued them from the aduerſaryes hande: and deliuered them from the hand of the enimie.
11 As foꝛ thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.
12 Then beleeued they his woꝛdes: and ſang pꝛayſe vnto him.
13 But within a while, they foꝛgat his woꝛkes: and would not abide his counſaile.
14 But luſt came vppon them in the wildernеſſe: and they tempted God in the deſert. C
15 And hee gaue them theyꝛ deſire: and ſent leannеſſe withall into their ſoule.
16 They angred Moſes alſo in the tentes: and Aaron the ſaint of the Lozde.
17 So the earth opened and ſwallowed vp Dathan, and couered the Congregation of Abiram.
18 And the fire was kindled in their companie: the flame burnt vp the vngodly.
19 They made a Calfe in Hozeb: and woꝛſhipped the molten Jmage.
20 Thus they turned their gloꝛie: into the ſimilitude of a Calfe that eateth hay.
21 And they foꝛgate God their ſauiour: which D had done ſo great things in Egypt.
22 Wonderous woꝛkes in the land of Ham: and fearefull things by the red ſea.
23 So he ſayde he woulde haue deſtroyed them, had not Moſes his choſen ſtande befoꝛe him in the gappe: to turne away his wꝛathfull indignation, leaſt he ſhould deſtroy them.
24 Yea, they thought ſcoꝛne of that pleaſant lande: and gaue no credence vnto his woꝛde.
25 But murmured in their tentes: and hearkened not vnto the voyce of the Lozde.
26 Then lift he vp his hande againſt them: to ouerthꝛow them in the wildernеſſe.
27 To caſt out their ſeede among the Nations: and to ſcatter them in the landes.
28 They ioyned themſelues vnto Baal Peoꝛ: E and ate the offerings of the deade.
29 Thus they pꝛouoked him vnto anger with their owne inuentions: and the plague was great among them.
30 Then ſtoode vp Phinees, and pꝛayed: and ſo

the

the plague ceaſſed.

31 And that was counted vnto him for righteouſneſſe: among all poſteritiyes for euermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they prouoked his ſpirite: ſo that he ſpake vnadviſedly with his lippes.

34 Neyther deſtroyed they the heathen: as the Lorde commaunded them.

F 35 But were mingled among the heathen: and learned theyr workes.

36 Inſomuch that they worſhipped their idols, which turned to their owne decay: yea, they offered their ſonnes and daughters vnto diuels.

37 And ſhedde innocent bloud, euen the bloud of their ſonnes and of their daughters: whome they offered vnto the Idols of Canaan, and the lande was defiled with bloud.

38 Thus were they ſtayned with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hande of the heathen: and they that hated them were Lords ouer them.

G 41 Their enimies oppreſſed them: and had them in ſubiection.

42 Many a time did he deliuer them: but they rebelled againſt him with their owne inuentions, and were brought downe in their wickedneſſe.

43 Neuertheleſſe, when he ſaw their aduerſitie: he heard their complaint.

44 He thought vpon his couenaunt, and pitied them accoꝛding vnto the multitude of his mercies: yea, he made all thoſe that had ledde them away captiue to pitie them.

45 Deliuer vs (O Lorde our God) and gather vs from among the heathen: that we may giue thankes vnto thy holy name, and make oure boſt of thy prayſe.

46 Bleſſed be the Lorde God of Iſraell, from euerlaſting, and worlde without ende: and let all the people ſay, Amen.

Confitemini domino. Pſal. Cvij.

A 1 Morning prayer. Giue thankes vnto the Lorde, for he is gracious: and his mercie endureth for euer.

2 Let the giue thanks whom the Lord hath redeemed: and deliuered from the hande of the enimie.

3 And gathered them out of the landes: from the eaſt, and from the weſt, from the north, and from the ſouth.

4 They went aſtray in the wildernesſe out of the way: and found no citie to dwell in.

5 Hungrie and thirſtie: their ſoule fainted in them.

6 So they cryed vnto the Lorde in their trouble: and he deliuered them from their diſtreſſe.

7 He led them forth by the right way: that they might go to the Citie where they dwelt.

8 O that men would therefore prayſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

9 For he ſatiſfieth the emptie ſoule: and filleth the hungrie ſoule with goodneſſe.

10 Such as ſit in darkeneſſe, and in the ſhadow of death: being faſt bounde in miſerie and yron.

11 Becauſe they rebelled againſt the wordes of the Lord: and lightly regarded the counſaile of the moſt high.

12 He alſo brought downe their heart thorow heauineſſe: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lorde in their trouble: hee deliuered them oute of their diſtreſſe.

14 For he brought them out of darkeneſſe, and out of the ſhadowe of death: and brake their bondes in ſunder.

15 O that men would therefore prayſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of Braſſe: and ſmitten the barres of yron in ſunder.

17 Fooliſhe men are plagued for their offence: and becauſe of their wickedneſſe.

18 Their ſoule abhorred all maner of meate: and they were euen hard at deathes dore.

19 So when they cryed vnto the Lorde in their trouble: hee delyuered them oute of their diſtreſſe.

20 Hee ſent his worde and healed them: and they were ſaued from their deſtruction.

21 O that men woulde therefore prayſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

22 That they woulde offer vnto him the ſacrifice of thankeſgiuing: and tell out his workes with gladneſſe.

23 They that go downe to the Sea in ſhips: and occupie their buſineſſe in great waters.

24 Theſe men ſee the workes of the Lorde: and his wonders in the deepe.

25 For at his worde the ſtormie winde ariſeth: which lifteth vp the waues thereof.

26 They are caryed vp to the heauen, and downe againe to the deepe: their ſoule melteth away, becauſe of the trouble.

27 They reele to and fro, & ſtagger like a drunken man: and are at their wittes ende.

28 So when they crye vnto the Lorde in their trouble: he deliuereth them out of their diſtreſſe.

29 For

29 For he maketh the ſtorme to ceaſſe: ſo that the waues thereof are ſtill.
30 Then are they glad, becauſe they be at reſt: ſo bee bringeth them to the hauen where they would be.
31 O that men would therefore prayſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.
32 That they would exalt him alſo in the congregation of the people: and prayſe him in the ſeate of the elders.
33 Which turneth the floods into a wildernesſe: and dryeth vp the water ſpringes.
34 A fruitfull lande maketh he barren: for the wickednesſe of them that dwell therein.
35 Againe hee maketh the wildernesſe a ſtanding water: & water ſpringes of a dry ground.
36 And there he ſetteth the hungrie: that they may builde them a Citie to dwell in.
37 That they may ſowe their lande, and plant vineyardes: to yeelde them fruites of increaſe.
38 Hee bleſſeth them, ſo that they multiplie exceedingly, and ſuffereth not their cattell to decreaſe.
39 And agayne, when they are miniſhed and brought lowe: through oppreſſion, through any plague or trouble.
40 Though he ſuffer them to be euill entreated through tyrants: and let them wander out of the way in the wildernesſe.
41 Yet helpeth hee the poore oute of miſerie: and maketh him houſholdes like a flocke of sheepe.
42 The righteous will conſider this, and reioyce: and the mouth of all wickednesſe ſhall be ſtopped.
43 Who ſo is wiſe, will ponder theſe things: and they ſhall vnderſtande the louing kindneſſe of the Lorde.

Paratum cor meum. *Pſal.Cviij.*

1 O God, my heart is readie, my hart is readie: I will ſing and giue prayſe with the beſt member that I haue.
2 Awake thou Lute and Harp: my ſelfe will awake right early.
3 I will giue thankes vnto thee, O Lorde, among the people: I will ſing prayſes vnto thee among the nations.
4 For thy mercy is greater than the heauens: and thy truth reacheth vnto the cloudes.
5 Set vp thy ſelfe (O God) aboue the heauens: and thy glorie aboue all the earth.
6 That thy beloued may be deliuered: let thy right hande ſaue them, and heare thou me.
7 God hath ſpoken in his holyneſſe: I will reioyce therefore, and diuide Sichem, and meaſure out the valley of Succoth.
8 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my heade.
9 Iuda is my lawe giuer, Moab is my waſh-pot: ouer Edom will I caſt out my ſhoe, vpon the Philiſtines will I triumph.
10 Who will leade me into the ſtrong Citie: and who will bring me into Edom?
11 Haſt not thou forſaken vs, O God: and wilt not thou God go forth with our hoſtes?
12 O helpe vs agaynſt the enimie: for vaine is the helpe of man.
13 Through God we ſhall do great actes: and it is he that ſhall treade downe our enimies.

Deus laudem. *Pſal.Cix.*

1 HOld not thy tongue, O God of my praiſe: for the mouth of the vngodly, yea and the mouthe of the deceytefull is opened vppon mee.
2 And they haue ſpoken agaynſt mee with falſe tongues: they compaſſed me aboute alſo with wordes of hatred, and fought agaynſt me without a cauſe.
3 For the loue that I had vnto them, loe, they take nowe my contrary part: but I giue my ſelfe vnto prayer.
4 Thus haue they rewarded me euill for good: and hatred for my good will.
5 Set thou an vngodly man to bee ruler ouer him: and let Satan ſtande at his right hande.
6 When ſentence is giuen vpon him, let him be condemned: and let his prayer bee turned into ſinne.
7 Let his dayes be fewe: and let an other take his office.
8 Let his children be fatherleſſe: and his wife a wydow.
9 Let his children bee vagabondes, and begge their breade: let them ſeeke it alſo out of deſolate places.
10 Let the extortioner conſume all that he hath: and let the ſtraunger ſpoyle his labour.
11 Let there be no man to pitie him: nor to haue compaſſion vpon his fatherleſſe children.
12 Let his poſterite be deſtroyed: and in the next generation let his name be cleane put out.
13 Let the wickednesſe of his fathers be had in remembrance in the ſight of the Lorde: and let not the ſinne of his mother be done away.
14 Let them alway be before the Lorde: that he may rote out the memoriall of them from of the earth.
15 And that becauſe his minde was not to doe good: but perſecuted the poore helpeleſſe man, that hee might ſlea him that was vexed at the heart.
16 His delite was in curſing, and it ſhall happen vnto him: he loued not bleſſing, therefore ſhall it be farre from him.

17 He

17 Hee clothed himselfe with cursing, like as with a rayment: and it shall come into hys bowels like water, and like oyle into his bones.
18 Let it be vnto him as the cloke that hee hath vpon him: and as the gyrdle that he is alwaye gyrded withall.
19 Let it thus happen from the Lorde vnto mine enimies: and to those that speake euill agaynst my soule.
20 But deale thou with me (O Lorde God) according vnto thy name: for sweete is thy mercie.
D 21 O deliuer me for I am helpelesse and poore: and my heart is wounded within me.
22 I go hence like the shadowe that departeth: and am driuen away as the Grashopper.
23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.
24 I became also a rebuke vnto them: they that loked vpon me, shaked their heades.
25 Helpe me (O Lorde my God:) O saue me according to thy mercy.
26 And they shall knowe howe that this is thy hande: and that thou Lorde hast done it.
27 Though they curse, yet blesse thou: and let them be confounded that rise vp agaynst me, but let let thy seruaunt reioyce.
E 28 Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.
29 As for me, I will giue great thankes vnto the Lorde with my mouth: and prayse him among the multitude.
30 For he shall stande at the right hande of the poore to saue hys soule from vnrighteous Iudges.

Dixit dominus. Psal.Cx.

A 1 THe Lorde said vnto my Lorde: sitte thou on my right hande vntill I make thine enimyes thy foote stoole.
Morning prayer.
2 The Lorde shall sende the rod of thy power out of Sion: be thou ruler euen in the middest among thine enimies.
3 In the day of thy power shall the people offer thee free will offerings with an holy worshyp: the dewe of thy byrth is the wombe of the morning.
4 The Lorde sware, and will not repent: thou art a preest for euer after the order of Melchisedech.
5 The Lorde vpon thy right hand: shall wound euen kings in the day of his wrath.
B 6 He shall be iudge among the heathen, he shall fill the places with deade bodies: and smite in sunder the heades ouer diuers countryes.
7 Hee shall drinke of the broke in the way: therefore shall he lift vp his heade.

Confitebor tibi. Psal.Cxi.

1 I Will giue thankes vnto the Lorde with my whole heart: secretely among the faithfull, and in the congregation.
2 The workes of the Lorde are great: sought out of all them that haue pleasure therein.
3 His worke is worthie to be praysed, and had in honour: and his righteousnesse endureth for euer.
4 The mercifull and gracious Lorde hath so done his marueilous workes: that they ought to be had in remembrance.
5 Hee hath giuen meate vnto them that feare him: he shall euer be mindefull of his couenant.
6 He hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.
7 The workes of his handes are veritie and iudgement: all his commaundements are true.
8 They stande fast for euer and euer: and are done in truth and equitie.
9 He sent redemption vnto his people: he hath commaunded his couenant for euer, holy and reuerent is his name.
10 The feare of the Lorde is the beginning of wisedome: a good vnderstanding haue all they that doe therafter, the prayse of it endureth for euer.

Beatus vir. Psal.Cxij.

1 BLessed is the man that feareth the Lorde: he hath great delight in his commaundements.
2 His seede shall be mightie vpon earth: the generation of the faythfull shall be blessed.
3 Riches and plenteousnesse shall bee in his house: and his righteousnesse endureth for euer.
4 Vnto the godly there ariseth vp light in the darkenesse: hee is mercifull, louing, and righteous.
5 A good man is mercifull and lendeth: and will guide his wordes with discretion.
6 For he shall neuer be moued: and the righteous shall bee had in an euerlasting remembrance.
7 Hee will not bee afrayde for any euill tydings: for his heart standeth fast, and beleeueth in the Lorde.
8 His heart is stablished, and will not shrinke: vntill he see his desire vpon his enimies.
9 He hath dispersed abroade, giuen to the poore: and his righteousnesse remayneth for euer, his horne shall be exalted with honour.
10 The vngodly shall see it, and it shall grieue him: he shall gnashe with his teeth, and consume

sume awaye, the desire of the vngodly shall perish.

Laudate pueri. *Psal.Cxiij.*

1 PRayse the Lord (ye seruantes:) O prayse the name of the Lorde.
2 Blessed be the name of the Lorde: from this time forth for euermore.
3 The Lordes name is prayed: from the rysing vp of the Sunne, vnto the going downe of the same.
4 The Lorde is high aboue all Heathen: and his glorie aboue the heauens.
5 Who is lyke vnto the Lorde our God, that hath his dwelling so highe: and yet humbleth himselfe to beholde the things that are in heauen and earth?
6 He taketh vp the simple out of the dust: and lifteth the poore out of the myre.
7 That he may set him with the princes: euen with the princes of his people.
8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. *Psal.Cxiiij.*

1 WHen Israel came out of Egipt: and the house of Iacob from among the straunge people.
2 Iuda was his sanctuarie: and Israell his dominion.
3 The sea sawe that and fled: Iordane was driuen backe.
4 The mountaynes skipped like rammes: and the little hilles like yong sheepe.
5 What ayleth thee, O thou sea, that thou fleddest: and thou Iordane, that thou wast driuen backe?
6 Ye mountaynes that ye skipped like rammes: and ye little hilles like yong sheepe?
7 Tremble thou earth at the presence of the Lorde: at the presence of the God of Iacob.
8 Which turned the harde rocke into a standing water: and the flint stone into a springing Well.

Non nobis domine. *Psal.Cxv.*

1 NOt vnto vs, O Lorde, not vnto vs, but vnto thy name giue the prayse: for thy louing mercie, and for thy truthes sake.
2 Wherefore shall the Heathen say: where is nowe their God?
3 As for our God he is in heauen: he hath done whatsoeuer pleased him.
4 Their Idolles are siluer and golde: euen the worke of mens handes.
5 They haue mouthes, and speake not: eyes haue they, and see not.
6 They haue eares, and heare not: noses haue they, and smell not.
7 They haue handes, and handle not, feete haue they, and walke not: neyther speake they through their throte.
8 They that make them, are like vnto them: and so are all such as put their trust in them.
9 But thou house of Israell trust thou in the Lorde: he is their succour and defence.
10 Yee house of Aaron put your trust in the Lorde: he is their helper and defender.
11 Ye that feare the Lorde, put your trust in the Lorde: he is their helper and defender.
12 The Lorde hath bene mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israell, he shall blesse the house of Aaron.
13 Hee shall blesse them that feare the Lorde: both small and great.
14 The Lord shal encrease you more and more: you and your children. ℭ
15 Ye are the blessed of the Lorde: which made heauen and earth.
16 All the whole heauens are the Lordes: the earth hath he giuen to the children of men.
17 The dead prayse not thee, O Lorde: neither all they that go downe into the silence.
18 But we will prayse the Lorde: from this time forth for euermore. Prayse the Lorde.

Dilexi quoniam. *Psal.Cxvi.*

1 I Am well pleased: that the Lorde hath heard the voyce of my prayer. Morning prayer.
2 That he hath enclyned his eare vnto me: therefore will I call vpō him as long as I liue.
3 The snares of death cōpassed me round about: and the paynes of hell gate holde vpon me.
4 I shall finde trouble and heauinesse, and I shall call vpon the name of the Lord: O Lord, I beseech thee deliuer my soule.
5 Gracious is the Lorde and righteous: yea our God is mercyfull.
6 The Lorde preserueth the simple: I was in miserie, and he helped me.
7 Turne againe then vnto thy rest, O my soule: ℬ for the Lorde hath rewarded thee.
8 And why? thou hast deliuered my soule from death: mine eies from teares, and my feete from falling.
9 I will walke before the Lorde: in the land of the liuing.
10 I beleeued, and therefore will I speake, but I was sore troubled: I sayde in my haste, all men are lyers.
11 What rewarde shall I giue vnto the Lorde: for all the benefites that hee hath done vnto me?
12 I will receyue the cup of saluation: and call vpon the name of the Lorde.
13 I will pay my vowes nowe in the presence

of all his people: right deare in the sight of the Lorde, is the death of his Saintes.

C 14 Beholde (O Lorde) how that I am thy seruant: I am thy seruant and the sonne of thine handemayde, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thankes giuing: and will call vppon the name of the Lorde.

16 I will pay my vowes vnto the Lorde, in the sight of all his people: in the courtes of the Lordes house, euen in the middes of thee, O Ierusalem. Prayse the Lorde.

Laudate dominum. Psal. Cxvij.

A 1 O Prayse the Lorde all ye heathen: prayse him all ye nations.

2 For his mercifull kindenesse is euer more and more towarde vs: and the truth of the Lorde endureth for euer. Prayse the Lorde.

Confitemini domino. Psal. Cxviij.

A 1 O Giue thankes vnto the Lorde, for hee is gracious: because his mercie endureth for euer.

2 Let Israell now confesse that he is gracious: and that his mercie endureth for euer.

3 Let the house of Aaron now confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lorde confesse: that his mercie endureth for euer.

5 I called vpon the Lorde in trouble: and the Lorde heard me at large.

6 The Lorde is on my side: I will not feare what man doth vnto me.

B 7 The Lorde taketh my part with them that helpe me: therefore shall I see my desire vpon mine enimies.

8 It is better to trust in the Lord: than to put any confidence in man.

9 It is better to trust in the Lorde: than to put any confidence in princes.

10 All nations compassed me round about: but in the name of the Lorde will I destroy them.

11 They kept me in on euerie side, they kept mee in (I say) on euery side: but in the name of the Lorde will I destroy them.

12 They came about me lyke Bees, and are extinct euen as the fire among the Thornes: for in the name of the Lorde I will destroye them.

13 Thou hast thrust sore at me, that I might fal: but the Lorde was my helper.

C 14 The Lorde is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hande of the Lorde bringeth mightie things to passe.

16 The right hande of the Lorde hath the preheminence: the right hande of the Lorde bringeth mightie things to passe.

17 I shall not die, but liue: and declare the workes of the Lorde.

18 The Lorde hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousnesse: that I may go into them, and giue thankes vnto the Lorde.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: & art become my saluation.

22 The same stone which the builders refused: is become the heade stone of the corner.

23 This is the Lordes doyng: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me nowe, O Lorde, O Lorde, send vs now prosperitie.

26 Blessed be he that commeth in the name of the Lorde: we haue wished you good lucke, ye that be of the house of the Lorde.

27 God is the Lord which hath shewed vs light: bind the sacrifice with cordes, yea euen vnto the hornes of the aulter.

28 Thou art my God, and I will thanke thee: & thou art my God, and I will prayse thee.

29 O giue thankes vnto the Lorde, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. Cxix.

1 BLessed are those that are vndefiled in the way: and walke in the lawe of the Lorde. Beth

2 Blessed are they that kepe his testimonies: and seeke him with their whole heart.

3 For they which do no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy commaundements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commaundements.

7 I will thanke thee with an vnfeyned heart: when I shall haue learned the iudgements of thy righteousnesse.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

1 WHerewithall shall a yong man clense his way: euen by ruling himselfe after thy worde.

2 With my whole heart haue I sought thee: O let me not go wrong out of thy commaundements.

dements.
3 Thy wordes haue I hid within mine heart: that I should not sinne agaynst thee.
4 Blessed art thou, O Lorde: O teach me thy statutes.
5 With my lippes haue I bene telling: of all the iudgements of thy mouth.
6 I haue had as great delight in the way of thy testimonies: as in all maner of ryches.
7 I will talke of thy commaundements: and haue respect vnto thy wayes.
8 My delight shall be in thy statutes: and I will not forget thy worde.

Retribue seruo tuo.

1 G Doe well vnto thy seruant: that I may liue, and keepe thy worde.
2 Open thou mine eyes: that I may see the wonderous things of thy lawe.
3 I am a straunger vpon earth: O hyde not thy commaundements from me.
4 My soule breaketh out: for the feruent desire that it hath alway vnto thy iudgements.
5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commaundements.
6 O turne from me shame and rebuke: for I haue kept thy testimonies.
7 Princes also did sit and speake against mee: but thy seruant is occupied in thy statutes.
8 For thy testimonies are my delight: and my counsellers.

Adhesit pauimento.

1 M My soule cleaueth to the dust: O quicken thou me according to thy worde.
2 I haue knowledged my wayes, and thou heardest me: O teach me thy statutes.
3 Make me to vnderstand the way of thy commaundementes: and so shall I talke of thy wonderous workes.
4 My soule melteth away for very heauinesse: comfort thou me according vnto thy worde.
5 Take from mee the way of lying: and cause thou me to make much of thy lawe.
6 I haue chosen the way of truth: and thy iudgements haue I layde before me.
7 I haue stycken vnto thy testimonies: O Lord confounde me not.
8 I will run the way of thy commaundements: when thou hast set my hart at libertie.

Legem pone.

1 T Each me, O Lord, the way of thy statutes: and I shall keepe it vnto the ende.
2 Giue me vnderstanding, and I shall keepe thy lawe: yea I shall keepe it with my whole heart.
3 Make me to go in the path of thy commaundements: for therein is my desire.
4 Encline my heart vnto thy testimonies: and not to couetousnesse.
5 M Turne away mine eyes, least they beholde vanitie: and quicken thou me in thy way.
6 O stablish thy worde in thy seruant: that I may feare thee.
7 Take away the rebuke that I am afrayd of: for thy iudgements are good.
8 Beholde, my delight is in thy commaundementes: O quicken mee in thy righteousnesse.

Et veniat super me.

1 L Et thy louing mercie come also vnto me, O Lorde: euen thy saluation, according vnto thy worde.
2 So shall I make answere vnto my blasphemers: for my trust is in thy worde.
3 O take not the worde of thy truth vtterly out of mouth: for my hope is in thy iudgements.
4 So shall I alway keepe thy lawe: yea for euer and euer.
5 And I will walke at libertie: for I seeke thy commaundements.
6 I will speake of thy testimonies also euen before kings: and will not be ashamed.
7 And my delight shall be in thy commaundements: which I haue loued.
8 My handes also will I lift vp vnto thy commaundements, which I haue loued: and my studie shall be in thy statutes.

Memor esto verbi tui.

1 G Thinke vpon vpon thy seruant as concerning thy worde: wherein thou hast caused me to put my trust.
2 The same is my comfort in my trouble: for thy worde hath quickened me.
3 The proude haue had mee exceedingly in derision: yet haue I not shrinked from thy lawe.
4 For I remembred thine euerlasting iudgements, O Lorde: and receyued comfort.
5 I am horribly afrayde: for the vngodly that forsake thy lawe.
6 Thy statutes haue beene my songes: in the house of my pilgrimage.
7 I haue thought vpon thy name, O Lorde, in the night season: and haue kept thy law.
8 This I had: because I kept thy commaundements.

Portio mea domine.

1 T Hou art my portion, O Lorde: I haue promised to keepe thy law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me, according to thy worde.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

4 I made hast, and prolonged not the time: to keepe thy commaundements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy law.

B 6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgementes.

7 I am a companion of all them that feare thee: and keepe thy commaundements.

8 The earth, O Lorde, is full of thy mercie: O teach me thy statutes.

Bonitatem fecisti.

A 1 O Lord, thou hast dealt graciously with thy seruant: according vnto thy worde.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy commaundements.

3 Before I was troubled I went wrong: but now haue I kept thy worde.

4 Thou art good and gracious: O teache mee thy statutes.

5 The proude haue imagined a lye against me: but I will keepe thy commaundements with my whole heart.

B 6 Their hart is as fatte as brawne: but my delight hath bene in thy law.

7 It is good for me that I haue beene in trouble: that I may learne thy statutes.

8 The law of thy mouth is dearer vnto mee: than thousands of golde and siluer.

Manus tuæ fecerunt me.

A 1 Euening prayer. THy handes haue made mee, and fashioned mee: O giue me vnderstanding, that I may learne thy commaundements.

2 They that feare thee, will be glad when they see me: because I haue put my trust in thy worde.

3 I know (O Lorde) that thy iudgements are right: and that thou of verie faythfulnesse hast caused me to be troubled.

4 O let thy mercyfull kindenesse bee my comforte: according to thy worde vnto thy seruaunt.

5 O let thy louing mercies come vnto me, that I may liue: for thy lawe is my delight.

B 6 Let the proude be confounded, for they goe wickedly about to destroy me: but I will bee occupied in thy commaundements.

7 Let such as feare thee, and haue knowne thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

A 1 MY soule hath longed for thy saluation: and I haue a good hope bycause of thy worde.

2 Mine eyes long sore for thy worde: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 Howe many are the dayes of thy seruaunt: when wilt thou be auenged of them that persecute me?

5 The proude haue digged pittes for me: which are not after thy lawe.

6 All thy commaundements are true: they persecute me falsely, O be thou my helpe. B

7 They had almost made an ende of me vpon earth: but I forsoke not thy commaundements.

8 O quicken me after thy louing kindenesse: and so shall I kepe the testimonies of thy mouth.

In æternum domine.

A 1 O Lorde: thy worde endureth for euer in heauen.

2 Thy truth also remayneth from one generation to another: thou hast layde the foundation of the earth, and it abydeth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not beene in thy lawe: I should haue perished in my trouble.

5 I will neuer forget thy commaundements: for with them thou hast quickened me.

6 I am thine, oh saue me: for I haue sought thy commaundements. B

7 The vngodly layde wayte for mee to destroy me: but I will consider thy testimonies.

8 I see that all things come to an ende: but thy commaundement is exceeding broade.

Quomodo dilexi.

A 1 O Lorde, what loue haue I vnto thy law: all the day long is my studie in it.

2 Thou through thy commaundements hast made mee wyser than mine enimies: for they are euer with me.

3 I haue more vnderstanding than my teachers: for thy testimonies are my studie.

4 I am wyser than the aged: bycause I keepe thy commaundements.

5 I haue refrayned my feete from euery euill way: that I may keepe thy worde.

6 I haue not shronke from thy iudgements: for thou teachest me.

7 O how sweete are thy wordes vnto my throte: B yea, sweeter than honie vnto my mouth.

8 Through

8 Through thy commaundements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Thy worde is a Lanterne vnto my feete: and a light vnto my pathes.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken mee (O Lorde) according vnto thy worde.

4 Let the freewill offerings of my mouth please thee, O Lorde: and teache me thy iudgements.

5 My soule is alway in my hande: yet doe I not forget thy lawe.

6 The vngodly haue layde a snare for me: but yet I swarued not from thy commaundements.

7 Thy testimonies haue I claymed as mine heritage for euer: and why, they are the verie ioy of my heart.

8 I haue applyed mine heart to fulfill thy statutes alway: euen vnto the ende.

Iniquos odio habui.

1 I Hate them that imagine euill things: but thy lawe doe I loue.

2 Thou art my defence and shielde: and my trust is in thy worde.

3 Away from me ye wicked: I will keepe the commaundements of my God.

4 O stablishe mee according vnto thy worde, that I may liue: and let me not be disappoynted of my hope.

5 Holde thou me vp, and I shall be safe: yea my delight shall be in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceyte.

7 Thou puttest awaye all the vngodly of the earth lyke drosse: therefore I loue thy testimonies.

8 My flesche trembleth for feare of thee: and I am afrayde of thy iudgements.

Feci iudicium.

1 I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.

2 Make thou thy seruaunt to delight in that whiche is good: that the proude doe mee no wrong.

3 Myne eyes are wasted away with loking for thy health: and for the worde of thy righteousnesse.

4 O deale with thy seruaunt according vnto thy louing mercy: and teach me thy statutes.

5 I am thy seruant, O graunt me vnderstanding: that I may know thy testimonies.

6 It is time for thee Lord to lay to thine hand: for they haue destroyed thy lawe.

7 For I loue thy commaundementes: aboue golde and precious stone.

8 Therefore holde I streight all thy commaundements: and all false wayes I vtterly abhorre.

Mirabilia.

1 THy testimonies are wonderfull: therefore doth my soule keepe them.

2 When thy worde goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth and drew in my breath: for my delight was in thy commaundements.

4 O looke thou vpon mee, and bee mercyfull vnto mee: as thou vsest to doe vnto those that loue thy name.

5 Order my steppes in thy worde: and so shall no wickednesse haue dominion ouer mee.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commaundements.

7 Shewe the light of thy countenaunce vpon thy seruant: and teach me thy statutes.

8 Mine eyes gushe out with water: because men keepe not thy law.

Iustus es domine.

1 RIghteous art thou, O Lorde: and true is thy iudgement.

2 The testimonies that thou hast commaunded: are exceeding righteous and true.

3 My zeale hath euen consumed mee: because mine enimies haue forgotten thy wordes.

4 Thy worde is tryed to the vttermost: and thy seruant loueth it.

5 I am small and of no reputation: yet do not I forget thy commaundements.

6 Thy righteousnesse is an euerlasting righteousnesse: and thy law is the truth.

7 Trouble and heauinesse hath taken holde vpon mee: yet is my delight in thy commaundements.

8 The righteousnesse of thy testimonyes is euerlasting: O graunt me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

1 I Call with my whole heart, heare me, O Lord: I wil kepe thy statutes.

2 Yea euen vpon thee do I call: helpe me, and I shal kepe thy testimonies.

Euening prayer.

3 Earely in the morning doe I crie vnto thee: for in thy worde is my trust.
4 Mine eies preuent the night watches: that I might be occupied in thy wordes.
5 Heare my voyce, (O Lorde) according vnto thy louing kindnesse: quicken me according as thou art wont.
B 6 They drawe nighe that of malice persecute me: and are farre from thy lawe.
7 Be thou nigh at hande, O Lorde: for all thy commaundements are true.
8 As concerning thy testimonies: I haue knowne long since, that thou hast grounded them for euer.

Vide humilitatem.

I 1 CConsider mine aduersitie, and deliuer me: for I do not forget thy law.
2 Auenge thou my cause, and deliuer me: quicken me according vnto thy worde.
3 Health is farre from the vngodly: for they regarde not thy statutes.
4 Great is thy mercy, O Lorde: quicken mee as thou art wont.
5 Many there are that trouble me, and persecute mee: yet doe I not swarue from thy testimonies.
B 6 It greeueth mee when I see the transgressours: by cause they keepe not thy lawe.
7 Consider, O Lorde, howe I loue thy commaundementes: O quicken mee according to thy louing kindnesse.
8 Thy worde is true from euerlasting: all the iudgementes of thy righteousnesse endure for euermore.

Principes persecuti sunt.

I 1 PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy wordes.
2 I am as glad of thy worde: as one that findeth great spoyles.
3 As for lyes, I hate and abhorre them: but thy law do I loue.
4 Seuen times a day doe I prayse thee: because of thy righteous iudgements.
5 Great is the peace that they haue which loue thy law: and they are not offended at it.
B 6 Lorde I haue looked for thy sauing health: and done after thy commaundements.
7 My soule hath kept thy testimonies: and loued them exceedingly.
8 I haue kept thy commaundements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

I 1 LEt my complaint come before thee, O Lorde: giue me vnderstanding according to thy worde,
2 O let my supplication come before thee: deliuer me according to thy worde.
3 My lippes shall speake of thy prayse: when thou hast taught me thy statutes.
4 Yea, my tongue shall sing of thy worde: for all thy commaundements are righteous.
5 Let thine hande helpe me: for I haue chosen thy commaundements.
6 I haue longed for thy sauing health, O Lord: B and in thy law is my delight.
7 Oh let my soule liue, and it shall prayse thee: and thy iudgements shall helpe me.
8 I haue gone astray lyke a sheepe that is lost: oh seeke thy seruant, for I doe not forget thy commaundements.

Ad dominum. Psal.Cxx.

1 WHen I was in trouble, I cal- I led vpon the Lorde: and he Morning prayer.
heard me.
2 Deliuer my soule, O Lord from lying lippes: and from a deceytfull tongue.
3 What rewarde shall bee giuen or done vnto thee thou false tongue: euen mightie and sharpe arrowes, with hote burning coales.
4 Wo is mee that I am constrayned to dwell with Mesech: and to haue mine habitation among the tentes of Cedar.
5 My soule hath long dwelt among them: that B be enimies vnto peace.
6 I labour for peace: but when I speake vnto them thereof, they make them readie to battaile.

Leuaui oculos. Psal.Cxxi.

1 I Will lift vp mine eyes vnto the hilles: I from whence commeth my helpe.
2 My helpe commeth euen from the Lorde: which hath made heauen & earth.
3 He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.
4 Beholde, he that keepeth Israell: shall neyther slumber nor sleepe.
5 The Lorde himselfe is thy keeper: the Lorde is thy defence vpon thy right hande.
6 So that the sunne shal not burne thee by day: B neyther the Mone by night.
7 The Lorde shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.
8 The Lorde shall preserue thy going out, and thy comming in: from this time forth for euermore.

Letatus sum. Psal.Cxxij.

1 I Was glad when they sayde vnto me: we I will go into the house of the Lorde.
2 Our feete shall stande in thy gates: O Jerusalem.

Ierusalem.
3 Ierusalem is buylded as a citie: that is at vnitie in it selfe.
4 For thyther the tribes goe vp, euen the tribes of the Lorde: to testifie vnto Israel, to giue thankes vnto the name of the Lord.
5 For there is the seate of iudgement: euen the seate of the house of Dauid.
6 O pray for the peace of Ierusalem: they shall prosper that loue thee.
7 Peace be within thy walles: and plentifulnesse within thy palaces.
8 For my brethren and companions sakes: I wil wish thee prosperitie.
9 Yea, because of the house of the Lorde our God: I will seeke to do thee good.

Ad te leuaui. *Psal.Cxxiij.*

1 VNto thee lyft I vp myne eyes: O thou that dwellest in the heauens.
2 Beholde, euen as the eyes of seruauntes looke vnto the hand of their maisters, and as the eyes of a mayden vnto the hande of hir maistresse: euen so our eyes wayte vpon the Lord our God, vntyll he haue mercy vpon vs.
3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.
4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proude.

Nisi quia dominus. *Psal.Cxxiiij.*

1 IF the Lorde him selfe had not bin on our side (nowe may Israel say:) if the Lorde himselfe had not bin on our side when men rose vp against vs,
2 They had swalowed vs vp quicke: when they were so wrathfully displeased at vs.
3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.
4 The deepe waters of the proude: had gone euen ouer our soule.
5 But praised be the Lorde: which hath not giuen vs ouer for a praye vnto their teeth.
6 Our soule is escaped, euen as a birde out of the snare of the fowler: the snare is broken, and we are deliuered.
7 Our helpe standeth in the name of the Lord: which hath made heauen and earth.

Qui confidunt. *Psal.Cxxv.*

1 THey that put their trust in the Lord, shalbe euen as the mount Sion: which may not be remoued, but standeth fast for euer.
2 The hylles stande about Ierusalem: euen so standeth the Lorde rounde about his people, from this tyme forth for euermore.
3 For the rod of the vngodly commeth not into the lot of the righteous; least the righteous put their hands vnto wickednesse.
4 Do wel, O Lorde: vnto those that be good and true of hart.
5 As for suche as turne backe vnto their owne wickednesse: the Lorde shall leade them forth with the cuyll doers, but peace shal bee vpon Israel.

In conuertendo. *Psal.Cxxvi.*

1 WHen the Lorde turned againe the captiuitie of Sion: then were we like vnto them that dreame. A Euenyng prayer.
2 Then was our mouth filled with laughter: and our tongue with ioy.
3 Then sayd they among the Heathen: the Lord hath done great thinges for them.
4 Yea, the Lorde hath done great thinges for vs alredy: whereof we reioyce.
5 Turne our captiuitie, O Lorde: as the ryuers in the South.
6 They that sowe in teares: shall reape in ioy. B
7 He that now goeth on his way weeping, and beareth forth good seed: shall doutlesse come again with ioy, and bring his sheaues with him.

Nisi dominus. *Psal.Cxxvij.*

1 EXcept the Lorde buylde the house: their labour is but lost that builde it. A
2 Except the Lorde keepe the citie: the watchman waketh but in vayne.
3 It is but lost labour that ye haste to ryse vp early, and so late take rest, and eate the breade of carefulnesse: for so he giueth his beloued sleepe.
4 Loe, chyldren, and the fruite of the wombe: are an heritage and gyft, that commeth of the Lorde.
5 Lyke as the arrowes in the hande of the Giaunt: euen so are the young chyldren. B
6 Happy is the man that hath his quyuer full of them: they shall not bee ashamed when they speake with their enimies in the gate.

Beati omnes. *Psal.Cxxviij.*

1 BLessed are al they that feare the Lord: and walke in his wayes. A
2 For thou shalte eate the labours of thyne handes: O well is thee and happy shalt thou be.
3 Thy wife shalbe as the fruitfull vine: vpon the walles of thine house.
4 Thy children like the Oliue braunches: round about thy table.
5 Loe, thus shal the man be blessed: that feareth the Lorde.
6 The Lorde from out of Sion shall so blesse

thee: that thou shalt see Jerusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childers childzen: and peace vpon Israell.

Sepe expugnauerunt. Psal.Cxxix.

A 1 MAny a tyme haue they fought agaynste mee from my youth vp: (may Israell now say.)

2 Yea, many a tyme haue they vered me from my youth vp: but they haue not preuayled agaynst me.

3 The plowers plowed vpon my backe: and made long furowes.

4 But the righteous Lozde: hath hewen the snares of the vngodly in peeces.

5 Let them bee confounded and turned backeward: as many as haue euill will at Sion.

B 6 Let them be euen as the grasse growing vpon the house toppes: which withereth before it bee plucked vp.

7 Whereof the mower filleth not his hande: neyther he that bindeth vp the sheaues his bosome.

8 So that they which go by, say not so much as the Lozde prosper you: we wish you good luck in the name of the Lozde.

De profundis. Psal.Cxxx.

A 1 OVt of the deepe haue I called vnto thee (O Lozde:) Lozde heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lozd wilt be extreeme to mark what is done amisse: oh Lozde who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I looke for the Lozde, my soule doth wayte for him: in his wozde is my trust.

B 6 My soule fleeth vnto the Lozde: before the morning watche, I saye, before the morning watche.

7 O Israell trust in the Lozde, for with the Lozde there is mercie: and with him is plenteous redemption.

8 And he shall redeeme Israell: from all his sinnes.

Domine non est. Psal.Cxxxi.

A 1 LOzde, I am not high mynded: I haue no proude lookes.

2 I do not exercise my selfe in great matters: which are to high for me.

3 But I refrayne my soule, and keepe it lowe, like as a childe that is weaned from his mother: yea my soule is euen as a weaned childe.

4 O Israell trust in the Lozd: from this time forth for euermoze.

Memento domine. Psal.Cxxxij.

1
DOzde remember Dauid: and all his trouble.

2 Howe he sware vnto the Lozde: and vowed a vowe vnto the almightie God of Jacob.

3 I will not come within the tabernacle of my house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eie lyddes to slumber: neyther the temples of my head to take any rest.

5 Untill I finde out a place for the temple of the Lozde: an habitation for the mightie God of Jacob.

6 Loe, we heard of the same at Ephrata: and founde it in the wood.

7 Wee will goe into his tabernacle: and fall downe on our knees before his footestoole.

8 Arise, O Lozde, into thy resting place: thou, and the Arke of thy strength.

9 Let thy priests be clothed with righteousnes: and let thy saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine annoynted.

11 The Lozde hath made a faythfull othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruite of thy bodie: shall I set vpon thy seate.

13 If thy childzen will keepe my conenant and my testimonies that I shall learne them: their childzen also shal sit vpon thy seat for euermoze.

14 For the Lozde hath chosen Sion to bee an habitation for himselfe: hee hath longed for hir.

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse hir victayles with increase: and will satisfie hir powre with breade.

17 I will decke hir priestes with health: and hir saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordeyned a lanterne for mine annoynted.

19 As for his enimyes, I shall cloth them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal.Cxxxij.

1 BEholde how good and ioyful a thing it is: brethren to dwell togither in vnitie.

2 It is like the precious oyntment vpon the heade, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dewe of Hermon: which fell vpon the hill of Sion.

4 For

4 For there the Lorde promised his blessing: and life for euermore.

Ecce nunc benedicite. Psal.Cxxxiiij.

1 BEholde (nowe) prayse the Lorde: al ye seruauntes of the Lorde.
2 Ye that by night stande in the house of the Lord: euen in ỳ courts of ỳ house of our god.
3 Lyft vp your hands in the sanctuary: and prayse the Lord.
4 The Lorde that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal.Cxxxv.

1 O Prayse the Lorde, laude ye the name of the Lord: prayse it, O ye seruauntes of the Lord.
2 Ye that stande in the house of the Lord: in the courtes of the house of our God.
3 O prayse the Lorde, for the Lorde is gratious: O sing prayses vnto his name, for it is louely.
4 For why? the Lorde hath chosen Jacob vnto him selfe: and Israel for his owne possession.
5 For I knowe that the Lorde is great: and that our Lord is aboue al gods.
6 Whatsoeuer the Lorde pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.
7 He bringeth forth the cloudes from the ends of the worlde: and sendeth forth lightnings with the rayne, bringyng the windes out of his treasures.
8 Hee smote the fyrst borne of Egypt: both of man and beast.
9 He hath sent tokens & wonders into the myddst of thee, O thou lande of Egypt: vpon Pharao and al his seruauntes.
10 He smote diuers nations: and slue myghtie kinges.
11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.
12 And gaue their lande to be an heritage: euen an heritage vnto Israel his people.
13 Thy name O Lorde, endureth for euer: so doth thy memoriall, O Lorde, from one generation to another.
14 For the Lord wil auenge his people: and be gratious vnto his seruauntes.
15 As for the images of the heathen, they are but syluer and golde: the worke of mens handes.
16 They haue mouthes, and speake not: eyes haue they, but they see not.
17 They haue eares, and yet they heare not: neyther is there any breath in their mouthes.
18 They that make them, are like vnto them: and so are al they that put their trust in them.
19 Prayse the Lord, ye house of Israel: prayse the Lord yee house of Aaron.
20 Prayse the Lord yee house of Leui: yee that feare the Lorde, prayse the Lorde.
21 Praysed be the Lorde out of Sion: which dwelleth at Jerusalem.

Confitemini domino. Psal.Cxxxvi.

1 O Geue thankes vnto the Lorde, for he is gratious: and his mercy endureth for euer. A Euening prayer.
2 O giue thankes vnto the God of al gods: for his mercie endureth for euer.
3 O thanke the Lorde of all lordes: for his mercy endureth for euer.
4 Which only doth greate wonders: for his mercy endureth for euer.
5 Which by his excellent wisdome made the heauens: for his mercy endureth for euer.
6 Which layd out the earth aboue the waters: for his mercy endureth for euer.
7 Which hath made great lyghtes: for his mercy endureth for euer. B
8 The sunne to rule the day: for his mercy endureth for euer.
9 The mone and the starres to gouerne the night: for his mercy endureth for euer.
10 Which smote Egypt with their first borne: for his mercy endureth for euer.
11 And brought out Israel from among the: for his mercy endureth for euer.
12 With a mighty hande, and stretched out arme: for his mercy endureth for euer.
13 Which deuided the red sea in two partes: for his mercy endureth for euer.
14 And made Israel to go through the myddest of it: for his mercy endureth for euer. C
15 But as for Pharao and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.
16 Which led the people through the wildernesse: for his mercy endureth for euer.
17 Which smote greate kinges: for his mercy endureth for euer.
18 Yea and slue mighty kinges: for his mercy endureth for euer.
19 Sehon king of the Amorites: for his mercy endureth for euer.
20 And Og the king of Basan: for his mercye endureth for euer.
21 And gaue away their land for an heritage: for his mercy endureth for euer. D
22 Euen for an heritage vnto Israel his seruaunt: for his mercy endureth for euer.
23 Which remembred vs when wee were in trouble: for his mercy endureth for euer.
24 And hath deliuered vs from our enimies:

foꝛ his mercie endureth foꝛ euer.

25 Which giueth foode to all fleſhe: foꝛ his mercie endureth foꝛ euer.

26 O giue thankes vnto the God of heauen: foꝛ his mercy endureth foꝛ euer.

27 O giue thankes vnto the Lorde of Lordes: foꝛ his mercie endureth foꝛ euer.

Super flumina. Pſal.Cxxxvij.

℣ 1 BY the waters of Babilon we ſate downe and wept: when wee remembꝛed (thee) O Sion.

2 As foꝛ our Harpes we hanged them vp: vpon the trees that are therein.

3 Foꝛ they that ledde vs away captiue, required of vs then a ſong and melodie in our heauineſſe: ſing vs one of the ſongs of Sion.

4 Howe ſhall we ſing the Lordes ſong: in a ſtraunge lande.

5 If I foꝛget thee, O Ieruſalem: let my right hande foꝛget hir cunning.

℟ 6 If I doe not remember thee, let my tongue cleaue to the roꝛfe of my mouth: yea, if I preferre not Ieruſalem in my mirth.

7 Remember the childꝛen of Edom, O Lord, in the day of Ieruſalem: howe they ſayd downe with it, downe with it euen to the ground.

8 O daughter of Babilon, waſted with miſerie: yea happie ſhall he be that rewardeth thee, as thou haſt ſerued vs.

9 Bleſſed ſhall hee be that taketh thy childꝛen: and throweth them agaynſt the ſtones.

Confitebor tibi. Pſal.Cxxxviij.

℣ 1 I Will giue thankes vnto thee, O Lorde, with my whole heart: euen before the Gods will I ſing prayſe vnto thee.

2 I will worſhip towarde thy holy temple, and prayſe thy name, bycauſe of thy louing kindneſſe and truth: foꝛ thou haſt magnified thy name, and thy worde aboue all things.

3 When I called vpon thee, thou heardeſt me: and endudſt my ſoule with much ſtrength.

4 All the kings of the earth ſhall prayſe thee, O Lorde: foꝛ they haue heard the woꝛdes of thy mouth.

5 Yea they ſhall ſing in the wayes of the Lord: that great is the glorie of the Lorde.

6 Foꝛ though the Lord be high: yet hath he reſpect vnto the lowly: as foꝛ the proude he beholdeth them a farre off.

℟ 7 Though I walke in the middes of trouble, yet ſhalt thou refreſhe mee: thou ſhalt ſtretche foꝛth thine hande vpon the furiouſneſſe of mine enimies, and thy right hande ſhall ſaue me.

8 The Lorde ſhall make good his louing kindneſſe towarde mee: yea, thy mercie, O Lorde, endureth foꝛ euer, deſpiſe not then the woꝛkes of thine owne handes.

Domine probaſti. Pſal.Cxxxix.

℣ 1 O Lorde, thou haſt ſearched me out, and knowne me: thou knoweſt my downe ſitting and mine vprising, thou vnderſtandeſt my thoughtes long before.

2 Thou art about my path, and about my bed: and ſpyeſt out all my wayes.

3 Foꝛ lo, there is not a woꝛde in my tongue: but thou, O Lorde, knoweſt it altogither.

4 Thou haſt faſhioned me behinde and before: and layde thine hande vpon me.

5 Such knowledge is to wonderfull and excellent foꝛ me: I cannot attaine vnto it.

6 Whither ſhall I go then from thy ſpirite: oꝛ whither ſhall I go then from thy preſence?

7 If I climbe vp into heauen, thou art there: if I go downe into hell thou art there alſo.

8 If I take the wings of the morning: and remaine in the vttermoſt partes of the Sea.

9 Euen there alſo ſhall thy hande leade me: and thy right hande ſhall holde me.

10 If I ſay, peraduenture the darkneſſe ſhall couer me: then ſhal my night be turned to day.

11 Yea, the darkeneſſe is no darkneſſe with thee, but the night is as cleare as the day: the darkneſſe and light (to thee) are both alike.

12 Foꝛ my reynes are thine: thou haſt couered me in my mothers wombe.

13 I will giue thankes vnto thee, foꝛ I am fearefully and wonderfully made: marueilous are thy woꝛkes, and that my ſoule knoweth right well.

14 My bones are not hid from thee: though I be made ſecretely, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being vnperfect: and in thy booke were all my members writtẽ.

16 Which day by day were faſhioned: when as yet there was none of them.

17 Howe deare are thy counſayles vnto me, O God: O how great is the ſumme of them?

18 If I tell them, they are mo in number then the ſande: when I wake vp, I am preſent with thee.

19 Wilt thou not ſlea the wicked, O God? departe from me ye bloud thirſtie men.

20 Foꝛ they ſpeake vngraciouſly againſt thee: and thine enimies take thy name in vaine.

21 Do not I hate them, O Lorde, that hate thee: and am not I grieued with thoſe that riſe vp agaynſt thee?

22 Yea I hate them right ſoꝛe: euen as though they were mine enimies.

23 Trie me, O God, and ſeeke the grounde of my heart: proue me and examine my thoughtes.

24 Looke wel if there be any way of wickednes in me: and leade me in the way euerlaſting.

Emp

Eripe me domine. *Psal. cxl.*

1 DEliuer me, O Lorde, from the euill man: and preserue me from the wicked man.
2 Which imagine mischiefe in their harts: and styre vp strife al the day long.
3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lippes.
4 Kepe me, O Lorde, from the handes of the vngodly: preserue me from the wicked men which are purposed to ouerthrowe my goings.
5 The proude haue laide a snare for me, and spread a net abroade with cordes: yea and set traps in my way.
6 I sayd vnto the Lorde, thou art my God: heare the voyce of my prayers, O Lord.
7 O Lord God, thou strength of my health: thou hast couered my head in the day of battayle.
8 Let not the vngodly haue his desyre, O Lord: let not his mischeuous imagination prosper, lest they be too proude.
9 Let the mischiefe of their owne lyppes fal vpon the head of them: that compasse me about.
10 Let hot burning coales fall vpon them: let them be cast into the fyre, and into the pit, that they neuer rise vp agayne.
11 A man full of wordes, shal not prosper vpon the earth: euyll shall hunt the wicked person to ouerthrowe him.
12 Sure I am that the Lorde will auenge the poore: and maynteyne the cause of the helpelesse.
13 The righteous also shall giue thankes vnto thy name: and the iust shall continue in thy sight.

Domine clamaui. *Psal. cxli.*

1 LOrd I cal vpon thee, haste thee vnto me: and consyder my voyce, when I crye vnto thee.
2 Let my prayer bee set forth in thy sight as the incense: and let the lyfting vp of my handes be an euening sacrifice.
3 Set a watch (O Lorde) before my mouth: and kepe the dore of my lyppes.
4 O let not mine hart bee inclined to any euyll thing: let me not be occupyed in vngodly workes with the men that worke wickednesse, lest I eate of such things as pleaseth them.
5 Let the righteous rather smite me frendly: and reproue me.
6 But let not their pretious baulmes breake myne head: yea, I will pray yet against their wickednesse.
7 Let their iudges bee ouerthrowne in stonie places: that they may heare my wordes, for they are sweete.
8 Our bones lye scattered before the pit: lyke as when one breaketh and heweth wood vpon the earth.
9 But mine eies looke vnto thee, O Lord God: in thee is my trust, O cast not out any soule.
10 Keepe me from the snare whiche they haue layde for me: and from the trappes of the wicked doers.
11 Let the vngodly fall into their owne nettes togither: and let me euer escape them.

Voce mea ad dominum. *Psal. cxlj.*

1 I Cryed vnto the Lorde with my voyce: yea euen vnto the Lord did I make my supplication. *Morning prayer.*
2 I powred out my complaints before him: and shewed him of my trouble.
3 Whē my spirite was in heauinesse thou knewest my path: in the way wherin I walked haue they priuily layde a snare for me.
4 I looked also vpon my right hande: and see, there was no man that would know me.
5 I had no place to flee vnto: and no man cared for my soule.
6 I cryed vnto thee, O Lorde, and sayde: thou art my hope, and my portion in the lande of the liuing.
7 Consider my complaynt: for I am brought very lowe. B
8 O deliuer me from my persecuters: for they are too strong for me.
9 Bring my soule out of prison, that I may giue thankes vnto thy name: which thing if thou wilt graunte me, then shall the righteous resort vnto my company.

Domine exaudi. *Psal. cxlij.*

1 HEare my prayer, O Lorde, and consider my desire: harken vnto me for thy truth and righteousnesse sake. A
2 And enter not into iudgement with thy seruaunt: for in thy sight shal no man liuing be iustified.
3 For the enimie hath persecuted my soule, he hath smitten my life downe to the ground: he hath layd me in the darknesse, as the men that haue bin long dead.
4 Therefore is my spirite vexed within me: and my hart within me is desolate.
5 Yet do I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy handes.
6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.
7 Heare me, O Lorde, and that sone, for my spirit wareth faint: hide not thy face from me, lest I be like vnto them ẏ goe down into ẏ pit. B
8 O let me heare of thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou mee the way that I should walke

in,

in, for I lyfte vp my soule vnto thee.

9 Deliuer me, O Lorde, from myne enemies: for I flee vnto thee to hide me.

10 Teache me to do the thing that pleaseth thee, for thou art my God: let thy louyng spirite leade me forth into the land of righteousnesse.

11 Quicken me, O Lorde, for thy names sake and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slea mine enimies, and destroy all them that vexe my soule: for I am thy seruaunt.

Benedictus dominus. Psal.cxliij.

1 BLessed be the Lorde my strength: whiche teacheth my handes to warre, and my fingers to fight.

I Morning prayer.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lorde what is the man that thou hast suche respect vnto him: or the sonne of man that thou so regardest hym?

4 Man is like a thing of nought: his time passeth away like a shadowe.

5 Bowe thy heauens O Lorde & come downe: touche the mountaines, and they shall smoke.

6 Caste forth thy lyghtning, and teare them: shote out thine arrowes, and consume them.

7 Send downe thyne hande from aboue: deliuer me, and take me out of the great waters, from the hand of straunge children.

8 Whose mouth talketh of vanitie: and theyr right hand is a right hand of wickednesse.

9 I will sing a newe song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

10 Thou that giuest victorie vnto kings: and hast deliuered Dauid thy seruaunt from the peryl of the swoord.

11 Saue me and deliuer me from the hande of strange children: whose mouth talketh of vanitie, and theyr right hande is a right hande of iniquitie.

12 That our sonnes may growe vp as the yong plantes: and that our daughters may be as the pollyshed corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheepe may bryng forth thousandes, and ten thousands in our streetes.

14 That our Oxē may be strong to labour, that there be no decay: no leading into captiuitie, and no complaynyng in our streetes.

C 15 Happy are the people that be in suche a case: yea blessed are the people whiche haue the Lord for their God.

Exaltabo te deus. Psal.cxlv.

1 I Will magnifie thee, O God, my king: and I will prayse thy name for euer and euer.

2 Euery day will I giue thankes vnto thee: and prayse thy name for euer and euer.

3 Great is the Lorde and marueilous worthy to be praysed: there is no ende of his greatnesse.

4 One generation shall prayse thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worthy: thy glory, thy prayse, and wonderous workes.

6 So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

7 The memoryall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse. B

8 The Lorde is gracious and mercyful: long sufferyng, and of great goodnesse.

9 The Lorde is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes prayse thee, O Lord: and thy saintes giue thankes vnto thee.

11 They shewe the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glorye, & mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlastyng kingdome: and thy dominiō endureth throughout all ages. C

14 The Lord vpholdeth all such as fal: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thyne hande: and fillest all thinges liuing with plenteousnesse.

17 The Lorde is righteous in all his wayes: and holy in all his workes.

18 The Lord is nygh vnto all them that call vpon him: yea all such as cal vpon him faythfully.

19 He will fulfill the desire of them that feare hym: he also will heare theyr crye, and will help them.

20 The Lord preserueth all them that loue him: but scattereth abrode all the vngodly.

21 My mouth shal speake the prayse of the Lord: and let all flesh giue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal.cxlvi. I

1 PRayse the Lorde, O my soule, while I liue will I prayse the Lorde: yea as long as I haue any being I will sing prayses vnto my God.

2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

3 For whē the breath of man goeth forth, he shal turne agayne to his earth: and then all his thoughts

thoughtes perilhe.

4 Bleſſed is he that hath the God of Jacob for his helpe: and whoſe hope is in the Lorde his God.

5 Whiche made heauen and earthe, the ſea, and al that therin is: whiche keepeth his promiſe for euer.

6 Which helpeth the to right that ſuffer wrong: which feedeth the hungry.

7 The Lord loſeth men out of priſon: the Lord giueth light to the blynd.

8 The Lorde helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtraungers, he defendeth the fatherleſſe and wydow: as for the way of the vngodly, he turneth it vpſide downe.

10 The Lorde thy God, O Sion, ſhal bee king for euer more: throughout all generations.

Laudate dominum. Pſal. Cxlvj.

1 O Prayſe the Lord, for it is a good thing to ſing prayſes vnto our God: yea a ioyfull and pleaſaunt thing it is to bee thankefull.

2 The Lord doth builde vp Jeruſalem: and gather togither the outcaſtes of Iſrael.

3 He healeth thoſe that are broken in harte: and giueth medicine to heale their ſickneſſe.

4 He telleth the number of the ſtarres: and calleth them al by their names.

5 Great is our Lord, and great is his power: yea and his wiſdome is infinite.

6 The Lord ſetteth vp the meeke: and bringeth the vngodly downe to the grounde.

7 O ſing vnto the Lorde with thankeſgeuing: ſing prayſe vpon the Harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth rayne for the earth: and maketh the graſſe to growe vpon the mountaynes, and herbe for the vſe of men.

9 Whiche giueth fodder vnto the cattell: and fedeth the young Rauens that call vpon him.

10 Her hath no pleaſure in the ſtrength of an horſe: neyther delighteth hee in any mannes legges.

11 But the Lordes delight is in them that feare him: and put their truſt in his mercy.

12 Prayſe the Lorde O Jeruſalem: prayſe thy God, O Sion.

13 For he hath made faſt the barres of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and fylleth thee with the flower of wheat.

15 Her ſendeth forth his commaundement vpon earth: and his worde runneth verye ſwyftly.

16 He giueth ſnowe lyke woll: and ſcatereth the hoare froſt like aſhes.

17 He caſteth forth his yce like morſelles: who is able to abyde his froſt?

18 He ſendeth out his worde, and melteth them: hee bloweth with his winde, and the waters flowe.

19 He ſheweth his worde vnto Jacob: his ſtatutes and ordinaunces vnto Iſrael.

20 Hee hath not deale ſo with any nation: neyther haue the heathen knowledge of his lawes.

Laudate dominum. Pſal. Cxlvij.

1 G Prayſe the Lorde of heauen: prayſe hym in the heigth. I

2 Prayſe him all ye angels of his: prayſe him al his hoſt.

3 Prayſe him Sunne and Moone: prayſe him all ye ſtarres and light.

4 Prayſe him all yee heauens: and ye waters that be aboue the heauens.

5 Let them praiſe the name of the Lorde: for he ſpake the worde, and they were made, he commaunded, and they were created.

6 Hee hath made them faſt for euer and euer: he hath giuen them a lawe, whiche ſhall not bee broken.

7 Prayſe the Lord vpon earth: ye dragons, and B all deepes.

8 Fyre and haile, ſnowe and vapours: wind and ſtorme, fulfillyng his worde.

9 Mountaines and al hylles: fruiteful trees, and all Cedars.

10 Beaſtes and al cattel: wormes and featherd foules.

11 Kinges of the earth, and all people: princes, and al iudges of the world.

12 Young men and maidens, old men and children prayſe the name of the Lord: for his name only is excellent, and his prayſe aboue heauen and earth.

13 He ſhall exalt the horne of his people, all his ſaintes ſhall prayſe him: euen the chyldren of Iſrael, euen the people that ſerueth him.

Cantate domino. Pſal. Cxlix.

1 G Sing vnto the Lorde a newe ſong: let the congregation of ſaintes prayſe him. I

2 Let Iſrael reioyce in him that made him: and let the children of Sion be ioyful in their king.

3 Let thē praiſe his name in the daunce: let them ſing prayſes vnto him with Tabret and Harpe.

4 For the Lord hath pleaſure in his people: and helpeth the meeke harted.

5 Let the ſaintes be ioyful with glory: let them reioyce in theyr beddes.

6 Let the prayſes of God be in their mouth: and B a two edged ſword in their handes.

7 To

7 To be auenged of the heathen: and to rebuke the people.
8 To bynde their kings in chaines: and their nobles with lynkes of iron.
9 That they may be auenged of them, as it is writtē: ſuch honour haue all his ſaintes.

Laudate dominum. *Pſal.Cl.*

¶ 1 Prayſe God in his holyneſſe: prayſe him in the firmament of his power.
2 Prayſe him in his noble actes: prayſe him accordyng to his excellent greatneſſe.
3 Prayſe him in the ſound of the trumpet: prayſe him vpon the Lute and Harpe.
4 Prayſe him in the Cymbales and daunce: prayſe him vpon the ſtrings and pype.
5 Prayſe him vpon the well tuned Cymbales: prayſe him vpon the loude Cymbales.
6 Lette euery thing that hath breath: prayſe the Lord.

¶ *Here endeth the Pſalmes of Dauid.*

Numerus ſecundum Hebræos.

120 Ad dominum cum tri.
25 Ad te domine leuaui.
28 Ad te domine clamaui.
123 Ad te leuaui.
29 Afferte domino.
78 Attendite populе.
49 Audite hæc omnes.

1 Beatus vir.
32 Beati quorum.
41 Beatus qui intelligit.
112 Beatus vir qui.
119 Beati immaculati.
128 Beati omnes,qui.
34 Benedicam dominum.
85 Benedixiſti.
103 Benedicite omnia.j.
104 Benedicite omnia.ij.
144 Benedictus dominus.
92 Bonum eſt confiteri.

96 Cantate domino.j.
98 Cantate domino. ij.
149 Cantate domino.iij.
19 Cœli enarrant.
9 Confitebor.j.
111 Confitebor.ij.
138 Confitebor. iij.
75 Confitebimur.
105 Confitemini domino.j.
106 Confitemini domino. ij.
107 Confitemini domino. iij.
118 Confitemini domino. iiij.
136 Confitemini domino.v.
16 Conſerua me.
116 Credidi propter.
4 Cum inuocarem.

130 De profundis.
22 Deus deus meus.
44 Deus auribus.
46 Deus noſter refugium.
50 Deus deorum.
54 Deus in nomine.
60 Deus repuliſti.
63 Deus deus meus ad te.
67 Deus miſereatur.
70 Deus in adiutorium.
72 Deus iudicium.
79 Deus venerunt.
82 Deus ſtetit.
83 Deus quis ſimilis.
94 Deus vltionum.
109 Deus laudem.
116 Dilexi quoniam.
18 Diligam te.

110 Dixit dominus domino.
14 Dixit inſipiens.j.
53 Dixit inſipiens ij.
39 Dixi cuſtodiam.
36 Dixit iniuſtus
3 Domine quid.
6 Domine ne in furore.j.
38 Domine ne in furore.ij.
7 Domine deus meus,in te.
8 Domine dominus noſter.
15 Domine quis habitabit.
21 Domine in virtute.
88 Domine deus ſalutis.
90 Domine refugium.
102 Domine exaudi.
131 Domine non eſt exal.
139 Domine probaſti.
141 Domine clamaui.
143 Domine exaudi.
23 Dominus regit me.
24 Domini eſt terra.
27 Dominus illuminatio.
93 Dominus regnauit dicorē
117 Dominus regnauit exul.
119 Dominus regnauit iraſcāt

134 Ecce nunc benedicite.
133 Ecce quam bonus.
59 Eripe me de inimicis.
140 Eripe me domine.
45 Eructauit cor.
145 Exaltabo te deus.
30 Exaltabo te domine.
55 Exaudi deus orationem.
61 Exaudi deus deprecatio.
64 Exaudi deus oratio.meam
17 Exaudi domine iuſticiam.
20 Exaudiat te dominus.
40 Expectans expectaui.
81 Exultate deo.
33 Exultate iuſti.
68 Exurgat deus.

87 Fundamenta eius.

86 Inclina domine.
126 In conuertendo.
11 In domino confido.
114 In exitu Iſrael.
31 In te domine ſperaui.
66 Iubilate deo.
100 Iubilate domino.
35 Iudica domine.
43 Iudica me deus.
26 Iudica me domine.
71 In te domine ſperaui,non.

146 Lauda anima mea.
147 Lauda Ieruſalem.
113 Laudate pueri.
117 Laudate dominū omnes.
121 Leuaui oculos.
122 Lætatus ſum.
135 Laudate nomen.
147 Laudate dominum.
148 Laudate dmi. de cœlis.
150 Laudate dominum.

48 Magnus dominus.
51 Miſerere mei deus.j.
56 Miſerere mei deus.ij.
57 Miſerere mei deus.iij.
89 Miſericordias.
101 Miſericordiam & iudic.
132 Memento domine.

37 Noli emulari.
62 Nonne deo ſubiecta.
76 Notus in Iudea.
115 Non nobis domine.
124 Niſi quia dominus.
127 Niſi dominus edifi.

47 Omnes gentes.

180 Paratum cor.

2 Quare fremuerunt.
42 Quemadmodum.
52 Quid gloriaris.
73 Quam bonus Iſrael.
80 Qui regis Iſrael.
84 Quam dilecta.
92 Qui habitat in adiu.
125 Qui confidunt.

12 Saluum me fac domine.
58 Si vere vtique.
69 Saluum me fac deus.
129 Sepe expugnauerunt.
137 Super flumina.

65 Te decet hymnus.

5 Verba mea.
10 Vt quid domine.
13 Vſque quo domine.
74 Vt quid deus.
77 Voce mea ad dominum.
95 Venite exultemus.
142 Voce mea ad dom.clama.

The Prouerbes of Solomon.

The first Chapter.

1. The power and vse of the worde of God. 7. Of the feare of God and knowledge of his word. 10. We may not consent to the intisinges of sinners. 20. Wisdome complayneth that shee is contemned. 24. The punishment of them that contemne hir.

1 THe prouerbes of Solomon ẏ son of Dauid, king of Israel.
2 Too learne wisdome and instruction, and to perceiue ẏ wordes of vnderstãding.
3 To receiue the instruction of wisedome, iustice, iudgement, and equitie.
4 To giue wit vnto the simple, & that ẏ yong mã might haue knowledge & vnderstãding.
5 The wise man will giue eare, & will come by more wisdome, and he that is endued with vnderstanding, shal atayne vnto (wise) counsayles.
6 To vnderstande a parable, and the interpretation therof, the wordes of the wise, and their darke speaches.
B 7 The feare of the Lord is the beginnyng of knowledge: but fooles dispise wisdome and instruction.
Iob.28.b. Eccle.1.c Psal.110.b Prou.9.c
8 My sonne, heare thy fathers doctrine, and forsake not the "lawe of thy mother:
"or, instruction.
9 For they shalbe an increase of grace vnto thy head, and (as) a chayne about thy necke.
10 My sonne if sinners "entice thee, consent not vnto them.
"or leade thee out of the way.
11 If they say, Come with vs, let vs lay wait for bloud, and lurke priuily for the innocent without a cause:
Psal.24.a
12 Let vs swalowe them vp like the graue quicke and whole, as those that go downe into the pit:
13 So shal we finde all maner of costly ryches, and fyll our houses with spoyles:
C 14 Cast in thy lot among vs, and let vs all haue one purse.
15 My sonne, walke not thou with them, refrayne thy foote from their wayes.
Psal.14.a
16 For their feete runne to euyl, and are hastie to shed bloud.
17 But (as) in vayne, the net is layde forth before the birdes eyes:
18 So these lay wayte for the bloud of them, and lye priuily for their lyues.
19 Such (are) the wayes of euery one that is greedy of gaine, who taketh away the life of the owner thereof.
20 Wisedome cryeth without, and putteth Prou.1.b forth hir voyce in the streetes:
21 She calleth before the congregation in the D open gates, and sheweth hir wordes through the citie, saying.
22 O ye children, how long wil ye loue childishnesse? how long will the scorners delight in scornyng, and the vnwise hate knowledge?
23 O turne you at my correction: loe I wil expresse my mynde vnto you and make you vnderstande my wordes.
24 Bycause I haue called, and ye refused, I Eccl. haue stretched out my hande, and no man Iere. regarded:
25 But all my counseles haue ye despised, and set my correction at nought:
26 Therefore will I also laugh at your destruction, and mocke you, when the thing that you feare commeth vpon you.
27 Euen when the thing that ye bee afrayde of falleth in sodaynely like a storme, and your miserie like a tempest, yea when trouble and E heauinesse commeth vpon you.
28 Then shall they call vpon me, but I will not aunsweare: they shall seke me early, but they shal not fynde me:
29 And that bycause they hated knowledge, and did not chose the feare of the Lord.
30 They would none of my counsayle, but despised al my correction.
31 Therefore shall they eate of the fruite of their owne way, and bee fylled with their owne inuentions.
32 For the turning away of the vnwise shall slay them, and the prosperitie of fooles shall destroy them.
33 But who so hearkeneth vnto me, shall Prou.3 dwel safely, & be sure from any feare of euil.

The.ij.Chapter.

1. Wisdom exhorteth to obey hir. 5. She teacheth the feare of God. 6. She is giuen of God. 10. She preserueth from wickednesse.

1 MY son, if thou wilt receiue my wordes, I and lay vp my commaundements within ther,

2 That

2 That ỹ wilt encline thine eares vnto wisdome: applie thine hart thẽ to vnderstãding.
3 For if thou cryest after wisdome, and crieste for knowledge:
4 If thou seekest for hir as for syluer, and searchest for hir as for treasures:
5 Then shalt thou vnderstande the feare of the Lord, and fynde the knowledge of God.
6 For the Lorde giueth wisdome, out of his mouth commeth knowledge and vnderstanding.
7 He stirreth vp health for the righteous, and defendeth them that walke vprightly,
8 That they may keepe the right path: and he preserueth the way of such as do serue him with godlinesse.
9 Then shalt thou vnderstand righteousnesse, and iudgement, and equitie, yea and euery good path.
10 When wisedome entreth into thyne harte, and thy soule delighteth in knowledge:
11 Then shal counsayle preserue thee, and vnderstanding shall keepe thee,
12 That thou mayest bee deliuered from the euil way, and from the man that speaketh frowarde thinges:
13 From suche as leaue the wayes of ryghteousnesse to walke in the wayes of darknesse:
14 Which reioyce in doyng nought, and delight in the wickednesse of the euil:
15 Whose wayes are crooked, and they froward in their pathes.
16 That thou mayest be deliuered also from the straunge woman, and fro hir that is not thine own, which giueth sweete wordes,
17 Forsaketh the husbande of hir youth, and forgetteth the couenaunt of hir God.
18 For hir house is inclined vnto death, and hir pathes vnto hel.
19 All they that goe in vnto hir, come not again, neither take they holde of ỹ way of lyfe
20 Therefore walke thou in the way of suche as be vertuous, and keepe the pathes of the righteous.
21 For the iust shall dwell in the lande, and they that be perfect shall remaine in it.
22 But ỹ vngodly shalbe cut of frõ the earth: and the wicked doers shalbe rooted out of it.

The.iij. Chapter.

1 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that folowe the word of God, all thinges shall succeede well.

1 My sonne, forget not thou my lawe, but let that thine hart keepe my commaundementes:
2 For they shal prolong the dayes and yeeres of thy lyfe, and bring thee peace.
3 Let mercie and faythfulnesse neuer goe from thee: binde them about thy necke, and write them in the tables of thyne hart:
4 So shalt thou finde fauour and good vnderstanding in the sight of God and men.
5 Put thy trust in God with all thine hart: and leane not vnto thyne owne wit.
6 In al thy wayes acknowledge him, and he shall order thy goynges.
7 Be not wise in thyne owne conceit: but feare the Lord, and depart from euyl:
8 So shall thy (a) nauel bee whole, and thy bones strong.
9 Honour the Lord with thy substaunce, and with the firstlings of all thyne encrease:
10 So shall thy barnes be fylled with plenteousnesse, and thy presses shall flowe ouer with sweete wine.
11 My sonne, refuse not the chastening of the Lord, neyther fainte when thou art corrected of him:
12 For whom the Lorde loueth, him he chasteneth, and yet delighteth in him, euen as a father in his owne sonne.
13 Well is him that findeth wisedome, and getteth vnderstanding:
14 For the marchaundise of it, is better than the marchaundise of siluer, and the gayne thereof (is better) than golde.
15 She is more worth than precious stones: and all the thinges that thou canst desire, are not to be compared vnto hir.
16 In hir right hande is long life, and in hir left hand riches and honour.
17 Hir wayes are pleasaunt wayes, and al hir pathes are peaceable.
18 She is a tree of lyfe to them that lay hold vpon hir: & blessed is he that keepeth hir fast.
19 With wisdome hath the Lord layde the foundation of the earth, and thorow vnderstanding hath he stablished the heauens.
20 Thorow his knowledge the deapthes are broken vp, and the cloudes drop downe the deawe.
21 My sonne, let not these things depart from thyne eyes, but keepe wisedome and vnderstanding:
22 So they shall bee lyfe vnto thy soule, and grace vnto thy mouth.
23 Then shalt thou walke safely in thy way, and thy foote shal not stumble.
24 If thou sleepest, thou shalt not be afraid: but shalt take thy rest, and sleepe sweetly.
25 Thou shalt not be afrayde of any sodaine feare, neither of the violent rushing in of the vngodly when it commeth.
26 For the Lord shall stande by thy side, and

(a) That is, the whole body

keepe thy fote, that thou be not taken.
27 Withdrawe no good thing fro them that haue neede, so long as thine hande is able to do it.
28 Say not vnto thy neyghbour, Goe thy way, & come again, & to morow wyl I giue thee: where as thou haste now to giue him.
29 Intende no hurt against thy neyghbour, seeing he hopeth to dwell in rest by thee.
30 Striue not with any manne without a cause, where as he hath done thee no harme.
Pryn.1.a. 31 Folow not a wicked man, and chose none of his wayes:
32 For the Lorde abhorreth the froward: but his "counsayle is among the righteous.
For, secret.
33 The curse of the Lorde is in the house of the vngodly: but he blesseth the dwellinges of the righteous.
34 As for the scornefull, doth he not laugh the to scorne? but he giueth grace vnto ỹ lowly.
35 The wise shall haue honour in possession: but shame is the promotion that fooles shall haue.

The.iiij.Chapter.

1. VVisdome and hir fruites ought to bee searched. 14. The way of the wicked muste be refused. 20. By the word of God, the hart, eyes, and course of life must be guided.

A 1 HEare, O ye children, a fatherly instruction, and take good heede, that yee may learne vnderstanding.
2 For I haue giuen you a good doctrine, forsake not ye my lawe.
3 For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother.
Deut.6.b 4 He taught me also, and sayd vnto me, Let
11.c.32.g. thyne hart receiue my wordes, keepe my cõmaundementes, and thou shalt liue.
5 Get thee wisdome, & get thee vnderstanding: forget not the wordes of my mouth, & shrynke not from them.
6 Forsake hir not, and she shall preserue thee, loue hir, and she shal keepe thee.
B 7 The chiefe poynte of wisdome, is to possesse wisdome: and before al thy goodes, to get the vnderstanding.
Deut.26.d 8 Make muche of hir, and she shall promote thee, yea if thou imbrace hir, she shall bring thee vnto honour:
9 She shall beautifie thy head wt manyfolde graces, & garnish thee wt a crowne of glory.
10 Heare my sonne, and receiue my wordes and the yeeres of thy life shal be many.
11 I haue shewed thee the way of wisdome and led the into thee right pathes.
12 So that if thou goest in them, there shall no straitnesse hinder thee: and when thou runnest, thou shalt no fal.
13 Take fast hold of doctrine, and let hir not goe: keepe hir, for she is thy lyfe. C Psal.1 and.2
14 Come not in the pathe of the vngodly, and walke not in the way of the wicked:
15 Abhorre it, and goe not therein, depart aside, and passe ouer by it.
16 For they sleepe not except they haue done mischiefe: and sleepe is taken from them, vntil they haue done harme.
17 For they eate the bread of wickednesse, and drynke the wine of robberie.
18 The pathe of the righteous shineth, as the light that is euer brighter and brighter vnto the perfect day.
19 But the way of the vngodly is as ỹ darknesse, they knowe not where they fall.
20 My sonne, marke my wordes, and encline Deut.6 and.11 thine eare vnto my sayings:
21 Let them not depart from thine eyes, but D keepe them euen in the middest of thine hart.
22 For they are lyfe vnto those that fynde the and health vnto all their bodies.
23 Keepe thyne heart with all diligence, for out of it issueth lyfe.
24 Put away from thee a froward mouth, and let the lippes of slaunder be farre frõ thee.
25 Let thine eyes beholde that thing that is right, and let thyne eye lydde looke straight before thee.
26 Ponder the pathe of thy feete, and let all thy wayes be ordered aright.
27 Turne not aside, neyther to the right hãd, Deut.5 and.28 nor to the lefte: but withholde thy foote frõ euyl.

The.v.Chapter.

3. VVhooredome forbydden, 9. and prodigalitie. 15. He willeth a man to lyue on his labour, and too helpe others. 18. To loue his wife. 22. The wicked taken in theyr own wickednes.

1 MY sonne, giue heede vnto my wisdome, I "my and bow thine eare vnto my "prudence: knowledge.
That thou mayest regarde good counsel, and that thy lyppes may keepe knowledge. Pro.2.b and.5.b
3 For the lyppes of a straunge woman are a dropping hony combe, and hir throte is more glistering than oyle:
4 But at the last she is as bitter as wormewood, and as sharpe as a two edged sworde,
5 Hir feete go downe vnto death, and hir steppes pearce thorowe vnto hel.
6 Perchaunce thou wilt ponder the pathe of hir lyfe: so vnstedfast are hir ways, that thou canst not know them.
7 Heare me now therfore, O ye children, and B depart

depart not from the wordes of my mouth.
8 Keepe thy way farre from hir, and come not nigh the dores of hir house:
9 That thou giue not thy honour vnto other, and thy yeres to the cruell:
10 That other men bee not filled with thy vertues, and that thy labours come not in a straunge house.
11 Yea, that thou mourne not at the last, when thou hast spent thy body and lustie youth, and then say,
12 Alas, why hated I nurture? why did my hart despise correction?
13 Wherefore was not I obedient vnto the voyce of my teachers, and harkened not vnto them that enstructed me?
14 I was come almost into al misfortune, in the middest of ỳ multitude & congregation.
15 (a) Drinke of the water of thine owne wel, and of the riuers that run out of thine owne spring.
16 Let thy welles flow out abrode, that there may be riuers of water in the streetes:
17 But let them be onely thyne owne, and not straungers with thee.
18 Let thy well be blessed, and be glad with the wife of thy youth.
19 Let hir be as the louing Hinde, and pleasaunt Roe: let hir breasts alway satisfie thee, and holde thee euer content with hir loue.
20 Why wylt thou my sonne haue pleasure in a straunge woman, and embrace the bosome of a straunger?
21 For euery mans wayes are open in the sight of the Lorde, and he pondereth all their goings.
22 The wickednesse of ỳ vngodly shal catche him selfe, and with the snares of his owne sinne shal he be trapped.
23 He shall dye without "amendmẽt, and for his great foolishnesse he shal go astray.

The.vi. Chapter.

1. Instruction for sureties. 6. The slouthfull and sluggishe is stirred to worke. 12. He describeth the nature of the wicked. 16. The thinges that god hateth. 20. To obserue the word of God. 24. To flee adulterie.

1 MY sonne, if thou be suretie for thy neyghbour, and hast fastened thyne hande for another man:
2 Thou art "bound with thine own wordes, and taken with thine owne speache.
3 Therefore my sonne do this, and thou shalt be discharged: when thou art come into thy neighbours daunger, goe thy wayes then son, humble thy self, and with thy friends intreat (thy "creditour.)
4 Let not thyne eye sleepe, nor thyne eye lyds slumber.
5 Saue thy selfe as a Doe from the hand of the (hunter) and as a bird from the hande of the fowler.
6 Go to the Emmet thou sluggarde, cõsyder hir wayes, and learne to be wise:
7 She hath no guide, nor ouerseer, nor ruler,
8 Yet in the sommer she prouideth hir meat, and gathereth hir food together in ỳ harueste.
9 How long wilt thou sleepe thou sluggishe man? When wilt thou arise out of thy sleep? Prou.13.d.
10 Yea, sleepe on syl a little, slumber a little, folde thine handes together yet a little, that thou mayest sleepe. Prou.24.
11 So shall pouertie come vnto thee as one that trauayleth by the way, and necessitie like a weaponed man.
12 An vngodly person, a wicked man, goeth with a frowarde mouth.
13 He winketh with his eyes, he tokeneth with his feete, he teacheth with his fingers.
14 He is euer imagining mischiefe and frowardnesse in his hart, and causeth discorde.
15 Therefore shal his destruction come hastily vpon him, sodaynely shall he be all to broken, and not be healed.
16 These fiue things doth the Lord hate, and the seuenth he vtterly abhorreth: Prou.12.c.
17 A proude loke, a lying tongue, hands that shed innocent bloud,
18 An hart that goeth about wicked imaginations, feete that bee swift in running to mischiefe, Psal.14.a. Prou.1.a.
19 A false witnesse that bringeth vp lyes, and him that soweth discord among brethren.
20 My sonne, keepe thy fathers commaundement, and forsake not ỳ lawe of thy mother:
21 Tye them continually in thine hart, and bynde them about thy necke. D
22 That shall leade thee when thou goest, preserue thee when thou art a sleepe, and whẽ thou awakest talke with thee.
23 For the commaundement is a lanterne, and the lawe a light: yea chastenyng and nurture is the way of lyfe: Psal.119.d.
24 That they may keepe thee from the euyll woman, and from the flattering tongue of the straunge woman. Prou.5.a, and.7.a.
25 Lust not after hir beautie in thine hart, lest thou be taken with hir fayre lokes.
26 By an harlot (a man is brought) to begge his bread, and a woman will hunt for the precious life of a man.
27 May man take fyre in his bosome, and his clothes not be brent?
28 Or can one go vpon hotte coles, and his feete not be brent?
29 Euen so, whosoeuer goeth into his neigh-

bours wife, and toucheth hir, can not be vngyltie.

Say.22.a. 30 Men do not vtterly despise a theefe that stealeth to satisfie his soule, when he is hungrie:

31 But if hee may bee gotten, he restoreth againe seuentimes as much, or else hee maketh recompece with al the good of his house.

32 But who so committeth adulterie with a woman, lacketh vnderstanding: and he that doth it, destroyeth his owne soule.

33 He getteth him selfe a plague and dishonour, and his reproche shal neuer be put out:

34 For the iealousie and wrath of the man wil not be entreated,

35 No though thou wouldst offer him great gyftes to make amendes, he will not receiue them.

The.vij. Chapter.

1. An exhortation to wisdome, and to the word of God. 5. VVhiche will preserue vs from the harlot. 6. VVhose maners are discribed.

A 1 My sonne, keepe my wordes, and lay vp my commaundementes by thee.

Deut.6.b. and.11.a. 2 Keepe my commaundements and my law, euen as the apple of thyne eye: and thou shalt lyue.

3 Binde them vpon thy fingers, and write them in the table of thyne hart.

4 Say vnto wisedome, Thou art my sister: and cal vnderstanding thy kynswoman.

Prou.2.b. and.11.a. 5 That they may keepe thee fro the straunge woman, and from the forrayne woman which giueth swete wordes.

6 For at the window of my house I lowked through the windowe,

B 7 And beheld among the simple people, and among ỹ children, a yong man voyd of wit,

8 Goyng ouer the streete by the corner in the way toward hir house,

9 In the twilight of the euening, when it began nowe to be night and darke:

Eccle.9.a. 10 And beholde, there met him a womã with open tokens of an harlot, onely hir hart was hyd:

11 She was full of loude wordes, and redy to dally, whose feete could not abide in ỹ house:

12 Now is she without, now in the streetes, and lyeth in waite at euery corner.

13 She caught him, and kissed him, and was not ashamed, saying,

C 14 I had a vow of peace offrings to pay, and this day I performe it:

15 Therefore came I forth to meete thee, that I might seeke thy face, and so haue I found thee.

16 I haue decked my bedde with coueryngs of tapessarie, and clothes of Egypt.

17 My bed haue I made to smell of Myrre, Aloes, and Cinamom.

18 Come let vs take our fyll of loue vntil the morning, and let vs solace our selues with the pleasures of loue.

19 For the good man is not at home, he is gon farre of.

20 He hath taken the bagge of money with him, and will returne at the appointed solemne feast.

D 21 Thus with many sweete wordes she ouercame him, and with hir flattering lippes she entised him.

22 Sodaynely hee folowed hir, as if wereen ore led to the slaughter, and like as it were a foole (that laugheth) when hee goeth to the stockes to be punished,

23 So long till shee had wounded his liuer with hir dart: like as if a birde hasted to the snare, not knowing that the perill of his lyfe lyeth thereupon.

24 Heare me nowe therefore O my chylde, and marke the wordes of my mouth:

25 Let not thyne hart wander in hir wayes, and be not thou deceiued in hir pathes.

26 For many one hath she wounded and cast downe, yea many a strong man hathe bin slayne by the meanes of hir.

27 Hir house is the way vnto hell, and bryngeth men downe into the chambers of death.

The.viij. Chapter.

1. VVisdome declareth hir excellẽcie. 11. Riches. 15. Power. 22. Eternitie. 32. She exhorteth al to loue and folow hir.

1 Doth not wisdome crye? doth not vnderstandyng put forth hir voyce? I Pro.

2 She standeth in the toppe of high places, by the way in the place of the pathes:

3 She crieth at the gates of the citie at the entrie of the doores:

4 It is you, O ye mẽ (sayth she) who I cal, vnto ỹ chyldren of mẽ do I lift vp my voice.

5 Take heede vnto knowledge, O ye ignoraunt, be ye wise in hart, O ye fooles.

6 Giue eare, for I wyll speake of great matters, and open my lippes to tell things that be right.

7 For my mouth shal be talking of the truth, B and my lippes abhorre vngodlynesse.

8 All the wordes of my mouth are rightwous, there is no frowardnesse or falshod in them.

9 They are al playne to such as will vnderstand, and right to thẽ that find knowledge.

10 Receiue my doctrine, and not syluer, and knowledge

knowledge rather, than fyne golde:
11 For wisedome is more worth than pretious stones, yea all things that thou canst desire, may not be compared vnto it.
12 I wisdome dwel with counsel, and fynd out knowledge and vnderstanding.
13 The feare of the Lord abhorreth wickednesse, pryde, disdayne, and the euil way, and a mouth that speaketh wicked thinges I vtterly abhorre.
14 Counsell is mine, and direction, I am vnderstanding, and I haue strength.
15 Through me kinges raigne, and princes make iust lawes.
16 By me princes beare rule, and noble men do iudge the earth.
17 I am louing vnto those that loue me: and they that seeke me early, shall finde me.
18 Riches and honour are with me, yea durable riches and righteousnesse.
19 My fruite is better than gold and precious stones, and myne encrease more worth than fyne siluer.
20 I wil guyde thee in the way of righteousnesse, and in the middest of the pathes of iudgement.
21 That I may stablish the inheritaunce of them that loue me, and encrease their treasure.
22 The Lorde himselfe had me in possession in the beginning of his wayes, or euer he began his workes aforetime.
23 I haue bin ordayned from euerlastyng, and from the begynning or euer the earthe was made.
24 When I was borne, there were neyther deapthes nor springs of water.
25 Before the foundations of the mountaines were layde: yea before all hylles, was I borne:
26 The earth, and all that is vpon the earth was not yet made, no not the dust it selfe.
27 For when hee made the heauens, I was present, when he compassed the deapthes about:
28 When he hanged the cloudes aboue, when he fastened the springes of the deepe:
29 When hee shut the sea within certaine bounds, that the waters shoulde not goe ouer their markes that hee commaunded: when hee layd the foundations of the earthe.
30 I was by him ordering al things, delighting dayly and reioycing alway before him.
31 As for the round compasse of this world, I make it ioyfull: for my delight is to be among the children of men.
32 Therefore harken vnto me, O ye children, blessed are they that kepe my wayes.
33 O giue eare vnto nurture, be wise, and refuse it not: blessed is the man that heareth me, watching dayly at my gates, and giuing attendaunce at the postes of my doores.
34 For who so findeth me, findeth life, and shal obteyne fauour of the Lord.
35 But who so offendeth against me, hurteth his owne soule: and they that hate me, are the louers of death.

The.ix. Chapter.

2. VVisdome calleth all to hir feast. 7. The scorner will not bee corrected. 10. The feare of God. 13. The conditions of an harlot.

1 WIsedome hath buylded hir house, and hewen out seuen pillers:
2 She hath killed hir victuals, powred out hir wine, and prepared hir table:
3 She hath sent forth hir maydens, to crye vpon the highest place of the citie.
4 Who so is without knowledge, let him come hither: and to the vnwise she sayde,
5 O come on your way, eate my bread, and drinke my wine (which) I haue powred out for you.
6 Forsake foolishnesse, and ye shal liue: and see that ye goe in the way of vnderstanding.
7 Who so reproueth a scornefull person, getteth him selfe dishonour: and hee that rebuketh the vngodly, stayneth him selfe.
8 Reproue not a scorner, lest hee owe thee enyll wil: but rebuke a wyse man, and hee will loue thee.
9 Giue a discrete man but an occasion, and hee will bee the wyser: teache a righteous man, and he will encrease in knowledge.
10 The feare of the Lorde, is the beginning of wisdome: and the knowledge of holy things, is vnderstanding. Iob.28.b. Psal.111.b. Prou.1.a.
11 For thorow me thy days shalbe prolonged, and the yeeres of thy lyfe shalbe many. Eccle.1.c.
12 If thou be wyse, thy wysedome shall do thy selfe good: but if thou thinkest scorne therof, it shalbe thyne owne harme.
13 A foolishe retcheles woman ful of words, and such a one as hath no knowledge,
14 Sitteth at the doore of hir house, and in the high places of the citie,
15 To call suche as goe by, and that walke straight in their wayes.
16 Who so is ignorant (sayeth she) let him come hither: and to the vnwise she sayth,
17 Stolen waters are sweete, and the bread that is priuily eaten, hath a good taste.
18 And he doth not consider that they are but dead whiche bee there, and that hir ghestes are in the deepe of hel.

The.x.Chapter.

In this chapter, and al that folow vnto the thirteth, the wise man exhorteth by diuers sentences, whiche he calleth parables, to folowe vertue, and flee vice, and sheweth also what profite commeth of wisdome, and what hinderaunce proceedeth of foolishnesse.

A

Pyon.15.c. 1 A Wyse sonne maketh a glad father: but an vnd iscrete sonne is an heauinesse vnto his mother.

Pyon.11.a. 2 Treasures that are wickedly gotten, profite
Eccle.5.b. nothing: but righteousnesse deliuereth from death.

Psal.34.b. 3 The Lord will not let the soule of the righteous suffer hunger: but he taketh away the ryches of the vngodly.

4 An idle hand maketh poore: but a quicke labouring hand maketh riche.

5 Who so gathereth in sommer is wise: but he that is sluggishe in harvest, bringeth him selfe to confusion.

6 Blessinges are vpon the heade of the righteous: and the mouth of the vngodly keepeth mischiefe in secrete.

B

Psal.112.a. 7 The memoriall of the iust shal haue a good
repoyt: but ỹ name of ỹ vngodly shal stinck.

or, commaundements. 8 A wise man will receiue " warning: but a prating fole shalbe punished.

Psal.23.a. 9 He that walketh vprightly, walketh surely: but who so goeth a wrong way, shal bee knowen.

Eccle.27.d. 10 He that winketh with his eye, will cause sorowe: but hee that hath a foolish mouth, shalbe beaten.

11 The mouth of a righteous man is a well of lyfe: but the mouth of the vngodly keepeth mischiefe in secrete.

1.Pet.4.b. 12 Hatred stirreth vp strifes: but loue coue-
1.Co.13.b. reth the multitude of sinnes.

13 In the lippes of him that hath vnderstanding, a man shall finde wisedome: but the rod belongeth to the backe of the foolishe.

C

14 Wise men laye vp knowledge: but the mouth of the foolishe is nigh destruction.

15 The riche mans goods are his strong hold: but their owne pouertie feareth the poore.

16 The labour of the righteous (tendeth) to lyfe: but the fruites of the vngodly, to sinne.

17 Nurture keepeth the way of lyfe: but hee that refuseth to bee nurtured, deceiueth him selfe.

Pyon.11.b. 18 Hee that hideth hatred with lying lippes, and he that speaketh slaunder, is a fole.

19 Where muche babblyng is, there must needes be offence: and he that refrayneth his lippes, is wise.

or, an innocet tongue is a noble treasure 20 " The tongue of the iust man is as tried siluer: but the hart of the vngodly is a thyng of nought.

D

21 The lippes of the righteous feede a whole multitude: but fooles shall dye in their owne folly.

22 The blessing of the Lord maketh riche: and bringeth no sorowe of hart with it.

Psal. Eccle. 23 A fole doth wickedly, and maketh but a spoyt of it: but wisdome ruleth the man that hath vnderstandyng.

24 The thing that the vngodly is afrayde of, shal come vpon him: but the righteous shall haue their desyre.

25 As the tempest, so passeth away the vngodly and is not: but the righteous remayneth sure for euer.

26 As vineger is to the teeth, and as smoke is vnto the eyes: euen so is a sluggish person to them that sendeth him forth.

27 The feare of the Lord maketh a long lyfe: but ỹ yeres of the vngodly shalbe shorned.

28 The patient abyding of the righteous shalbe turned to gladnesse: but the hope of the vngodly shall perishe.

29 The way of the Lord giueth courage vnto ỹ godly: but it is a feare for wicked doers.

30 The righteous shal neuer beouerthrowen: but the vngodlye shall not remayne in the lande.

31 The mouth of the iust will be talkyng of wisedome: but the tongue of the froward shal " be cut out.

32 The lippes of the righteous vtter ỹ which is acceptable: but the mouth of the vngodly (speaketh) froward things.

The.xi.Chapter.

1 A False ballaunce is an abomination vn- I Pyon.
to the Lorde: but a true waight pleaseth him.

2 Where pryde is, there is shame also and confusion: but whereas is lowlynesse, there is wisdome.

3 The innocent dealyng of the iust shal lead them: but the wickednesse of the offendours shalbe their owne destruction.

4 Riches helpe not in the day of vengeaunce: Pyon. Eccle.
but righteousnesse deliuereth from death.

5 The righteousnesse of the innocent ordereth his way: but the vngodly shall fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer thē but the wicked shalbe taken in their owne vngodlynesse.

B

7 When an vngodly man dyeth, his hope is Sap.4.d
gone: the confidence " of ryches shall perish. ma.

8 The righteous shalbe deliuered out of trou-
ble: and the vngodly shal come in his sted.

9 The

9 The dissembler with his mouth hurteth his neyghbour: but through knowledge shall the iust be deliuered.
10 When it goeth well with the righteous, the citie is merye: and when the vngodly perishe, there is gladnesse
11 In the blessing of the righteous the citie is exalted: but it is ouerthrowen by the mouth of the wicked.
12 A fole slaundereth his neyghbour: but a wise man holdeth his peace.
13 A dissembling person will discouer priuie things: but he that is of a faythfull hart, will keepe counsayle.
14 Where no counsayle is there the people "decay: but whereas many are that can giue counsaile, there is wealth.
15 Hee that is suretie for a straunger, shall smart for it: and he that hateth suretishyp is sure.
16 A gracious woman getteth honour: but the (a) strong men attayne ryches.
17 He that is mercyfull, doth himselfe a benefite: but who so hurteth his neyghbour, is a tyraunt.
18 The vngodly worketh deceitfull workes: but hee that soweth righteousnesse, shall receiue a sure reward.
19 Like as righteousnesse, bringeth life: euen so to cleaue vnto euill, bringeth death.
20 The Lorde abhorreth them that bee of a corrupt hart: but he hath pleasure in them that are of an vndefyled conuersation.
21 (b) Though hand bee ioyned in hande, yet the wicked shal not escape: but ỹ seede of the righteous shalbe preserued.
22 Fayre woman without discrete maners, is like a ring of golde in a swines snowte.
23 The desyre of the righteous is acceptable: but the hope of the vngodly is indignation.
24 Some man giueth out his goodes, and is the rycher: but the niggarde hauing ynough, will depart from nothing, and yet is euer in pouertie.
25 Hee that is liberall in giuing, shall haue plentie: and he that watereth, (c) shalbe watered also himselfe.
26 Who so boordeth vp his corne, shalbe cursed among the people: but blessing shall light vpon his head that "giueth foode.
27 He that searcheth for good thinges, fyndeth fauour: but who so seeketh after mischiefe, it shal happen vnto him.
28 He that trusteth in his riches shall haue a fall: but the righteous shall florishe as the greene leafe.
29 Who so maketh disquietnes in his owne house, he shal haue (d) wind for his heritage: and the fole shalbe seruaunt to the wise,
30 The fruite of the righteous, is a tree of life: and he that winneth mens soules is wise.
31 If the righteous "bee recompenced vpon earth: howe muche more then the vngodly and the sinner?

1.Pet.4.d
"or be punished.

The.xij. Chapter.

1 Who so loueth correction, loueth knowledge: but he that hateth to be reproued, is a fole. I
2 A good man is acceptable vnto the Lorde: but the wicked imaginer wil be condemne.
3 A man can not endure in vngodlynesse: but the root of the righteous shal not be moued.
4 A "huswyfely woman is a crowne vnto hir husbande: but she that behaueth hir selfe vnhonestly, is as corruption in his bones.
5 The thoughtes of the righteous are right: but the "imaginations of the vngodly are deceitfull.
6 The talking of the vngodly is, howe they may lay wayte for bloud: but the mouth of the righteous wil deliuer them.
7 God ouerturneth the (estate of the) wicked, and they stande not: but the house of the righteous shal stand. E
8 A man shalbe commended for his wisdome: but a fole shalbe despised.
9 Hee that is despised, and is yet his owne man, is (a) better than the glorious that lacketh bread.
10 A righteous man regardeth the lyfe of his cattel: but the vngodly haue cruel hartes.
11 He that tylleth his lande, shall haue plentousnesse of bread: but he that followeth "idlenesse, is a very fole.
12 The desire of the vngodly is a nette of euyls: but the roote of the righteous bringeth forth fruite.
13 The wicked falleth into the snare through the malice of his owne mouth, but the iust shall escape out of al peril.
14 Man shalbe satisfied with good thinges: by the fruite of his mouth, and after the workes of his handes, shall he be rewarded.
15 The way of a fole is straight in his owne eyes: but he that hearkeneth vnto counsaile, is wise.
16 A fole vttereth his wrath in all the hast: but a discrete man couereth his owne shame.
17 A iust man will tell the truth, and shewe the thing that is right: but a false witnesse deceiueth.
18 A slaunderous persone pricketh like a swoord: but a wise mãs tongue is wholsome.
19 The lip of truth shalbe stable for euer: but a dissembling tongue is sone changed. C
20 Deceit is in the hart of the that imagine euil: but to ỹ counsailours of peace shalbe ioy.

Psal.37.c
Eccl.10.b
(a) So behaue thee, that other men may rather praise thee, than thou thy selfe.
Eccl.20.b
"or, bayne thinges.

D 21 There shall no aduersitie happen vnto the iust: but the vngodly shalbe filled wt miserie.

Prou.9.b. 22 The Lorde abhorreth lying lippes: but they that deale truely please him.

23 A discrete man doth hyde knowledge: but the hart of fooles babbleth out foolishnesse.

24 A diligent hand shall beare rule: but the idle shalbe vnder tribute.

Pro.15.b. Eccle.30.a 25 Heauinesse discourageth the hart of man: but a good worde maketh it glad againe.

26 The righteous excelleth his neighbour: but the waye of the vngodly will deceiue themselues.

1.Tim.6.b. 27 The deceitful man shall not roste that he tooke in hunting: but the ryches of the iust man is of great value.

Heb.13.a. 28 In the way of righteousnesse there is life: and in the same way there is no death.

The.xiij. Chapter.

A 1 A Wyse sonne (will hearken) to his fathers warning: but he that is scornefull, will not heare when he is reproued.

2 Of the fruite of a wise mans mouth, shall eche man eate good thinges: but the wicked shal eate of the fruite of the transgressours.

3 He that keepeth his mouth, keepeth his life: but who so rashly openeth his lippes, destroyeth him selfe.

4 The sluggarde would faine haue, and can not get (his desyre:) but the soule of the diligent shal haue plentie.

5 A righteous manne abhorreth lies: but the vngodly shameth him selfe, and is put to silence.

6 Righteousnesse keepeth the innocent in the way: but vngodlynesse doth ouerthrow the sinner.

B 7 Some men make themselues riche though they haue nothing: agayne, some make themselues poore hauing great riches.

Psal.37.b. Prou.11.c 8 (a) With goodes a mā redeemeth his life: ꝛ the poore will not be reproued.

(a) They that are riche, haue many commodities in this world. As in warre pestilence, and time of death they haue wherwithal to helpe themselues.

9 The light of the righteous maketh ioyfull but the candel of the vngodly shalbe put out.

10 Among the proude there is euer strife: but with the well aduised, is wisdome.

11 Vaynly gotten goodes are sone spent, but they that bee gathered together with the hand, shal encrease.

12 Hope deferred, greeueth the hart: but when the desire commeth, it is a tree of life.

Prou.14.c 13 Who so despiseth the worde, shal perish for the same: but he that feareth the commaundement, shal haue the rewarde.

C 14 The lawe of the wise is a well of life, to auoyde from the snares of death.

15 Good vnderstanding giueth fauour: but harde is the way of the despisers.

16 A wyse man doth all things with discretion: but a foole will declare his follie.

17 An vngodlie messenger falleth into mischiefe: but a faithfull embassadour is as health.

18 He that thinketh scorne to bee reformed, cometh to pouertie and shame: but who so regardeth correction, shall come to honour.

19 When a desire is brought to passe, it delyteth the soule: but fooles count it abhomination to departe from euill.

20 He that goeth in the companye of wyse men, shall be wyse: but who so is a companion of fooles, shalbe afflicted.

21 Mischiefe followeth vpon sinners: but the righteous shall haue a good rewarde. D

22 He that is vertuous, leaueth an heritance vnto his chylders children, and the riches of the sinner is layde vp for the iust.

23 There is plentousnesse of foode in the fieldes of the (b) poore: but the fielde not well ordered, is without fruite.

24 He that spareth the rod, hateth his son: but who so loueth him, chasteneth him betimes.

25 The righteous eateth, and is satisfied: but the bellye of the vngodlye hathe neuer ynough.

The.xiiij. Chapter.

1 WIse women vpholde their house: but a foolish wife plucketh it downe.

2 He that walketh vprightly, feareth the Lord: but he that turneth him selfe from his wayes, despiseth him.

3 In the mouth of the foolish is the (a) rod of pryde: but the lippes of the wyse wyll preserue them.

4 Where no oxen are, there the cribbe is emptie: but much encrease commeth by the force of the Oxe.

5 A faythfull witnesse will not dissemble: but a false record will make a lye.

6 A scornfull bodie seeketh wysedome, and findeth it not: but knowledge is ease vnto him that will vnderstande.

7 Eet thee from a foolishe man, when thou perceiuest not in him the lyppes of knowledge.

8 The wisedome of the circumspect man, is to vnderstande his way: but the foolishnesse of the vnwise deceiueth.

9 Fooles make but a mocke of sinne: but there is a fauourable loue among the righteous.

10 The hart knoweth his owne soules bitternesse: and the stranger shall not be partaker of his ioy.

11 The house of the vngodly shalbe ouer-throwen

thy howse: but the tabernacle of the righteous shall flourish.

12 There is a way which seemeth right vnto a man: but the end thereof are the wayes of death.

13 The heart is sorowfull euen in laughter: and the ende of mirth is heauinesse.

14 A backe slyding heart shall be filled with his owne wayes: but a good man shall depart from him.

15 An ignorant bodie beleeueth euery word: but who so hath vnderstanding, loketh well to his goings.

16 A wise man feareth, and departeth from euill: but the foole is angrie, and counteth himselfe sure.

17 An vnpacient man dealeth foolishly: but he that is well aduised, is hated (of the foole.)

18 The ignorant haue foolishnesse in possession: but the wise are crowned with knowledge.

19 The euill shall bowe themselues before the good: and the vngodly shal wayt at the gates of the righteous.

20 The poore is hated euen of his owne neighbours: but the rich hath many friendes.

21 Who so despiseth his neighbour sinneth: but blessed is he that hath pitie of the poore.

22 Without doubt they erre that worke wickednesse: but they that muse vpon good things, vnto suche shall happen mercie and truth.

23 In euerie labour there is some profite: but vaine wordes bring forth only penurie.

24 Riches are as a crowne vnto the wyse: but the ignorance of fooles is very foolishnes.

25 A faythfull witnesse deliuereth soules: but a deceitfull witnesse bringeth forth lyes.

26 In the feare of the Lorde is an assured strength: and his children are vnder a sure defence.

27 The feare of the Lorde is a well of life, to auoyde the snares of death.

28 In the multitude of people is the kings honour: but the decay of the people is the confusion of the Prince.

29 He that is pacient hath much vnderstanding: but he that is soone wispraised, exalteth foolishnesse.

30 A merie heart is the lyfe of the bodie: but enuie consumeth euen the bones.

31 He that doth oppresse an vnwise, blasphemeth his maker: but whoso honoureth him, hath pitie on the poore.

32 The vngodly is cast away for his wickednesse: but the righteous hath a good hope euen in death.

33 Wisedome resteth in the heart of him that hath vnderstanding, and it shall be knowne among them that are "vnlearned.

"or, fooles.

34 Righteousnesse setteth vp the people: but the sacrifice of the heathen is sinfull.

"or, sin is a shame to the nations.

35 A discrete seruant is a pleasure vnto the king: but his wrath is against him that doth dishonour him.

"or, doth him shame.

The.xv. Chapter.

1 A soft answere appeaseth wrath: but rough wordes stirre vp anger.

Pro. 25. c

2 The tongue of such as be wise vseth knowledge aright: as for a foolish mouth it babbleth out nothing but foolishnesse.

3 The eyes of the Lorde in euery place beholdeth both the good and the bad.

4 A wholsome tongue is a tree of life: but the frowardnesse therof doth make sadde the spirite.

5 A foole despiseth his fathers correction: but he that taketh heede when he is reproued, shall haue the more vnderstanding.

6 The house of the righteous is full of riches: but in the "fruites of the vngodly there is "trouble.

"or, reuenues. "or, decay.

7 The lippes of the wise do sow knowledge: but the heart of the foolish do not so.

B

8 The Lorde abhorreth the sacrifice of the vngodly: but the prayer of the righteous is acceptable vnto him.

9 The way of the vngodly is an abhomination vnto the Lord: but who so followeth righteousnesse, him he loueth.

Pro. 21. d
Eccl. 34. c
Esa. 66. a

10 Correction is grieuous vnto him that forsaketh the way: and who so hateth correction shall die.

Eccl. 30. c

11 Hell and destruction "are before the Lord: howe much more then the hearts of the children of men?

"or, are knowen to the Lorde.

12 A frowarde bodie loueth not one that rebuketh him: neyther will he come vnto the wise.

Sapi. 2. c

13 A merie heart maketh a cheerefull countenance: but by the sorow of the heart the mind is heauie.

Pro. 12. b

14 The heart of him that hath vnderstanding doeth seeke knowledge: but the mouth of fooles is fed with foolishnesse.

C

15 All the dayes of the poore are "miserable: but a "quiet heart is a continuall feast.

"or, euill. "or, merie.

16 Better is a little with the feare of the Lord: than great treasure and trouble therewith.

Psal. 37. b

17 Better is a dinner of herbes where loue is, than a stalled Oxe with hatred therewithall.

1. Ti. 6. b

18 An angrie man stirreth vp strife: but he that is "pacient stilleth discorde.

Pro. 15. a
"or, appeaseth.

19 The way of a slouthfull man is an hedge of thornes: but the way of the righteous is plaine.

20 A wise sonne maketh a glad father: but a foolish man despiseth his mother.

D 21 Foolishnesse is ioy to him that is destitute of knowledge: but a man of vnderstanding walketh vprightly.

22 Thoughts without counsaile shall come to nought: but where as men are that can giue good counsaile, there is stedfastnesse.

"or, ioy is to a man in the answer of his mouth. "or, leadeth vnto heauē

23 "A ioyfull thing it is to a man when his counsayle is followed: and how good is a worde spoken in season?

24 "The way of life" is on high to the wise, that a man should beware of hell beneath.

25 The Lorde will breake downe the house of the proude: but he shal make fast the borders of the widdow.

26 The Lorde abhorreth the ymaginations of the wicked: but the wordes of the pure are pleasant.

27 The greedie couetous man troubleth vp his owne house: but who so hateth rewardes shall liue.

E 28 The heart of the righteous studyeth his answere afore: but the wicked mans mouth spueth out mischiefe.

29 The Lord is farre from the vngodly: but he heareth the prayer of the righteous.

a. The chearfulnes of the countenaunce gladdeth other men.

30 The cleernesse of the eye (a) reioyceth the heart, and a good name feedeth the bones.

31 The eare that heareth vnto the reformation of life, shall dwell among the wise.

32 He that refuseth to be reformed, despiseth his owne soule: but he that submitteth himself to correction, is wise.

33 The feare of the Lorde is the right science of wisedome, and lowlinesse goeth before honour.

The. xvi. Chapter.

A 1 Man may well purpose a thing in his heart: but the answere of the tongue commeth of the Lorde.

Prou. 21. a. Psal. 37. b "or, weyeth

2 A manne thinketh all his wayes to be cleane: but iust the Lorde that weigeth the myndes.

Psal. 37. a

3 Commit thy workes vnto the Lorde: and what thou vndertakest, it shall prosper.

4 The Lorde hath made all things for his owne sake: yea, the vngodly for the day of wrath.

5 The Lorde abhorreth all such as be of a proude hart: and though hande be ioyned in hande, yet shall they not be vnpunished.

6 With mercie and faythfulnesse sinnes bee forgiuen: and by the feare of the Lorde euill is eschued.

B 7 When a mans waies please the Lorde, hee maketh his verye enimies to bee his frendes.

8 Better it is to haue a little with righteousnesse, than great rentes wrongfully gotten.

9 A man deuiseth a way in his heart: but it is the Lorde that ordereth his goings. Prou.

10 When the prophesie is in the lippes of the king, his mouth shall not go wrong in iudgement.

11 A true weight and ballance are the Lords iudgement: all the weightes of the bagge are his worke. Prou.

12 "Wicked doers are an abhomination to the king, for a kings state should be holden vp with righteousnesse. "or, abhomination

13 Righteous lippes are pleasant vnto kings, and them that speaketh "the truth shall be loue. "or, things

14 The kings displeasure is a messenger of C death: but a wise man will pacifie him.

15 The chearefull countenance of the king is life: and his louing fauour is as a cloude of the latter raine.

16 To haue wisedome in possession, is better than to haue golde: and to get vnderstanding, is rather to be chosen, than to haue siluer. Prou.

17 The path of the righteous is to eschew euill, and who so loketh well to his wayes, keepeth his owne soule.

18 Pride goeth before destruction, and an high minde before the fall.

19 Better it is to be of humble minde with the lowly, than to diuide the spoyles with the proude.

20 He that handleth a matter wisely, findeth good: and blessed is he that putteth his trust in the Lorde. Psal.

21 Who so is wise in heart, shalbe called D prudent: and the sweetenesse of his lippes increaseth learning.

22 Vnderstanding is a well of life vnto him that hath it: as for the chastening of fooles it is but foolishnesse.

23 A wise heart ordereth his mouth wisely, and minister eth learning vnto his lippes.

24 Fayre wordes are an honie combe, sweetnesse of the minde, and health of the bones.

25 There is a way that men thinke to be Prou. 14. right, but the ende thereof leadeth vnto Deut. 12. death. Esai. 9.

26 "A troublous soule disquieteth him selfe: his owne mouth hath brought him thereto. "or, labour

27 An vngodly person studyeth vp euill: and in his lippes he is as an hote burning fire.

28 A frowarde bodie sowseth strife: and he that is a blabbe of his tongue, maketh diuision among princes.

29 A wicked man inticeth his neighbour, and leadeth him into the way that is not good.

30 He

30 He shutteth his eyes to deuise mischiefe, and moueth his lippes to bring euil to passe.
31 Age is a crowne of worshipp, if it be found in the way of righteousnesse.
32 Patient man is better than one strong: and he that can rule himselfe, is more worth than he that winneth a Citie.
33 The lottes are cast into the lappe: but the ordering thereof standeth all in the Lord.

The.xvij.Chapter.

1 BEtter is a drie morsell with quietnesse, than a house full of fat offerings with strife.
2 A discrete seruaunt shall haue rule ouer a lewde sonne, and "shall haue heritage with the brethren.
3 As siluer is tried in the fire, and golde in the fornace: so doth the Lorde proue the hearts.
4 A wicked bodye giueth heede to false lippes, and a lyer giueth eare to a deceytfull tongue.
5 Who so scorneth the poore, blasphemeth his maker: and he that is glad at (another mans) hurt, shall not be vnpunished.
6 Children children are a Crowne of the aged, and the fathers are the honour of the children.
7 Speeche of authoritie becommeth not a fole, much lesse a lying mouth then beseemeth a Prince.
8 A gift is as a precious stone vnto him that hath it: but vnto whom soeuer it (a) turneth, it maketh him vnwise.
9 Who so couereth a fault, procureth loue: but he ŷ discloseth it, deuideth very friendes.
10 One reproofe more feareth a wise man, than an hundreth stripes doth a fole.
11 A seditious person seeketh mischiefe, and a cruel messenger shall be sent agaynst him.
12 It were better to meete a shee Beare robbed of hir whelpes, than a fole (trusting) in his folishnesse.
13 Who so rewardeth euil for good, euil shal not depart from his house.
14 The beginning of strife is, as when a man maketh an issue for water: therefore leaue off before the contention be medled with.
15 The Lord hateth alwell him that iustifieth the vngodly, as him that condemneth the innocent.
16 Wherto hath a fole treasure in his hande to buye wisedome, seeing hee hath no minde thereto?
17 Hee is a friende that alwaye loueth, and in aduersitie a man shall knowe who is his brother.
18 Who so promiseth by the hande, and is suretie for his neighbour, he is a fole.
19 He that delighteth in sinne, loueth strife: and who so setteth his doore to high, seeketh destruction.
20 Who so hath a frowarde heart, obteyneth no good: and he that hath a double tongue, shall fall into mischiefe.
21 Hee that begetteth a fole, begetteth hys sorrowe: and the father of a fole can haue no ioy.
22 A merie heart "maketh a lustie age: but a sorrowfull minde dryeth vp the bones. Pro. 12. d. "or causeth good health.
23 The vngodly taketh gifftes (b) out of the bosome, to wrest the wayes of iudgement. b. That is priuily.
24 Wisdome (shineth) in the face of him that hath vnderstanding: but the eyes of fooles wander throughout all landes. Eccl.12.c.
25 An vndiscrete sonne is a greefe vnto hys father: and "an heauinesse vnto his mother. Pro.19.b. "or, a bitternesse to hir that bare him.
26 Certainlye, to condemne the iust is not good: nor to stryke the gouernours whiche iudge rightly.
27 A wyse man vseth fewe wordes, and a manne of vnderstanding is of a "patient spirite. Iacob.1.b. "or, colde.
28 Yea, a verie fole when hee holdeth hys tongue is counted wise: and he that stoppeth his lippes is esteemed prudent. Iob.13.a.

The.xviij.Chapter.

1 WHo so hath an earnest desire (to wisdome) he will sequester himselfe to seke it, and occupie himselfe in all stedfastnesse, and sounde doctrine.
2 A fole hath no delight in vnderstanding: but onely to vtter the fansies of his owne heart.
3 When the vngodly commeth, then commeth also disdaine: and with the dishonest person commeth shame and dishonour.
4 The wordes of a (wise) mans mouth are lyke deepe waters: and the well of wisdome is like a full streame.
5 It is not good to regarde the person of the vngodly, to ouerthrow the righteous in iudgement. Pro.23.c.
6 A fooles lippes come with brawling, and his mouth prouoketh vnto strypes.
7 A fooles mouth is his owne destruction, and his lippes are the snare for his owne soule.
8 The wordes "of a slaunderer are verie woundes, and goe through vnto the innermost partes of the bodie. "or, of a tale bearer.
9 Who so is slouthfull in his labour, is the brother of him that is a waster.
10 The name of the Lorde is a strong castell, the righteous runneth vnto it, and is in safegarde.
11 The riche mans goodes are hys strong Citie,

Citie, and as an highe wall in his owne conceyte.

12 Before destruction the heart of a man is proude: and before honor goeth humilitie.

Eccle.11.b 13 He that giueth sentence in a matter before hee heare it, the same to him is follie, and shame.

C 14 A good stomacke beareth out sickenesse: but the minde being sicke, who shal heale it?

15 A wise heart possesseth knowledge, and a prudent eare seeketh vnderstanding.

16 A mans gift maketh an open way, to bring him before great men.

17 The righteous declareth his owne cause first himselfe, and his neighbour commeth, and tryeth him.

18 The lot causeth variance to cease: and parteth the mightie asunder.

19 Brethren being at variance, are harder to be wonne than a strong citie, and their contentions are like the barre of a Castle.

20 A mans belly shall be satisfyed with the fruite of his owne mouth, and with the encrease of his lippes shall he be filled.

D 21 Death and life are in "the instrument of the tongue, and they that loue it shal eate the fruite thereof.

"or, power.

Pro.24.c. 22 Who so findeth a wife, findeth a good thing, and receyueth fauour of the Lord.

23 The poore prayeth meekely, but the riche giueth a rough answere.

24 A man that will haue friendes, must shew himselfe friendly: and there is a friend which is neater than a brother.

The.xix.Chapter.

A 1 BEtter is the poore that liueth godly,

Prou.28.a than he that abuseth his lippes, and is a fole.

2 The desire without discretion is not good: but (as) a man which hasteth with his feete offendeth.

3 The foolishnesse of man peruerteth his way: and his heart fretteth agaynst the Lord.

4 Riches maketh many friendes: but the poore is separated from his neighbour.

Deut.19.a 5 A false witnesse shall not be vnpunished: and he that speaketh lyes shall not escape.

"or, liberall mē shall want no frends.

6 "The multitude hangeth vpō great men: and euerie man fauoureth him that giueth rewardes.

B 7 All the brethren of the poore doe hate him, yea his owne friends withdraw themselues from him: and he that giueth credence to wordes, getteth nothing.

8 He that is wise loueth his owne soule, and keepeth vnderstanding, that he may prosper.

9 A false witnesse shall not be vnpunished: and he that speaketh lyes shall perish.

10 Pleasure is not seemely for a fole; much lesse for a bondman to haue rule of princes.

11 A wise man can put off displeasure, and it is his honour to let some faultes passe.

12 The kings displeasure is like y roaring of Pro. a Lion: but his fauour is like the deawe Pro. vpon the grasse.

13 An vndiscrete sonne is the beanesse of Pro. his father, and a brawling wife is like the Pro. toppe of an house whereethrough it is euer dropping.

14 House and ryches may a man haue by the C heritage of his elders: but a discrete woman is the gift of the Lorde. Pro.

15 Slouthfulnesse bringeth sleepe, and a soule accustomed with craft shall suffer hunger.

16 Who so keepeth the commaundement, keepeth his owne soule: but hee that regardeth not his wayes, shall die.

17 He that hath pitie vpon the poore, lendeth vnto the Lorde: and loke what hee layeth out, "it shall be payed him againe:

"a.b. Pro.19.c.

18 Chasten thy sonne while there is hope: and let not thy soule spare for his crying.

19 A man of great wrath shal suffer punishment: and though thou (once) deliuer him, thou must do it againe.

20 O giue eare vnto good counsaile, and be content to be reformed, that thou mayst be wise in the latter dayes.

21 There are many deuises in a mans heart: D neuertheles the counsaile of the Lord shall Pro. stande.

22 It is a mans worship to do good: and a poore man is better than a lyer.

23 The feare of the Lorde (bringeth a man) to life: and he shall rest the whole night in plenteousnesse, without visitation of anye "plague.

"a.m.

24 A slouthfull man shutteth his hande into Pro. his bosome, and will not take paine to put it to his mouth.

25 If thou smitest a scornfull person, the ig- Pro. norant shall take better heede: and if thou reprouest one that hath vnderstanding, he will be the wiser. 9.a. 16.b.

26 He that "hurteth his father, or shutteth out "a.m. his mother, is a shamefull and vnworthie sonne.

27 My sonne, heare no more the doctrine that leadeth thee vnto errours from the wordes of vnderstanding.

28 A wicked witnesse mocketh iudgement: and the mouth of the vngodly "deuoureth "a.m. wickednesse.

29 Iudgements are ordeyned for the scornfull, and stripes for fooles backes.

The

The.xx. Chapter.

1 WIne maketh a man to be scornfull, and strong drinke rauleth a man to be vnquiet: who so delighteth therein, shall not be wise.

2 The feare of the king, is as the roaring of a Lion, who so prouoketh him vnto anger, offendeth against his owne soule.

3 It is a mans honor to keepe him selfe from strife: but euery fole will be medling.

4 A slouthfull bodie will not go to plough for colde of the Winter: therefore shall he begge in Sommer, and haue nothing.

5 Counsaile in the heart of man is like deepe water: but a man of vnderstanding will drawe it out.

6 Many there be that woulde be called good doers: but where shall one finde a faythfull man.

B 7 The children of the iust man which walketh vprightly, shall be blessed after him.

8 A king that sitteth in the throne of iudgement, chaseth away all euill with his looke.

9 Who can say, I haue made my heart cleane, I am pure from (my) sinne?

10 Two maner of weights, or two maner of measures, both these are abomination vnto the Lorde.

11 A childe is knowne by his conuersation, whether his workes be pure and right.

12 The eare to heare, the eye to see: the Lord hath made them both.

13 Loue not sleepe, least thou come vnto pouertie: but open thine eyes, that thou mayst haue bread ynough.

C 14 It is nought, it is nought (sayth he that buyeth:) but when he commeth to his owne house, then he boasteth (of his penny worth.)

15 There is golde, and a multitude of precious stones: but the lippes of knowledge are a precious iewell.

16 Take his garment that is suretie for a straunger: and take a pledge of him for the, but nowne sake.

17 A man lyketh the breade that is gotten with deceyt: but at the last his mouth shall be filled with grauell.

18 Through counsayle, the things that men deuise are made strong: and with good aduise take warre in hande.

19 The craftie deceytfull bewrayeth secrete counsayle: therefore meddle not with him that flattereth with his lippes.

20 Who so curseth his father and mother, his light shall bee put out in the deapth of darkenesse.

21 The heritage that commeth hastily at the first, shall not be blessed at the ende.

22 Say not thou, I will recompence euill: but put thy trust in the Lorde, and he shall deliuer thee. Math.5.c. Rom.12.c.

23 Diuers weights are an abomination vnto the Lord, and a false ballance is not good. Pro.24.d.

24 The Lord ordereth eurie mans goings: howe can a manne then vnderstande hys owne way? Iere.10.d.

25 It is a snare for a man, to deuour that which is holy, and after the vowe to make inquirie.

26 A wise king disperseth the vngodly, and bringeth the wheele ouer them. 1.Reg.15.c.

27 The lanterne of the Lorde is the breath of man, searching all the inwarde partes of the bodie.

28 Mercy and truth preserueth the king, and with louing kindnesse his seate is holden vp. Pro.19.b.

29 The strength of yong men is their worship, and a graye heade is an honour to the aged.

30 Blewe woundes driue away euill, and stryppes in the inwarde partes of the body.

The.xxi. Chapter.

1 THe kings heart is in the hande of the Lorde, like as are the ryuers of water, he may turne it whither so euer he will. A 4.Reg.1.c.

2 Euery mans way seemeth right in hys owne eies: but the Lorde pondereth the hart.

3 To doe righteousnesse and iudgement, is more acceptable to the Lord, than sacrifice. Mich.6.b.

4 An highe loke, a proude heart, " and the plowing of the vngodly, is sinne. " or, and the light of the wicked, or, the workes of the vngodly.

5 The deuises of one that is diligent, bring plenteousnesse: but hee that is vnaduised, commeth vnto pouertie.

6 To horde vp ryches with a deceytfull tongue, is vanitie tossed to and fro of them that seeke death.

7 The robberies of the vngodly shal be their owne destruction: for they will not doe the thing that is right. B

8 The way of the vngodly is frowarde and straunge: but of the pure man his worke is right.

9 It is better to dwell in a corner on the house top, than with a brawling woman in a wide house. Prou.25.d.

10 The soule of the vngodly wysheth euill, and his neighbour findeth no fauour in hys eyes.

11 When the scornefull is punished, the ignorant take the better heede: and when the wise is instructed, hee will receyue vnderstanding. Prou.19.d.

12 The righteous man wisely considereth the house of the wicked, and for their wickednes (God) ouerthroweth the vngodly.

13 Who

Mat.18.d 13 Who so stoppeth his eares at the crying of the poore, he shall crie himselfe and not be heard.

℄ 14 A prinie reward pacifieth displeasure: and a gyft in the bosome (killeth) furiousnesse.

15 The iust delighteth in doing the thing that is right: but destruction shall be to the workers of wickednesse.

16 The man that wandereth out of the way of wisdome, shall remaine in the congregation of the dead.

or, a man that loueth pleasure shall be poore.
or, Oyle.

17 "He that hath pleasure in bankets, shall be a poore man: and who so delighteth in wine and "delicates, shall not be riche.

18 The vngodly shall be a raunsome for the righteous: and the wicked for the iust.

Eccle.25.c 19 It is better to dwell in the wildernesse, than with a chiding and an angrie woman.

20 In a wise mans house there is a great treasure and Oyle: but a foolish body spendeth vp all.

D 21 Who so followeth righteousnesse and mercie, findeth both life, righteousnesse, and honour.

22 A wise man skaleth the citie of the mightie, and ouerthroweth the strength wherein they trusted.

Prou.12.b 23 Who so keepeth his mouth and his tung, the same keepeth his soule from troubles.

24 He that is proude and arrogant, is called a scorner, which in his wrath worketh presumptuously.

25 The desire of the slouthfull killeth him: for his handes will not labour.

26 He coueteth greedily al day long: but the righteous giueth and spareth not.

27 The sacrifice of the vngodly is abhomination: "how much more when they offer the thing that is gotten with wickednesse?

or, how much more when it is offred with an euill mind.

28 A false witnesse shal perish: but (a good) man speaketh constauntly what hee hathe heard.

Prou.19.a

29 An vngodly man hardeneth his face: but the iust reformeth his owne way.

Esay.1.d. ℄ 46.b

30 There is no wisdome, there is no vnderstanding, there is no counsaile agaynst the Lorde.

Psal.33.c

31 The horse is prepared agaynst the day of battaile: "but the Lorde giueth victorie.

or, safetie is of the Lord.

The.xxij.Chapter.

A 1 A Good name is more to bee desired than great ryches: and louing fauour (is better) than siluer or golde.

Eccle.43.b Eccle.7.a

2 The riche and poore meete togither: the Lord is the maker of them all.

3 A wise man seeth the plague, and hydeth himselfe: but the foolish go on still, and are punished.

4 By humilitie and the feare of the Lorde (commeth) riches, honour, and life.

5 Thornes and snares are in the way of the frowarde, but hee that doeth keepe his soule will flee farre from them.

6 Teache a childe what way he should go: for he shall not leaue it when he is olde.

7 The rich ruleth the poore, and the borower B is seruant to the lender.

8 He that soweth wickednesse, shall reape wickednesse: and the rodde of his angre shall fayle.

9 He that hath a bountifull eye, shal be blessed: for he giueth of his bread to the poore. Gene.

10 Cast out the scornfull man, and so shall stryfe go out with him: yea variance and slaunder shall cease.

11 Who so loueth cleannesse of heart, for the grace of his lips the king shalbe his friend.

12 The eyes of the Lorde preserue knowledge, and hee ouerthroweth the wordes of the transgressours.

13 The slouthfull body sayth, There is a Lion without: I might bee slaine in the streete.

14 The mouth of straunge women is a ℄ deepe pit: wherein he falleth that the Lord Pro. is angrie withall.

15 Foolishnesse is bound in the heart of the childe: and the rodde of correction shall driue it away.

16 Who so doth a poore man wrong, to increase his owne (riches) and giueth vnto the riche, at the last commeth to pouertie himselfe.

17 Bowe downe thine eare, and heare the wordes of the wise: applie thy minde vnto my doctrine.

18 For it is a pleasaunt thing if thou keepe them in thine heart, and order them in thy lyppes.

19 That thou mayest put thy trust in the Lorde, I haue shewed thee this day "the thing that thou knowest. "or, thee.

20 Haue not I warned thee "verie oft with counsaile and learning, "or, thrise.

21 That I might make thee know the truth, D that thou with the veritie mightest answere them that sende vnto thee?

22 Robbe not the poore, bycause he is poore, and oppresse not the simple in iudgement:

23 For the Lorde himselfe will defende their cause, and doe violence vnto them that haue vsed violence.

24 Make no friendship with an angrie wilfull man, and walke not with the furious:

25 Least thou learne his wayes, and receiue hurt to thy soule.

16 Be not thou one of them that bind theyr hande vppon promise, and are suretie for "weightie causes.
17 For if thou hast nothing to pay, " they shall take away the bed from vnder thee.
18 Thou shalt not remoue the auncient land marke, which thy fore elders haue set.
19 Seest thou not that they which bee diligent in theyr businesse stande before kings, and not among the simple people.

The.xxiij.Chapter.

1 When thou sittest to eate with a noble man, consider diligently what is set before thee
2 Measure thine appetite, if it be greedily sette.
3 Be not desirous of his daintie meates, for meate beguileth and deceyueth.
4 Take not ouer great trauayle to be riche, beware of such a purpose.
5 Wilt thou set thine eye vpon the thing which "sodeynly vanisheth away? For ryches makes themselues wings, and take theyr flight like an Eagle into the ayre.
6 Eate thou not the bread of him that hath (a) an euill eie: neyther desire thou his daintie meate.
7 For as though he thought it in his heart, he sayth, Eate and drinke: where as his hart is not with thee.
8 The morselles that thou hast eaten shalt thou perbreake, and lose those sweet words.
9 Tell nothing into the eares of a fole: for he will despise the wisedome of thy words.
10 Remoue not the olde lande marke, and come not within the fielde of the fatherlesse.
11 For their redeemer is mightie, euen hee shall defende theyr cause agaynst thee,
12 Applie thine heart vnto correction, and thine eare to the wordes of knowledge.
13 Withholde not correction from the child: for if thou beatest him with the rodde, hee shall not die thereof:
14 If thou smite him with the rodde, thou shalt deliuer his soule from (b) hell.
15 My sonne, if thine heart receyue wisdome, my heart also shall reioyce:
16 Yea my reynes shall be verie glad, if thy lippes speake the thing that is right.
17 Let not thine heart be ielous to follow sinners, but keepe thee still in the feare of the Lorde all the day long:
18 For verily there is an ende, and thy paciint abyding shall not be cut off.
19 My sonne gyue eare, and bee wyse, and set streyght thyne heart in the way (of the Lorde.)
20 Keepe not companie with wine bibbers, and riotous eaters of flesh:
21 For such as be drunkardes and riotous, shal come to pouertie: and he that is giuen to much sleepe, shall go with a ragged coat.
22 Giue eare vnto thy father that begate thee, and despise not thy mother when shee is olde.
23 Purchase truth, wisedome, nurture, and vnderstanding, and sell them not.
24 The father of the righteous shall greatly reioyce: and he that begetteth a wise childe, shall haue ioy of him.
25 (Do so that) thy father and mother may be glad of thee, and that shee that bare thee may reioyce.
26 My sonne, giue me thine heart, and let thine eyes haue pleasure in my wayes:
27 For an whore is a deepe graue, and a straunge woman is a narrow pit.
28 She lyeth in wayte as for a pray, and increaseth the transgressours amongst men.
29 Who hath woe? who hath sorrow? who hath strife? who hath "brawling? and who hath woundes without a cause?
30 Who hath redde eyes? euen they that be euer at the wine, and seeke excesse.
31 Looke not thou vpon the wine how red it is, and what a colour it giueth in the glasse.
32 It goeth downe sweetely, but at the last it byteth lyke a Serpent, and stingeth like an Adder.
33 Thine eyes shall beholde "straunge women, and thine hart shall viter lewd things.
34 Yea thou shalt bee as though thou layest in the middest of the sea, or sleepest vpon the toppe of the mast of a ship.
35 They haue beaten me (shalt thou say) and I was not sicke: they haue stricken me, and I felte it not: When I am well wakened, I will go to the drinke agayne.

The.xxiiij.Chapter.

1 BE not thou enuious to follow wicked men, and desire not to be among them:
2 For their heart imagineth to do hurt, and their lippes talke mischiefe.
3 Through wisdome is an house biulded, and with vnderstanding is it "set vp.
4 Through discretion, shall the chambers be filled with all costly and pleasant riches.
5 A wise man is (euer) strong: yea a man of vnderstanding increaseth strength.
6 For with discretion must warres be taken in hande: and where as are many that can giue counsaile, there is health.
7 Wisedome is to high a thing for a fole: for he dare not open his mouth in the gate.
8 He that imagineth mischiefe, may wel be

called

called an vngracious person.

9 The wicked thought of the fowlish is sinne: and the scornefull is an abhomination vnto men.

a. Aduersity doth trie a man what hee is.

10 (a) If thou be faynt in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawne vnto death, and cease not to preserue them that are led to be slaine.

12 If thou wilt say, Beholde I knew not of it: doth not he that pondereth the heart consider it? And he that keepeth thy soule knoweth he it not? Shall not he also recompence euery man according to his workes?

13 My sonne, eate thou hony, because it is good, and the hony combe, for it is sweete vnto thy mouth:

℄ 14 So (sweete) shall the knowledge of wisedome bee vnto thy soule, when thou hast founde it: and there shall be hope, and thy hope shall not be cut off.

15 Lay no priuie wayte (O wicked man) against the house of the righteous, and spoyle not his resting place.

Plal. 37. a 16 For a iust man falleth seuen tymes, and ryseth vp agayne: but the vngodly fall into mischiefe.

Pro. 17. a. 17 Reioyce not thou at the fall of thyne enimie, and let not thine heart be glad when he stumbleth:

18 Least the Lorde when he seeth it, be angrye, and turne hys wrath from him (vnto thee.)

19 Fret not thy selfe because of the malicious, neither be enuious at the wicked.

"or, reward Iob. 21. b. 20 For the wicked shall haue no "posteritie, and the candle of the vngodly shall bee put out.

D 21 My sonne, feare thou the Lorde, and the Pro. 20. a king, and keepe no companie with them that slyde backe (from his feare.)

22 For their destruction shall rise sodainly: and who knoweth the aduersitie that maye come "from them both?

"or, of them both.

These are also the sayings of the wyse.

Pro. 18. b. 23 It is not good to haue respect of any person in iudgement.

24 He that sayeth to the vngodly, Thou art righteous: him shall the people curse, yea the communaltie shall abhorre him:

25 But they that rebuke (the vngodly) in them doth God delight, and a riche blessing shall come vpon them.

26 Euery man shall kisse his lippes that giueth a good answere.

27 Make readie thy worke that is without, and loke well vnto that which thou hast in the fielde: and then buyld thine house.

E 28 Be not a false witnesse against thy neighbour, and speake no falsehode with thy lippes.

29 Say not, I will handle him euen as he hath dealt with me: and will reward euerie man according to his deedes.

"or, euerie man

30 I went by the field of the slouthfull, and by the vineyarde of the fowlish man:

31 And loe, it was all couered with nettles, and stode full of thornes, and the stone wall was broken downe.

32 This I sawe, and considered it well: I loked vpon it, and toke it for a warning. Pro.

33 Yea sleepe on stil (I say) a little, slumber a little, folde thy handes togither yet a little. Pro.

34 So shall pouertie come vnto thee as one that trauelleth by the way, and necessitie like a weaponed man.

The. xxv. Chapter.

These are also parables of Solomon, whiche the men of Ezekia king of Iuda copied out.

1 IT is the glorie of God to keepe a thing secret: but the kings honour is to search out a thing. I

2 The heauen is high, the earth is deepe: and the kings hart is vnsearchable.

3 Take the drosse from the siluer, and there shall be a vessell for the finer.

4 Take away the vngodly from the king: and his seate shall be stablished with righteousnesse.

5 Put not forth thy selfe in the presence of the king, and "presse not into the place of great men:

"or, haue not

6 For better is it, that it be sayde vnto thee, Come vp hither: than thou to be put lower in the presence of the Prince whome thou seest with thine eyes.

Luke 14. 27

7 Be not "hastie to go to law: least haply thou knowest not what to doe when thy neighbour hath confounded thee.

S. Cyril. Pet. "or, in haste

8 Handle thy matter with thy neighbour himselfe, and discouer not thy secrete to another:

9 Least he that heareth it, put thee to shame and thy infamie doe not cease.

10 A worde spoken in due season, is like apples of golde in a graued worke of siluer.

11 Who so reproueth a wise man that hath an obedient eare, is as a golden earing, and an ornament of fine golde.

12 As the colde of Snow in the time of harueste: so is a faythfull messenger to them that sende him, for hee refresheth his maisters minde.

13 Who so maketh great boastes, "and giueth nothing, is like cloudes and winde without rayne.

"or, that

C 14 With patience is a prince pacified, and with a soft tong is "rigorousnesse broken.

15 If thou fyndest hony, eate so much as is sufficient for thee: least thou be ouer ful, and pardy take it out agayne.

16 Withdrawe thy foote from thy neyghbours house: least he be weery of thee, and so hate thee.

17 Who so beareth false witnesse agaynste his neighbour, he is "a very club, a swoorde, and a sharpe arrowe.

18 The confidence that is put in an vnfaithfull man in tyme of trouble, is like a broken tooth, and a sliding foote.

19 Who so taketh away a mans garmente in the cold weather, is "lyke vineger vpon lyme, or lyke him that singeth songes to an heauie hart.

20 If thyne enimie hunger, feede him, if hee thirste, giue him drinke:

21 For so shalt thou heape coles of fyre vpon his head, and the Lord shall reward thee.

22 The northwind driueth away the rayne: euen so dothe an angrie countenaunce a backebiters tong.

23 It is better to sitte in a corner vppon the house top, than with a brawling woman in a wide house.

24 Good newes from a straunge countrey, are as colde water to a thirsty soule.

25 A righteous man falling downe before the vngodly, is like a troubled well, and a spring that is corrupted.

26 Is it is not good to eate too much hony: so curiously to searche the glory of heauenly things, is not commendable.

27 He that cannot rule "hym selfe, is lyke a citie whiche is broken downe, and hath no walles.

The.xxvi. Chapter.

1 LYke as snow is (not meete) in sommer, and rayne in haruest: euen so is worshyp vnsemely for a fole.

2 As the byrde and the swalowe take theyr flight and flee here and there: so ỹ curse that is gyuen in vayne, shal not light vpon a mã.

3 Vnto the Horse belongeth a whyppe, to the Asse a bridle: and a rodde to the fooles backe.

4 Geue not the fole an aunswer after his foolishnesse, lest thou become like vnto hym.

5 But make the fole an aunswer to his foolyshnesse, least hee bee wise in hys owne conceyt.

6 (As he that) cutteth of (his messengers) feete, endamageth him selfe: so doth he that committeth a message to a fole.

7 Like as in a lame man his legges are not equall: euen so is a parable in a fooles mouth. B

8 He that setteth a fole in high dignitie, that is euen as if a man would binde a "stone in a sling. "or, woorke hide a precious stone in an heape of stones.

9 As is a thorne in the hand of a drunkarde: so is a parable in a fooles mouth.

10 The mightie that fourmed all things, rewardeth the fooles and transgressours.

11 Like as the dogge turneth agayne to hys owne vomite: euen so a fole begynneth his foolishnesse agayne afresh. 1. Pet. 3. d.

12 If thou seest a man that is wyse in hys owne conceyt: there is more hope in a fole, than in him.

13 The slouthfull sayth, there is a Lion in the way, and a Lion in the middest of the streetes. Prou. 22. d.

14 Like as the doore turneth about vppon the hinges: euen so dothe the slouthfull walter himselfe in his bedde. C

15 The slouthfull body "thrusteth his hande into his bosome, and it greeueth hym to put it againe to his mouth. Prou. 19. c. "or, hydeth.

16 The sluggarde thynketh him selfe wyser than seuen men "that syt and teach. "or, that can render a reason.

17 Who so goeth by, and medleth with other mens strife: he is lyke one that taketh a dog by the eares.

18 As he that saigneth him selfe mad, casteth fyrebrandes, deadly arrowes, and dartes:

19 So doth a dissembler with his neighbour, and sayth, Am not I in sport?

20 Where no wood is, there the fyre goeth out: euen so where a talebearer is taken away, there the strife ceaseth.

21 As coles kindle heate, and wood the fyre: euen so dothe "a brawling felowe styrre vp variaunce. D Eccle. 22. b. "or, a contentious.

22 A talebearers wordes are lyke "men that strike with hammers, and they pearce the inward parts of the body. "or, as flatterings.

23 Burning lippes, and a wicked heart, are like a potshard couered with siluer drosse.

24 An enimie wil dissemble with his lippes, and layeth vp deceit in his hart:

25 But when he speaketh faire, beleeue hym not: for there are "seuen abhominations in his hart. "or, many.

26 Hatred may be couered by deceit: but the malice thereof shall be shewed before the whole congregation.

27 Who so dygged vp a pit, shall fall therein: and he that rolleth vp a stone, it will returne vpon him. Eccle. 10. b. Eccle. 27. b.

28 A lying tong hateth the afflicted: and a flattering mouth worketh mischiefe.

The.xxvij. Chapter.

A
Luke.12.c.
Ezec.18.a.
Jam.4.b.

1 MAke not thy boast of to morowe: for thou knowest not what a daye may bryng forth.
2 Let another man prayse thee, and not thyne owne mouth, yea other folkes, and not thyne owne lippes.
3 The stone is heauie, and the sand waightie: but a fooles wrath is heauier than them both.
4 Wrath is a cruell thyng, and furiousnesse is a very tempest: but who is able to abyde enuie?
5 Open rebuke, is better than secret loue.
6 Faythfull are the woundes of a louer: but the kisses of an enimie are "or, deceytful. cruel.

B
"or, bitter.
7 He that is full, abhorreth an hony combe: but vnto him that is hungry, euery "sowre thing is sweete.
8 He that" oftentimes flitteth, is like a birde that forsaketh hir nest.
9 Baulme and sweete incense make the harte merie: so sweete is that friende that gyueth counsel from the hart.
10 Thyne owne friende and thy fathers friende see thou forsake not, and goe not into thy brothers house in time of thy trouble: for better is a "or, neighbor. friende at hand, than a brother farre off.
11 My sonne, be wise, and make me a glad hart, that I maye make aunswere vnto my rebukers.

Prou.22.
12 A wise man seeing the plague, will hyde him selfe: as for fooles they go on still, and suffer harme.

Prou.10.c.
13 Take his garmente that is suretie for a straunger, and take a pledge of him for the vnknowen sake.

C
"or, he that prayseth hys friend with a lowde voice rising early in the morning: it shall be counted to him as a dispraysе.
Prou.19.b.
21.25.
14 "He that is too hastie to prayse his neyghbour aboue measure, shall be taken as one that gyueth him an euill report.
15 A brawling woman, and the rofe of the house dropping in a raynie day, may wel be compared together.
16 He that stylleth hir, stilleth the wynde, and stoppeth the smell of the ointmente in his hande.
17 Like as one iron whetteth another, so doth one man "or, sharp the countenaunce of another. comfort another.
18 Who so keepeth his figge tree, shall eate the fruites thereof: so he that waiteth vppon his maister, shall come to honour.
19 Like as in one water there appeare diuers faces: euen so dyuers men haue diuers hartes.
Eccle.1.a.
Eccle.14.a.
and.17.c.
20 Hel and destruction are neuer full: euen so the eyes of men can neuer be satisfied.

D
21 As is the fining pot for the siluer, and the furnace for golde: so is a man tryed by the mouth of him that prayseth hym.
22 Though thou shouldest bray a fole with a pestell in a morter like frumentie corne: yet will not his foolishnesse goe from him.
23 Be thou diligent to knowe the state of thy cattell thy selfe, and looke well to thy flockes.
24 For riches abydeth not alway, and the crowne endureth not for euer.
25 The hay groweth, the grasse commeth by, & hearbes are gathered in the mountaynes.
26 The lambes shall cloth thee, and for the goates thou shalt haue money to thy husbandrie.
27 Thou shalt haue goates milke ynough to feede thee, to vphold thy housholde, and to sustayne thy maydens.

The.xxviij. Chapter.

1 THe vngodly fleeth when no man pursueth him: but the righteous are bolde as a Lion.
2 For the wickednesse of ỹ land, the princes are oft chaunged: but thorow "a man of vnderstanding and wisedome, a realme endureth long. Eccl.10.a.
3 One poore man oppressing another by violence, is like a raging rayne that destroyeth the "fruite.
4 They that forsake the lawe, prayse the vngodly: but such as keepe the law, are grieued at them.
5 Wicked men vnderstand not iudgement: but they that seeke the Lorde, vnderstand all things. 1.Cor.2.
6 Better is he that walketh in his vprightnesse: than he that peruerteth hys wayes, and is rich. Prou.19.b.
7 Who so keepeth the lawe, is a childe of vnderstanding: but he that "is a companion of riotous men, shameth his father. B "or, gouernour.
8 He that by vsurie and vniust gaynes gathereth riches: he shall lay them in store for a man that will pitie the poore. Prou.13.c.
9 He that turneth away his care from hearing the lawe, his prayer shalbe abhominable. Prou.15.c.
10 Who so causeth the righteous to go astray by an euill way, shall fall into hys owne pitte: but the iust shall haue the good in possession. Prou.26.b.
11 The ryche man thynketh hym selfe to be wyse: but the poore that hath vnderstanding "can perceyue him wel ynough. "or, him. Eccle.6.c. Prou.28.c.
12 When righteous men doe reioyce, there is greate glory: but when the wicked come vp, the man is tried. Iob.31.c. Prou.29.c.
13 He that hydeth his sinnes, shall not prosper: but who so knowledgeth them, and forsaketh them, shall haue mercy. Iob.31.c. Psal.32.a.

C 14 Well is him that ſtandeth alway in awe: as for him that hardeneth his hart, he ſhal fall into miſchiefe.

15 As a roaring Lion, and an hungry Beare, ſo is an vngodly prince ouer the poore people.

16 Where the prince is without vnderſtanding, there is great oppreſſion and wrong: but if hee hateth couetouſneſſe, he ſhall long raigne.

a.b. 17 He that by violence ſheadeth any mannes bloud, ſhall be a runnagate vnto his graue, and no man ſhalbe able to ſuccour him.

b.b. 18 Who ſo leadeth an innocent life, ſhalbe ſaued: but he that goeth froward wayes, ſhall once haue a fall.

n.b. 19 He that tilleth his lande ſhal haue plenteouſneſſe of bread: but he that followeth idle perſons, ſhall haue pouertie ynough.

m.6.b. 20 A faythfull man ſhall be filled with bleſſings, and he that maketh haſt to be rich, ſhal not be vngiltie.

p.a. D 21 To haue reſpect of perſons (in iudgement) is not good, for that man will doe wrong, yea euen for a peece of bread.

22 He that wilbe rich all to ſoone, hath an euil eye: and conſidereth not that pouertie ſhall come vpon him.

23 He that followeth my precepts rebuketh a man, ſhall finde more fauour at the laſt than he that flattereth him.

24 Who ſo robbeth his father and mother, and ſayth it is no ſinne: the ſame is the companion of a "deſtroyer.

25 He that is of a proude ſtomacke, ſtirreth vp ſtrife: but he that putteth his truſt in the Lord ſhall be well fedde.

26 He that truſteth in his own hart, is a fole: but he that dealeth wiſely, ſhalbe ſafe.

27 He that giueth vnto the poore, ſhall not lacke: but he that hideth his eyes from them ſhall haue many a curſe.

28 When the vngodly are come vp, men are fayne to hide themſelues: but when they periſh, the righteouſe increaſe.

The.xxix. Chapter.

A 1 HE that is ſtifnecked, and will not be reformed, ſhall ſodaynely be deſtroyed "without any helpe.

2 When the righteous are in authoritie, the people do reioice: but when the wicked beare rule, the people mourne.

3 Who ſo loueth wiſedome, maketh his father a glad man: but he that keepeth company with harlottes, ſpendeth away that he hathe.

4 With (true) iudgemente the king ſtabliſſheth the lande: but if he be a man that oppreſſe the people with gatherings, he turneth it vpſide downe.

5 Who ſo flattereth his neighbour, layeth a net for his feete.

6 The ſinne of the wicked is his owne ſnare: but the righteous doth ſyng and reioyce.

7 The righteous conſidereth the cauſe of the poore: but the vngodly regardeth no vnderſtanding. B

8 Scornefull men bring a citie into a ſnare: but wiſe men turne away wrath.

9 If a wiſe man contendeth with a fole: whether he be angrie or laugh, there is no reſt.

10 The bloudthirſtie hate the righteous: but the iuſt (a) ſeeke his ſoule.

a. That is, deliuer his ſoule: or ſaue his life

11 A fole vttereth all his minde at once: but a wiſe man keepeth it in till afterwarde.

12 If a prince delight in lyes, all his ſeruants are vngodly.

13 The poore and the "lender meete together, and the Lord lightneth both their eyes. "or, vſurer.

14 The ſeate of the King that "faythfullye iudgeth the poore, ſhall continue ſure for euermore. C "or, truely.

15 The rodde and correction gyueth wiſedome: but a childe left to his owne will, bringeth his mother to ſhame.

16 When the vngodly are multiplyed, wickednelle encreaſeth: but the righteous ſhall ſee their fall.

17 Nurture thy ſonne with correction, & thou ſhalt be at reſt: yea, he ſhall do thee good at thine hart.

18 When the worde of God is not preached, the people periſh: but well is him that keepeth the lawe.

19 A (ſtoubbourne) ſeruaunt will not be the better for words: for though he vnderſtande, yet will he not regard them.

20 Seeſt thou a man that is haſty to ſpeake vnaduiſedly? there is more hope in a fole than in him.

21 He that delicately bringeth vp his ſeruaunt from a child, ſhall make him his "maiſter at length. D "or, his ſonne.

22 An angrie man ſtirreth vp ſtrife, and hee that beareth euil wil in his mind, doth much euill.

23 "After pryde commeth a fall: but a lowly ſpirite bringeth great worſhip. "or, a mannes pride ſhall bring him lowe.

24 Who ſo is partner with a theefe, hateth his owne ſoule: he heareth "blaſphemie, and telleth it not forth. "or, curſing.

25 He that feareth men, ſhall haue a fall: but who ſo putteth his truſt in the Lorde, "is without daunger. "or, ſhall be exalted.

26 Many there be that ſeeke the princes fauour: but euery mans iudgemente com-

meth from the Lord.
27 The righteous abhorreth the vngodly: and the wicked hateth him that is in the right way.

The.xxx. Chapter.

The pureneſſe of the word of God, and what we ought to require of GOD with certayne wonderfull thinges that are in this worlde.

The woordes of Agur, the ſonne of Iake:

1 And the prophecie that the ſame manne ſpake vnto Ithiel, euen vnto Ithiel and Uchal.
2 Surely I am more foliſh than any manne, and haue no mannes vnderſtanding.
3 I neuer learned wiſdome, nor had knowledge of holy things.
4 Who hathe clymed vp into heauen, and come downe from thence? who hathe holden the wynde faſt in his hand? who hathe gathered together the waters in a garmēt? who hath eſtablished all the endes of the world: what is his name? and what is hys ſonnes name, if thou canſt tell?
5 Euery woorde of GOD is pure: he is a ſhielde vnto all them that put theyr truſt in him. Pſal.19.c.
6 Put thou nothing vnto his woordes, leaſt he reproue thee, and thou be found a lyar. Deut.13.a.
7 Two things haue I required of thee, denie me them not before I die:
8 Remoue farre fro me vanitie and lyes, giue me neyther pouertie nor riches, "or, feede me with food conuenient for mee. onely graunt me a neceſſary liuing.
9 Leſt peraduenture I bring full, ſhoulde denie thee, and ſay, Who is the Lorde? or being oppreſſed with pouertie, fall to ſtealing, and forſweare the name of my God. Exod.5.a. Deut.6.c. Iob.20.d.
10 Accuſe not a ſeruaunt vnto his mayſter, leaſt hee ſpeake euill of thee, and thou be hurt.
11 There is a generation that curſeth theyr father, and doth not bleſſe their mother.
12 There is a generation that thinke them ſelues cleane, and yet is not clenſed from their filthineſſe.
13 There is a generation "or, whoſe eyes are hautie. that hath a proude looke, and doth caſt vp their eye liddes.
14 There is a generation whoſe teeth are as ſwords, and their chawes as knyues, to deuoure the poore from the earth, and the needy from among men.
15 The horſeleach hath two daughters crying, Bring hither, bring hither. There be three thinges that are neuer ſatisfyed, yea foure things ſayth neuer hoe:
16 The graue, the barren wombe, and the earth that hath neuer water ynough: as for fyre, it ſayth neuer hoe.
17 Who ſo laugheth hys father to ſcorne, and ſetteth his mothers commaundement at nought, the rauens of "or, brooke. the valley picke out his eies, and deuoured be he of the yong Eagles.
18 There be three things whiche are wonderfull to me, yea foure whiche paſſe my vnderſtanding:
19 The way of an Egle in the ayre, the way of a ſerpent vpon a ſtone, the way of a ſhip in the middeſt of the ſea, and the way of a man with a yong woman:
20 Such is the way alſo of a wife that breketh wedlocke, whiche wypeth hir mouthe (lyke as) when ſhe hath eaten, and ſayth, Is for me I haue done no wickednesſe.
21 For three thinges the earth is diſquieted, and the fourth may it not abide.
22 A ſeruaunt that beareth rule, a fole that is full fedde,
23 A ſpitefull woman when ſhe is maryed, and an handmayde that is heyre to hir miſtreſſe.
24 There be foure thinges in the earthe the which are very litle, but in wiſedome they exceede the wiſe.
25 The Emmets are (but) a weake people, which yet gather their meate in the ſommer:
26 The Conies are but a feeble folke, yet make they theyr "or, houſes. boroughes among the rockes:
27 The Graſſhoppers haue not a guyde, yet goe they forth together by heapes:
28 The Spider laboureth with hir handes, and is in kings palaces.
29 There be three things that goe well, yea foure are comely in going.
30 A Lion which is ſtrōgeſt among beaſts, and ſhunneth not at the ſight of any:
31 A Grayhound ſtrong in the hinder parts, a Ramme alſo, and a king againſt whom no man aryſeth vp.
32 If thou haſte done foliſhly when thou waſt in high eſtate, or if thou haſt taken euil counſayle, then lay thine hande vppon thy mouth.
33 Who ſo chyrneth milke, bringeth forth butter, and he that rubbeth his nole, maketh it bleede: Euen ſo he that forceth wrathe, bringeth forth ſtrife.

The

The.xxxi. Chapter.

1 He exhorteth to chaſtitie and iuſtice. 10 and ſheweth the conditions of a wiſe and worthy woman.

1 The wordes of king (a) Lamuel, and the leſſon that his mother taught him.

2 What my ſonne? what the ſonne of my bodye? and what, O my deare beloued ſonne?

3 Giue not ouer thy ſtrength and ways vnto women, whiche are the deſtruction euen of kings.

4 O Lamuel, it is not for kings, it is not (I ſay) for Kings to drinke wine, nor Princes ſtrong drinke:

5 Leſt they by drinking forget the "lawe, and peruert the iudgement of all "poore mennes children.

6 Giue ſtrong drinke vnto ſuch as are ready to periſh, and wine vnto thoſe that mourne:

7 That they maye drinke it, and forget theyr miſerie, and aduerſitie.

8 Be thou an aduocate for the dumbe (to ſpeake) in the cauſe of all ſuch as be ſuccourleſſe in this tranſitorie worlde.

9 Open thy mouth, defende the thing that is lawfull and right, and the cauſe of the poore and helpleſſe.

10 Who ſo fyndeth an honeſt faythfull woman, ſhe is much more worth than pearles.

11 The harte of hir huſbande may ſafely truſt in hir, ſo that he ſhall fall into no "pouertie.

12 She will do him good, and not euil, all the dayes of hir life.

13 She occupieth woll and flaxe, and labourth gladly with hir handes.

14 She is like a marchaunts ſhip, that bringeth hir "victayles from a farre.

15 She is vp in the night ſeaſon, to prouide meate for hir houſhold, & food for hir maides.

16 She conſidereth lande, and buyeth it: and with the fruite of hir handes ſhe planteth a vineyarde.

17 She gyrdeth hir loynes with ſtrength, and fortifieth hir armes.

18 And if ſhe perceyue ẏ hir huſwiuerie doth good, hir candell goeth not out by nighte.

19 She layeth hir fingers to the ſpindle, and hir hande taketh hold of the diſtaffe.

20 She openeth hir hand to the poore, yea ſhe ſtretcheth forthe hir handes to ſuche as haue neede.

21 She feareth not that the cold of the winter ſhall hurt hir houſhold, for all hir houſholde folkes are clothed with ſcarlet.

22 She maketh hir ſelfe fayre ornamentes, hir clothing is white ſilke and purple.

23 Hir huſband is "much ſet by in the gates, when hee ſitteth among the rulers of the lande.

24 She maketh cloth of ſilke, and ſelleth it: and deliuereth girdles vnto the marchaunte.

25 Strength and honour is hir clothing, and in the latter day ſhe ſhall reioyce.

26 She openeth hir mouth with wiſedome, and in hir tongue is the law of grace.

27 She loketh wel to the wayes of hir houſhold: and eateth not hir bread with idleneſſe.

28 Hir children ariſe vp, and call hir bleſſed: and hir huſband ſhall "make much of hir.

29 Many daughters (there be that) gather riches together: but thou goeſt aboue them al.

30 As for fauour it is deceytfull, and beautie is a vayne thing: but a woman that feareth the Lord, ſhall be prayſed.

31 Giue hir of the fruite of hir hands: and let hir owne workes prayſe hir in the gates.

" or, bread.

" or, knowen.

" or, prayſe hir.

A. P. C.

¶ *The ende of the Prouerbes of Solomon.*

The booke of the Preacher,

otherwise called Ecclesiastes, which is Solomon the king.

For Solomon is called in Scripture by three sundry names. The one Solomon, that is, the maker of peace. The second Idida, that is, beloued of God. The third Ecclesiastes, that is, a Preacher, teaching that true and eternal felicitie cõsisteth not in any worldly wisedome, or abundance of riches, or in carnall pleasure, which al be but vayne and transitorie: but he proueth that true felicitie consisteth in a whole ioyning oure selues to God by pure religion, that is, with a sincere faith, and the feare of God, obseruing his commaundementes.

¶ *The first Chapter.*

2. All things in this worlde are full of vanitie, and of none indurance. 13. All mans wisedome is but follie and griefe.

a. He doth not condemne the creatures and gifts of God as euill: but the careful seking of them, and the pride and trust that man hath in worldly things. He proueth by six reasons, that true felicitie is not to be put in any worldly thing.
b. The first reason is, that nothing can be atteyned in this lyfe without laboure and care.
c. 2. Mans life is but short & vncertain. And thoughe the earth it selfe continueth for a longer time, yet it cõmeth to an ende at the last.
d. 3. Neyther Astronomie, nor any other science is perfectly knowen in this lyfe.
e. 4. Man in this lyfe is so desirous to see and heare newes alwayes, that he is neuer satisfyed nor contente with his estate
f. 5. The first clause is vnderstanded of thinges made by nature, the second of things done by arte.

THE wordes of the Preacher, the sonne of Dauid king of Hierusalem.
2 (a) All is but most vaine vanitie (sayeth the Preacher) & all is moste vayne (I saye) and but plaine vanitie.
3 For what (b) else hathe a man of all the labour that he taketh vnder the sunne?
4 (c) One generation passeth awaye, another commeth: but the earth abideth still.
5 (d) The sunne ariseth, the sunne goth downe, and returneth to his place, that it maye there rise vp againe.
6 The wynde goeth towarde the south, and turneth vnto the Northe fetcheth his compasse, whirleth about, and goeth forthe, and returneth again to his circuites from whence he did come.
7 All floudes ran into the sea, and yet is the sea it selfe not filled: for loke vnto what place the waters runne, thence they come to flowe agayne.
8 All things are so harde to be knowen, that no man can expresse them: (e) the eye is not satisfyed with syghte, the eare is not fylled with hearing.
9 (f) The thing that hath bin, cõmeth to passe agayne, and the thing that hathe bin done, shall be done agayne: there is no new thing vnder the Sunne.
10 Is there any thing wherof it may be said, Loe this is newe? for it was long agoe in the times that haue bin before vs.
11 The thing that is passe, is oute of remembrance: euen so the thinges that are for to come, shall no more be thought vpon amõg them that come after.
12 I my selfe the Preacher was king of Israell at Hierusalem.
13 And did applie my minde to seeke out and searche for knowledge of al thinges that are done vnder heauen: (g) such trauell and labour hathe God giuen vnto the children of men, to exercise themselues therin.
14 Thus haue I considered all these thyngs that come to passe vnder the sunne: and loe, they are all but vanitie, & vexation of minde.
15 (h) The crooked can not be made straight, nor the imperfectiõ of things can be nũbred.
16 I communed with myne owne heart, saying, Loe I am come to greate estate, and haue gotten more wysedome than all they that haue bin before me in Hierusalem.
17 Yea my hart had great experience of wisdome and knowledge: for therevnto I applyed my mind, that I might know what were wisedome and vnderstanding, what were errour and folishnesse: and I perceyued that this also was but a vexation of minde.
18 For where much wisedome is, there is also great trauayle and disquietnesse: & the more knowledge a man hath, the more is his care.

The. ij. Chapter.

1. Pleasures, sumptuous buyldings, riches, and possessions, are but vanitie. 14. The wise and the foole hath both one ende touching the bodily death.

1 THen said I thus in my hart, Now goe to, (a) I will take mine ease, and haue good days: but loe, that is vanitie also.
2 Insomuch, that (b) I sayde vnto the men giuen to laughter, Thou art madde: and to myrth, What doest thou?
3 (c) So

b. 2. The mother of vayne pleasure, and much laughter & foolishnesse.

3 (c) So I thought in my heart to giue my
flesshe vnto wine, and agayne to applye my
mynde vnto wisedome, and to comprehende
folishnesse: vntill the time that among all
the things which are vnder ỳ sunne, I might
se what were best for men to do so long as
they liue vnder heauen.

4 (d) I made gorgeous fayre workes: I
builded my houses, and planted vineyardes.

5 I made me orchardes and gardens of
pleasure, and planted trees in them of al ma-
ner of fruites.

6 I made poles of water, to water ỳ grene
and fruitefull trees withall.

7 I bought seruaunts and maidens, and had
a great houshold: as for cattell and sheepe, I
had more substance of them than al they that
were before me in Hierusalem.

8 I gathered together siluer and golde, and
the chiefe treasures of kings and landes: I
haue prouided me men singers and women
singers, and the delights of the sonnes of mẽ,
as a woman taken captiue, and women ta-
ken captiues.

9 And I was greater and in more worship
than al my predecessours in Hierusalem: For
wisedome remayned with me.

10 And loke whatsoeuer mine eyes desired,
I let them haue it: and wherein soeuer my
hart delighted or had any pleasure, I with-
helde it not from it: thus my hart reioyced in
all that I did, and this was my portion of
all my trauayle.

11 But when I considered all the works that
my handes had wrought, and all the labour
that I had taken therein: loe, al was but va-
nitie and vexation of minde, and nothing of
any value vnder the sunne.

12 (e) Then turned I me to consider wise-
dome, errour, and folishnesse (for what is he
among men that might be compared to me
the king in such workes?)

13 And I sawe that wisedome excelleth fo-
lishnesse, as farre as light doth darknesse.

14 For a wise man hath his eyes in his head,
but the fole goeth in darknesse: I perceyued
also that they both (f) had one ende.

15 Then thought I in my minde, if it hap-
pen vnto the fole as it dothe vnto me, what
needeth me then to labour any more for wis-
dome? So I confessed within my heart that
this also was but vanitie.

16 For the wyse are euer as little in remem-
braunce as the foolish: for the days shal come
(g) when all shalbe forgotten, yea the wyse
man dyeth as well as the fole.

17 Thus began I to be weery of my lyfe,
insomuch that I could away with nothyng
that is done vnder the sunne: for al was but
vanitie and vexation of minde.

18 (h) Yea I was weery of my labor, which
I had taken vnder the sunne, bycause I shuld
be fayne to leaue them vnto another manne
that commeth after me.

19 (i) And who knoweth whether he shalbe a
wise man, or a fole? And yet shal he be lorde
of all my labours which I with such wise-
dome haue taken vnder the sunne: this is al-
so a vayne thing.

20 So I turned me to refrayne my mynde
from all suche trauayle as I toke vnder the
sunne.

21 For somuch as a man should weery hym-
selfe with wisedome, with vnderstanding,
and opportunitie, and yet be fayn to leaue hys
labours vnto another that neuer sweate for
them: this is also a vayne thing, and greate
miserie.

22 For what getteth a man of all the labour
and trauayle of his minde, that he taketh vn-
der the sunne?

23 But heauinesse, sorow, and disquietnesse
all the dayes of his life? Insomuch that hys
hart can not rest in the night: this is also a
vayne thing.

24 (k) Is it not better then for a man to eate
and drinke, and his soule to be merrie in hys
labour? yea I sawe that this also was a gift
of God.

25 For who will eate or goe more lustily to
his worke than I?

26 And why? God gyueth to the man that is
good before him, wisedome, vnderstanding,
and gladnesse: but vnto the sinner he gyueth
weerinesse, that he may gather and heape to-
gether the thing that afterward shalbe gyuẽ
vnto hym whome it pleaseth God: thys is
now a vayne thing, yea a very disquietnesse,
and vexation of minde.

The.iij. Chapter.

1. All things haue their time. 14. The woorkes of God are perfect, and cause vs to feare him. 17. God shall iudge both the iust and vniust.

1 (a) EVery thing hath a time, yea all that
is vnder the heauen hath his conuenient
season.

2 There is a time to be borne, and a time to
die: there is a time to plant, and a tyme to
plucke vp the thing that is planted.

3 A tyme to slay, and a tyme to make whole:
a tyme to breake downe, and a tyme to
builde vp.

4 A time to weepe, and a time to laugh: a
time to mourne, and a time to daunce.

5 A time to cast away stones, and a tyme
to gather stones together: a tyme to im-

h. That he might seeke the true felicitie which is in God.

i. He rebuketh men that make carefull prouidence to enriche their heyres by vnlawfull meanes to their owne damnation, not knowing who or what they shal be, eyther good or euill. D

k. As it is the blessing of god to obteyne ryches honestly, so is it no lesse blessing to refresh him selfe with the frutes thereof in measure. Of both which blessings Solomon confesseth hym selfe to haue tasted largely, and yet not happy therby.

a. Although true felicitie is not to be put in any worldly thing, yet God hath appointed all necessary things to be done in due time, order, and measure.

brace, and a tyme to refrayne from imbra-
cing.

6 A time to winne, and a time to lose: a time to spare, and a time to spende.

B 7 A time to cut in peeces, and a time to sowe together: a time to keepe silence, and a tyme to speake.

8 A tyme to loue, and a time to hate: a tyme of warre, and a time of peace.

9 What hath a man else that doth any thing, but weerinesse and labour?

b. God hath appointed that euery man shoulde diligently trauayl and take pains in his vocatiō, to the ende he woulde haue him humble, and feare God.

10 (b) For as touching the trauayle and carefulnesse which God hath gyuen vnto men, I see that he hath giuen it them to be exercised in it.

11 All this hathe bee ordeyned maruelous godly, to euery thing his due time: He hathe planted ignorance also in the hartes of men, that they should not comprehend the ground of his workes which he doth from the beginning to the end.

12 So I perceiued that in those things there is nothing better for a man than to be merrie, and to do well as long as he liueth.

13 For all that a man eateth and drinketh, yea what so euer a man enioyeth of all his labour: that same is a gift of God.

C 14 I considered also that what so euer God doth, it cōtinueth for euer: And that nothing can be put vnto it, nor taken from it, and that God doth it to the intēt that mē should feare hym.

Eccle. 1. d.

15 The thing that hathe bin is now: and the thing that is for to come, hath bin afore time: for GOD restoreth agayne the thing that was past.

16 Moreouer, I sawe vnder ỹ sunne vngodlinesse in the steede of iudgemente, and iniquitie in steede of righteousnesse.

c. There is no difference betwixt a man & a beast as touching the bodie, whiche of them both dieth: but the soule of man liueth immortally, and the bodie of man riseth vp again by the mightie power of the spirite of God.

17 Then thought I in my minde, God shall separate the righteous from the vngodly: and then shalbe the time and iudgemente of al counsayles and workes.

18 I communed with mine owne harte also concerning the children of men, howe God hath chosen them, and yet letteth them appeare as though they were beasts.

19 (c) For it happeneth vnto men, as it dothe vnto beasts, euen one condition vnto them both: as the one dyeth, so dyeth the other, yea they haue both one manner of breath: so that in this a man hathe no preeminence aboue a beast, but are all subdued vnto vanitie.

d. The immortalitie of the soule is not knowen by carnall reason or sense: but by the woord and spirite of God.

20 They goe all vnto one place: for as they be all of dust, so shall they all turne vnto dust agayne.

21 (d) Who knoweth the spirite of" man that goeth vpwarde, and the breath of the beaste that goeth downe to the earth?

" or, of the children of men.

22 Wherefore I perceiue that ther is nothing better for a man, than to be ioyful in his labour, for that is his portion: But who wyll bring him to see the thing that shal come after hym?

The. iiij. Chapter.

1. The innocente are oppressed. 4. Mens labours are full of abuse and vanitie. 9. Mans societie is necessary. 13. A young man poore and wise, is to bee preferred before an olde king that is a foole.

1 SO I turned me, and considered all the violent wrong that is done vnder the sunne, and beholde the teares of such as were oppressed, and there was no man to comfort them, or that would deliuer and defend them from the violence of their oppressours.

2 Wherefore I" iudged those that are dead, to be more happie than those that be aliue:

3 (a) Yea him that is yet vndone, to be better at ease than they both: bycause he seeth not the miserable workes that are done vnder the sunne.

4 (b) Agayne, I sawe that all trauayle and diligence of labour that euery man taketh in hande, was done of enuie against his neighbour; This is also a vayne thing, and a vexation of minde.

5 (c) The foole foldeth his hands together, and eateth vp his owne flesche.

6 One handfull (sayth he) is better with rest, than both the handes full with labour and trauayle of minde.

7 Moreouer I turned me, and beholde yet another vanitie vnder the sunne:

8 There is one man, no more but himselfe alone, hauing neyther childe nor brother, yet is there no ende of his carefull trauayle, his eyes can not be satisfyed with riches: (yet sayth he not) for whome do I take such trauayle? For whose pleasure doe I thus consume away my life? This is also a vayne and miserable thing.

9 (d) Therefore two are better than one, for they may well enioy the profite of their labour: for if one of them fall, his companion helpeth him vp agayne.

10 But wo is him that is alone: for if he fal he hath not another to helpe him vp.

11 Againe, when two sleepe together, they are warme: but howe can a body be warme alone?

12 One may be ouercome, but two may make resistaunce: A three folde cable is not lightly broken.

13 A poore child being wise, is better than an olde king that doteth," and can not beware

" or, will not receiue admonition

in time to come.

14 Some one commeth out of prison, and is made a king: and another which is borne in the kingdome, commeth vnto powertie.

15 And I perceiue that all men liuing vnder the sunne, (e) goe with the second child that shall stande vp in the steade of the other.

16 As for the people that haue ben before him, and that come after him, they are innumerable, and they that come after him shal not (f) reioyce of him: This is also a vayne thing and vexation of mynde.

17 When thou commest into the house of God, kepe thy foote, and draw nigh, that god which is at hande may heare that thou giue not the (g) offering of fooles: for they knowe nought but to do euil.

The.v. Chapter.

1. Not to speake lightly, chiefely in Gods matters. 9. The couetous can neuer haue ynough 11. The labourers sleepe is sweete. 14. Man whē he dieth, taketh nothing with him. 18. To liue ioyfully and with a contented mynde, is the gyft of God.

1 BE (a) not hastie with thy mouth, and let not thyne hart speak any thing rashly before God: For God is in heauen, and thou vpon earth, therefore let thy wordes bee fewe.

2 For where muche carefulnesse is, there are many dreames: and where many words are, there men may heare fooles.

3 If thou make a vowe vnto God, bee not slacke to performe it: As for foolishe vowes, he hath no pleasure in them: if thou promise any thing, pay it.

4 (b) For better is it that thou make no vowe, than that thou shouldest promyse and not pay.

5 Suffer not thy mouth to cause thy flesshe for to (c) sinne, neither say thou before the angel, that it is ye ignorance: for then God wil be angry at thy voyce, and destroy al the worke of thine handes.

6 (d) And why? whereas are many dreames, and many wordes, there are also diuers vanities: but loke that thou feare God.

7 If thou seest the power to bee oppressed and wrongfully dealt withal, so that equitie and right of the lawe is wrested in the lande, marueyle not thou at suche a thing: for hee that (e) is higher than the highest regardeth, and there be higher than they.

8 (f) The increase of the earth vpholdeth all thing: yea the king him selfe is mayntayned by husbandrie.

9 Hee that loueth money, will neuer be satisfied with money, and hee that loueth riches, shalbe without the fruite thereof: This is also a vayne thing.

10 Whereas muche riches is, there are many also that spend them away: And what pleasure more hath he that possesseth them, sauing that he may loke vpon them with his eyes?

11 A labouring man sleepeth sweetly, whether it be little or much that hee eateth: but the abundaunce of the ryche will not suffer him to sleepe.

12 (g) Yet is there a sore plague whiche I haue seene vnder the sunne (namely) riches kept to the hurte of the that hath them in possession:

13 For oft times they perishe with ye great misorie and trouble: and if he haue a childe, it getteth nothyng.

14 Like as he came naked out of his mothers wombe, so goeth he thither again, and carieth nothing away with him of al his labour.

15 This is a miserable plague that hee shall goe curn as he came away: What helpeth it him then that he hath laboured in the winde?

16 (h) All the dayes of his life also he did eate in the darke, with greate carefulnesse, sickenesse, and sorowe.

17 (i) Therefore me thinke it a better & fayrer thing, a man to eate and drinke, and to bee refreshed of al his labour that he taketh vnder the sunne, all the dayes of his life whiche God giueth him: for this is his portion.

18 For vnto whō so euer God giueth riches, gowdes, and power, hee giueth it him to enioye it, to take it for his portion, and to be refreshed of his labour: this is the gift of God.

19 For he thynketh not much howe long hee shall liue, forasmuch as God fylleth his hart with gladnesse.

The.vi. Chapter.

The miserable estate of him too whom God hath giuen riches, and not the grace too vse them.

1 THere is yet a plague vnder the sunne, & it is a generall thing among men: when God giueth a man riches, gowdes, and honour, so that hee wanteth noting of al that his hearte can desyre, and yet GOD giueth him not leaue to enioye the same, but an other man spendeth them. This is a vayne thing, and a miserable plague.

2 If a man beget an hundred children, and liue many yeares, so that his dayes are many in number, and yet can not enioye his good,

(a) neither

(a) but God is to be feared.

(b) Hearing that God wil redresse these things, and therefore depende vpon him.

(c) The decay of husbandry is the decay of the prince.

g. A plage of the couetous man.

h. That is, in vayne, and without profit.

i. Man by reason can comprehende nothing better in this lyfe than to vse the giftes of God soberly and comfortably for to know farther, is a special gyft of God reueled by his spirit.

a. The wicked couetous man by many kind of offences, wã teth the honor of a christian mans buriall, either by mur dring himselfe, or by ſuche o-ther kinde of offence.

(a) neither bee buried, as for him, I ſay, that vntimely birth is better than he.

3 For he commeth to nought, and ſpendeth his time in darkeneſſe, and his name is for-gotten.

4 Moreouer hee ſeeth not the ſunne, and kno-weth not of it: and yet hath he more reſt than the other.

5 Yea, though he liued two thouſande yeeres, yet hath he no good life: Come not al to one place?

6 (b) All the labour that a man taketh, is for him ſelfe, and yet his deſire is neuer filled after his minde.

7 For what hath the wiſe more than the fole: What helpeth it the poore that (c) he knoweth to walke with foles in due tirliuing?

b. That is, to death, meaning that he is no-thing better than the vntymely fruite. Or, for his mouth.

c. That is, that he knoweth how to vſe his riches well in the iudgemẽt of the wyſe.

8 (d) The cleare ſight of the eye, is better than that the ſoule ſhould walke after deſires of ỹ luſt: Howbeit, this is alſo a vayne thing, and a diſquietneſſe of mynde

d. It is better to be content with that God hath giuen, thã to folowe his deſire that ne-uer will be ſa-tiſfyed.

9 The thing that hath bin, is named alredy, & knowẽ ỹ it is euen mã himſelfe, neither may he go to law wt̃ him (e) ỹ is mightier than he.

e. That is, with God, who wil teach him that he is mortall.

10 Many thinges there be that encreaſe vani-tie, and what hath a man elſe?

11 For who knoweth what is good for man liuing in the dayes of his vayne lyfe, whiche is but a ſhadowe? Or who will tell a man what ſhall happẽ after him vnder the ſunne?

The.vij.Chapter.

Diuers preceptes too folowe that whiche is good, and too auoyde the contrary.

Pro.22.a. Canti.1.a.

1 A Good name is more worth than precious ointment: and (a) the day of death, is bet-ter than the day of byrth.

a. Bicauſe that this corporall death is the en tring into lyfe euerlaſting.

2 (b) It is better to goe into an houſe of mourn-ning, than into a banketting houſe: for there is the ende of all men, and he that is liuyng taketh it to hart.

b. The houſe of mourning put vs in mind of death, and ſo to examine and amende our lyues.

3 (c) Grauitie is better than to laugh: for when the countenaunce is heaume, the hart is reformed.

c. The hart of a ſinneri s ſoner reformed by an angrie coũtenance, than by a ſmiling.

4 The harte of the wiſe is in the mourning houſe: but the hart of the foliſhe is in the houſe of myrth.

Pro.17.a.

5 It is better to giue eare to the chaſtening of a wiſe mã, than to heare ỹ ſong of foles:

6 For the laughing of foles, is like the (d) cracking of thornes vnder a pot: and that is but a vayne thing.

d. Thornes in the fire crack-leth for a while, but thei are ſoon gone out.

7 The wiſe man hateth wrong dealing, and abhorreth the hart that coueteth rewards.

8 Better is it to conſider the end of a thing, than the beginning: The patient of ſpirite, in better than the hygh minded.

9 Be not haſtyly angry in thy mynde: for wrath reſteth in the boſome of foles.

10 (c) Say not thou. What is the cauſe that the dayes of the old tyme were better than they ỹ be now? for ỹ were no wiſe queſtion.

11 Wiſdome with inheritance is good, yet better is it with them that without care may beholde the ſunne:

12 For wiſedome defendeth as well as mo-ney, and the excellent knowledge and wiſe-dome, giueth life vnto him that hathe it in poſſeſſion.

13 Conſyder the worke of God, how that no man can make the thing (f) ſtraight, which he maketh crooked.

14 Vſe wel the time of proſperitie, and remẽ-ber the time of miſfortune: for God doth ſo temper the one and the other, that a man (g) can fynde nothing els.

15 All things haue I conſydered in the time of my vanitie: that the (h) iuſt man periſheth for his righteouſneſſe ſake, and the vngodly lyueth in his wickedneſſe.

16 (i) Therefore be thou neither too righteous, (k) nor ouer wiſe, that thou periſhe not.

17 (l) Bee neither too vnrighteous alſo, nor too folyſhe, leſt thou dye before thy time.

18 It is good for thee to (m) take hold of this, and not to let that goe out of thy hand: For he that feareth God, commeth forth with them all.

19 Wiſdome giueth more courage vnto the wiſe, than ten mightie men of the citie.

20 For there is not one iuſt vpon earth, that doth good, and ſinneth not.

21 Take no heede vnto euery word that is ſpoken, leſt thou heare thy ſeruant curſe thee: for thyne owne hart knoweth that thou thy ſelfe alſo haſt oft times ſpoken euyl by other men.

22 All theſe thinges haue I proued in wiſe-dome, for I thought to be wiſe, but the went farther from me than ſhe was before: yea and ſo deepe, that I might not reach vn-to hir.

23 I applyed my minde alſo vnto knowledge and to ſeeke & ſearche out ſcience, wiſdome, & vnderſtanding, to knowe the folyſhneſſe of the vngodly, & the errour of doting foles.

24 And I founde that a woman is bitterer than death, the whiche hath caſt abroade hir hart as a net that menne ſiſhe with, and hir handes are chaynes: (o) Who ſo pleaſeth God ſhall eſcape from hir, but the ſinner ſhal be taken with hir.

25 Beholde (ſaith the preacher) this haue I di-ligently ſearched out, and proued: One thing muſt be conſidered with an other, that a mã may come by knowledge which as yet I ſeeke, and finde it not.

26 Among a thousand men I haue founde one, but (o) not one woman among al.
27 Loe this only haue I founde, that God made man iuſt and right: (p) but they ſought many inuentions.

The.viij. Chapter.

2. To obey princes and magiſtrates. 17. The workes of God paſſe mans knowledge.

1 WHo is wiſe? who hath knowledge to make an aunſwere? A (a) mans wiſedome maketh his face to ſhine: but vnſhamfaſtneſſe putteth out of fauour.
2 Keepe the kings cõmaundemẽt, namely for the othe that thou haſt made vnto God for the ſame.
3 (b) Be not haſtie to go out of his ſight, and ſtie thou continue in no euill thing: for what ſo euer it pleaſeth him, that doth he.
4 Like as when a king giueth a charge, his commaundement is mightie: Euen ſo, who may ſay vnto him, What doeſt thou?
5 Who ſo keepeth the commaundement, ſhal feele no harme: but a wiſe mans hart diſcerneth the time and iudgement.
6 For euery thing wil haue opportunitie and iudgement: and this is the thing that maketh men ful of carefulneſſe and ſorowe.
7 And why? a man knoweth not what is for to come: for who can tel him when it ſhalbe.
8 Neyther is there any man that hath power ouer the ſpirite to keepe ſtil the ſpirite, nor to haue any power in the time of death, nor that can make an end of the battayle, neither may vngodlynes deliuer thẽ yͤ meddle wal.
9 Al theſe things haue I conſidered, and applyed my minde vnto euery worke that is vnder the ſunne, how one man hath lordſhip vpon another to (c) his owne harme.
10 For I haue ſeene often yͤ vngodly brought to their graues, (d) and yet they haue returned into the citie againe: and (e) came from the place of holy men, which in the citie were growen out of memorie, as were thoſe alſo that liued well: This is alſo a vaine thing.
11 (f) Byeauſe now that euill workes are not haſtily puniſhed, the hart of man giueth hym ſelfe ouer vnto wickednelſe.
12 Byeauſe an euill perſon offendeth an hundred times, and god deferreth, giuing him long life, therefore I am ſure that it ſhalgoe wel with them that feare God, whiche haue him before their eyes.
13 Againe, as for the vngodly it ſhal not bee wel with him, neyther ſhall he prolong his dayes: but euen as a ſhadowe, ſo ſhal hee bee that feareth not God.
14 Yet is there vanitie vpon earth: There bee iuſt men, vnto whom it happeneth as though they had the workes of the vngodly: Agayne, there be vngodly, with whome it goeth as though they had the workes of the righteous: This haue I called alſo a vayne thing.
15 Therefore I commend gladneſſe, byeauſe a man hath no better thing vnder the ſunne, than to eate and drinke, and to bee mery: (g) for that ſhall he haue of his labour, all the dayes of his life whiche God giueth hym vnder the ſunne.
16 And ſo I applied my mind to learne wiſdome, and to knowe the trauaile that is in the world, and that of ſuche a faſhion, that I ſuffered not myne eyes to ſleepe, neyther day nor nyght.
17 I ſoy erſtoode of all the workes of God, but it is not poſſible for a man to attayne vnto the workes that are done vnder the ſun: and though hee beſtowe his labour to ſeeke them out, yet can he not reach vnto them: yea though a wiſe man would vndertake to knowe them, yet ſhal he not fynde them.

g. This he ſpeaketh in the perſon of a carnal man.

The.ix. Chapter.

1. By no outward thing can man know whom God loueth or hateth. 11. No man knoweth his ende. 19. VViſdome excelleth ſtrength.

1 FOr all theſe thinges purpoſed I in my mynde to ſeeke out: The righteous and wiſe, yea & their ſeruants alſo, are in the hand of God, (a) & there is no man yͤ knoweth either loue or hate, but al things are before thẽ.
2 It happeneth vnto one as vnto another, it goeth with yͤ righteous as vnto the vngodly, (b) vnto the good and cleane, as with the vncleane, with him that offreth, as vnto him that offereth not: like as it goeth with the vertuous, ſo goeth it alſo with the ſinner: as it happeneth vnto the periured, ſo happeneth it alſo to him that is afrayde to be forſworne.
3 Among al thinges that come to paſſe vnder the ſunne, this is a miſerie, that it happeneth vnto all alike: This is the cauſe alſo that the harts of men are ful of wickednelſe, and madde folliſhneſſe is in their hartes as long as they liue, vntil they dye.
4 And why? as long as a man liueth, he hath an hope: for a quicke (c) dogge (ſay they) is better than a dead Lion.
5 For they that be liuing, knowe that they ſhall dye: but they (d) that be dead, knowe nothing, neyther deſerue they any more, for their memorial is forgotten.
6 Alſo their loue, and their hatred, and their enuie, is nowe periſhed, neither haue they any more parte in the worlde in all that is done

a. By any outward thing in this life, no man knoweth whether he is loued or hated of God.
b. Proſperitie, and aduerſitie, commeth in this life, as wel to the godly, as to the wicked.
c. This prouerbe is the ſaying of the Epicures, the which beleueth not the immortalitie of the ſoule.
d. Repentance after this lyfe is to late and vnprofitable.

done vnder the sunne.

B 7 (e) Goe thou thy way then, eate thy bread with ioy, and drinke thy wyne with a glad hart, for thy workes please God: Let thy garmentes bee alwayes white, and let thy head lacke no oyntment.

e. The wicked flatter themselues to be in Gods fauour, whatsoeuer they doe, for that they do abound in prosperitie.
Math.6.b.
Prou.5.c.

8 Use thy selfe to liue ioyfully with thy wife, whom thou louest all the dayes of thy lyfe, which is but vaine, that God giueth thee vnder the sunne all the dayes of thy vanitie: for that is thy portion in this life, of all thy labour and trauaile that thou takest vnder the sunne.

9 What so euer thou takest in hande to do, that do with all thy power: for in the graue that thou goest (f) vnto, there is neyther work, counsayle, knowledge, nor wisdom.

f. There is no time of working or repentance after this lyfe.

10 So I turned me vnto other thinges vnder the sunne, and I sawe that in running, it helpeth not to bee swifte: in battayle, it helpeth not to be strong: to feeding, it helpeth not to be wyse: to ryches, it helpeth not to be a man of muche vnderstandyng: to bee had in fauour, it helpeth not to be cunnyng: (g) but that al lyeth in time and fortune.

g. Thus the wicked worldlings are deceiued, attributing to fortune that whiche is ordered by the secrete prouidence of God, for that the reward, according to mens doings, is not in this life, but chiefly in the life to come.

11 For a man knoweth not his time: but like as the fyshes are taken with the angle, and as the byrdes are caught with the snare: euen so are men taken in the perillous time, when it commeth suddenly vpon them.

12 (h) This wisdome haue I seene also vnder the sunne, and me thought it a great thing:

h. A prayse of wyse men.

13 There was a little citie, and a fewe men within it: so there came a great king and besieged it, and made great bulwarks against it.

C 14 And in the citie there was found a poore man, but he was wyse, which with his wisdome deliuered the citie, yet was there no body that had any respecte to suche a simple man.

15 Then sayde I, wisedome is better than strength: Neuertheless, a simple mans wisdome is dispised, and his wordes are not hearde.

16 A wise mans counsayle that is "folowed in scilence, is farre aboue the crying of a captayne among fooles.

"or, hearde.

Sap.6.a.
1 Reg.17.c.
2.Re.22.c.

17 For wisdome is better than harnesse: but one sinner alone destroyeth muche goodnesse.

The.x. Chapter.

1. The difference of foolishnesse and wisdome. 10. A slaunderer is like a serpent that can not be charmed. 15. Of foolishe kinges and riotous princes. 16. And of good kings & princes.

A 1 A Dead flye doth corrupt sweete oyntmẽt, and maketh it to stincke: Euen so oft tymes he that hath bin had in estimation for wisdome and honour, is abhorred because of a little foolishnesse.

2 (a) A wise mans hart is vpon his right hand: but a fooles hart vpon his leaft.

a. A wise man doth not alwayes good rather fooleth.

3 A fole will shewe himselfe when he goeth by the way, "yet thinketh he that euery man doth as foolishly as him selfe.

"or, and

4 If a principall spirit be giuen thee to beare rule, bee not negligent then in thine office: for he that can take cure of him selfe, auoydeth great offences.

5 Another plague is there which I haue seene vnder the sunne, namely, the ignorance that is commonly among princes: in that a fole sitteth in great dignitie, and the (b) ryche are set downe beneath.

b. Rich without vertue

6 I haue seene seruauntes ryde vpon horses, and princes goyng vpon "theyr feete as it were seruauntes.

"or, afoote

7 But hee that dyggeth vp a pytte, shall fall therein himselfe: and who so breaketh down the hedge, a serpent shall byte him.

8 Who so remoueth stones, shall haue trauayle withall: and hee that heweth wood, shalbe hurt therewith.

9 When an iron is blunt, and the poynte not sharpened, (c) it must be whet againe, and that with might: Euen so doth wisdome folowe diligence.

c. Euen so

10 A backbytter is no better than a serpent that stingeth without hyssyng.

11 The wordes out of a wise mans mouth are gratious: but the lippes of a fole will destroy him selfe.

12 The beginning of his talking is folysh-nesse: and the last worde of his mouth is starke madnesse.

13 A fole is full of wordes, and a man can not tell what shal come to passe: who will then warne him of it that shall folowe after him?

14 The labour of the (d) foolishe is greeuous vnto them, whyle they knowe not howe to goe into the citie.

C

d. The

15 Wo bee vnto thee, O thou land, whose kyng (e) is but a childe, and whose princes are early at theyr banquets.

e. Is vnder age.

16 But well is thee, O thou land, whose king is come of nobles, and whose princes eate in due season, for necessitie and not for lust.

17 Through slothfulnesse ỹ balkes fal down, and through idle handes it rayneth in at the house.

18 Meate maketh men to laugh, and wine maketh them mery: but vnto money are all things obedient.

19 (f) Wishe the king no euill in thy thought, and speake no hurt of the riche in thy priuie chamber:

chamber: for a byrd of the ayre shall betray thy voyce, and with hir feathers shall she bewray thy wordes.

The.xi.Chapter.

1. To be liberal to the poore. 4. Not to doubt of Gods prouidence. 8. Al worldly prosperitie is but vanitie. 9. God wil iudge al.

1 CAy (a) thy bread vpon wet faces, and so shalt thou finde it after many dayes.

2 (b) Giue part seuen dayes, and also vpon the eight: for thou wotest not what miserie shal come vpon earth.

3 When the cloudes are full, they poure oute rayne vpon the earth. (c) And when the tree falleth, whether it bee towarde the south or north, in what place soeuer it fal, ther it lieth.

4 He that regardeth the wind, shal not sow: and he that hath respect vnto the cloudes, shal not reape.

5 Now like as thou knowest not the way of the spirite, nor how the bones doe growe in the wombe of hir that is with child: euen so thou knowest not the workes of God, which is the worke maister of all.

6 Ceasse not thou therefore with thy handes to sow thy seede, whether it be in the morning or in the euening: for thou knowest not whether this or that shall prosper, and if they both take, it is the better.

7 The light is sweete, and a pleasant thing is it for the eyes to loke vpon the sunne.

8 If a man liue many yeeres, and be glad in them al, let him remember the dayes of darkenesse, whiche shal be many, and that foloweth: Al thinges shalbe but vanitie.

9 Be glad then (O thou young man) in thy youth, and let thy hart be merry in thy young dayes, folow the wayes of thyne owne hart, and the lust of thyne eyes, (d) but be thou sure that God shall bring thee into iudgement for all these things.

The.xij.Chapter.

1. To thinke on God in youth, and not to deferre tyl age. 7. The soule returneth to God. 12. VVisdome is the gift of God, and consisteth in fearing him, and keeping his commaundements.

1 PVt away displeasure out of thine hart, and remoue euil from thy body: for childehood and youth is but vanitie.

2 Remember thy maker the sooner in thy youth, yer euer the dayes of aduersitie come, and yer the yeeres drawe nigh, when thou shalt say, I haue no pleasure in them.

3 Before the sunne, the light, the moone, and starres be darkned, and yer the clouds, turne agayne after the rayne:

4 (a) When the kepers of the house shal tremble, and when the (b) strong men shall bowe them selues, when the (c) mylners stand styll because they be so fewe, and when the (d) sight of the windowes shall wax dymme:

5 When the (e) dores in the streetes shal bee shut, and when the (f) voyce of the mylner shal be layd downe, when men shal rise vp at the voyce of (g) the byrde, and when al the (h) daughters of musycke shall bee brought lowe:

6 When men shall feare (i) in high places, and be afrayde (k) in the streetes, when the (l) Almonde tree shall flowrysshe, and be laden with the (m) grashopper, and when all lust shal passe: because man goth to his (n) long home, & the mourners goe about (o) the streets:

7 (p) Or euer the syluer lase be taken away, and or the (q) golden vyel be broken: Or the (r) potte be broken at the (s) well, and the (t) wheele broken vpon the (v) cesterne:

8 Then shall the dust be turned agayne vnto earth from whence it came, and the spirite shal returne vnto God who gaue it.

9 All is but vayne (sayth the preacher) all is but playne vanitie.

10 The preacher was yet more wise, and taught the people knowledge, he gaue good heede, sought out the ground, and set forth many parables: His diligence was to find out acceptable wordes, right scripture, and the wordes of truth.

11 For the words of the wise, are like prickes and nayles that goe through, of the (x) authours of gatherings (which) are giuen of one sheepeheard.

12 Therefore beware my son of that doctrine that is beside this: for to make many bookes, it is an endlesse worke, and to much studie weeryeth the body.

13 Let vs heare the conclusion of all thinges: Feare God, and keepe his cōmaundements, for that toucheth al mē. For God shal iudge all workes and secret thinges, whether they be good, or euil.

a. The hands.
b. The thighs.
c. The teeth.
d. The eyes.
e. The mouth.
f. The chawes.
g. At the crowing of the cocke.
h. The eares.
i. When hee shalbe afrayde to climbe.
k. Of stumbling.
l. The whyte head.
m. When hee shall be able to beare no burden.
n. His graue.
o. Lamenting the dead.
p. The marow in the backebone.
q. The yelowe skin that couereth the braine.
r. The two great veynes.
s. The lyuer.
t. The head.
v. The heart.

Heb.4.c.

x. Authors of gatherings he calleth wyse men, bycause they gather the sayings of the wyser sort of mē in their bookes.

The ende of the booke of the Preacher, otherwise called Ecclesiastes.

The Ballet of Ballets of Solomon,
called in Latine, Canticum Canticorum.

¶ *The first Chapter.*

1. The familiar talke and myſtical cõmunication of the ſpiritual loue betweene Ieſus Chriſt and his Churche. 6. The domeſticall enimies that perſecute the Churche.

1 THat (a) he would kyſſe mee with the kyſſes of his mouth: for thy loue is more plea ſant than wine, and that byndeſe of the good and pleaſaunt ſauour of thy moſt pre-tious baulmes.

a. The churche deſyreth the peace of Chriſt

2 (b) Thy name is a ſweete ſmelling oyntement when it is ſhed forth, therefore do the (c) maydens loue thee.

b. Chriſts mercie is ſet forth by preaching.
c. The maydens, that is, they that are pure in hearte.

3 Draw thou me (vnto thee) we will runne after thee. The king hath brought me into his (d) priuie chambers: Wee wil, be glad and reioyce in thee, we thinke more of thy loue than of wine: they that be righteous loue thee.

d. Priuie chambers, that is, his ſecretes and miſteries.

4 (e) I am blacke (O ye daughters of Ieruſalem) but yet (f) faire and wel fauoured, like as the tentes of the Cedarenes, and as the hangynges of Solomon:

e. Blacke thorough the ſpottes of ſinne & perſecution.
f. Fayre thorough faith in the bloud of Chriſte.

5 Maruel not at me that I am ſo blacke, for why? the ſunne hathe ſhyned vpon me: my mothers children haue euil will at me, they made me the keeper of the vineyardes, but mine owne vineyard haue I not kept.

6 Tel me, O thou whom my ſoule loueth, where thou feedeſt the ſheep, where thou makeſt them reſt at the none day: for why ſhal I be like him that goeth wrong about the flockes of thy companions?

B 7 If thou know not thy ſelfe (O thou fayreſt among women) then goe thy way forth after the (g) foteſteps of the ſheepe, and feede thy goates beſide the ſhepeheardes tentes.

g. After the doctrine of the Apoſtles.

Exo. 14. c. 8 Vnto the hoſt of Pharaos charrets haue I compared thee, O my loue.

9 Thy cheekes and thy necke is beautifull as the turtles, and banged with ſpangs & goodly iewelles, a neckbande of gold wil we make thee, with ſiluer buttons.

h. So long as the church followeth Chriſt, ſhe ſhall not erre from the true fayth of ſaluation.

10 (h) When the kyng ſytteth at the table, he ſhal ſmel my Nardus: a bundel of Myrrh is my loue vnto me, hee wil lye betwixt my breaſtes: a cluſter of Camphire in the vineyardes of Engaddi is my loue vnto me.

11 Oh how fayre art thou, my loue, Oh how fayre art thou? thou haſt doues eyes. Oh how faire art thou my beloued, how wel fauoured art thou?

12 Our bed is deckt with flowres, the ſeelings of our houſe are of Cedar tree, and our croſſe ioyntes of Cipreſſe.

The. ij. Chapter.

3. The Church deſyreth too reſt vnder the ſhadowe of Chriſte. 8. She heareth his voyce. 14. She is compared to the doue. 15. And the enimies to the foxes.

1 I Am the roſe of the feelde, and lillie of the valleys.

2 (a) As the Lyllie among the thornes: ſo is my loue among the daughters.

3 (b) Like as the apple tree among the trees of the woodde: ſo is my beloued among the ſonnes.

4 My delight is to ſyt vnder his ſhadowe, for (c) his fruite is ſweete vnto my throte.

5 He bringeth me into his wine celler, his baner ſpreade ouer me, which is his loue.

6 Set about me cuppes of wine, comfort me with apples, for I am ſycke of loue.

7 His leafte hand lyeth vnder myne head, and his right hande ſhall embrace me.

8 (d) I charge you (O ye daughters of Ieruſalem) by the Roes and Hindes of the field, that ye wake not vp my loue, nor touche hir, tyl ſhe be content hir ſelfe.

9 Me thinke I heare the voyce of my beloued: Loe, there commeth he hoppyng vpon the mountaines, and leaping ouer the little hilles.

10 My beloued is like a Roe, or a young Hart: behold, he ſtandeth behind (e) our wal, he loketh in (f) at the windowe, and peepeth through the grate.

11 My beloued anſwered, and ſayde vnto me, O ſtande vp my loue, my beautifull, and go to thine owne: (g) for loe the winter is nowe paſt, the rayne is away and gone.

12 (h) The flowres are come vp in the feelde, the time of the vyndes ſinging is come, & the (i) voyce of the turtle doue is heard in our land.

13 The fig tree bringeth forth hir figs and the vines beare bloſſomes, and haue a good ſmel.

14 O ſtande vp then, and come my loue, my beautiful, (and come I ſay) O my doue, out of the caues of the rockes, out of the holes of the wall, O let me ſee thy countenaunce, and heare thy voyce: for ſweete is thy voyce, and fayre is thy face.

15 Get vs (k) the foxes, yea the little foxes that hurt the vines: for our vines beare bloſſomes.

16 My loue is myne, and I am his, whiche feedeth among the lilies vntil the day breake, and til the ſhadowes be gone:

17 (l) Come againe, O my beloued, and be like as a Roe, or a young Harte vpon the wyde mountaynes.

The.iij. Chapter.

1. The Churche deſyreth to be ioyned inſeparably to Chriſt hir husbande. 6. Hir deliuerance out of the wylderneſſe.

1 BY (a) nyght in my bedde I ſought him whom my ſoule loueth: yea diligently ſought I him, but I found him not.

2 I wil get vp (thought I) (b) and goe about the citie, in the wayes in al the ſtreetes will I ſeeke him whome my ſoule loueth: but when I ſought him, I found him not.

3 The watchemen alſo that goe about the citie, founde me (to whome I ſayd) Sawe ye not him whom my ſoule loueth?

4 So whē I was a little paſt them, I found him whom my ſoule loueth: I haue gotten hold vpon him, and wil not let him goe, vntil I bring him into my mothers houſe, and into hir chamber that bare me.

5 I charge you, O yee daughters of Ieruſalem, by the Roes and Hindes of the fielde, that ye wake not vp my loue, nor touche hir, till ſhe be content hir ſelfe.

6 Who is this that commeth vp out (c) of the wylderneſſe like vapours of ſmoke, as it were a ſmell of Myrrhe, Frankincenſe, and al maner ſpices of the Apothecarie?

7 Beholde, about (d) Solomons bedſtrede there ſtande threeſcore valiant, of the moſte mightie in Iſrael: They hold ſwords euery one, and are expert in warre.

8 (e) Euery man alſo hath his ſworde vpon his thygh, bycauſe of feare in the night.

9 King Solomon had made him ſelfe a pallace of the wood of Libanus, the pyllers are of ſiluer, the couering of golde, the ſeate of purple, the ground is pleaſantly paued with loue, for the daughters of Ieruſalem.

10 Goe forth (f) (O ye daughters of Sion) and beholde king Solomon in the crowne wherewith his mother crowned him in the day of his maryage, and in the day of the gladneſſe of his hart.

The.iiij. Chapter.

1. The praiſes of the Churche. 7. She is without blemiſh in his ſight. 9. The loue of Chriſt towarde hir.

1 HOw (a) fayre art thou my loue, howe fayre art thou? thou haſt (b) doues eies, beſide that which lyeth hyd within: (c) Thy heayre lockes are lyke the wool of a flocke of Goates that be ſhowne vpon mount Eilead. A

a. Chriſt praiſeth his church wherin he hath great delight. b. A ſimple faith & ſincere c. The frutes of a true faith.

2 (d) Thy teeth, are like a flocke (of ſheepe) of the ſame bygneſſe whiche went vp from the waſhyng place, where euery one beareth two twynnes, and not one vnfruiteful among them.

3 Thy lippes are like a Roſe coloured riband, thy wordes are louely, thy cheekes are like a peece of a Pomegranate within thine heares.

d. By the teeth is ſignified faithe, by the whiche we are all made the ſonnes of God equally.

4 (e) Thy necke is like the towre of Dauid, buylded with coſtly ſtones, lying out on the ſydes, whereupon there hang a thouſande ſhieldes: yea al the weapons of the giaunts.

e. By the necke are ſignified the preachers.

5 (f) Thy two breſtes are like two twinnes of young Roes, which feede among roſes.

f. The two breſtes ſignifie the two teſtamentes.

6 O that I might goe to the mountayne of Myrrhe, and to the hyl of Frankincenſe tyll the day breake, and till the ſhadowes be paſt away. B

7 Thou art all fayre (O my loue) and no ſpot is there in thee.

8 Come to me from Libanus (O my ſpouſe) come to me from Libanus: looke from the toppe of Amana, from the toppe of Sanir & Hermon, from the Lions dennes, and from the mountaynes of Leopardes.

9 Thou haſt (with loue) bewitched my hart, O my ſyſter, my ſpouſe, thou haſt bewitched my hart with one of thine eyes, and with one chayne of thy necke.

10 O howe fayre are thy breaſtes, my ſiſter, my ſpouſe? Thy breſtes are more pleaſaunt than wine, and the ſmel of thine oyntmentes paſſeth al ſpices.

11 (g) Thy lippes, O my ſpouſe, drop as the hony combe, yea milke and hony is vnder thy tong, & the ſmel of thy garments is like the ſmel of Libanus.

g. The preaching of the Goſpel, bringeth foorthe muche conſolatiō and profite.

12 (h) A garden well locked is my ſyſter, my ſpouſe: a gardē wel locked, and a ſealed wel.

h. The Church is defended by Chriſt.

13 The fruites that are planted in thee, are like a very paradiſe of Pomegranates with ſweete fruites, as Camphire, Nardus, and Saffron, Calamus, Sinamom, with all ſweete ſmelling trees, Myrrhe, Aloes, and al the beſt ſpices, a well of gardens, a well of liuing waters, whiche runne downe from Libanus.

f. He prayeth for the grace of the holye Ghost, towarde the Churche, without the which nothīg can prosper in it.

14 (f) Vp ꝑ North wind, come thou South winde and blow vpon my garden, that the smel therof may be caried on euery side: yea that my beloued may come into his garden, and eate of ẏ sweete fruits (that grow therin.)

The.v. Chapter.

1. Christ calleth his Churche to the participation of al his treasures. 2. She heareth his voice. 6. She confesseth hir nakednesse. 10. She prayseth Christ hir husbande.

A 1 I Am (a) come into my garden O my Sister, my spouse, I haue gathered my myrre with my spice: I haue eatē hony with my hony combe, I haue dronken my wine with my milke: Eate, O ye friendes, drinke and be mery, O ye beloued.

a. The gardin signifieth the church of God in the whiche Christe bestoweth his singular benefits

2 I am a sleepe, but my hart is wakyng: I heare the voyce of my beloued whē he knocketh, saying, Open to me, O my sister, my loue, my doue, my darlyng: for my heade is ful of deawe, and the lockes of my heare are ful of the night droppes.

3 I haue put of my coate, howe can I do it on agayne? I haue washed my feete, howe shal I syle them agayne?

4 My loue put in his hand at the hole, and my hart was moued within me.

5 I stode vp to open vnto my beloued, and my handes dropped with Myrre, and the Myrre ran down my fingers vpon the locks.

6 I opened vnto my beloued, but he was departed, and gone his way: Nowe when hee spake, my hart was gon: (b) I sought him, but I coulde not fynde him: I cryed vpon him, neuertheless he gaue me no aunswere.

b. Christ doth leaue his for a tyme, for that he woulde stir vp in them a greater desire of him.

7 So the watchmen that went about the citie, founde me, smote me, and wounded me: yea they that kept the walles toke away my kercheffe from me.

B 8 I charge you therefore, O ye daughters of Ierusalem, if yee finde my beloued, that yee tell him howe that I am sicke for loue.

9 What manner of man is thy loue aboue other louers, O thou fairest among women? Or what can thy loue doe more then other louers, that thou chargest vs so straitly?

10 As for my loue, he is whyte and redde coloured, a (c) goodly person amōg ten thousād.

c. The churche setteth forth Christ to be of most perfectiō and comlines.

11 His head is as the most fyne gold, the lockes of his heare are bushed, and blacke as a crowe.

12 His eyes are the eyes of doues by the water brookes, as though they were washed with milke, and are set like pearles in gold.

*Some reade and remaine by the full vessels.

13 His cheekes are like a garden bed, wherein the Apothecaries plante all maner of sweete things.

14 His lyppes are lyke Lillyes that droppe sweete smelling Myrre: his handes are like golde rings, hauyng inclosed the precious stone of Tharsis.

15 His body is as the pure Iuorie, decked ouer with Saphires: his legges are as the pillers of Marble set vpon sockets of golde.

16 His face is as Libanus: and as the beautie of the Cedar trees.

17 The wordes of his mouth are sweete, yea he is altogether louely: such a one is my loue, O ye daughters of Ierusalem, such a one is my loue.

The.vi. Chapter.

2. The Churche assureth hir selfe of the loue of Christ. 3. The prayses of the Churche. 8. She is but one, and vndefyled.

1 WHither is ty loue gone then, O thou fayrest among women? whyther is thy loue departed, & wee wil seeke him wt thee?

2 (a) My loue is gone downe into his garden vnto the sweete smelling bedds, that he may refreshe him selfe in the garden, and gather Lillies.

a. Christ wel taught is a louer of his

3 My loue is myne, and I am his, which feedeth among the Lillies.

4 Thou art beautifull, O my loue, as is (the place) Thirza, thou art fayre as Ierusalem, feareful as an armie of men with their banners.

5 Turne away thine eyes from me, for they haue* set me on fyre: thy heaire locks are like a flocke of goates shorne vpon the mount of Gilead.

* Or, ouercome me.

6 Thy teeth are like a flocke of shorne sheepe which go out of the washing place, where euery one beareth twynnes, and not one vnfruitfull among them.

7 Thy cheekes are like a peece of a pomegranate within the lockes of heare.

8 (b) There are threescore queenes, fourescore wiues, and damsels without number.

b. The mans Church God is ordeined gyues the Diuine church makes one Christ Church.

9 (c) One is my doue, one is my darling: she is the onely beloued of hir mother, and deare vnto hir that bare hir: when the daughters saw hir, they sayde shee was blessed, yea the queenes and wiues praysed hir.

10 What is she this that looketh forth as the morning, fayre as the moone, cleare as the sunne, and fearefull as an armie of men with their banners?

11 (d) I went downe into the nut garden, to see what grewe by the brookes, and to loke if the vineyard flourished, or if the pomegranates were not forth.

d. Christ seeketh the Church

12 I knew not that my soule had made me the chariot of ẏ people that be vnder tribute.

13 Turne agayne, turne agayne, O thou perfect one, turne agayne, turne agayne, and we

wee wyll lowke vpon thee: what will ye see in the (e) Sulamite? She is lyke men of war singing in a companie.

The.vij.Chapter.

1. The beautie of the Churche in all hir members. 10. She is assured of Christes loue towards hir.

1 O How pleasaunt are thy treadings with thy shoes, thou princes daughter? the ioyntes of thy thighes are like a faire iewel, which is wrought by a cũning workmaster.

2 Thy (a) nauel is like a round goblet, which is neuer without drinke.

3 Thy (b) wombe is like a heape of wheate that is set about with Lillies.

4 (c) Thy two breastes are like two twinnes of young Roes.

5 (d) Thy necke is as it were a towre of Ivorie: thyne (e) eyes also are lyke the water powles that are in Hesebon, beyde the port of Bathrabbim, thy (f) nose is lyke the towre Libanus, which loketh toward Damascus.

6 (g) That heade that standeth vpon thee is lyke Carmel: and the heare of thy head is lyke purple, and lyke a king dwelling among many water conduites.

7 O how fayre and louely art thou my darling in pleasures?

8 Thy stature is like a (h) paulme tree, and thy breastes lyke the grapes.

9 I sayd, I will climbe vp into the Paulme tree, and take hold of his high branches.

10 (i) Thy breastes also shal bee as the wine clusters, the smel of thy nosethyrilles like as the smel of apples,

11 And the roofe of thy mouth like the beste wine, whiche is meete for my best beloued, pleasant for his lips, & for his teeth to chawe.

12 I am my beloueds, and he shal turne him vnto me.

13 O come on my loue, we will goe forthinto ỹ field, & take our lodging in the villages.

14 (k) In the morning will we goe see the vineyarde, we wil see if the vine be sprong forth, if the grapes bee growen, and if the pomegranates be shot out.

15 (l) There wil I giue thee my breastes: the Mandragoras giue their sweete smell, and beside our dores are all maner of pleasant fruites both new and old, which I haue kept for thee, O my beloued.

The.viij.Chapter.

1. The churche will be taught by Christ. 3. She is vpholden by him. 16. The vehement loue wherwith Christ loueth hir. 11. She is the vine that bringeth foorth fruite too the spirituall Solomon, which is Iesus Christ.

1 G That (a) I might finde thee without, and kisse thee, whom I loue as my brother whiche suckt my mothers breastes, and that thou shalt not be despised,

2 I will leade thee, and bring thee into my mothers houses, that thou mightest teache me and that I might giue thee drinke of the spiced wine, and of the sweete iap of my pomegranates.

3 His (b) left hande shall be vnder my heade, and his right hand shal imbrace me.

4 I charge you, O ye daughters of Ierusalem, that ye wake not vp my loue, nor touch hir, tyl she be content hir selfe.

5 (What is she this that cõmeth vp from the wildernesse, and leaneth vpon hir loue?) I wake thee vp among the apple trees where thy mother conceiued thee, where thy mother (I say) brought thee into the world.

6 (c) O set me as a seale vpon thine heart, and as a seale vpon thine arme: for loue is mightie as the deathe, and gelousie as the hel.

7 Hir coales are coales of fyre, and a very vehement flambe (of the Lorde:) so that many waters are not able to quench loue, neyther may the streames drowne it: yea if a man would giue all the good of his house for loue, he should count it nothing.

8 (d) Our sister is but young and hath no breastes: what shall we do for our syster when she shalbe spoken for?

9 (e) If she be a wal, we shal buylde a siluer bulwarke therupon: if she bee a doore, wee shal fasten hir with bordes of Cedar tree.

10 I am a wal, and my breasts like towres: then was I as one that hath founde fauour in his sight.

11 Solomon hath a vineyarde at Baalhamon: and this vineyard deliuered hee vnto the keepers, that euery one for the fruite therof shoulde giue him a thousand peeces of siluer.

12 My vineyarde whiche is myne, is in my sight: thou (O Solomon) must haue a (f) thousande, and the keeper two hundred, which keepe the fruite.

13 Thou that dwellest in the gardens, (g) O let me heare thy voyce, that my companions may harken to the same.

14 (h) O get thee away my loue, and be as a Roe or a young hart vpon the sweete smelling mountaynes.

A. P. E.

¶ *The ende of the Ballet of* Ballettes of Solomon, called in Latine, Canticum Canticorum.

A
a. The fathers of the old testament, desired to see the incarnation of Christe.

Canti. 2. b.
b. His gratious fauor shall preserue me from desperation in aduersitie, and from presumptiõ in prosperitie.

c. The churche desireth to be ioyned vnto Christ by the seale of the holy Ghost.

B
d. The Iewes churche speaketh this of the churche of the Gentils, the which wanted bothe testamentes.
e. The Apostles preacheth to them that are called inwardly of god to saluation.
f. By this thousande is signified the greatest profite, whiche is lyse eterlasting, whiche is obtayned by the grace of God, & not by our merites.
g. Christ dwelleth in his Churche, and his shepe hear his voyce.
h. The church doth pray that Christ departing with his bodily presence, would assiste hir in all kind of necessities with the grace of his heauenly spirite.

The booke of the Prophet Esai.

¶ The first Chapter.

2. The prophet accuseth the sinnes of the people, namely of ingratefulnesse, stubbornesse, 11. faythlesse seruice of God, 14. and sheweth Gods terrible iudgement against them, vnlesse they repent.

a. A reuelation, or prophecie.

THe (a) vision of Esai the sonne of Amos, which hee sawe vpon Juda and Jerusalem, in the dayes of Uzia & Joathan, Achaz and Jehezekiah, kings of Juda.

2 Heare, O heauens, and harken, O earth: for the Lorde hath spoken, I haue nourished and brought vp children, and they haue done vnfaythfully against me.

3 The Oxe hath knowen his owner, and the Asse his maisters cribbe: (but) Israel hath not knowen, my people hath giuen no heed.

4 Ah, sinneful nation, a people laden with iniquitie, a seede of the wicked, corrupt children: they haue forsaken the Lord, they haue prouoked the holy one of Israel vnto anger, they are gone backwarde.

5 Why should ye be striken any more? (for) ye are euer falling away: euery head is diseased, and euery heart heauie:

6 Fro the sole of the foote, vnto the head, there is nothing sounde in it: (but) woundes, blaynes, and putrifying sores: they haue not bin salued, neither wrapped vp, neither mollified with the oyntment.

B 7 Your land is wasted, your cities are burnt vp, straungers deuoure your land before your face, and it is made desolate, as it were the destruction of enimies (in the time of warre)

8 And the daughter of Sion shall be left as a cotage in a vineyarde, lyke a lodge in a garden of Cucumbers, like a besieged citie.

9 Except the Lorde of hostes had left vs a smal remnaunt, we should haue bin as Sodoma, and like vnto Gomorra.

10 Heare the worde of the Lorde ye lords of Sodoma, and hearken vnto the lawe of our God, thou people of Gomorra.

b. God hateth al maner of seruice and workes seeme they neuer so good and holy, when they be done without faith, and pure nesse of mind.

11 Why offer ye so many sacrifices to me, wil the Lorde say? I am full of the burnt offerings of weathers, and of the fatnesse of fed beastes, (b) I haue no pleasure in the bloud of bullockes, lambes, and goates.

12 When ye come to appeare before me, treading in my courtes, who hath required this at your handes?

13 Offer me no mo oblations, for it is but lost labour: incense is an abominable thing vnto me, I may not away with your newe moones, your sabbothes and solemne meetings, your solemne assemblies are wicked.

14 I hate your newe moones, and appointed feastes, euen from my very hart, they make me weery, I can not abyde them.

15 When you holde out your handes, I will turne myne eyes from you: and though ye make many prayers, yet I wil heare nothing at al, seeing your hands are ful of blond.

16 Washe you, make you cleane, put away your euill thoughtes out of my sight: ceasse from doing of euil.

17 Learne to do wel, apply your selues to equitie, deliuer the oppressed, helpe the fatherlesse to his right, let the wyddowes complaint come before you:

18 And then goe to, sayth the Lorde, Let vs talke together: though your sinnes be as red as scarlet, they shal be as white as snow: and though they were like purple, they shal be as whyte as wool.

19 If ye be willing and obedient, ye shal eate the good of the lande:

20 But if ye be obstinate and rebellious, ye shal bee deuoured with the swoorde: for the mouth of the Lord hath spoken (it.)

D 21 How happeneth it then that the righteous citie which was full of equitie, is become vnfaythful as a whore? Righteousnesse dwelt in it, but nowe murderers.

22 Thy syluer is turned to drosse, and thy wine mixt with water.

23 Thy princes are wicked, and companions of theeues: they loue giftes altogether, and gape for rewardes: As for the fatherlesse they helpe him not to his right, neyther will they lette the wyddowes caules come before them.

24 Therefore sayth the Lord God of hostes, the mightie one of Israel: Ah, I must take me of mine enimies, and auenge me of mine aduersaries:

25 And I shall laye my hand vpon thee, and purely purge awaye thy drosse, and take away al thy tinne:

26 And

26 And set the iudges agayne as they were sometimes, and thy senatours as they were from the beginning: and then thou shalt bee called the righteous citie, the faithfull citie.
27 Sion shall be redemed with equitie, and hir conuertes with righteousnesse.
28 But the transgressours, and the vngodly, and suche as forsake the Lorde, shal altogither be vtterly destroyed.
29 For yee shal bee confounded for the trees whiche yee haue desyred: and ye shal be ashamed of the gardens that ye haue chosen.
30 For ye shall be as a tree whose leaues are fallen away, and as a garden that hathe no moysture.
31 And the very strong one (of your idols) shal be as towe, and the maker of it as a sparke (of fire) and they shall both burne togither, and no man quenche them.

The.ij. Chapter.

1. A prophecie of Christe and his kingdome. 12. pryde, couetousnesse, superstition, and idolatrie are reproued. 17. Gods terrible iudgemēt against these.

1 The selfe same word that Esai the sonne of Amos sawe vpon Juda and Jerusalem.
2 And (this) shall come to passe in the latter dayes: the hyll of the Lords house (a) shalbe prepared in the heigth of the mountayns, and shalbe higher than the hilles, and all nations shall preace vnto him.
3 And a multitude of people shall goe, speaking (thus one to another) Come, let vs ascende to the hill of the Lorde, to the house of the God of Jacob, and he will instruct vs of his wayes, and we wil walke in his pathes: for out of Sion shall come a lawe, and the word of the Lorde from Jerusalem.
4 And shall giue sentence among the Heathen, and shall reforme the multitude of people: they shall breake their swordes also into mattockes, and their speares to make sythes: and one people shall not lyft vp a weapon againste another, neyther shal they learne to fight from thencefoorth.
5 Come yee, O house of Jacob, and let vs walke in the light of the Lorde:
6 For thou hast forsaken thy people the house of Jacob, (b) bycause they bee replenished (with euils) from the East, and with sorcerers like the Philistines, and in straunge childzen they thinke themselues to haue ynough.
7 Their land is full of syluer and gold, neyther is there any end of theyr treasure: their land is also ful of horses, and no end is there of their charrettes.
8 Their lande also is full of vayne goddes, and before the worke of their owne handes they haue bowed them selues, yea euen before the thing that their owne fingers haue made.
9 There kneeleth the man, there falleth the man downe (before them) therefore forgiue them not.
10 Get thee into the rocke, and hyde thee in the ground, for feare of the Lorde, and for the glorie of his maiestie.
11 The high lookes of man shall be brought lowe, and the hautynesse of men shall bee bowed downe: and the Lorde alone shal bee exalted in that day.
12 For the day of the Lorde of hostes (shal be) vpon all the proude, loftie, and vpon all that is exalted, and he shalbe brought low:
13 And vpon all high and stoute Cedar trees of Libanus, and vpon all the okes of Basan,
14 And vpon all the high mountaines, and vpon all the high hilles.
15 And vpon euery hygh towre, and vpon euery fenced wall,
16 And vpon all the shippes of Tharsis, and vpon all pictures of pleasure.
17 And the pryde of mā shal be brought down and the loftynesse of men shall bee made lowe, and the Lorde alone shal be exalted in that day:
18 As for the idols he shal vtterly abolish:
19 And they shall creepe into holes of stone, and into caues of the earth, for feare of the Lorde, and for the glorie of his maiestie, whē he ariseth to destroy (the wicked ones of) the earth.
20 In the selfe same day shal man cast away his goddes of syluer, and his goddes of gold into the holes of Mowles and Backes, which he neuertheless had made to him selfe to honour them.
21 And they shall creepe into the clyftes of the rockes, and into the toppes of the hard stones for feare of the Lorde, and for the glorie of his maiestie, when he aryseth to destroy (the wicked ones of) the earth.
22 Ceasse therefore from man in whose nosethrilles there is breath: for wherein is he to be accompted of?

The.iij. Chapter.

1. The mischiefes that God sendeth on common weales for the contempt of his worde. 14. The couetousnesse of rulers reproued. 16. The proude niceneſse of women punished to their shame.

1 For loe, the Lorde God of hostes doth take away from Jerusalem and Juda all manner of staye, all staye of meate and drinke.

2. The prudent that is, such as can foresee by their prudecie. things to come

2 The captaine and the souldiour, the iudge and the prophet, the (a) prudent and the aged man.
3 The captayne of fyftie, and the honorable, the senatour, the cunning artificer, and the eloquent oratour.
4 And I shall giue children to be their princes, and babes shal rule ouer them,
5 And the people shall eche one of them violently oppresse another, and euery one against his neyghbour: the boy shal presume against the elder, and the persone of lowe degree against the honourable.
6 Yea one shall take a friende of his owne kynred by the bosome, and say, Thou hast clothing, thou shalt be our head, and stay this ruine with thy hande.
B 7 Then shall he sweare, and say, I can not helpe you: there is neyther meat nor clothing in my house, make me no ruler of the people.
8 For Jerusalem and Juda must decay, because that both their wordes and counsayles are against the Lord, to prouoke the presence of his maiestie to anger.
9 Their very countenaunce bewrayeth them, yea they declare their owne sinnes (them selues) as Sodome, they hide it not: Wo be to their owne soules, for they haue rewarded euyll vnto them selues.
10 Say to the righteous that it shal go well with them: for they shal eat the fruite of their owne studies,
11 (But) wo be vnto the wicked, for it shalbe euil with him: for he shal be rewarded after his owne workes.
12 Children are extortioners of my people, and women rule ouer them: O my people, thy leaders deceiue thee, and corrupt the way of thy foteseppes.
13 The Lorde is here to commune of the matter, and standeth to iudge the people.
C 14 The Lorde shall enter into iudgement with the elders and princes of his people, (and shal say to them) It is ye that haue burnt vp my vineyarde, the spoyle of the poore is in your houses.
15 What meane ye that ye bray (as in a morter) my people, and grynde the faces of the poore, sayth the Lord God of hostes?
16 Moreouer the Lorde hath sayde, Seeyng the daughters of Sion are waxen proude, and walke with stretched forth neckes, and wanton lookes, going and tripping nicely, and tinckling with their feete:
17 Therfore shall the Lorde shaue the heads of the daughters of Sion, and shal discouer their fylthynesse.
18 In that day shall the Lord take away the gorgeousnesse of the attyre about their feete, and the caules, and the round tyres (after the fashion of the moone,)
19 The sweete perfumes, and the bracelets, and the mussiers,
20 The bonets, and the slops, and the headbandes, and the tablets, and the earrings.
21 And rings, and nose iewels:
22 The costly apparell, and the vayles, and the wimples, and the crispyng pinnes,
23 And the glasses, and the fyne linnen, and the hoodes, and the lawnes.
24 And in steede of good smell, there shall bee stincke, and in steede of their girdle, a rent, and for wel set heare, there shal be baldnesse, in steede of a stomacher, a sackclothe, and (sunne) burning for beautie.
25 Thy men shall perish with the sword, and thy valiant souldiours in the battaile (O Ierusalem,)
26 And hir gates shal mourne and bewayle: and she being desolate, shall sitte vpon the grounde.

The .iiij. Chapter.

1. The miserie of the stubburne. 3. A promise of Gods fauour to the residue.

1 IN that day, seuen women shall take hold of one mã, saying, we will find our owne meate and apparel, onely let vs be called by thy name, to take our shamefull reproche (from vs)
(a) In that day shal the budde of the Lorde be beautiful & glorious, and the fruite of the earth shalbe excellent and pleasant, for them that are escaped of Israel.
3 Then shal the remnaunt in Sion, and the remnaunt at Ierusalem bee called holy: (namely) all suche as are written among the liuing in Jerusalem,
4 (b) After that the Lord hath washt away the fylthynesse of the daughters of Sion, and hath purged the bloud out from Ierusalem in the spirite of iudgement, and in the spirit of fyre.
5 And vpon all the dwellings of the hilles of Sion, and vpon hir congregatiõs, the Lord shal create a cloude and smoke by day, and the shyning of a flamyng fyre by night: for all the (c) glory shalbe preserued.
6 And there shall bee a tabernacle for a shadowe in the day tyme from the heate, and a safe place and refuge from weather and rayne.

a. Thei- pend of is the the

b. They wed, w frees ri fried the blo Clarke.

c. Christ's protection defende the glorie, the faithfu in all ca

& temple

Their glo- other noble Honorable Lordinges.

The.v. Chapter.

1. Of Christ & his vineyard. 8. with an execratiō of couetousnesse, 11. drunkēnesse, 19. and contempt of Gods word.

1 NOw wil I sing my beloued friende, a song of my friende touching his vineyarde: My beloued friende hath a vineyard in a very fruitefull plenteous grounde.

2 This he hedged, & gathered out the stones, from it, and planted it with the choysest vine: In the middest of it buylded he a towre, also made a wyne presse therein: (a) and he loked that it shoulde bring him grapes, and it brought forth wylde grapes.

3 Nowe, O citizen of Jerusalem: and man of Juda, iudge, I praye thee, betwixt mee and my vineyarde:

4 What more coulde haue bin done for it that I haue not done? Wherfore then hath it giuen wylde grapes, where I loked to haue had grapes of it?

5 Wel, nowe I shal tell you how I wil do with my vineyarde: I will take the hedge from it, that it may perish, and breake down the wal thereof, that it may be troden vnder foote.

6 I will lay it waste, it shall neyther be digged nor cut, but beare thornes and bryers: I will also forbyd the cloudes that they shal not rayne vpon it.

B 7 As for the vineyarde of the Lord of hostes, it is the house of Israel, and the man of Juda, the plante of his pleasures: of these hee loked for equitie, but see, there is oppressiō for righteousnesse, and loe, it is a crying.

8 Wo vnto them that ioyne one house to another, and bring one lande so nygh vnto another, that there is no more place: Wyll yee bee placed alone in the myddest of the earth?

9 These thinges are in the eares of the Lorde of hostes: of a truthe greate and fayre houses shalbe without any dweller in them.

10 And ten acres of vines shal giue but a quart, and thirtie bushels of seede shal giue but an Epha.

11 Wo be vnto them that rise vp early to followe drunkennesse, continuyng vntil night, till they be set on fyre with wine.

12 In their feasties are harpes and Lutes, Tabrettes and Pipes, and wine: but they regarde not the worke of the Lord, and consider not the operation of his handes.

13 Therefore commeth my folke into captiuitie, bycause they haue no vnderstanding: (b) their glorie is famished with hunger, and their multitude dryed vp with thirst.

14 Therefore gapeth hell, and openeth hir C
mouth maruellous wide, that their glorie, multitude, and wealth, with suche as reioyce in hir, may descende into it.

15 Thus bathe man a fall, and is brought lowe, and the high loke of ỹ proude shalbe layde downe.

16 But the Lorde of hostes shalbe exalted in iudgement, and God that is holy, is sanctified in righteousnesse.

17 Then shall the sheepe eate as they were wont, and the riche mens landes that were layde wast, shall straungers deuour.

18 Wo be vnto them that drawe wickednesse with cordes of vanitie, and sinne, as it were with a cart rope:

19 Whiche vse to speake on this manner, Let him make speede and hasten his worke, that we may see it: let the counsell of the holy one of Israel come, and draw nigh, that we may knowe it.

20 Wo be vnto them that cal euyl good, and good euyl, whiche make darkenesse light, and light darkenesse, that make sowre sweete, and sweete sowre.

21 Wo bee vnto them that are wise in their D
owne sight, and thinke themselues to haue vnderstanding.

22 Wo bee vnto them that are strong to supp out wyne, & expert mē to set vp drunkennes.

23 Wo be vnto them that giue sentence with the vngodly for rewardes, but condemne the iust cause of the righteous.

24 Therfore like as fyre licketh vpō ỹ straw, and as the flame consumeth the stubble: euen so their rote shal be a corruption, & their blossome shall vanishe away like dust: for they haue cast away the lawe of the Lord of hostes, and despised the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled againste his people, and hathe stretched forth his hand vpon them, yea he hath smitten them: and the hylles did tremble, and their carkases dyd lye torne in the open streetes: and in al this the wrath of God hath not ceassed, but his hand stretched out still.

26 And he shall giue a token to a people of a far countrey, and shal hisse vnto them from the ende of the earth: and beholde they shall come hastily with speede.

27 There shal not be one faynte nor feeble among them, no not a sluggishe nor sleepie persone: there shall not one of them put off his girdle fro his loynes, nor lowse the latchet of his shoe.

28 His arrowes are sharpe, and al his bowes E
bent: his horse hookes are as flint, & his cart wheeles like a whirle winde.

29 His crye is as it were of a Lion, and hee roareth lyke Lions whelpes: they ſhall roare and hauntche vpon the praye, and no man ſhall recouer it, nor get it from them

c. The land of Iuda ſhal be ouerwhelmed with miſerable affliction.

30 In that day he ſhal be ſo fierce vpon hym as the raging of the ſea: then one ſhal behold the (c) lande, and loe darkenneſſe and ſorow, & the light is darkened in the heauens therof.

The.vi. Chapter.

1. Eſai ſawe the glorie of the Lord. 9. And was ſent to prophecie the deſolation of Iurie.

A 1 IN the yeere that king Oziah dyed, I ſaw alſo the Lord ſitting vpon an high and glorious ſeate, and his trayne fylled the temple.

2 And about him ſtode Seraphims, whereof one had ſixe wings, & twayn eche couered his face, & twayn his feet, & & twain did he flee.

3 They cryed alſo eche one to another on this manner, Holy, holy, holy is the Lorde of hoſtes: the whole earth is ful of his glorie.

4 And the lintels of the dore cheekes moued at his crying, & the houſe was ful of ſmoke.

5 Then ſayde I, Wo is me, for I am loſt, in as muche as I am a man of vncleane lips, & dwell among people that hath vncleane lippes alſo: for myne eyes haue ſeene the king, ỳ Lord of hoſtes.

6 Then flewe one of the Seraphims vnto me, hauing a hot coale in his hande, whiche hee had taken from the aulter with the tongs,

B 7 And layde it vpon my mouthe, and ſayde, Loe, (this) hath touched thy (a) lippes, and thine vnrighteouſneſſe ſhal be taken away, and thy ſinne forgiuen.

a. Gods ſacraments are not bare ſignes, but with the ſigne and the word, the matter ſignified, is exhibited to the faithful.

8 Alſo I hearde the voyce of the Lorde on this manner: Whom ſhal I ſende, and who will be our meſſenger? Then I ſayde, Here am I, ſend me.

9 And he ſayde, Goe and tell this people: heare in deede, yet vnderſtande not, ye ſhall playnely ſee, and yet perceiue not.

10 Harden the harte of this people, ſtop their eares, and ſhut their eyes: leſt they ſee with their eyes, heare with their eares, and vnderſtande with their hartes, and conuert, and be healed.

11 Then ſpake I, Lorde, how long? He anſwered, Untill the cities bee vtterly walted without inhabiters, and the houſes without men, & tyll the lande alſo be vtterly deſolate.

12 For the Lorde ſhall put the men farre away, and (there ſhal be) greate walte in the middeſt of the land.

13 Yet in it ſhall ſucceede ten kinges, and it ſhall returne, and bee afterwarde walted: (but) as the Teyle tree and the Oke in ỳ fal of their leaues haue yet the ſap remayning in them, (euen ſo) the holy ſeede ſhal be the ſtay thereof.

The.vij. Chapter.

1 The Syrians moue battayle againſt Ieruſalem. 14. A virgine ſhal beare a childe.

1 IT happened in the time of Ihaz the ſonne of Iotham, whiche was the ſonne of Uziah king of Iuda, that Razin the king of Syria, and Pecah the ſonne of Romelich king of Iſrael, wente vp toward Ieruſalem to beſiege it: but Razin was not able to winne it.

2 Nowe when the (a) houſe of Dauid heard woorde thereof, that Syria and Ephraim was confederate together, his harte quaked, yea and the hartes alſo of his people, like as when the trees of the wood are moued with the winde.

a. Dauid here is put for the whole kingdome.

3 Then ſayde God vnto Eſay, Goe meete Ihaz, thou and thy ſonne Sear Iaſub, at the head of the ouer poole in the cawſeyath by the Fullers ground,

4 And ſay vnto him, Take heede to thy ſelfe, and be ſtyll, feare not, neither be faynt harted, for theſe two tayles, that is, for theſe two ſmoking fyre brandes, the wrath and furiouſneſſe of Razin the Syrian, and Romelies ſonne.

5 Becauſe that the Syrian, Ephraim, & Romelies ſon haue wickedly conſpired againſt thee,

6 Saying, Wee will goe vp againſt Iuda, vexe them, and bring them vnder vs, and ſet a king there, euen the ſonne of Tabel:

B 7 Thus ſayth the Lord God therto, It ſhall not ſo goe forth, neyther ſo come to paſſe.

8 For the heade citie of the Syrians is Damaſcus, but the heade of Damaſcus is Razin: and after threeſcore and fiue yeeres ſhall Ephraim be no more a people.

9 And the head of Ephraim is Samaria, but ỳ head of Samaria is Romelies ſon: if ye beleeue not, ſurely ye ſhall not be eſtabliſhed.

10 Moreouer, God ſpake againe vnto Ihaz, ſaying:

11 Require to thy ſelfe a token of the Lorde thy God, whether it bee toward the deapth beneath, or toward the heygth aboue.

12 Then ſayd Ihaz, I will require none, neither wil I tempte the Lorde.

13 The prophet anſwered, Then heare ye of the houſe of Dauid: Is it not ynough for you that ye be greeuous vnto menne, but

ye

ye muſt greeue my God alſo?

C 14 Therefore the Lorde him ſelfe ſhall giue you a token: behold, a virgine ſhal conceiue and beare a ſonne, and ſhall call his name Emmanuel.

15 Butter and hony ſhall hee eate, vntyll he knowe to refuſe the euil, and chooſe the good.

16 For or euer the child come to knowledge to eſchewe the euill, and chooſe the good, the land that thou ſo abhorreſt, ſhal be deſolate of both hir kings.

17 The Lorde alſo ſhall ſende a time vpon thee, vpon thy people, and vpon thy fathers houſe, ſuche as neuer came ſince the tyme that Ephraim departed from Juda, namely through the king of the Aſſyrians.

18 For at the ſame tyme ſhall the Lorde hiſſe for the flyes that are about the water of Egypte, and for the bees in the Aſſirians land:

19 Theſe ſhall come, and ſhall light al in the deſolate valleys, in the holes of ſtones, and vpon all thornie and buſhie places.

20 At the ſame time ſhal the Lorde ſhaue the (b) heare of the head, and the feete, and the beарde cleane off, with the raſer that he ſhall hyre beyonde the waters, namely with the king of Aſſyrians.

21 At the ſame time ſhall a man nouriſhe a young Cowe, and two ſheepe.

D 22 Then beeauſe of the abundance of milke that they giue, he ſhal eate butter: ſo that euery one whiche remayneth in the land, ſhal eate butter and honey.

23 At the ſame tyme all vineyardes, wherein there ſhal be a thouſand vines, worth a thouſande ſyluerlings, ſhall be turned to byers and thornes.

24 They ſhall come into the lande with arrowes and bowes, beeauſe all the lande ſhal become byers and thornes.

25 As for all hylles that ſhal be digged with the mattocke, there ſhal not come vpon them any feare of byers and thornes: but the cattell ſhall bee dryuen thither, and the ſheepe ſhall feede there.

The.viij. Chapter.

8. The deliueraunce of the lande by Emmanuel. 14. The ſtone of offence, at which many ſhal ſtumble.

1 MOreouer, the Lorde ſayde vnto mee, Take thee a great roule, and write in it as men do with a pen: Make haſtie ſpeede to rob, and haſt to the ſpoyle.

2 And I called vnto me faithful witneſſes to record, Uriah the prieſt, and Zachariah the ſonne of Barachiah.

3 After that went I vnto the prophetiſſe, and ſhe conceiued and bare a ſonne: then ſayde the Lorde to me, Giue him his name, a ſpeedy robber, an haſtie ſpoyler.

4 For why? or euer the chylde ſhall haue knowledge to crye my father and mother, ſhal the riches of Damaſcus, and the ſpoyle of Samaria, be taken away before the king of the Aſſyrians.

5 The Lorde ſpake alſo vnto me againe, ſaying.

6 Forſomuche as the people refuſeth the ſtyll running water of Silo, & put their delight in Razin and Romelies ſonne:

7 Beholde, the Lord ſhall bring mightie and great flouddes of water vpon them, namely the king of the Aſſyrians with al his power, whiche ſhal climbe vp vpon all his floudes, and run ouer al his bankes. B

8 And ſhall breake in vpon Juda, hee ſhall flowe and paſſe through, tyll he come vp to the necke therof: he ſhal fyl alſo the wideneſs of thy lande wt his winges, O Emmanuel.

9 Breake downe, O ye people, (a) and ye ſhall be broken downe, hearken to all ye of farre countreys: muſter you, and you ſhal be broken downe, prepare you, and you ſhal bee torne in peeces.

a. Mans policie and deuice without God preuayleth not

10 Take your counſel together, yet ſhal your counſel come to nought: determine the matter, yet ſhall it not proſper: for God is with vs.

11 For the Lord ſpake thus to me in a mightie propheſie, (b) and warned mee that I ſhould not walke in the way of this people, ſaying:

b. Affiance is to be put in God, and not in mans policie or helpe.

12 Ye ſhal not ſpeake (words) of conſpiracy in al thinges, when this people ſhall ſay conſpiracie: feare them not, neyther be afrayde of them.

13 But ſanctifie the Lord of hoſtes let him be your feare and dread.

14 For he ſhalbe the holy place to flee to, and ſtone to ſtumble at, the rocke to fall vpon, a ſnare and net to both the houſes of Iſrael, and the inhabiters of Jeruſalem: C

15 And many among them ſhall ſtumble, and fall, and be broken, yea they ſhal be ſnared and taken.

16 Bind vp the teſtimonie, ſeale the lawe in my diſciples.

17 (c) And I wil wayte vpon the Lorde that hydeth his face from the houſe of Jacob, and I wil looke for him.

c. The works of Chriſt.

18 But loe, as for me, and the children which the Lord hath giuen me, we are to be a token and a wonder in Iſrael from the Lorde of hoſtes, whiche dwelleth vpon the hyll of Sion.

19 And if they say vnto you, Aske counsell at the sothsayers, wytches, charmers, and coniurers: (then make them this aunswere) Is there a people any where that asketh not counsell at his God? should men runne vnto the deade for the liuing?

n. We must seeke in Gods word what to folow, for in meanes without gods word there is no lyght.

20 Get thee to the law, (d) and the testimonie: and if they speake not after this word, there is no light in them.

21 And they shall wander through this land hardly bestrade and hungry, and when they suffer hunger, they will bee out of pacience, and curse their king and their God, and shall looke vpwarde and downeward to the earth:

22 And beholde there is trouble and darkenesse, dymnesse is rounde about him, and he shalbe driuen into darkenesse.

23 Neuertheless, the darkenesse shal not bee such as was in hir vexation, when at the fyrst hee lightly afflicted the lande of Zabulon, and the lande of Nephthali, and afterward did more greeuously afflict hir by the way of the sea beyond Jordane in Galilee of the heathen.

The.ix. Chapter.

He prophesieth of Christes natiuitie and dominion.

A 1 The people that walked in darkenesse, haue seene a great lyght: As for them that dwell in the lande of the shadowe of death, vpon them hath the lyght shyned.

2 Thou hast multiplied the people, and not encreased their ioy: they reioyce before thee, euen as men make mery in haruest, and they bee ioyful as men that do diuide the spoyle (after the victorie.)

3 For thou hast broken the yoke of his burden, the staffe of his shoulder, and the rod of his oppressour, as in the day of Madian.

4 And truely euery battayle that the warrier maketh, is done with confused noyse, and defiling their garmentes with bloud: (but this battayle) shal bee with burning and consumyng of fyre.

a. Christe his kingdome, and his names.

5 For vnto vs a (a) chylde is borne, and vnto vs a sonne is giuen, vpon his shoulder dothe the rule lye, and he is called with his owne name, Wonderfull, the giuer of counsell, the mightie God, the euerlasting father, the prince of peace.

6 He shall make no ende to encrease the rule and peace, and shall syt vpon the seate of Dauid: and in his kingdome, to order the same, and to stablishe it with equitie and ryghteousnesse frō henceforth for euermore: this shal the zeale of the Lord of hostes bring to passe.

7 The Lorde sente a word into Jacob, the same is come into Israel.

8 And al the people of Ephraim shal know, and they that dwell in Samaria, that say with pryde and hygh stomackes (on this manner.)

9 The tyle worke is fallen downe, but we will buylde it with squared stones: the Mulberie tymber is broken, but we shall set it vp agayne with Cedar.

10 But the Lord shal strengthen the enimies of Razin, and ioyne his aduersaries together against him:

11 The Syrians before, and the Philistines behind, and shall deuour Israel with open mouth. After all this is not the wrath of the Lord ceased, but yet his hande stretched out stil.

12 For the people turneth not vnto him that chastiseth thē, neyther do they seeke the Lord of hostes.

13 Therefore hath the Lord rooted out of Israel both head and tayle, bough and reede in one day.

14 By the heade, is vnderstand the Senatour and honourable man: and by the taile, the prophete that preached lyes.

15 For the guides of this people are deceiuers, and those that be gouerned are vtterly lost.

16 Therefore shall the Lorde haue no pleasure in theyr young men, neyther haue pitie of theyr fatherlesse and wydowes: for they are altogether hypocrites and wicked, and al their mouthes speake folly: After al this is not the Lordes wrath ceased, but yet his hād is stretched out still.

17 For vngodlynesse burneth as a fyre, and shall deuour briers and thornes, and it shall burne as in the thicket of a wood, and (the wicked) aduaunce themselues, as the smoke is caried vp.

18 Through the wrath of the Lorde of hostes is the land ful of darknesse, and the people be consumed as it were with fire: no man doth spare his brother.

19 But hee robbeth on the right hande, and doth famyshe, he eateth on the left hand, and he shall not haue ynough: euery man shall eate the flesshe of his owne arme.

20 Manasses (shal eate) Ephraim, and Ephraim Manasses, & they both together shal eate Juda: After all this is not the Lordes wrath ceassed, but yet his hand stretched out still.

The.x. Chapter.

1. He threatneth the oppressours of the poore.
12. And prophesieth against Sennacherib.

1 WOe be vnto them that make vnrighteous lawes, and that causeth their actuaries to write grieuousnesse,

2 Wherethrough the poore are put from theyr right, and my seelie people robbed of iudgement, that widowes may be their pray, and that they may robbe the fatherlesse.

3 What will ye do in the time of visitation, and when destructiō shall come from farre? to whome will ye runne for helpe? and wher will you leaue your glory?

4 That when I withdraw me my hande, yee come not among the priseners, nor lye among the dead? After all this dothe not the wrath of the Lorde ceasse, but yet is his hande stretched out still.

5 O Assur which art the staffe of my wrath, in whose hand is the rodde of mine indignation.

6 I will send him among those hypocritishe people: among the people that haue deserued my displeasure will I send him, that he vtterly robbe them, spoyle them, and tread them downe like the mire in the streete.

7 Howbeit his meaning is not so, neyther thinketh his hart on this fashion: but he imagineth howe he maye rote out and destroye much people.

8 For he sayth, Are not my princes al kings?

9 Is not Chalno as easie to winne, as Charchamis? Is it harder to conquere Hamath, than Arphad? or is it lighter to ouercome Damascus, than Samaria?

10 (As who say) I were able to winne the kingdomes of the idolaters and their Gods, but not Hierusalem and Samaria.

11 Shall I not doe vnto Hierusalem and hir images, as I did vnto Samaria and hir idols?

12 Wherefore it shall come to passe, that as sone as the Lord hath perfourmed his whole worke vppon the hill of Sion and Hierusalem, then will I visite the fruite of the stoute hart of the king of Assyria, with his proude lokes.

13 For he standeth thus in his owne conceyt, Thys do I through the power of mine own hande, and through my wisdome: for I am wise, I am he that remoue the landes of the people, I rob their treasure, and haue pulled downe the inhabitants lyke a valiant man.

C 14 My hande hath founde out the strength of the people, as it wer a nest: and like as egges that were layd here and there, are gathered together, so do I gather all countreys, and there was none (so bolde) as to moue the wing, that dare open his mouthe, or once whisper.

15 Shall the axe boast him selfe against hym that heweth therewith? or shal the saw make anye bragging against him that ruleth it? that were euen like as if the rodde did exalte him selfe against him that beareth it, or as though the staffe should magnifie it selfe (as who say) it were no wood.

16 Therefore shal the Lord the God of hosts send amōg his fatlings, leanenesse, and burne vp his glory as it were with a fyre.

17 And the light of Israel shalbe that fire, and his holy one shalbe the flame: and it shal kindle and burne vp his thornes and bryers in one day.

18 Yea all the glory of his woods and fieldes shalbe consumed with body and soule, and they shalbe as an host of men, whose standerd bearer fayleth.

19 The trees also of his wood which remaine, shalbe of such a number that a child may tel them.

20 After that day shall the remnaunt of Israell, and such as are escaped out of the house of Jacob, seeke no more comforte at him that smote them: but vnfaignedly shall they trust vnto the Lord, the holy one of Israell.

21 The remnant, euē the posteritie of Jacob, D shall conuert vnto God the mightie one.

22 For though thy people, O Israell, be as the sande of the sea, yet shall the remnaunt of thē conuert vnto him: The decreed cōsumption ouerfloweth with righteousnesse.

23 And therefore the Lorde of hosts shal perfectly fulfill the thing that he hath determined, in the midst of the whole world.

24 Therefore thus sayth the Lorde God of hostes, Thou my people that dwellest in Sion, be not afrayde for the king of the Assirians: he shall smite thee with a rodde, and shall lift vp his staffe against thee, as the Egyptians did sometime.

25 But very sone after shall my wrath and indignation be fulfilled in the destruction of them:

26 Moreouer, the Lord of hostes shall stirre vp a scourge for him, like as was the slaughter of Madian vpon the rocke Oreb, and as the destruction of the Egyptians when hee lifted vp his rodde vpon the sea.

27 Then shall his burden be taken from thy shoulders, and his yoke from thy necke, yea the same yoke shalbe destroyed because of the vnction.

28 He shall come to Aiath, and go through E towarde Migron, at Michmas shall he lay

vp his harneſſe.

29 They ſhall goe ouer the foꝛd, Geba ſhall be their reſting place, Rhama ſhal be afrayd, Gibea Saul ſh all flee away.

30 Lift vp thy voyce, O daughter Gallim, giue eare to Laiſa thou poꝛe Anathoth.

31 Madmena ſhall tremble foꝛ feare, but the Citizens of Gabim are manly.

32 Yet ſhal he remayne at Nob that day: after that ſhall he lift vp his hand againſte the mount of the daughter Sion the hil of Hieruſalem.

33 But ſee, the Lozde God of hoſtes ſhall bꝛeake downe the bough with feare, he ſhall hewe downe the pꝛoude, and fell the hygh minded.

34 The thickettes alſo of the wood ſhall bee rote out with iron, and Libanus ſhal haue a fall thꝛough the mightie.

The.xi. Chapter.

1. He propheſieth of the natiuitie of Chriſte, and of his people. 6. Of the remnaunt of Iſrael. 10. And of the fayth of the heathen or Gentiles.

A 1 AND there ſhall come a ſpꝛigge foꝛthe of the (a) ſtemme of Eſay, and a yong ſhoote ſhall growe out of his rote.

a. Chriſt ſhall be borne of the ſeede of Eſaye.

2 The ſpirite of the Lozd ſhall reſt vpon him, the ſpirite of wiſedome and vnderſtanding, the ſpirite of counſayle and ſtrength, the ſpirite of knowledge and of the feare of the Lozde,

3 And ſhall make him of deepe iudgement in the feare of God: Foꝛ he ſhall not giue ſentence after the thing that ſhal be bꝛought beꝛoꝛe his eyes, neyther repꝛoue after the hearing of his eares:

4 But with righteouſneſſe ſhall he iudge the poꝛe, and with equitie ſhall he reſourme the ſimple of the woꝛlde, and hee ſhall ſmite the woꝛld with the rodde of his (b) mouthe, and with the bꝛeath of his mouthe ſhall he ſlaye the vngodly.

b. The armour of Chriſte, and of his kingdome.

5 Righteouſneſſe ſhall be the girdle of hys loynes, and faythfulneſſe the gyꝛding vp of his reynes.

6 The Woolfe ſhall dwell with the Lambe, and the Leoparde ſhall lye downe by the Goate: Bullockes, Lions, and cattell ſhall keepe company together, ſo that a little child ſhall leade them.

B 7 The Cowe and the Beare ſhall feede together, and their young ones ſhall lye together: the Lion ſhall eate ſtraw lyke the Oxe oꝛ the Cowe.

8 The chylde whyle he ſucketh ſhall haue a deſyre to the Serpentes neſt, and when he is weaned, he ſhall put his hand into the Cockatrice denne.

9 No man ſhall doe euill vnto another, no, no man ſhall deſtroye another in the hyll of my holyneſſe: foꝛ the earth ſhal be full of the knowledge of the Lozde, euen as the ſea floweth ouer with water.

10 And in that daye ſhall the Gentiles enquire after the rote of Jeſſe, whiche ſhall be ſet vp foꝛ a toke vnto the people, and his reſt ſhall be glorious.

11 At the ſame time ſhall the Lozde take in hand agayne to recouer the remnaunt of his people, which ſhalbe left aliue, from the Aſſyrians, Egyptians, Arabians, Moyans, Elamites, Chaldees, Antiochians, and from the Ilandes of the ſea,

12 And he ſhall ſet vp a token amõg the Gentiles, and gather together the diſperſed of Iſraell, yea and the outcaſtes of Juda from the foure cozners of the woꝛld.

13 The hatred of Ephraim alſo, and enimies of Juda, ſhall be cleane rooted out: Ephraim ſhall beare no euill will to Juda, and Juda ſhall not vexe Ephraim.

14 But they both together ſhall flee vpon the ſhoulders of the Philiſtines towarde the weſt, and ſpoile them together that dwel toward the Eaſt: the Edomites and the Moabites ſhal come vnder their handes, and the Ammonites ſhall be obedient vnto them.

15 The Lozde alſo ſhall cleaue the tongues (c) of the Egyptians ſea, and with his mightie winde ſhall he lift vp his hand ouer Nilus, and ſhall ſmite his ſeuen ſtreames, and make men goe ouer dꝛie ſhod.

c. That is, the armie of the Egyptians ſhall be diuided as the ſea is diuided by legs.

16 And thus ſhall there be a way foꝛ his people that remayneth from the Aſſyrians, lyke as it happened to the Iſraelites what tyme they departed out of the land of Egypt.

The.xij. Chapter.

4. The ſong of the Churche for the obteyning of the victorie, and ouercomming of the world.

1 AND in that day thou ſhalt ſay, O Lord, I will pꝛaiſe thee, foꝛ thou waſt diſpleaſed at me: but refrayne thou from thy wrath, and comfoꝛt me.

2 Behold, God is my ſaluation, in whom I will truſt, and not be afrayde: foꝛ the Lozde God is my ſtrength and (my) ſong, he alſo is become my ſaluation:

3 Therefoꝛe with ioy ſhall ye drawe water out of the welles of ſaluation:

4 And then ſhall yee ſay, Gyue thanks vnto the Lozde, call vppon his name, declare hys woꝛkes among the people, keepe them in remembꝛaunce

branch for his name is excellent.
5 O sing prayses vnto the Lorde, for hee hath done great things, as it is knowne in all the worlde.
6 Crie out, and sing, thou that dwellest in Sion: for great is the holy one of Israell in the middest of thee.

The.xiij. Chapter.

He prophesieth the destruction of Babilon, the captiuitie and the comming againe of the people.

1 THis is the (a)burden of Babilon, which Esay the sonne of Amos did see.
2 Lift vp the Banner vpon the high hill, call vnto them, wagge your hande, that they maye goe into the Gates of the Princes.
3 I haue commaunded my sanctified, I haue also called my valiant ones, ioying in mine honour to execute my wrath.
4 There is a noyse of a multitude in the mountaynes, like as of a great people, a rushing as though the kingdomes of the Nations came togither: the Lorde of hostes musstereth his armie to battaile.
5 They come out of a farre countrey from the ende of the heauen, euen the Lorde himselfe with the ministers of his wrath, to destroy the whole lande.
6 Mourne ye for the day of the Lorde is at hand, and shall come as a destroyer from the almightie.
7 Therefore shal al handes be letten downe, and all mens hearts shall melt away.
8 They shall stand in feare, carefulnesse, and sorrow shall come vpon them, and they shal haue paine, as a woman that trauelleth with childe: One shall bee abashed of another, and their faces shall burne lyke the flame of fire.
9 Beholde, the day of the Lorde shall come terribly, and full of indignation, furie, and wrath; to make the lande waste, and to rote out the sinners thereof.
10 For the starres and planettes of heauen shall not giue their light, the sunne shall bee darkened in the rysing, and the moone shall not shine with hir light.
11 And I will visite the wickednesse of the worlde, and the sinnes of the vngodly. The highe stomackes of the proude will I take away, and will lay downe the boasting of the tyrant.
12 I wil make a man dearer than fine gold, and a woman to be more worthy than a golden wedge of Ophir.
13 Therefore I will shake the heauens, and the earth shall remoue out of hir place, in the wrath of the Lorde of hostes, and in the day of his fearefull indignation.
14 And (Babylon) shall be as an hunted or chased Doe, and as a sheepe that no man taketh vp: Euery man shall turne to his owne people, and flee eche one into his owne land.
15 Who so is founde shall be shot through: and who so taketh their part, shall bee destroyed with the swoorde.
16 Their childre shalbe slain before their eies: their house spoyled, & their wiues rauished.
17 For loe, I shall bring vp the Medes against them, which shall not regarde siluer, nor be desirous of golde:
18 With bowes shall they destroy the yong men, & haue no pitie on women with childe, and their faces shall not spare the children.
19 And Babylon, that glorie of kingdomes, and beautie of the Chaldees honour, shall be destroyed, euen as God destroyed Sodome and Gomor.
20 It shall not endure for euer, neyther shall there bee any more dwelling there from generation to generation: The Arabians shall pitch no tents there, neither shall the sheepeheards make their foldes there any more.
21 But fearefull wilde beastes shall lie there, and the houses shalbe full of great Owles, Estriges shall dwell there, and Apes shall daunce there.
22 Wilde cattes shall crie in the palaces, and Dragons shall be in the pleasaunt houses: And as for Babylons time it is at hande, and hir dayes shall not be prolonged.

(a) Burden, or the matter.

The.xiiij. Chapter.

1. The returne of the people from captiuitie, the prosperitie of the people of God, and affliction of their enimyes. 13. The pride of Babylon.

1 BVt the Lorde will be mercifull vnto Jacob, and will yet chose Israell againe, and set them in their owne lande, straungers shall cleaue and get them to the house of Jacob.
2 The people shall take them, and cary them home to their owne lande: and the house of Israell shall possesse them in the land of the Lorde, that they may be seruants and handmaydes, and they shall take those prisoners whose captiues they had bin before, and rule those that had oppressed them.
3 When the Lorde nowe shall bring thee to rest from thy trauaile, feare, and hard bondage that thou wast laden withall:
4 Then shalt thou vse this mockage vpon the king of Babylon, and say, Howe happeneth

peneth it that the oppreſſour leaueth off? Is the golden tribute come to an ende?

5 The Lorde hathe broken the ſcepter of the vngodly, and the rod of the lordly,

6 Which when he is wroth, ſmiteth the people with continuall ſtrokes, and in wrath raigneth ouer the heathen, whome he perſecuteth without compaſſion.

B 7 And therefore the whole world is now at reſt and quietneſſe, and men ſing for ioy.

8 Yea euen the Firre trees and Cedars of Libanus reioyce at thy fall, ſaying, Nowe that thou art layd downe, ther come no moe vp to hewe downe vs.

9 Hell alſo beneath trembleth to meete thee at thy comming, and for thy ſake hath rayſed his dead, all mightie men and princes of the earth, all kings of the earth ſtande vp from their ſeates,

10 That they maye all aunſwer and ſpeake vnto thee, Art thou become weake alſo as we? Art thou become like vnto vs?

11 Thy pompe and thy pride is layd downe into the pit, and ſo is the melodie of thy inſtruments. Wormes be layde vnder thee, and wormes be thy couering.

12 Howe art thou fallen from heauen, O Lucifer, thou fayre morning childe? Howe haſt thou gotten a fall euen to the ground, which didſt weaken the nations?

13 For thou ſaydeſt in thine hearte, I wyll climbe vp into heauen, and exalt my throne aboue, beſyde the ſtarres of God, I will ſit alſo vppon the mount of the congregation toward the north.

C 14 I will climbe vp aboue the cloudes, and will be like the higheſt of all.

15 Yet thou ſhalt be brought downe to the deepe of hell, to the ſides of the lake.

16 They that ſee thee, ſhall narrowly looke vpō thee, and thinke in themſelues, (ſaying,) Is this the man that brought all landes in feare, and made the kingdomes afrayde?

17 (Is this he) that made the world in a manner waſte, and layd the cities to the ground, which let not his priſoners goe out?

18 The kings of the nations lye euery one in his owne houſe with worſhip.

19 And thou art caſt out of thy graue lyke a filthie abhominable braunche, like as dead mens rayment that are ſhotte through with the ſword, and goe downe to the ſtones of the deepe, as a dead coarſe that is troden vnder feete.

20 Thou arte not buryed with them: euen bycauſe that thou haſt waſted thy land, and deſtroyed thy people: The generation of the wicked ſhalbe out of memorie for euer.

D 21 Let there a way be ſought to deſtroy their childzen that be in their fathers wickednesſe, that they come not vp agayne to poſſeſſe the land, and fyll the world full of enimies.

22 I will ſtande vp againſte them, ſayeth the Lord of hoſtes, and rote out the name and remnaunt, ſonne and ſonnes ſonne of Babylon, ſayeth the Lord.

23 I wil giue it to the Otters, and wil make water puddles of it, and I wil ſweepe them out with the beeſome of deſtruction, ſayeth the Lord of hoſtes.

24 The Lord of hoſtes hath ſworne an othe, ſaying, It ſhall come to paſſe as I haue determined, and ſhalbe fulfilled as I haue deuiſed.

25 So that Aſſyria ſhall I deſtroye in my lande, and vppon my mountaynes wyll I treade him vnder foot, wherthrough his yoke ſhall come from them, and his burden ſhall be taken from their ſhoulder.

26 This deuiſe hathe God taken through the whole world, and this is his hande ſtretched out ouer all people.

27 For if the Lorde of hoſtes determine a thing, who is able to diſanul it? And if he ſtretch forth his hande, who maye returne it agayne?

28 The ſame yeere that king Ahaz dyed, was E this burden:

29 Reioyce not thou whole Paleſtina, bycauſe the rodde of him that beateth ther is broken: for out of the ſerpents rote ther ſhall come an Adder, and his fruite ſhall be a fiery fleeing worme.

30 But the fyrſt borne of the poore ſhalbe fed, and the ſimple ſhall dwell in ſafetie: The rote alſo will I deſtroye with hunger, and it ſhall ſlay the remnaunt.

31 Mourne thou port, weepe thou citie, for, O whole land of Paleſtina, thou art layde waſte: for there ſhall come from the north a ſmoke, that not one alone may abide at home in his times.

32 What ſhall one then aunſwere the meſſenger of the Gentiles? For the Lorde hathe ſtabliſhed Sion, and the poore of his people that be therein, ſhall put their truſt in it.

The.xv. Chapter.

A propheſie againſt Moab.

1 THis is the burden vppon Moab: Ar of Moab was deſtroyed, and ouerthrowē in the night ſeaſon, Kir alſo in Moab was deſtroyed, and periſhed in the night.

2 Moab went vp to the idolles houſe, euen to Dibon, to the high places, to weepe: for Nebo, and Moab ſhal mourne for Medba: All their heads were balde, and all their beardes ſhauen.

shauen.
3 In hir streetes are they girded about with sackcloth: In all the toppes of hir houses and
streetes, shall be nothing but mourning and
weeping.
4 Hesbon and Elcale shall crye, that their
voyce shalbe heard vnto Jahaz: and therfore
ỳ armed souldiers also of Moab, shal bleate
out and cry for very sorow of their mindes.
5 My shall my hart be for Moabs sake, they
shall flee vnto the citie of Zoar, whiche is
lyke a fayre young bullocke of three yeeres
olde, for they shall all goe vp to Luith weep-
ing: euen so, by the way towarde Horona-
im they shall make lamentation for their vt-
ter destruction.
6 For the waters of Nimrim shall be dryed
vp, by reason whereof the grasse is withered,
the hearbs destroyed, and the greene thyngs
gone.
B 7 Therfore the goodes that remayneth in Mo-
ab, and the riches thereof, they shall carry to
the brooke of wyllowes.
8 For the cry went ouer the whole lande of
Moab, vnto Eglaim, and vnto Beer Elim
was there nothing but mourning.
9 Because the waters of Dimon were full
of bloud, I will adde more vpon Dimon:
and Lions vpon the remnaunt of the lande,
and on them that are escaped from Moab.

The.xvi. Chapter.

The destruction of Moab.

A 1 SEnd the Lorde of the world a lambe,
from the rocke that lyeth towarde the
desert, vnto the hil of the daughter of Sion.
2 For as for the daughters of Moab, they
shal be as a trembling bird that is put out of
hir nest: for they shall carrie them vnto
Arnon.
3 Gather youre counsell, come together in
iudgement, couer vs with your shadow in
the midday, as the night doth hide the chased,
and bewray not them that are fled.
4 Let my persecuted people dwell among
you, Moab be thou their refuge againste the
destroyer: for the aduersarie is brought to
nought, the robber is vndone, the tyraunte is
wasted out of the lande.
5 And in mercy shall the seate bee prepared,
and he shall sitte vppon it in the truth in the
tabernacle of Dauid, iudging, and seeking
iudgement, and making haste vnto righte-
ousnesse.
6 We haue heard of the pryde of Moab, he is
very proude, presumtuous, arrogant, and full
of indignation, and vayne are his lyes.
B 7 Therfore shall Moab make lamentation,
because of the Moabites (that shall be slayn)
yea they shall wayle altogether: because of
the foundations of the citie that is made of
brycke shall yee complayne, euen yee lame
people that are left only behinde.
8 For the vines of Hesbon are cut downe: as
for the vine of Sibma, the Lordes of ỳ hea-
then haue broken downe hir principal bran-
ches, they are come euen vnto Jazer, they
went on wandering vnto the wildernesse,
hir goodly braunches were throwen downe
as they went ouer the sea.
9 Therefore will I mourne for Jazer, and
for the vine of Sibma, I will powre my
teares vpon thee, O Hesbon and Elcale: for
the crye of thyne enimies is fallen vpon thy
sommer fruites, and vpon thy harueste.
10 The myrth and cheare is taken away out
of the plentifull fielde, and in the vineyardes
there shall bee no ioy nor gladnesse: The
treader shall treade out no wine in theyr
presses, the song of their merrie cheare haue
I layd downe.
11 (a) Wherefore my bowels shall rumble
like an Harpe for Moabs sake, and mine in-
ward partes for the cities sake that is made
of brycke.
12 And it shall come to passe, that when it is
seene that Moab shall be made weery of hys
hill chappels, he shall come to his temple to
pray, (b) but he shall not be able.
13 So then this is the saying that the Lorde
hath spoken concerning Moab since ỳ tyme.
14 But now the Lorde hath spoken, saying,
In three yeeres, which shall be as the yeeres
of an hyred seruaunt, shall the glory of Mo-
ab bee turned into contempt throughout all
hys multitude, which is very great: and that
whiche remayneth, shall be very small, and
feeble.

a. The superstitious and idolaters haue more trust in one idol, and in some one place than in another: but all in vayne.
b. Not be able through weriness, or it shall not profit him

The.xvij. Chapter.

A propheste agaynst Damascus.

1 THis is the burden vppon Damascus. A
BEholde, Damascus is taken away to
be no more a citie, but shall be an heape of
broken stones.
2 The walle cities of Aroer shall be foldes
for cattell which shall lye there, and ther shal
be none to fray them away.
3 Ephraim also shall no more be strong,
and Damascus shall no longer be a king-
dome, and the remnaunt of Syria shall be
as the glory of the children of Israel, saythe
the Lord of hostes.
4 And in that day it shall come to passe, that
the glory of Jacob shal be made very thinne,
and the fatnesse of his flesh shall waxe leane.

5 And

5 And he ſhall bee as one that gathereth vp corne in haruеſt, euen like him whoſe arme reapeth the eares of corne: He ſhall be alſo lyke him that gathereth eares of corne in the valley of Rephaim.

6 Some gathering in deede ſhall there bee left in it, euen as in the ſhaking of an Oliue tree there remayne two or three berries in the top of the vttermoſt bowe, and foure or fyue in the broade fruiteful braunches therof, ſayth the Lord God of Iſraell.

B 7 Then ſhall man turne agayne to his maker, and his eyes ſhall haue reſpect to the holy one of Iſrael.

8 As for the aulters which are his owne handie worke, he ſhall not regard them, and the things that his fingers hath made, as groues and images, thoſe ſhall hee not caſt his eye vnto.

9 In that day ſhall their ſtrong cities bee as the forſaken ſhrubbes and braunches, whych they left becauſe of the children of Iſrael, and the lande ſhall be deſolate.

10 Becauſe thou haſt forgotten the God of thy ſaluation, and haſt not bin mindfull of thy ſtrong rocke: therefore ſhalte thou ſette pleaſant plants, and ſhalt graffe the braunche of another mans vine.

11 In that day ſhalt thou make thy plante to growe, and early in the morning ſhalte thou make thy ſeede to floriſh: the haruеſt ſhall be gone in the day of inheritance, and there ſhal be ſorow without hope of comfort.

12 Wo ſhal be to the multitude of much people, which ſhall make a ſound like to ỹ noiſe of the ſea, and the violẽce of ỹ natiõs, which rage like the ruſhing in of many waters.

13 Euen lyke many waters ſhall the people rage, God ſhall rebuke him, and he ſhall flee farre off, he ſhall be chaſed away lyke as dry ſtrawe vppon the mountaynes before the wynde, and like a thing that turneth before the ſtorme.

C 14 At euen, behold there is trouble, and yer euer it be morning, loe it is gone: This is the portion of them that oppreſſe vs, and the lot of them that robbe vs.

The.xviij. Chapter.

1. An exhortation to the Ethiopians, and the countreyes nigh adioyning to them. 7. The vocation of the Gentiles.

I 1 GThat land that truſteth vnder the ſhadowe of wings, (that lande) whiche is beyond the waters of Ethiopia.

2 Sending meſſengers by the Sea, euen in veſſels of reedes ouer the water: Get you hence, ye ſpeedy meſſengers, to a nation that is ſcattered abrode, and robbed of that they had, a fearefull people from their beginning hitherto, a nation troden downe by little & little, whoſe land the floudes haue ſpoyled.

3 All the inhabiters of the worlde, & indwellers of the earth, looke vp when he ſetteth vp a token in the mountaynes, and hearken when he bloweth with the trumpe.

4 For ſo the Lord ſayd vnto me (as for me) I will take my reſt, and looke vppon the matter in my habitation, like a fayre heate after the rayne, and like a cloude of drawe in the heate of haruеſt.

5 For afore the haruеſt, when the braunch is growen, there ſhall come rype fruite of the floure: and he ſhall cut downe the increaſe with ſithes, and the branches ſhall he take away with hookes.

6 Thus ſhall they be left together vnto the foules of the mountaynes, and to the beaſts of the earth, for in ſommer the birds ſhal remayne vpon it, and euery beaſt of the lande ſhal be vpon it in winter.

7 In that time ſhall ther a preſent be brought B vnto the Lord of hoſtes, euen a people that is ſcattered abrode, and robbed of that they had, that ſame people which haue bin fearefull from their beginning hitherto, a nation troden downe by little and little, whoſe land the flouds haue ſpoyled, to the place of the name of the Lorde of hoſtes, euen to the mount Sion.

The.xix. Chapter.

1. He propheſieth againſt Egypt. 18. and the vocation of the Gentiles to Chriſt.

I 1 THe burden of Egypt. Behold, the Lord rideth vppon a ſwift cloude, and ſhall come into Egypt, and the idolles of Egypt ſhall tremble at the preſence of him, and the hart of Egypt ſhall quake in the middeſt of hir.

2 And I will ſet the Egyptians one againſt another, ſo that one brother ſhall fight againſt another, and one neighbour againſte another, citie againſte citie, and realme againſt realme.

3 The mynde alſo of Egypt ſhall be cleane without counſaile within it ſelfe, and the deuice that they take, will I deſtroy: and they ſhall ſeeke counſayle at idolles, and at ſorcerers, at workers with ſpirites, and at ſothſayers.

4 And the Egyptians will I giue ouer into the hand of a marueylous cruell Lorde, and a mightie king ſhall haue dominion ouer them, ſayth the Lord God of hoſts.

5 The waters of the ſea ſhall fayle, and the riuer

ryuer shall decrease, and be dryed vp.
6 The waters shall be drawen out, the riuers of Egypt shall be emptied and dryed vp, the reedes and flagges shall be cut downe.
7 The grasse in the riuer, and by the riuers banke, and al that groweth by the riuer shall wither away, and be brought to nought.
8 The fishers also shall mourne, and all they that cast angle into the water, shall make lamentation: and they that lay forth theyr net beyde the waters, shall be rotted out.
9 Moreouer, they that worke in flaxe, and make fine works, shalbe confounded, and so shal they that weaue open workes.
10 For their open workes shall euen be destroyed, and all they that make pondes and slues for fishe, shall come to nought.
11 But you foolishe princes of Zoan, ye wyse counsaylours of Pharao, whose witte is turned vnto foolishnesse, howe say yee vnto Pharao, I am come of wise men, and of auncient kings?
12 Where are thy wise men? lette them tell thee if they can, what the Lord of hostes hath deuised vpon Egypt.
13 The princes of Zoan are become fooles, the princes of Noph are deceyued, they haue deceyued Egypt, euen they that were taken for the chiefe stay thereof.
14 In the middest of it hath the Lorde powred the spirite of wickednesse: and they haue deceyued Egypt in euery worke thereof, euen as a drunken man staggereth in his vomite.
15 Neither shal the (a) head or tayle, ỹ braunch or reede, be able to do any worke in Egypt.
16 In that day shal Egypt be lyke vnto women: It shalbe afrayde, and stand in feare at the motion of the hand of the Lord of hosts, which he shaketh ouer it.
17 And Egypt shall be afrayd of the land of Iuda, so that euery one that maketh mentiō of it, shall be afrayde thereat, bycause of the counsayle of the Lorde of hostes, whiche hee deuised for it.
18 In that day shall fyue cities in the lande of Egypt speake the language of Chanaan, and sweare by the Lorde of hostes: the citie of desolation shalbe called one of them.
19 In that day shall the aulter of the Lorde be in the middest of the land of Egypt, and this title beside it, Vnto the Lord.
20 And it shalbe a token and a witnesse vnto the Lord of hostes in the Land of Egypte: For they shal cry vnto the Lord, bycause of such as trouble them, and he shal send them a sauiour, and a great man to deliuer them.
21 And the Lord shall be knowen in Egypt, and the Egyptians shall knowe the Lorde in that day, and doe sacrifice and oblation: yea they shall bowe a bowe vnto the Lord and performe it.
22 The Lorde also shall smite Egypt sore, and heale them agayne: and they shalbe cōuerted vnto the Lorde, and he shall be entreated of them, and shal heale them.
23 In that day shal there be a common way out of Egypt into Assyria, and Assyria shall come into Egypt, and Egypt into Assyria: so that the Egyptiās and the Assyrians shall serue the Lord together.
24 In that day shall the nation of Israel be the thirde with Egypt & Assyria: and they shall be blessed in the middest of the lande.
25 Whiche lande the Lorde of hostes hathe blessed, saying, Blessed is my people of Egypt, Assur also is the worke of my handes, and Israel is mine inheritance.

(a) the head, the braunche signifieth the honorable and chiefe of the people, by the braunche and reede, the multitude and lower sort of people.

The.xx. Chapter.

Agaynst Egypt and Ethiopia.

1 IN the yeere that Tharthan came vnto Asdod, when Sargon the king of Assyria had sente him, and had fought against Asdod, and taken it: I
2 At the same tyme spake the Lorde by the hand of Esay the sonne of Amos, saying, Goe and take off the sackcloth from thy loynes, and put off thy shoe from thy foote. And he did so, walking naked and barefoote.
3 And the Lord sayd, Lyke as my seruaunte Esay hathe walked naked and barefoote, for a signe and wōder, three yeeres vpon Egypt and Ethiopia:
4 Euen so shall the king of Assyria take away out of Egypt and Ethiopia, children and old men, naked and barefoote, with theyr loines vncouered, to ỹ great shame of Egypt
5 They shall be brought in feare also, and be ashamed of Ethiopia their hope, and of Egypt wherein they are wont to glory.
6 And they that dwel in ỹ same Ile shal say in ỹ day, Beholde, such is our hope, whether shal we flee for help, ỹ we may be deliuered from the king of Assyria? And how shall we escape?

The.xxi. Chapter.

Agaynst Babylon, Idumea, and Arabia.

1 THe burden of the (a) waste sea. Euen as the stormie weather passeth through at the noone day from the wildernesse, so shal it come from the terrible land. I
2 A greeuous vision was shewed vnto me: let one deceytfull offendour come against another, and one destroyed against another: Vp Elam, lay siege thou of Media, all

a. The waste sea is Babylon, or Chaldee.

all their groning haue I layd downe.

3 Therefore are my loynes filled with ſorowe, beaunceſſe hathe taken hold vppon me as the pangs of a woman that is trauailing: it made me ſtoupe when I hearde it, and it vexed me when I ſawe it.

4 My hart panted, fearefulneſſe came vppon me: the night of my voluptuouſneſſe hath he turned againſt me into feare.

5 Whyle they garniſhed the table, the watchman loked: and whyle I was eating and drinking, it was ſayde, Up ye Captaynes, take you to your ſhielde.

6 For thus hath the Lord ſayd vnto me, Goe and ſet a watchman to tell what he ſeeth.

B 7 And he ſawe a charret which two horſemē ſate vpon, with the cariage of an Aſſe, and the cariage of a Camel: So he loked, and toke diligent heede.

8 And he cryed, A Lion, my Lorde, I ſtande continually vppon the watche towre in the day time, and am appoynted to keepe my watch euery night:

9 And beholde, heere commeth a charret of men, with two horſemen, and he anſwered and ſayd, Babylon is fallen, it is fallen, and all the images of hir Gods hathe he ſmitten downe vnto the grounde.

10 Thou art he whome I muſt threſhe, and thou beloged to my corne floure: This that I hearde of the Lorde of hoſtes the God of Iſrael, haue I ſhewed vnto you.

11 The burden of Duma. He calleth to me out of Seir: Watchman, what haſt thou eſpyed by nyght? watchman, what haſte thou eſpied by night?

12 The watchman ſayd, The morning commeth, and ſo dothe the nyght: if ye will aſke me any queſtion, then aſke it: Returne and come agayne.

13 The burden concerning Arabia. In the woodes of Arabia ſhall ye tarie all nighte, euen in the ſtreetes of Dedanim.

C 14 The inhabitours of the lande of Thema brought forth water to him that was thirſty, they preuented him that was fled away with their bread.

15 For bycauſe of ſwordes they are become fugitiue, euen for the drawen ſworde, and for the bent bowe, and bycauſe of the greeuouſneſſe of warre.

16 For thus hath the Lord ſaid vnto me, There is yet a yeere, according to the yeeres of an hyred ſeruaunte, and all the glory of Cedar ſhall fayle.

17 And the number of them that ſhall eſcape from the bowes, ſhall be miniſhed by the mightie children of Cedar: for the Lorde God of Iſrael hath ſpoken it.

The.xxij. Chapter.

A prophecie agaynſt Hieruſalem.

1 The burden of the (a) valley of viſion. What haſt thou to doe heere, that thou clymeſt to the houſe toppes?

2 Thou that art ful of tumultuouſneſſe, thou troubleſome and proude citie: thy ſlayne men are neyther put to death with the ſwoord, nor dead in battayle.

3 All thy captaynes are fugitiue together, the archers haue taken them priſoners: all they I ſay that are found in thee, are in captiuitie together, and they alſo that fledde farre off.

4 Therefore ſayde I, Let me alone, and I will make lamentation: Ye ſhall not preuayle to comfort me, byeauſe of the deſtruction of the daughter of my people.

5 For this is a daye of trouble, of ruine, and of deſtruction, that the Lorde God of hoſtes will bring to paſſe in the valley of viſion, breaking downe the citie, and crying vnto the mountaynes.

6 Elam bare the quiuer with a charret of ſouldiers and horſemen, and the citie of Kir diſcouered the ſhield open.

7 Thy chiefe valley alſo was full of chariots, and the horſemen ſet their faces directly toward the gate.

8 And in that day did the enimie take away the couer of Iuda, and then diddeſt thou looke towarde the (b) armour of the houſe of the forreſt.

9 Ye haue ſeene alſo the broken places of the citie of Dauid, how that they are many, and ye gathered together the waters of the lower poole.

10 As for the houſes of Hieruſalem ye haue numbred them, and the houſes haue ye brokē downe, to make the wall ſtrong.

11 A pit alſo haue ye made betweene the two walles for the waters of the old poole, (c) and haue not regarded the maker thereof, neyther had reſpect vnto him that faſhioned it long agoe.

12 And in that daye did the Lorde God of hoſtes call men vnto weeping and mourning, to baldneſſe, and girding about with ſackcloth.

13 And beholde, they haue ioy and gladneſſe, ſlaying oxen, and killing ſheepe, eating fleſh, and drinking wine: Let vs eate and drinke, for to morow we ſhal dye.

14 And it came to the eares of the Lorde of hoſtes, This iniquitie ſhall not be purged from you till ye dye, ſayth the Lord God of hoſtes.

15 Thus

15 Thus sayth the Lord God of hostes, Get ye vnto yonder treasurer, euen vnto Sebna, which is the ruler of the house.

16 What hast thou to do heere? and whome hast thou here? that thou shouldest here hewe thee out a sepulchre, as it were one that heweth him out a sepulchre on high, or that graueth an habitation for him selfe on an hard rocke?

17 Behold, O thou man, the Lorde shall carie thee away into captiuitie, and shal surely couer thee with confusion.

18 The Lord shall turne thee ouer lyke a bal with his handes (and shall sende thee) into a farre countrey: there shalt thou dye, & there in steede of the charrets of thy pompe, shall the house of the Lord haue confusion.

19 I will driue thee from thy place, and out of thy dwelling shall he ouerthrowe thee.

20 And in that day shall I call my seruaunt Eliakim, the sonne of Helkia:

D 21 And with thy garments wil I cloth him, and with thy girdle will I strength him: thy power also will I commit into his hād, and he shall be a father of suche as dwell in Hierusalem, and in the house of Juda.

h. 22 And the key of the house of Dauid will I h. lay vpon hys shoulder: so that he shall open, and no man shut, he shall shut, and no man open.

23 And I will fasten him as a nayle in a sure place, and hee shall be the glorious seate of his fathers house.

24 Moreouer, all generations and posteritie, shall hang vppon him, all the glory of their fathers house, all vessels both greate and small, and all instrumentes of measure and musicke.

25 In that day, saith the Lord of hostes, shal the nayle that is fastened in the sure place, depart and be broken, and fall: and the burden that was vpon it shall be pluckt away, for so the Lord hath spoken.

The.xxiij. Chapter.

1. A prophecie agaynst Tyrus, 17. and a promise that it shall be restored agayne.

1 The burden of Tyre. Mourne ye shyps of Tharsis, for there commeth such destruction, that yee shall not haue an house to enter into: end that there shall be no traffike out of the lande of Cittim, they haue knowledge of this plague.

Esa.23.a. 2 Be still ye that dwell in the Ile, the marchauntes of Zidon, and suche as passe ouer the sea, haue made thee plenteous.

3 The corne that groweth by the great waters of Nilus, and the fruites of the ryuer were hir rentayles, so that it became a common mart of the nations.

4 Be ashamed thou Zidon: for the (a) Sea, euen the strength of the sea hath spoken, saying, I haue not trauayled nor brought forth chyldren, nor nourished vp young men, or brought vp virgins.

a. By the sea and the strēgth of the sea is meant Tyrus.

5 When tydyngs commeth to the Egyptians, they shall be sorie for the rumour of Tyre.

6 Get you to Tharsis, mourne you that dwell in the Ile.

7 Is not this that glorious citie of yours B which hath bin of olde antiquitie? hir owne feete shall carrie hir forthe to be a sojourner into a farre countrey.

8 Who hath deuised this against Tyre that (b) croweth hir selfe? whose marchauntes are princes, and whose factours are honorable in the worlde.

b. That croweth hir selfe, that is, whych boasted hir selfe to be as it were the Queene of all cities on the sea coast.

9 Euen the Lord of hostes hath deuised this, to put downe the pride of all such as be glorious, and to punish all them that be proude vpon the earth.

10 Get thee out of thy land, lyke a flood, vnto the daughter of Tharsis, for thou hast no more strength.

11 He that smote the kingdomes together, holdeth out his hande ouer the sea: euen the Lord him selfe hath giuen a commaundement againste the same common place of marchaundise, that they shall vtterly destroy the might thereof.

12 And he sayd, Make no more thy boast, O virgin, thou daughter Zidon, thou shalte be brought downe: Up, get thee ouer vnto Cittim, where neuertheles thou shalte haue no rest.

13 Behold, this people came not of the Chaldees, but Assur made them strong with great shippes: They set vp the strong holds thereof, and destroyed his palaces: and hee brought it in decay.

14 Mourne ye shyppes of Tharsis, for your C strength is brought downe.

15 And in that day shall Tyre be forgotten seuentie yeeres, according to the yeeres of one king: and after the end of the seuentie yeeres shall Tyre sing as doth an harlot.

16 Take an harpe, and goe about the Citie, thou harlot that hast bene forgotten, make sweete melodie, sing moe songs, that thou mayest be had in remembraunce.

17 And after the ende of the seuentie yeeres shal the Lord visite Tyre, and she shal conuert vnto hir rewarde, and shall committe fornication with all the kingdomes of the earth that are in the worlde.

18 Their occupying also, and their rewarde

ſhall be holy vnto the Lorde: their gaynes ſhall not be layde vp, nor kept in ſtore, but it ſhall be theirs that dwell before the Lorde, that they maye eate ynough, and haue clothing ſufficient.

The.xxiiij. Chapter.

A prophecie of tribulation to come vppon the worlde, bycauſe of ſinne.

A 1 BEholde, the Lorde maketh the earthe waſte, and emptie, he turneth it vpſide downe, and ſcattereth abroade the inhabitours thereof.

2 And the prieſt ſhall be as the people, and the maiſter as the ſeruaunte, the maiſtreſſe lyke the mayde, the ſeller lyke the buyer, he that lendeth vpon vſurie, lyke him that boroweth vppon vſurie, the creditour as the dettour.

3 The lande ſhall be cleane walked and vterly ſpoyled: for ſo the Lorde hathe ſpoken.

4 The earthe is ſory, and conſumeth away, the worlde is feeble and periſheth, the proude people of the earth are come to nought.

5 The earth alſo is become vnprofitable vnder the inhabitours thereof, which haue trãſgreſſed the lawes, chaunged the ordinance, broken the euerlaſting couenant.

6 Therefore hath the curſe conſumed ẏ earth, and they that dwell therein are fallen into treſpaſſe: Wherefore, the inhabitours of the earthe are periſhed with drought, and fewe men are left behinde.

B 7 The wine faileth, the wyne hath no might, all they that haue bin merrie of hart are come to mourning.

8 The mirth of tabrettes is layde downe, the noyſes of ſuche as haue made merrie is ceaſſed, the ioy at the harpe is at an ende.

9 They ſhall drynke no more wine with myrth, ſtrong drinke ſhall be bitter to them that drynke it.

10 The citie of vanitie is broken downe, euery houſe is ſhut vp, ẏ no man may come in.

11 In the ſtreetes is there a crying, bycauſe of wyne, al cheare is vaniſhed away, the mirth of the land is gone.

12 In the citie is left deſolation, and the gate is ſmitten with deſtruction.

13 For in the middes of the lande, euen amõg the people, it ſhall come to paſſe as at the ſhaking of oliues, and as the grapes are whẽ the wyne harueſt is done.

C 14 They ſhall lyft vp their voyce, and make a merrie noyſe: and in magnifying of the Lord ſhall they crie out of the Weſt.

15 Wherefore prayſe ye the Lord in the valleys, euen the name of the Lord God of Iſraell in the Iſles of the ſea.

16 From the vttermoſt part of the earth haue we heard prayſes and mirth, bycauſe of the righteous: And I ſayde, I know a thing in ſecrete, I know a thing in ſecret, wo is me: the tranſgreſſours haue offended, the tranſgreſſours haue greeuouſly offended.

17 Fearefulnes, the pit and the ſnare are vpon thee, O thou that dwelleſt on the earth.

18 It wyll come to paſſe, that whoſoeuer eſcapeth the fearefull noyſe, ſhall fall into the pit, and he that commeth vp out of the pitte, ſhall be taken with the ſnare: for the windowes from on high are open, and the foundations of the earth are moued.

19 The earthe is vterly broken downe, the earth hath a ſore ruine, the earth quaketh exceedingly:

20 The earthe ſhall reele to and fro like a drunkard, and ſhall be remoued lyke a tent, and the iniquitie thereof ſhall be heauie vpon it, it ſhall fall, and not riſe vp againe.

21 And in that day ſhall the Lorde viſite the D hoſt aboue that is on hygh, and the kings of the worlde that are vpon the earth.

22 And they ſhall bee gathered together as they that be in priſon, and they ſhall be ſhutte vp in warde, and after many dayes ſhall they be viſited.

23 The moone ſhall be aba ſhed and the ſunne Iſa. aſhamed, whẽ the Lord of hoſtes ſhal raigne in mount Sion, and in Hieruſalem with worſhip, and in the ſight of ſuch as ſhall be of his counſel.

The xxv. Chapter.

A thankes gyuing to God for his works.

1 THou art my Lord my God, I wil magnifie thee, I will giue thankes vnto thy name, for thou haſt brought wonderfull thynges to paſſe, according to thine olde counſels, truely and faythfully. I

2 Thou haſt made a citie a heape of ſtones, Eſa. and brought a ſtrong towne into decay: the habitation of ſtraungers haſt thou made to bee no citie, neyther ſhall it be buylded any more.

3 Therefore ſhall the mightie people giue glorie vnto thee, the citie of the valiaunte Heathen ſhall feare thee.

4 For thou haſt bene a ſtrengthe vnto the poore, and a ſuccour for the needie in his trouble, a refuge againſt euyll weather, a ſhadowe againſt the heate: for the blaſt of raging men is like a ſtorme that eaſteth downe a wall.

5 Lyke as the heate in a drie place waſteth al thinges: ſo ſhalte thou ſuppreſſe the noyſe of ſtraunge,

aliauntes, the heate (is abated) with the shadow of the cloude, (euen so shall God) asswage the noyse of the cruell tyrauntes.

6 And in this mountayne shall the Lorde of hostes make vnto all people a feast of plenteous and delicate things, euen of most pleasaunt and daintie dishes.

7 And in this mountayne shall the Lord destroy the couering that all people are wrapped in, and the hanging that is spread vppon all nations.

8 As for deathe, he hath destroyed it for euer, and the Lorde God shall wipe away teares from all faces, and the rebuke of his people shall he take away out of all the earthe: for so the Lord hath sayde.

9 And in that day it shall be sayd, Loe, thys is our God, we haue wayted for him, and he shall saue vs, this is the Lorde in whome we haue hoped, we wil be merie, and reioyce in the saluation (that commeth) of him.

10 For in this mountayne shall the hande of the Lorde ceasse, and Moab shall be threshed vnder him, euen as strawe is troden to doung on the doungbill.

11 And he shall stretche out his hande in the middes of them, as he that swimmeth casteth out his handes to swimme: and with the strength of his handes shall he bring downe their pryde.

12 The strong holde also, and defence of thy walles hath he ouerthrowen, and cast down, and brought them to the grounde, euen vnto dust.

The.xxvi. Chapter.

A song of deliuerance of the people.

1 IN that daye shall this song be song in the land of Juda, We haue a strong citie, saluation shall God appoynt in steede of walles and bulwarkes.

2 Open ye the gates, that the righteouse people whyche keepeth the trueth maye enter in.

3 By an assured purpose wilte thou preserue perfect peace, bycause they put theyr trust in thee.

4 Put ye your trust alway in the Lorde: for in the Lorde God there is strength for euermore.

5 For he hathe brought downe the high minded Citizens: as for the proude Citie, he hath brought it lowe, euen to the ground shall he cast it downe, and bring it vnto dust.

6 The foote, euen the foote of the poore, and the steppes of such as be in necessitie, shall treade it downe.

7 The path of equitie wilt thou graunt vnto the iust, (O thou most righteous,) thou shalt order the path of him that is righteous.

8 Yea in the way of thy iudgementes, O Lorde, haue we putte our trust in thee: thy name also, and the remembraunce of thee, is the thing that our soule longeth for.

9 My soule hath lōged for thee all the night, and with my spirite which is within me, wil I seeke thee early in the morning: For when thy iudgementes are in the earthe, the inhabiters of the worlde shall learne righteousnesse.

10 Shall the vngodly manne bee fauoured, whiche hath not learned righteousnesse, but doth wickedly in the earthe, where nothing ought to bee done but that whyche is righteouse? hee shall not see the glorie of the Lorde.

11 Lorde, when thy hande is lift vp to strike, they see it not: but they shall see it, and be cōfounded with the zeale of the people, and the fyre that consumeth the enimies shall deuour them.

12 Lord, vnto vs thou shalte prouide peace: for thou also hast wrought all oure workes in vs.

13 O Lorde our God, other Lordes beside thee hath subdued vs: but we will be mindfull onely of thee, and of thy name.

14 The dead will not lyue, they that be out of lyfe wyll not ryse agayne, therefore hast thou visited and rooted thē out, and destroyed all the memorie of them.

15 Thou hast increased the people, O Lorde, thou hast increased the people, thou art glorious, thou hast sente them farre off vnto all the coastes of the earth.

16 Lord, in trouble haue they visited thee, they powred out their prayer when thy chastening was vpon them.

17 Lyke as a woman with chylde that draweth nygh towards hir trauayle, is sory and cryeth in hir paynes: euen so haue we bin in thy sight, O Lorde.

18 We haue bene with childe, and suffered payne, as though we hadde brought forthe winde: for there is no saluation in the earth, neyther do the inhabiters of the worlde submit themselues.

19 Thy dead men shall lyue, euen as my body shall they rise againe: Awake and syng ye that dwell in dust, for thy dewe is euen as the dewe of herbes, and the earthe shall cast out them that be vnder hir.

20 Come my people, enter thou into thy chaumbers and shutte thy doores about thee, hyde thy selfe for a little whyle, vntill the indignation be ouer past.

21 For behold, the Lorde is comming out of

his place, to viſite the wickednesse of ſuch as dwell vpon earth: the earth also shal diſcloſe hir blouds, and shall no moze hide them that are slayne in hir.

The.xxvij.Chapter.

A prophecie of the comming of Christ, and deſtruction of Idolatrie.

A 1 IN that daye, the Lozde with his soze, great, and mightie swozde, shall viſite (a) Leuiathan the fugitiue serpent, euen Leuiathan that crooked Serpente, and he shall slay the dzagon that is in the sea.

a. By Leuiathan the greateſt of fyſhes in the sea, is ment the kingdome of Satan, and the mighty tiraunts of the world, enimies to Christ, and perſecuters of his religion. 1. Coz. 15. c. Apoc. 12. c.

2 In that daye see that ye sing of the congregation, which is the vineyarde that bzingeth fozth the best wine:

3 Euen I the Lozde doe keepe it, in due seasons shall I water it: and leſt the enimie do it any harme, I will both night and day pzeſerue it.

4 There is no diſpleasure in me, els whē the vineyard bzingeth me fozth bryers & thoznes, I would go thzough it by warre, and burne it vp together.

b. God calleth his word his ſtrength, bycauſe thereby he winneth men, and bindeth them vnto him ſelfe.

5 Let it take holde of my (b) strength, and it shall be at one with me, euen at one shall it be with me.

6 The dayes are comming that Jacob shall take rote, Israell shall be greene and floriſhe, and the woꝛlde shall be fylled with fruite.

B 7 Hath he smitten him as soze as he did the other that smote him? Oz is he slayne with so soze a slaughter, as they that slue him?

8 Thou wilt punish it in the bzaunches, yet not beyond measure: foz in the daye that the East winde bloweth soze, it taketh away the fruites.

9 By this meanes therefoze shall the iniquitie of Jacob be pourged, and this is all the fruite (namely) the (c) taking away of his sin, if he make all the stones of the aulter of idols as chalke stones that are beaten in sunder, that their groues and images ryse not vp agayne.

c. God vſeth afflictions, as meanes to call men to repentaunce, whereupon foloweth forgiueneſſe of sinnes.

10 Els shall the strong citie be desolate, and the habitation foꝛsaken and left lyke a wildernesse: there shall the Calfe feede, and there shall he lie, and eate vp the graffes thereof.

11 When the bzaunches of it are dzye, they are bzoken off, and the women come & set them on fyze: foz it is a people of no vnderſtanding, and therefoze he that made them, shall not fauour them, and he that created them, shall giue them no grace.

Deut. 32. b.

12 And in that daye shall the Lozde make a tyzesshing, from the middest of the riuer Euphrates, vnto the riuer of Egypt, and yee chyldzen of Israell shall be gathered togeather one to another.

13 In that daye shall the greate trumpe bee blowen, so that they whiche were lost in the land of Assyria, and they that were banished in the lande of Egypt, shall come and woꝛship the Lozde in the holy mount of Hieruſalem.

The.xxviij.Chapter.

1. Against the pride of Ephraim, 9. and against falſe prieſtes and preachers.

1 WO be vnto the croꝛwne of pride, euen to the dzunken people of Ephraim, whose great pompe is as a flonre that fadeth away vpon the head of the valley of suche as be in wealth, and are ouerladen with wine.

2 Beholde, there commeth a vehement and soze daye from the Lozde, like an vnmeaſurable hayle, and perillous tempeſt, euen lyke the foꝛce of mightie and hoꝛrible waters that violentlye beareth downe all thynges.

3 The croꝛwne of the pzide of the dzunken Ephzaimites shall be troden vnder foote:

4 So that the flonre of his fayꝛenesse, and beautie which is in the head of the valley of fatnesse, shall fade away as dothe an vntimely rype fygge before haruest: whyche when a manne eſpieth, he loketh vppon it, and whyle it is yet in his hande, he eateth it vp.

5 In that day shall the Lozd of hoſtes be the croꝛwne of glozie, and diamonde of beautie, vnto the reſidue of his people.

6 He will be also a spirite of perfect knowledge to him that sitteth in iudgement, and strength vnto them that turne away the battayle to the gate (of the enimies.)

7 But they are out of the way by reaſon of wyne, yea farre out of the way are they thorough strong dzinke: The prieſt also and the pzophete are gone astray by the meanes of strong dzynke, they are dzunken with wine, they goe amiſſe thzough strong dzinke, they fayle in pzophecying, and stumble in iudgement.

8 Foz all tables are full of vomit and filthynesse, that no place is cleane.

9 Whome then shall such one teache knowledge? and whome shall he make to vnderſtand the thing that he heareth? foz they are as ignozant as yong chyldzen that are taken from the milke, and are weaned.

10 Foz they that be suche, muſt take after one leſſon, another leſſon, after one commaundement, another commaundemente, foz one rule, another rule, after one inſtruction, another

another instruction, there a little, and there a little.

11 For he that speaketh vnto this people, is euen as one that vseth rudenesse of speach, and a straunge language.

12 If any man say vnto them, Loe, this is the rest wherewith ye may ease him that is weery, this is the refreshing: they wyll not hearken.

Cap.14.f. 13 Therefore shall the word of the Lorde be vnto them, lesson vppon lesson, commaundement vpon commaundement, rule vppon rule, instructiō vpō instruction, there a little, and there a little: that they may goe on and fall backwarde, be bruised, tangled, and snared.

C 14 Wherefore heare the worde of the Lorde ye mockers, ye that haue rule of this people which is at Hierusalem.

15 Beause ye haue sayde, We haue made a couenaunt with death, and with hell are we at agreement: and though there goe forth a sore plague, it shall not come vnto vs, for we haue made falshode our refuge, and vnder vanitie are we hid.

16 Therefore thus sayth the Lord God, Beholde, I lay in Sion for a fundation a stone, euen a tryed stone, a precious corner stone, a sure foundation: who so beleeueth, let hym not be tw(a)hasty.

17 Judgemente also wyll I lay to the rule, and righteousnesse to the ballaunce, so that the (b) hayle shall sweepe away as a broome your vayne confidence, and the priuie place of your refuge shall the waters runne ouer.

18 And thus the couenaunt that ye made with death, shalbe disanulled, and your agreemēt that he made with hell, shall not stande, yea when the sore plague goeth forth, ye shal be troden downe vnder it.

19 From the time that it goeth forth, it shall take you away: for early in the morning euery day, yea both day and night shal it goe through, and when the noyse thereof is perceyued, it shall gender veration.

20 For the bedde is narrowe, and not large, and the couering so smal that a man cannot winde him selfe (vnder it.)

D 21 For the Lorde shall stande as in mounte Perazim, and shall be wroth like as in the valley Gibeon, that he maye doe his worke, his straunge worke, and bring to passe his acte, his straunge acte.

22 Now therefore, see that ye be no mockers, least your punishment increase: for I heard of the Lord of hostes, that there shall come a short end vpon the whole earth.

23 Heare ye then, and hearkē vnto my voyce, consider and ponder my speach.

24 Dothe not the husbandman plow all the daye, and openeth and breaketh the clottes of his ground, that he may sowe?

25 When he hath made it playne, wil he not spread abroade the Fitches, and sowe Commin, and cast in Wheate by measure, and the appoynted Barley and Rye in their place?

26 God will instruct him to haue discretion, euen his God will teach him.

27 For Fitches shall not be threshed with an harrowe, neyther shall a carte wheele bee brought through the Commin: but the Fitches are beaten out with a staffe, and Commin with a rod.

28 But the seede that bread is made of, is threshed, though it be not alway a threshing, and the cart wheele must be brought ouer it, least he grind it with his teeth. E

29 This also commeth of the Lord of hostes, which worketh with wonderfull wisedome, and bringeth excellent workes to passe.

The.xxix. Chapter.

1. A prophecie agaynst Hierusalem. 13. and agaynst the vayne traditions of men.

1 WO vnto thee, O Ariel, Ariel, thou citie that Dauid dwelte in: Goe on from yeere to yeere, and let the lambes be slayne. I 2.Reg.5.b.

2 I will lay siege vnto Ariel, so that there shall be heauinesse and sorrowe in it: and it shall be vnto me euen an aulter of slaughter.

3 I will besiege thee round about, and fighte against thee through a Bulwarke, and will reare vp ditches against thee.

4 Thou shalt be brought downe, and shalte speake out of the ground, and thy speach shal goe lowe out of the dust: Thy voyce also shall come out of the grounde lyke the voyce of a witch, and thy talking shall whisper out of the dust:

5 Moreouer, the noyse of the straunge enimies shall be lyke the thinne dust, and the multitude of tyrantes shall be as dry straw that can not tarie: euen sodaynely and in hast shall their blast goe. Psal.1.b.

6 Thou shalt be visited of the Lord of hostes with thunder, earthquake, and with a greate noyse, with storme and tempest, & with the flame of a consuming fyre.

7 And the multitude of all nations that fight agaynst Ariel, shall be as a dreame seene by night: euen so shall they be that make warre against it, and strong holdes to ouercome it, and that lay any siege vnto it. B Psal.83.c.

8 In conclusion, it shall be euen as when a hungry man dreameth that he is eating, and when he awaketh his soule is empty: or as

when a thirſtie man dreameth that hee is
drinking, and when hee awaketh, he is yet
faintie, and his ſoule hathe appetite: euen ſo
ſhall the multitude of all nations bee that
fighteth againſt mount Sion.

9 Ponder theſe thinges once in your mindes,
and wonder: Blinded are they them ſelues,
and the blind guides of other: they are drun-
ken, but not with wyne: they are vnſtable,
but not through ſtrong drinke.

10 For the Lorde hathe couered you with a
ſlumbring ſpirite, and hath cloſed your eyes:
your prophetes alſo and rulers that ſhoulde
ſee, them hath he couered.

11 And the viſion of al the prophets is become
vnto you as the wordes of a booke that is ſea-
led vp, which me deliuer to one that is lear-
ned, ſaying, Read thou in it: and he ſaythe, I
cannot, for it is ſealed.

12 And the booke is giuen to him that is not
learned, ſaying, Reade thou in it: & he ſayth,
I am not learned.

13 Therefore thus hath the Lorde ſayde, For-
ſomuch as this people when they be in trou-
ble, do honour me with their mouth, & with
their lyppes, but their hart is farre from me,
and the feare which they haue vnto me pro-
ceedeth of a commaundement that is taught
of men:

14 Therefore will I doe marueyles among
thys people, euen marueylous thynges (I
ſaye) and a wonder: For the wyſedome of
their wiſe men ſhall periſhe, and the vn-
derſtanding of theyr wittie men ſhall hyde
it ſelfe.

15 Woe vnto them that keepe ſecrete theyr
thoughtes, to hide their counſayle from the
Lorde, and to doe theyr workes in darke-
neſſe, ſaying, Who ſeeth vs? And who kno-
weth vs?

16 Doubtleſſe your deſtruction is in reputa-
tion as the potters clay: And doth the work
ſaye of him that made it, He made not me?
And doth an earthen veſſell ſaye of him that
faſhioned it, He had no vnderſtanding.

17 Is it not harde at hande that Libanus
ſhall be turned into a lowe fielde, and that
the lowe fielde ſhalbe taken as the wood?

18 And in that day ſhall deafe men heare the
wordes of the booke, and the eyes of the blind
ſhall ſee, euen oute of the cloude, and out of
darkneſſe.

19 The meeke ſpirited alſo ſhalbe merrie in
the Lord, and the poore among them that be
lowly, ſhall reioice in ỹ holy one of Iſrael:

20 For he that dyd violence, is brought to
nought, and the ſcorneful man is conſumed,
and they rooted out that made haſt early to
vnrighteouſneſſe,

21 Making a man to ſinne in the worde, and
that toke him in a ſnare, whiche reproued the
in the open place, and they that haue turned
the cauſe of the righteous to nought.

22 Therfore thus ſayth the Lord to the houſe
of Iacob, euen thus ſaythe he that redeemed
Abraham: Iacob ſhal not now be confoun-
ded, nor his face pale.

23 But when he ſeeth his children, the worke
of my handes, in the middeſt of him, they
ſhall ſanctifie my name, and prayſe the holy
one of Iacob, and feare the God of Iſrael.

24 They alſo that haue bin of an erronious
ſpirite, ſhall come to vnderſtanding, and they
that haue bin ſcorneſull, ſhal learne doctrine.

The.xxx.Chapter.

1. Againſt them that forſake the counſayle of God, and cleaue to the counſayle of men. 3. The prophet alſo threatneth the remnaunt of the people, that after the deſtruction of Hieruſalem went into Egypt.

1 WAs for thoſe diſobedient children, ſayth the Lorde, that they will take counſayle, and not of me, that they will take a ſecrete aduice, and not out of my ſpirite, and therfore adde they ſinne vnto ſinne.

2 Euen they that walke to goe downe into Egypt, and haue aſked no queſtion at my mouth, but ſeeke ſtrengthe in the might of Pharao, and truſt in the ſhadowe of Egypt.

3 Therefore ſhall the ſtrength of Pharao be your confuſion, and the truſt in the ſhadowe of Egypt your ſhame.

4 For his captaynes were at Zoan, and his embaſſadours came vnto Hanes.

5 They were aſhamed of the people that coulde doe them no good, and that myghte not helpe them, nor ſhewe them any profite, but were their confuſion and rebuke.

6 The burden of the beaſts of the South. In a land of trouble and anguiſh, from whence ſhall come the yong and olde Lion, the Viper and fierie Serpent that fleeth againſte them that vpon Coltes beare their riches, and vppon Camelles their treaſures, to a people that can do them no good.

7 For vayne and nothing worth ſhal the help of the Egyptians be: therefore haue I cryed vnto Hieruſalem, they ſhall haue ſtrength ynough, if they will ſettle their myndes in quietneſſe.

8 Now therefore goe thy way, and write this before them in a table, and note it in a booke: that it may hynally remayne, and be kept ſtil for euer.

9 For this is an obſtinate people, and diſ-
ſembling

Mat.15.d.
Eſay.6.b.
Mat.15.a.
Mark.7.a.
Abdi.1.c.
1.Cor.1.c.
Eſay.47.b.
Eccle.23.d.
Ezech.9.d.
Eſay.1.b
Eſay.1.b

sembling children, children that refuse to heare the lawe of the Lorde.

10 For they say vnto the seers, See not: and to them that be cleare of iudgement, Looke not out right thynges for vs: but speake fayre wordes vnto vs, looke out errours.

11 Get you out of this way, departe out of thys pathe, and turne the holy one of Israel from vs.

12 Wherefore thus sayth the holy one of Israel, Bycause your hartes rise agaynste thys worde, and bycause you trust in wrong dealing, and peruerse iudgement, and put youre confidence therein:

13 Therefore shall ye haue this mischiefe for youre destruction and fall, lyke as an hygh wall that falleth bicause of some ryft or blast, whose breaking commeth sodainely.

C 14 And the hurt thereof, is like an earthen vessel which breaketh without helpe, so that in the bursting of it, there is not found one shiuer to fetch fire in, or to take water withal out of the pit.

15 For thus sayth the Lord God, euen the holy one of Israell, In repentaunce, and in rest shall yee be safe, in quietnesse and sure confidence shal be your strength, but ye haue had no lust thereto.

16 For ye haue sayd, No, but we will escape vpon horses, therefore shal ye flee: and we will get vs vp vpon swift beasts, and therefore shall your persecuters be swifter.

17 A thousand shall flee at the rebuke of one, and at the rebuke of fyue shall ye all flee, till ye bee left as a ship mast vppon the top of a mountayne, and as a beakon vpon an hyll.

18 Therefore dothe the Lorde cause you to wayte, that he may haue mercy vpon you, to the intent that he may haue the preeminence when he is gratious vnto you: for the Lorde is the God of iudgement, Blessed are al they that hope in him.

19 If the people remayne in Sion, and at Hierusalem, thou shalt not be in beauinesse: but at the voyce of thy complainte shall he haue mercy vpon thee, and when he heareth it, he shall giue thee an answer.

20 And though the Lorde giue you the bread of trouble, and the water of aduersitie, thy rayne shall be no more so scante, but thyne eyes shall see thy rayne.

D 21 Yea and thine eare shall heare the talking of hym that dothe speake behynde thee: this is the way, walke ye in it, turne not abyde, neyther to the right hande, nor to the lefte.

22 Ye shall destroy also the couering of your syluer images, and the decking of your golden idols, euen as filthynesse shalt thou put them away: And thou shalt say vnto it, Get thee hence.

23 Then shal God giue rayne vnto thy seede, that thou shalt sow the ground withall, and bread, of the increase of the earth, which shal be fat, and very plenteous: in that day also shall thy cattell be fedde in large pastures.

24 The Oxen likewise, and the young Asses that eare the grounde, shall eate cleane prouender, whiche is pourged with the winde, and the fanne.

25 Finally, vpon euery high mountayne and hyll, shall there bee riuers, and streames of waters, in ỳ day of the great slaughter, when the towres fall. 2. Pet. 3. b.

26 Moreouer, the lyght of the moone shall be as the light of the sunne, and the sunne light shall be seuen fold, and haue as much shyne as in seuen days beside, when the Lord bindeth vp the sore of his people, and healeth the stroke of their wounde.

27 Beholde, the fame of the Lorde commeth from farre, and his presence is so hot, that no man is able to abyde: his lippes are full of indignation, and his tong is a consumyng fyre.

28 His breath is a behement flood of water, E that reacheth vp to the necke, that he may syft away the Heathen in the sive of vanitie: and his breath is a brydle of errour in the iawes of the people.

29 And ye shall syng, lyke as in the nighte, when the holy solemnitie beginneth, and ye shall haue gladnes of hearte, lyke as when one commeth with a pype vnto the hil of the lord, and to the most mightie one of Israel.

30 And the Lorde shall cause hys glorious voyce to be heard, and shal declare his stretched out arme, with a terrible countenance, and with a flame of consumyng fyre, with noisome lightning, with a showre, and with haylestones.

31 For thyough the voyce of the Lorde, shall Assur be destroyed, whiche smote other men with the rod. Esai. 10. a.

32 And it shall come to passe, that whether so euer he goeth, the rod shall cleane vnto hym, whiche the Lorde shall lay vpon him, with Tabrets and Harpes: and with great warre shall he fight against his host.

33 For the fyre of hell is ordeyned from the beginning, yea euen for the king is it prepared: This hath the Lord set in the deepe, and made it wide, the burning whereof is fyre and muche wood: the breathe of the Lorde, whiche is lyke a riuer of brymstone, dothe kyndle it. Mat. 25. b.

The.xxxi.Chapter.

He curſeth them that forſake God, and ſeeke for the help of men.

A 1 WO be vnto them that goe downe into Egypt for helpe, and truſt in horſes, and put their confidence in charrets, becauſe they be many, and in horſemen, becauſe they be luſty and ſtrong: but they regard not the holy one of Iſrael, and they aſke no queſtion at the Lord.

2 And he neuertheleſſe is wiſe, and will plage the wicked, and goeth not from his worde, hee will ariſe agaynſte the houſholde of the frowarde, and agaynſte the helpe of euill doers.

3 Nowe the Egyptians are men, and not God: and their horſes fleſh, and not ſpirite: and as ſoone as the Lorde ſtretcheth out hys hande, then ſhall the helper fall, and he that ſhould haue bin helped, and they ſhall altogether be deſtroyed.

Apoc.5.a. Gen.49.b. 4 For thus hath the Lord ſpoken vnto mee: lyke as the Lion and Lions whelpe roareth vpon the pray that he hath gotten and is not afrayde though the multitude of ſhepheards crye out vppon him, neyther be abaſhed for all the braye of them: ſo ſhall the Lorde of hoſts come downe to fight for mount Sion, and defend his hil.

Deut.32.d. 5 Like as the byrds flutter about their neſtes, ſo ſhall the Lorde of hoſtes keepe, ſaue, defend and deliuer Hieruſalem.

6 Therefore, O ye children of Iſraell, turne agayne vnto him whome you haue oftentimes forſaken.

B 7 For in that daye euery man ſhall caſt oute his idols of ſyluer, and his idols of golde, which ye haue made with your owne hands vnto your ſinne.

Eſai.2.c. 8 Aſſur alſo ſhall be ſlaine with the ſworde, not with a mans ſworde, neyther ſhall the ſword of any man deuoure him, and he ſhall flee from the ſlaughter, and his cheyſe yong men ſhalbe diſcomfited.

Eſai.37.c. 9 He ſhall goe for feare to his ſtrong holdes, and his princes ſhall flee from his ſtanderde, ſayth the Lorde, whoſe fire is in Sion, and his furnace in Hieruſalem.

The.xxxij.Chapter.

The conditions of good rulers and officers.

A 1 BEholde, a king ſhall gouerne after the rule of righteouſneſſe, and the princes ſhall rule according to the ballaunce of equitie.

2 And that man ſhalbe vnto me as a defence for the wynde, and as a refuge for the tempeſt, lyke as a riuer of water in a thirſtie place, and the ſhadowe of a great rocke in a drie lande.

3 The eyes of the ſeeing ſhall not be dimme, and the eares of them that heare, ſhall take diligent heede.

4 The hart of the vnwiſe ſhall attayne to knowledge, and the vnperfect tong ſhall ſpeake playnely and diſtinctly.

5 Then ſhall the foliſh niggard be no more called gentle, nor the churle liberall.

6 But the niggarde will ſpeake niggardly, and his hart will worke euil, and playe the hypocrite, and imagine abhominations againſt God, to make the hungry leare, and to withholde drinke from the thirſtie.

B 7 The weapons of the churliſh are euill, he deuiſeth noyſome deuiſes, that hee maye beguile the poore with deceitfull words, yea euen there as he ſhoulde giue ſentence with the poore.

Pro.17.b. 8 But the liberall perſon imagineth honeſt things and commeth vp for liberalitie vnto promotion.

9 Vp ye rich and idle women, hearken vnto my voyce, ye careleſſe daughters marke my wordes.

10 Many yeeres and days ſhalbe brought in feare, O ye careleſſe women: for the vintage ſhall fayle, and the harueſt ſhall not come.

11 Beye abaſhed you that liue in abundance, tremble you careleſſe, caſt off your rayment, make your ſlues bare, and put ſackcloth about you.

12 For as the infants weepe when their mothers teates are dryed vp: ſo ſhall you weepe for youre fayre feeldes, and fruiteſull vineyardes.

13 My peoples feelde ſhall bring thornes and thyſtles, and ſo ſhall it be in euery houſe of voluptuouſneſſe, and in euery citie that reioyceth.

C 14 The palaces alſo ſhall be broken, and the greatly occupied cities deſolate: the towres and bulwarkes ſhall become dennes for euermore, where wilde Aſſes take their pleaſure, and ſheepe their paſture:

15 Vnto the time that the ſpirite be powred vpon vs from aboue, and that the wilderneſſe be a fruiteful fielde, and the plentious fielde be reckoned for a wood.

16 Then ſhall equitie dwell in the deſert, and righteouſneſſe in a fruiteſull lande.

Rom.5.a. 17 And the worke of righteouſneſſe ſhall be peace, and hir fruite reſt and quietneſſe for euer.

18 And

18 And my people shal dwel in the inues of peace and in sure dwellings, in safe places of comfort.

19 And when the hayle falleth, it shall fall in the wood, and the citie shalbe set lowe in the valley.

20 O howe happye shall ye be when ye shall safely sowe your seede beside all waters, and dryue thyther the feete of your Oxen and Asses.

The.xxxiij.Chapter.

. Threatning against the Assyrians. 20. A destruction of them that shal see the Lord.

1 WO to thee that destroyest when thou wast not destroyed, thou breakest the league, whereas none hathe broken it with thee: for when thou shalt leaue destroying, thou thy selfe shalt be destroyed: and when thou ceasest from breaking the league, then shall they breake it to thee.

2 O Lorde haue mercy vpon vs, we haue put our whole trust in thee: be an arme to suche early, and our health in the time of trouble.

3 At that confuse noyse the people fledde, and at thyne exalting, the heathen were scattred.

4 And the spoyles shall be gathered, whiche shal be yours, as are the gathering of Buchus, and the multitude going to it, shal be as Locustes running to and fro.

5 The Lord is exalted for it is he that dwelleth on high, he hath fylled Sion w̄ iudgement, and righteousnesse.

6 And a sure stablishing of thy times shal be strength, health, wysdome, and knowledge: and the very feare of the Lorde shall be the treasure of it.

7 Behold, the messengers shal crie without: and the embassadours of peace shall weepe bytterly.

8 Their streetes are wast, there walketh no man therein: God hath broken the apoyntment, the cities are cast away, and men are nothing regarded.

9 The desolate earth is in heauinesse, Libanus is shamed and hewen downe, Saron is like a wildernesse, Basan and Charmel are spoyled of their fruites.

10 And therefore sayth the Lorde, I will vp nowe, nowe will I be aduaunced, nowe will I be exalted.

11 Ye shall conceiue stubble, and beare straw: and your spirite shal be the fyre, that it may consume you.

12 And the people shal be burnt lyke lime and as thornes burnt, that are hewen of and cast in the fyre.

13 Nowe hearken to, ye that are farre of how I haue done, and consider my power ye that are at hande.

14 The sinners at Sion are afrayde, a suddayne fearefulnesse is come vpon the hypocrites: What is he among vs say they, that shall dwell by the consuming fyre? Whiche of vs may abyde the euerlasting heate?

15 He that leadeth a godly lyfe, and speaketh the truthe, he that abhorreth gaynes by violence and deceit, he that kepeth his hand that he touche no rewarde, whiche stoppeth his eares that he heare no counsel against the innocent bloud, which holdeth downe his eyes that he see no euil: Psal.14.a. and.23.a.

16 He it is that shall dwel on hygh, whose safegard shall be in a bulwarke of rockes: to him shal be giuen meat, and his waters shal not fayle.

17 Thyne eyes shall see the king in his glorye, euen the king of the farre countries shal they see.

18 Thyne harte studyed for feare, thinking thus: What shal then become of the scribe? for the receiuer of our money? what of him that tared our fayrest houses? 1.Cor.2.

19 There shalt thou not see a cruell people of a straunge tong, to haue so diffused a language that it may not be vnderstanded, neither so straunge a speache but it shal be perceiued.

20 Loke vpon Sion the heade citie of our solemne feastes: thine eyes shall see Jerusalem that glorious habitation, the tabernacle that neuer shall remoue whose nayles shall neuer bee taken oute worlde without ende, whose cordes euery one shal neuer corrupt. Heb.9.d.

21 For the glorious maiestie of the Lord shal there be present among vs, as a place where fayre brode riuers and streames are, through the whiche shall neyther galey rowe, nor great ship sayle.

22 For the Lorde is our iudge, the Lord is our lawe giuer, the Lord is our king, and he him selfe shalbe our sauiour. Iacob.4.c.

23 Thy tackling is losed, therefore it can not make fast the mast, nor spreade the saile: then there is dealed great spoyle, yea lame men runne after the pray.

24 There lyeth no mā that sayth, I am sycke: but all euill is taken away from the people that dwell there.

The.xxxiiij.Chapter.

The last destruction of the synagogue, in whiche the kingdome and priesthood of the people was translated to the Churche and congregation of Christ.

1 COme ye heathen, and heare, take heede you people: hearken thou earth, and all that is therin, thou round compaſſe, and all that dwelleth therupon.

2 For the Lord is angry with all people, and his diſpleaſure is kindled againſt al the multitude of them, he hath deſtroyed them, and deliuered them to the ſlaughter.

3 So that their ſlayne ſhall bee caſt out, and their bodyes ſhal ſtincke, that euen the very hilles ſhal be wet with the bloud of them.

4 All the ſtarres of heauen ſhall waſte, and the heauens ſhal fold together like a role, and all the ſtarres thereof ſhall fall, like as the leaues fall from the vines and fig trees.

5 For my ſworde ſhal be bathed in heauen, and ſhal immediatly come downe to iudgement vpon Idumea, and vpon the people which I haue curſed.

6 And the Lords ſworde ſhal be full of bloud, and be ruſtie with the fatneſſe and bloud of lambes and goates, with the fatneſſe of the kydneyes of weathers: For the Lorde ſhall kill a great offering in Bozra, and a great ſlaughter in the lande of Idumea.

7 There ſhall the Unicornes fall with them, and the Bulles with the Giants, and their lande ſhall be throughly ſoked with bloud, and their ground corrupt with fatneſſe.

8 For it is the (a) day of Gods vengeãce, and the yeere of recompence for the reuenge of Sion.

9 And his ſtouddes ſhall be turned to pitche, and his earth to brymſtone, & therwith ſhall the lande be kindled.

10 So that it ſhall not be quenched day nor night, but ſmoke euermore, and ſo forth lye waſt: and no mã ſhal go through it forever.

11 But Pellicanes, Storkes, great Owles, and Rauens ſhall haue it in poſſeſſion, and dwel therin: for God ſhal ſpread out the line of deſolatiõ vpõ it, & ẏ ſtones of emptineſſe.

12 Hir nobles ſhall cal, and there is no kingdome, and all hir princes ſhal be nothing.

13 Thornes ſhall growe in their palaces, nettles and thiſtles in their ſtrong holdes, that the dragons may haue their pleaſure therein, and that they may be a court for Eſtriches.

14 There ſhal ſtraunge biſtures and monſterous beaſtes meete one another, and the wild kepe company together: there ſhal ẏ Lamia lye and haue hir lodging.

15 There ſhal the Owle make hir neſt build, be there at home, and bring forth hir young ones: there ſhall the Kites come together, eache one to his like.

16 Seeke through the booke of the Lorde, and reade it: there ſhall none of theſe thinges be left out, ther ſhal not one nor ſuch like fayle: for his mouth commaundeth, and that ſame doth his ſpirit gather together, or fulfyl.

17 He hath caſt the lot for them, and to thoſe beaſtes hath his hand diuided it by the line, therefore thoſe ſhall poſſeſſe it for euer, from generation to generation ſhall they dwell therein.

a. God declareth his loue and care to preſerue his churche by his ſeuere puniſhing of the enimies to his church.

The.xxxv. Chapter.

Of the time and kingdome of Chriſt.

1 BVt (a) the deſert and wildernes ſhal reioyce, the waſt ground ſhal be glad and floriſhe as the Lillie.

2 She ſhall floriſhe pleaſantly, and be ioyful, and euer be giuing thankes more and more: For the glorye of Libanus, the beautie of Charmel and Saron ſhalbe giuen hir: theſe ſhall knowe the honour of the Lord, and the maieſtie of our God.

3 And therfore (b) ſtrength the weake hands, and comfort the feeble knees.

4 Say vnto them that are of a fearefull hart, be of good cheare and feare not, beholde, your God commeth to take vengeaunce, and you ſhal ſee therewarde that God giueth: God commeth his own ſelfe, and wil deliuer you.

5 Then ſhal the eyes of the blind be lightned, and the eares of the deafe opened.

6 Then ſhal the lame men leape as an Hart, and the dumbe mans tong ſhal giue thanks: for in ẏ wildernes there ſhal welles ſpring, and ſtouddes of water in the deſert.

7 The dry grounde ſhall turne to riuers, and the thyrſtie to ſpings of water: whereas dragons dwelt afore, there ſhal growe ſweet flowres, and greene rushes.

8 There ſhall bee ſuch pathes and common ſtreetes, this ſhal be called the holy way: no vncleane perſone ſhal goe through it, for the Lord him ſelfe ſhal goe with them that way, and the wayfayrer nor ignorant ſhal not erre.

9 There ſhall be no Lion, and no rauiſhing beaſtes ſhall come therein, nor be there, but men redeemed ſhal goe there free and ſafe.

10 And the redeemed of the Lord, I ſay, ſhall conuert and come to Sion with thankeſgiuing: euerlaſting ioy ſhal they haue, pleaſure and gladneſſe ſhall be among them, and as for all ſorow and heauyneſſe, it ſhall vaniſh.

a. The barrenature of mankind to all goodneſſe ſhal be made fruitful by grace promiſed in Chriſt.

Heb.12.
Deut.20.
and.31.
b. God giueth ſtrength or grace to the feeble conſciences by preaching the word.
Mat.11.
and.15.
Luke.17.
Pſal.8.
Eſai.41.
43.44.

The.xxxvi. Chapter.

Ieruſalem is beſieged by Sennacherib in the time of king Hezekias.

1 IN the fourtienth yeere of king Hezekias, came Sennacherib king of the Aſſyrians downe, to lay ſiege vnto all the ſtrong

4.Re.18.
2.Par.32.

strong cities of Juda, to conquere them.

2 And the king of the Assyrians sent Rabsakeh from Lachis towarde Jerusalem, against Hezekias, with an exceeding host, whiche sette him by the conduite of the ouer powle, in the waye that goeth through the Fullers lande.

3 And so there came forth vnto him Eliakim Helkias sonne, the chiefe ouer the houshold, Sobna the scribe, and Joah Asaphs son the secretarie:

4 And Rabsakeh said vnto them, Tel Hezekias that the great king sayth thus vnto him: What presūptiō is this ẏ thou trustest vnto?

5 I sayde surely that thou trustest in vayne wordes, when counsell and strength are necessary to battayle: but nowe wherto trustest thou, that thou rebellest against me?

6 Loe, thou puttest thy trust in a broken staffe of reede (I meane) Egypt, whiche hee that leaneth vpon, it goeth into his hande, and thooteth it through: euen so is Pharao the king of Egypt vnto all thē that trust in him:

7 But if thou wouldest say vnto me, Wee trust in the Lord our God: Is not he that God whose high places and aulters Hezekias toke downe, and cōmaunded Juda and Jerusalē to worship only before this aulter?

8 Nowe therefore deliuer host ages, that thou rebel no more against my Lord the king of the Assyrians, and I will giue thee two thousande horses, if thou be able to set men vpon them.

9 Howe darest thou resyst the power of the smallest prince that my Lord hath? how darest thou trust in the charrets and horsemen of Egypt?

10 Moreouer, thynkest thou that I am come vp hither to destroy this lande without the Lords wil? The Lord sayde vnto me, Goe vp against this lande, and destroy it.

11 Then sayd Eliakim, Sobna, and Joah vnto Rabsakeh: Speake to vs thy seruantes, we pray thee, in the Syrians language, for we vnderstande it wel, and speake not to vs in the Iewes tong, lest the folke heare which syt vpon the wal.

12 Then answered Rabsakeh: Hath my master sent me to speake this only to thy maister and thee? hath he not sent me to them also that lie vpon the wall? that they may be compelled to eate their owne doung, and drinke their own stale with you?

13 And Rabsakeh stoode stiffe, and cryed with a loude voyce in the Iewes tong, and sayd, Nowe take heede how the great king of the Assyrians giueth you warning.

C 14 Thus sayth the king, Let not Hezekia deceiue you, for hee shall not be able to deliuer you.

15 Moreouer, let not Hezekia comfort you in the Lord when he sayth, The Lord without doubt shal defende vs, & shal not giue ouer this citie into ẏ hāds of ẏ king of ẏ Assyriās.

16 Hearken not to Hezekia, for thus saith the king of Assyria: Obtayn my fauour, encline to me, so may euery man enioy his vineyardes and fig trees, and drink the water of his cesterne:

17 Vnto the time that I come my selfe, and bring you into a land that is like your own, wherein is wheate & wine, which is both sowen with seed, and planted with vineyards.

18 Let not Hezekia deceiue you, whē he saith vnto you, The Lord shal deliuer vs: Might the gods of the Gentiles keepe euery mans land fro the power of ẏ king of ẏ Assyrians.

19 Wher is the god of Hemath and Arphad? where is the god of Sepharnaim? and who is able to defend Samaria out of my hand?

20 Or which of al the gods of these lands hath deliuered their countrie out of my power? Is the Lorde in deede able to deliuer Jerusalem from my hand?

21 Unto this Hezekias messengers held their tongs, & answered not one word: for the king had charged them that they should giue him no answere. D

22 So came Eliakim Helkias sonne, the chiefe ouer the houshold, Sobna the scribe, and Joah Asaphs son the secretarie, vnto Hezekia with rente clothes, and tolde him the wordes of Rabsakeh.

The.xxxvij.Chapter.

1. Hezekia humbleth him selfe before the Lord. 36. The armie of Sennacherib is slayne of the angel of the Lord, 38. and he him selfe is killed of his owne sonnes.

1 WHen Hezekia heard that, hee rent his clothes, and put on sackcloth, and went into the temple of the Lord. A

2 But he sent Eliakim the chiefe ouer the houshold, & Sobna the scribe, with the eldest priestes clothed in sacke, vnto the prophet Esay the sonne of Amos. 4.Re.19.a.

3 And they sayde vnto him, Thus sayth Hezekia: This is the day of trouble, of plague, and of blasphemie: for the chyldren are come to the place of birth, but there is no power to bring them forth. Jonas.3.a.

4 The Lord thy God (no doubt) hath well considered the wordes of Rabsakeh, whō his lord king of ẏ Assyrians hath sent to defye & blaspheme the liuing God, with such wordes as the Lorde thy God hath heard right wel: & therfore lift vp thy prayer for the remnant that are yet left.

5 So

5 So the ſeruantes of the king Hezekia came to Eſai,

6 And Eſai gaue them this aunſwere: Say thus vnto your lord, Thus ſaith the Lord, Be not afrayde of the wordes that thou haſt heard, wherewith the king of the Aſſyrians ſeruauntes haue blaſphemed me.

B 7 Behold, I will rayſe vp a winde againſt him, and he ſhall heare a rumour, and he ſhal goe agayne into his countrey, there will I deſtroy him with the ſworde in his owne lande.

Eſai.31.b.

3.Re.23.c. 8 Now when Rabſaketh returned, he found the king of Aſſyria laying ſiege to Libnas: for he had vnderſtanding that he was departed from Lachis.

9 And there came a rumour that Tharakas king of Ethiopia was come forth to warre againſt him: and when the king of Aſſyria heard that, he ſent other meſſengers to kyng Hezekia with this commaundement,

10 Say thus to Hezekia king of Juda, Let not thy God deceiue thee, in whom thou hopeſt, and ſayeſt Jeruſalem ſhal not be giuen into the handes of the king of Aſſyria.

11 For loe, thou knoweſt well how the kings of Aſſyria haue handled all the landes that they haue ſubuerted: and hopeſt thou to eſcape?

12 Were the people of the Gentiles, whom myne progenitours conquered, deliuered at any time through their goddes? (As namely) Goſan, Haran, Rezeph, and the children of Eden which were at Thalaſſar?

3.R.17.a.

13 Wher is the king of Hemath, and the king of Arphad, and the kyng of the citie Sepharuaim, Hena, and Iua?

C 14 Nowe when Hezekia had receiued the letter of the meſſengers, and read it, he went vp into the houſe of the Lorde, and opened the letter before the Lord,

15 And Hezekia prayed vnto the Lord (on this manner.)

16 O Lorde of hoſtes, thou God of Iſrael, whiche dwelleſt vpon Cherubim, thou art the God that only is God of all the kingdomes of the world, for thou only haſt created heauen and earth.

Exod.25.c.

Gene.1.a.

Baruc.1.c. 17 Encline thyne eare Lord and conſider, open thyne eyes Lord and ſee, and ponder all the wordes of Sennacherib, whiche hath ſent his embaſſage to blaſpheme the liuyng God.

18 It is true, O Lorde, that the kinges of Aſſyria haue conquered all kingdomes and landes,

19 And caſt theyr gods, in the fyre: for thoſe were no gods, but the workes of mēs hands, of wood, or ſtone, therfore haue they deſtroyed them.

20 Nowe therefore delyuer vs, O Lord our God, from the handes of Sennacherib that all the kingdomes of the earth may knowe that thou only art the Lord.

21 Then Eſai the ſonne of Amos ſente vnto Hezekia, ſaying, Thus ſayth the Lord God of Iſrael: Whereas thou haſte made thy prayer vnto mee as touching Sennacherib the king of Aſſyria, D

22 This is the aunſwere that the Lorde hath giuen concerning him: Deſpiſed art thou, and mocked, O daughter Sion, he hath ſhaken his heade at thee, O daughter of Jeruſalem.

23 But thou Sennacherib, whom haſt thou defyed and blaſphemed? Againſt whom haſt thou lyfted vp thy voyce, and exalted thy proude lokes? euen againſt the holy one of Iſrael.

Zach.2.b. Pſal.25.d. Iſay.5.c.

24 Thou w̄ thy ſeruants haſt blaſphemed the Lord, and thus holdeſt thou of thy ſelfe, I wil couer the high mountaines and ſides of Libanus with my hoſtemen, and there will I cutte downe the high Cedar trees, and the faireſt Fyre trees: I wil vp in the height of it, and into the chiefeſt of his timber woodes.

25 If there be no water, I will graue and drinke: and as for waters of defence, I wil drye them vp with the ſoote of myne hoſt.

26 Yea, haſt thou not heard what I haue taken in hande and brought to paſſe of olde time? That ſame will I do nowe alſo, and walſte, deſtroy, and bring ſtrong cities vnto heapes of ſtones.

27 For their inhabitours ſhall bee like lame men brought in feare and confounded: they ſhal be like graſſe and greene herbes in the field, like the hay vpon the houſe tops, that withereth before it be growen vp. E

28 I knowe thy wayes, thy going forth, and thy comming home, yea and thy madneſſe againſt me.

29 Therefore thy furiouſneſſe againſt me, and thy pryde is come before me, I will put my ring in thy noſe, and my bridle byt in the iawes of thee, and turne thee about euen the ſame way thou cameſt.

30 I wil giue thee alſo this toke̅, (O Hezekia) this yeere ſhalt thou eate ſuche as groweth of it ſelfe, and the ſeconde yeere that whiche ſpringeth againe of the ſame, & in the third yeare ye ſhall ſowe and reape, yea yet ſhall plant vineyards, and enioy the fruites therof.

31 And ſuche of the houſe of Juda as are eſcaped, ſhall come together, and the remnant ſhall take rote beneath, and bring forth fruite aboue,

32 For the eſcaped ſhall goe out of Jeruſalē, and the remnaunt from the mount Sion: and this ſhal the zeale of the Lorde of hoſtes bring

bying to passe.

33 Therefore thus saith the Lorde concerning the king of the Assyrians: He shall not come into this citie, and shal shoote no arrow into it, there shall no shield hurt it, neyther shall they cast dytches about it.

34 The same way he came, he shal returne, and not come at this citie, sayth the Lord.

35 And I wil keepe and saue this citie (saith he) for myne owne and for my seruaunt Dauids sake.

36 Thus the angel of the Lord went forth, and slue of the Assyrians hoste an hundred fourescore and fiue thousand: and when men arose vp early in the morning, beholde they were slayne, and all lay full of dead bodyes.

37 So Sennacherib the king of the Assyrians brake vp, and dwelt at Niniue.

38 Afterward it chaunced, as he prayed in the temple of Nesroch his god, that Adramalech and Sarasar, his owne sonnes, slue him with the sword, and fled into the lande of Armenia: and Asarhaddon his sonne raigned in his steede.

The.xxxviij. Chapter.

1. Hezekia is sicke vnto death, 5. but is yet reuiued by the Lord, and liueth fiftene yeeres after, 10. for which benefite he giueth thankes.

1 ABout this tyme was Hezekia sycke vnto death, and the prophet Esai the sonne of Amos came vnto him, and sayde, Thus commaundeth the Lord: Set thine house in order, for thou must dy, and shalt not escape.

2 Then Hezekia turned his face toward the wal and prayed vnto the Lord,

3 And saide, Remember, O Lord, I beseech thee, that I haue walked before thee in truth and a stedfast hearte, and haue done the thing that is pleasant vnto thee. And Hezekia wept sore.

4 Then sayde God vnto Esai,

5 Goe and speake vnto Hezekia: The Lord God of Dauid thy father sendeth thee this worde, I haue heard thy prayer, and consydered thy teares: beholde, I wil put fyftene yeeres moe vnto thy lyfe,

6 And deliuer thee and the citie also from the hand of the king of Assyria: for I will defende the citie.

7 And take thee this token of the Lorde, that he wil do it as he hath spoken.

8 Beholde, I will returne the shadowe of Ahaz dial that nowe is layde out with the sunne, and bring it ten degrees backwarde: So the sunne turned ten degrees backward, the which he was descended afore.

9 A thankesgiuing whiche Hezekia king of Iuda wrote, when he had bin sicke, and was recouered.

10 I thought I should haue gone to the gates of hel when mine age was shortened, and haue wanted the residue of my yeeres.

11 I spake within my selfe, I will neuer visite the Lorde (the Lord I say) in this life: I will neuer see man among the dwellers of the world.

12 Myne age is folden together, and taken away from me like a shepheardes cotage, I haue hewen off my life by my sinnes, like as a Weauer cutteth off his webbe: Hee will with pyning sickenesse make an ende of me yea, he wil make an ende of me in one day.

13 I thought I woulde haue liued vntil the morow, but he bruised my bones like a Lion, & in one day thou wilt make an ende of me. Iob.4.b.

14 Then chattered I like a swallowe, and like a Crane, and mourned like a Doue, I lifte vp myne eyes into the heyght: O Lord (sayde I) my sickenesse keepeth mee downe, ease thou me. C

15 What shall I say? The Lord hath made a promise to me, yea, and he him selfe hath performed it: I shal therfore so long as I liue, remember this bitternesse of my life.

16 O Lord, to al those that shall liue hereafter, yea, to all men shal it be knowen, that euen in those yeeres I haue a ioyful life, and that it was thou that causedst me to sleepe, agayne thou hast giuen lyfe to me.

17 Beholde, bitter as gall was my penfulnesse, so sore longed I for health, and it was thy pleasure to deliuer my life, from the fylthie pit: for thou it is (O Lorde) that hast cast all my sinnes behinde thy backe.

18 For hell prayseth not thee, death dothe not magnifie thee: they that goe downe into the graue prayse not thy truth: Psal.6.a. and.115.b.

19 But the liuing, yea the liuing knowledge thee, as I do this day: the father telleth his children of thy faithfulnesse.

20 To heale me it is the Lordes worke, and we will sing my songs in the house of the Lord al the dayes of our life. Luk.1.g.

21 And Esai saide, Take a plaster of figs and lay it vpon the sore, so shal it be whole.

22 Then sayd Hezekia, O what a myracle is this, that I shall goe vp into the house of the Lord?

The.xxxix. Chapter.

3. Hezekia is reproued of Esai, bycause he shewed his treasure vnto the embassadours of Babilon.

1 At

A 1 AT the ſame time Merodach Baladan,
4.Re.20.c. Baladans ſonne king of Babylon, ſent letters and preſentes to Hezekia: for he vnderſtode that he had bin ſycke, and was recouered againe.

2.Par.32.c. 2 And Hezekia was glad thereof, and ſhewed them the houſe of his treaſures of ſiluer and gold, of ſpices, and oxtes, of precious oyles, and all that was in his cupbozds and treaſure houſes: there was not one thing in Hezekias houſe, and ſo throughout al his kingdome, but he let them ſee it.

3 Then came Eſai the prophet to king Hezekia, and ſayde vnto him, What haue the men ſayd, and from whence came they vnto thee? Hezekia aunſwered, They came out of a far countrey vnto me, out of Babylon.

4 Eſai ſayd, What haue they loked vpon in thy houſe? Hezekia anſwered, All that is in my houſe haue they ſeene, and there is nothing in my treaſure but I ſhewed it them.

5 Then ſayde Eſai vnto Hezekia, Underſtand the word of the Lord of hoſtes:

4.Re.24.c. 6 Behold, the time wil come, that euery thing which is in thine houſe, and all that thy progenitours haue layde vp in ſtore vntil this day, ſhal be caried to Babylon, and nothing left behinde, thus ſayth the Lord.

B 7 Yea and part of thy ſonnes that ſhall come of thee, and whom thou ſhalt beget, ſhall be caryed hence, and become gelded chamberlaynes in the king of Babylons court.

8 Then ſayde Hezekia to Eſai, God is the worde of God which thou haſt told me, He ſayde moreouer, For there ſhall be peace and faithfulneſſe in my time.

The.xl.Chapter.

3. The comming of ſaint Iohn Baptiſt. 9. The preparation of the Apoſtles. 11. The calling of the Gentiles.

A 1 COmfort my people (O yee prophetes) comfort my people ſaith your God,

2 Comfort Jeruſalem at the hart, and tel hir ẏ hir trauaile is at an ende, that hir offence is pardoned, that ſhe hath receiued at the Lords hand ſufficient correction for al hir ſinnes.

3 A voyce cryeth in the wyldernes: Prepare
Mat.3.a. the way of the Lord, make ſtrayght the path
Mark.1.a. of our God in the deſart.
Luk.3.a.
Iohn.1.c.
Eſai.47.c. 4 Al valleys ſhal be exalted, and euery mountayne and hil laide lowe: what ſo is croked ſhal be made ſtraight, and the rough ſhal be made playne.

Ioh.10.b. 5 For the glory of the Lord ſhall apeare, for al fleſhe ſhall at once ſee that the mouth of the Lord hath ſpoken it.

6 The ſame voyce ſpake: Now crye. And the prophet anſwered, What ſhall I crye? That all fleſhe is graſſe, and that all the goodlynes thereof is as the flowre of the field. Pſal.103.c. Iacob.1.c. 1.Pet.1.b.

7 The graſſe is withered, the flowre falleth away, for the breath of the Lord bloweth vpon them: of a truth the people are graſſe. Eccl.14.b. B

8 The graſſe withereth, and the flowre fadeth away: yet the worde of our God endureth for euer. Pſal.33. and.117.

9 Goe vp vnto the high hil, O Sion, thou that bringeſt good tyding, lift vp thy voyce with power, O thou preacher Jeruſalem, lift it vp without feare, and ſay vnto the cities of Juda: Beholde your God, 1.Pet.1.b. Iacob.1.b.

10 Behold, the Lorde God ſhall come with power, and ſhall of him ſelfe beare rule with his arme: behold his reward with him, and his workes before him.

11 Hee ſhal feede his flocke like an heardman, he ſhall gather the lambes together with his arme, and carie them in his boſome, and ſhal kindly entreate thoſe that beare yong.

12 Who hath meaſured the waters in his fyſt? who hath meaſured heauen with his ſpanne, and hath comprehended all the earth of the worlde in three meaſures? who hath weighed the mountaynes and hilles in a ballance?

13 Who hath directed the ſpirit of the Lord or Sapi.9.b. who gaue him counſel, and ſhewed him? Rom.11.b.

14 Who is of his counſel, and giueth him vnderſtanding, and hath taught him the path of iudgement? who taught him cunnyng, & opened to him the way of vnderſtanding? C

15 Behold, all people are in compariſon of him as a droppe of a bucket full, and are counted as the leaſt thing that the ballance weigheth: yea and the Iſles he taketh vp as a very little thing.

16 Libanus is not ſufficient to miniſter fyre to his offering, and al the beaſtes thereof are not ynough for one ſacrifice.

17 All people in compariſon of him are reckoned as nothing: if they be compared with him, leſſe than nothing, and as if that is not. Pſal.61.d.

18 To who then wil ye liken God? or what ſimilitude wil ye ſet vp to him?

19 Shall the caruer make him a carued image? And ſhall the goldſmith couer him with gold, or caſt him into a fourme of ſiluer plates?

20 Moreouer, ſhall the image maker, that the poore man which is diſpoſed may haue ſomething to ſet vp alſo, ſeeke out and chooſe a tree that is not rotten, and carue thereout an image that moueth not?

21 Knowe ye nothing? heard ye neuer of it? D hath it not bin preached vnto you ſince the beginning? haue ye not bin enfourmed of this by the foundation of the earth?

22 It is he that sitteth vpon the circle of the
worlde, whose inhabiters are (in comparison
of him) but as grashoppers: he spreadeth out
the heauens as a couering, he stretcheth them
out as a tent to dwel in.
23 He bringeth princes to nothing, and the
iudges of the earth as though they were not.
24 So that of them it may be sayde, they be
not planted nor sowen againe, neyther their
stocke rooted againe in the earth: for as sone
as he bloweth vpon them, they wither & fade
away like the strawe in a whirle winde.
25 To whom nowe will yee liken me? and
whom shal I be like, saith the holy one?
26 Lift vp your eyes on high, and consyder
who hath made those things which come out
by so great heapes, and he calleth them all by
their names: there is nothing hidde from the
greatnes of his power, strength, and might.
27 How may then Jacob thinke, or may Is-
rael say, My wayes are hid from the Lord,
and my God knoweth not of my iudgemēts?
28 Knowest thou not, or hast thou not heard
that the euerlasting God, the Lorde whiche
made all the corners of the earth is neyther
weerie nor fainte? and that his wisedome
can not be comprehended?
29 It is he that giueth strength vnto ẏ weer-
ie, and power vnto fayntie.
30 Children are weerie and faynte, and the
strongest men fal:
31 But vnto them that haue their trust in the
Lorde, shall strength be encreased: Eagles
winges shall growe vpon them, when they
runne they shall not fall, and when they goe
they shal not be weerie.

The.xii.Chapter.

Of the goodnesse and mercie of God toward the people.

1 BE styl you (a) Ilandes, and hearken
vnto me: let the people lay their strength
together, let thē come hither, and then shewe
their cause: we will goe to the lawe together.
2 Who raysed vp the (b) iust man from the
East, and called him to goe forth? who cast
downe the people, and subdued the kings be-
fore him? that he may throwe them all to
the grounde with his sword, and scatter thē
lyke stubble with his bowe.
3 He followeth vpon them, and goeth safely
him selfe, and that in a way where before his
fote had not troden.
4 Who hath made and created these things?
euen he that called the generations from the
beginning, euen I the Lorde which am the
first, and with the last.
5 The Iles sawe and did feare, and the ends of the earth were abashed, drewe nygh, and came hither. Esai.44.a. and.48.c. Apoc.1.b.
6 Euery man helped his neyghbour, and said to his brother, Be strong.
7 The Carpenter comforted the Goldsmith, and the Goldsmith ẏ Hammerman, saying, Sowder will do very well in it: and they fastened it with nayles, that it should not be moued. B
8 But thou Israel art my seruant, thou Ja-
cob whom I haue chosen, thou art the seede
of Abraham my beloued.
9 Thou art he whome I led from the endes
of the earth: for I called thee euen from a-
mong the glorious men of it, and sayde vn-
to thee, Thou art my seruant, I haue chosen
thee, and not cast thee away.
10 Be not afrayde, for I am with thee: Melt
not away as ware, for I am thy God to Esai.43.b.
strength thee, helpe thee, and kepe thee with
the right hand of my righteousnesse.
11 Beholde, all they that resist thee shall come
to confusion and shame, and thyne aduersa-
ries shal be destroyed & brought to nought.
12 So that who so seeketh after thē, shall not
find them, thy destroyers shal perishe: and so
shal they ẏ vndertake to make battel against
thee, be as ẏ is not, and as a thing of nought.
13 For I the Lorde thy God wil strengthen
thy right hande, euen I that say vnto thee
Feare not, I will helpe thee.
14 Be not afrayde, thou little worme Jacob,
and thou despised Israel: for I will helpe C
thee, sayth the Lorde, and the holy one of
Israel thy redeemer.
15 Beholde, I will make thee a treading
cart, and a newe flayle, that ẏ mayest threshe
and grynde the mountaynes, and bring the
hilles to powder.
16 Thou shalte fanne them, and the winde
shall carie them away, and the whirle wind
shal scatter thē: but thou shalt reioyce in the
lord, & shalt delight in ẏ holy one of Israel.
17 When the thirstie and poore seeke water, Gene.21.c.
and finde none, and when their tong is dryed
of thirst, I giue it them, sayth the lord, I the
God of Israel forsake them not.
18 I bring forth fluddes in the hilles, and Esai.25.b.
welles in the playne fieldes: I turne the 43.44.a.
wyldernesse to riuers, and the dryе lande to
condwites of water.
19 I plant in the wast grounde trees of Ce-
dar, Bore, Myrre, & Olines, and in the dry I
set Fir trees, Elms, & Hawthornes, togith er.
20 All this do I, that they altogether maye
see and marke, perceiue with their hartes, &
consider that the hande of the Lorde maketh D
these things, and that the holy one of Israel
bringeth

bringeth them to paſſe.

D 21 Stande at your cauſe, ſayth the Lorde, and bring forth your ſtrongeſt grounde, ſayth the king of Iacob.

22 Let them bring forth their goddes, and let their goddes tell vs what ſhall chaunce hereafter, yea let them ſhewe vs the thinges that are paſt what they be, let them declare them vnto vs, that we may take them to hart and know them hereafter:

23 Eyther ſhewe vs things for to come, and tel vs what ſhal be done hereafter, ſo ſhal we knowe that ye are gods: do ſomething either good or bad, ſo wil we both knowledge the ſame and tel it out.

24 Beholde, yee are goddes of nought, and your making is of nought: yea abhominable is the man that hath choſen you.

Eſai.45.a. Cyrus. 25 Neuertheleſſe, I haue waked vp one frō the North, and he ſhal come from the Eaſt, he ſhal call vpon my name, and ſhall treade vpon princes as vpon clay, and as the potter treadeth downe the myre.

26 Who declared this frō the beginnyng, and we will knowe him: or from the old times, and we will confeſſe and ſay that he is righteous? but there is none that ſheweth or declareth any thing, there is none alſo that heareth your wordes.

27 The firſt is he that ſhal ſay to Sion, Beholde, beholde, they are preſent: and to Ieruſalem it ſelfe will I giue an euangeliſt.

28 But when I conſyder, there is not a man among them, nor any that can giue counſel, nor that when I examine them can anſwere one worde.

29 Loe wicked are they, and vaine, with the thinges alſo that they take in hande, yea their Images are but wynde and vayne things.

The.xlij.Chapter.

The comming of Christ.

A 1 BEholde this is my ſeruant vpon whom I leane, my elect in whom my ſoule is pacified: I haue giuen my ſpirite vpon him, that he may ſhewe forth iudgement among the Gentiles. Mat.3.b.12. a.17.a.

2 He ſhal not be an outcryer, nor lyfte vp his voyce, his voyce ſhall not bee hearde in the ſtreetes.

3 And a bruiſed reede ſhall hee not breake, and the ſmoking flax ſhall bee not quench: but faythfully and truely ſhal he giue iudgement.

4 He ſhall not be penſiue nor careful, that hee may reſtore righteouſneſſe vnto the earthe: and the Gentiles alſo ſhall looke for his lawes.

5 For thus ſayth God the Lorde vnto him, Euen he that made the heauens, and ſpreade them abrode, and ſet forth the earth with his increaſe, which giueth breath vnto the people that is in it, and ſpirite to them that dwel therein. Eſai.40. and.44.a.

6 I the Lorde haue called thee in righteouſneſſe, and wil holde thee by the hande, and will alſo defende thee, and giue thee for a couenaunt of the people, to bee the lyght of the Gentiles. Eſai.49.a. Luke.2.c.

7 That thou maieſt open the eies of the blind, let out the priſoners from their bonds, and them that ſit in darkeneſſe out of the dungeon houſe. B Zach.9.b.

8 Euen I am the Lorde, and this is my name, and my glorie wil I giue to none other, neyther myne honour to grauen images. Pſal.150.a.

9 Behold olde thinges are come to paſſe, and new thinges do I declare, and or euer they come I tell you of them.

10 Sing vnto the Lorde a newe ſongue of thankeſgiuing, blowe out his prayſe from the ende of the worlde: they that bee vpon the ſea, and all that is therein prayſe him, the Iſles and they that dwel in them.

11 Let the wyldernelle, with the cities, lyft vp hir voyce, the townes alſo that they of Cedar dwel in: let them be glad that ſitte vpon rockes of ſtone, and let them crye downe from the high mountaynes,

12 Aſcribing glory vnto the Lord, and magnifying him among the Gentiles.

13 The Lord ſhall come forth like a Giant, and take a ſtomacke to him like a freſche man of warre: he ſhall roare and crye, and ouercome his enimies.

14 I haue long holden my peace (ſayth the Lord) (a) I haue bin ſtil, and refrayned my ſelfe, but nowe I wyll crye lyke a trauayling woman, and at once wil I deſtroy and deuoure. C a. Chriſt for a time deferreth, as it were with paine, to deliuerhis elect from the tirannie of Antechriſt, but at the time appointed, he will enforce him ſelfe, as a woman in hir trauaile, to deliuer his people.

15 I will make waſte both mountaine and hill, and drye vp euery greene thing that groweth thereon: I will dry vp the ſluddes to become Ilandes, and drinke vp the riuers.

16 I will bring the blinde into a ſtreete that they know not, and leade them into a ſote path that they are ignorant in: I ſhal make darkneſſe light before them, and the thing that is crooked to be ſtraight: Theſe thynges haue I done vnto them, and not forſaken them.

17 They are fallen backe, yea and let them be aſhamed earneſtly that hope in idolles, and ſay to the moulten images, Ye are our gods. Eſai.44.b.

18 Heare,

18 Heare Dye deafe men, and sharpen your eyes to see, O yee blynde.

19 Who is blynde but my seruaunt? or so deafe as (b) my messenger whom I sent vnto them? for who is so blinde as the perfect man, and so blinde as the Lords seruaunt?

20 Thou hast seene muche, and keepest nothing: the eares are open, & no man heareth.

21 The Lorde is mercifull vnto them for his righteousnesse sake, that his worde might be magnified and praysed:

22 (c) But the people them selues is robbed and troden vnder the foote, chayned in dungeons, and they al, I say, are shut into prison houses: they be caryed away captiue, and no mã doth lose thẽ: they be trodẽ vnder foot, & no man doth labour to bring thẽ againe,

23 But who is he among you that pondereth this, that considereth it, and taketh it for a warning in time to come?

24 Who gaue Jacob to bee troden vnder foote, and Israel to be spoyled? Dyd not the Lord? Bycause we haue sinned against him, and haue had no delight to walke in his wayes, neither bin obedient vnto his lawe:

25 Therefore hee hath powred vpon him his wrathfull displeasure and strong battell, and hath fyred him on euery side, yet will he not vnderstande: he burneth him vp, yet sinketh it not into his heart.

The.xliij.Chapter.

1. God promised to send his Christ, which shal delyuer his people. 25. He forgiueth sins for his owne sake.

1 BVt now the Lorde that made thee, O Jacob, and hee that fashioned thee, O Israel, sayth thus, Feare not, for I haue redeemed thee, I haue called thee by thy name, thou art mine owne.

2 If thou goest thorow the water, I wil bee with thee, the strong flouddes shal not ouerwhelme thee: and if thou walkest thorowe the fyre, it shal not burne thee, and the flambe shall not kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel thy sauiour: I gaue Egypt for thy deliuerance, the Ethiopians and the Sabees for thee:

4 Bycause thou wast deare in my sight and bycause I set by thee, and loued thee: I will giue ouer all men for thee, and deliuer vp al people for thy sake.

5 Feare not, for I am with thee, I wil bring thy seede from the East, and gather thee together from the West.

6 I will say to the North, Let goe: and to the South, Keepe not backe: but bring mee my sonnes from farre, and my daughters from the endes of the world. Gala.3.a.

7 (Namely) all those that bee called after my name: for thẽ haue I created, fashioned, and made for myne honour. B

8 Bring forth that people which is blind, and and yet hath eyes, which are deafe, although they haue eares. Luke.14.c.

9 If all nations come in one, and be gathered together, which among them shall declare suche thinges, and tel vs the things, that are past? let them bring their witnesse, so that they be iust: else let them heare, and say, It is truth. Ephes.2.c.

10 You are my witnesses, saith the Lord, and my seruaunt whom I haue chosen: therefore be certified, & giue me faithfull credence, and consyder that I am he before whome there was neuer any god, neyther shal be any after me. Esai.44.b. Apoc.1.b.

11 I am, euen I am the onely Lord, and beside me there is no sauiour.

12 I gaue warning, I made whole, I taught you when there was no straunge god amõg you: and this recorde must ye beare me your selues, saith the Lorde, that I am God. Osee.13.b.

13 I, euen hee am I, who was from the beginning, and there is none that can take any thing out of my hande: I do the worke, and who shall be able to let it? Iohn.10.f.

14 Thus sayth the Lorde, the holy one of Israel your redeemer: For your sake I haue sent to Babylon, and brought it downe: all they are fugitiue with the Caldees, whose sorowfull crie is in their shippes. C Esai.5.d.

15 I am the Lord your holy one, which haue made Israel, and am your king.

16 Thus saith the Lorde, euen he that maketh away in the sea, and a foote path in the mightie waters, Iosue.3.c. Exod.14.c.

17 It is he which bringeth forth the charietes and horses, the host and power of warre, that they may fall together, and neuer ryse, and be extinct, like as towe are they quenched. Esai.19.a. and.27.f.

18 Remember not thinges of olde, and regarde nothing that is past.

19 Behold, I shall make a newe thing, and shortly shall it appeare, and shall you not knowe it? I wil make (a) away in the desart, and riuers of water in the wildernesse.

20 The wilde beastes shall worship me, the dragons and the yong Estriches: for I shall giue water in the wildernesse, and streames in the desart, that they may giue drinke to my people whom I chose.

21 This people haue I made for my selfe, and they shal shewe forth my prayse.

22 For thou Jacob woldest not call vpõ me, but ỹ hadst an vnlust toward me, O Israel. Esai.35.b. 41.c.44.a.

a. Christ is the way, the world is the desart, the doctrine of the gospel, the waters, the wild beastes, the cruel and superstitious misbeleeuers. Psal.6.d.

23 Thou ganeſt me not thy beaſtes for burnt offrings, neither diddeſt honour me with ſacrifices: I haue not bin chargeable vnto thee in offrings, neither greeuous in incenſe.

Eſai.1.b. Iere.17.c

24 Thou boughteſt me no deare ſpice with thy money, neither pouredſt the fat of thy ſacrifices vpon me: but ꝑ haſt laden me ẅ thy ſins, & weeried me with thy vngodlyneſſe.

25 Whereas I yet, euen I, am he onely that for myne owne ſelues ſake do away thine offences, and forget thy ſinnes, ſo that I will neuer thinke vpon them.

Pſal.24.c. Iere.33.b.

℣ 26 Put me nowe in remembraunce: for we will reaſon together, and ſhewe what thou haſt for thee to make thee righteous.

Gen.3.b. Num.20.d

27 Thy firſt father offended ſore, and thy rulers haue ſinned againſt me:

28 Therfore I prophaned (or ſlue) the princes of the ſanctuary, I did curſe Iacob, and gaue Iſrael into reproſe.

The.xliij.Chapter.

Chriſt promiſeth to deliuer his Church, without any hir deſartes.

℣ 1 SO heare nowe, O Iacob my ſeruant, & Iſrael whom I haue choſen.

2 For thus ſaith the Lord that made thee, faſhioned thee, and helped thee, euen from the wombe: Be not afrayd, O Iacob my ſeruaunt, thou righteous whom I haue choſe:

3 For I ſhall poure water vpon the drye ground, and riuers vpon the thirſtie: I ſhal poure my ſpirit vpon thy ſeed, and my bleſſing vpon thy ſtocke:

Eſai.35.b. 11.c.14.c. Ezec.36.d. Ioel.2.f. Actes.2.b.

4 They ſhal grow together like as the graſſe, and as the willowes by the waters ſyde.

5 One ſhall ſay, I am the Lords: another ſhal cal him ſelfe after the name of Iacob: ꝑ third ſhall ſubſcribe with his hand vnto the Lord, and giue him ſelfe vnder the name of Iſrael.

6 Thus hath the Lord ſpoken, euen the king of Iſrael, and his redeemer the Lord of hoſts: I am the firſt and the laſt, and beſydes me there is no God.

Eſai.12.a. Apoc.1.d. Eſai.48.c. Apo.22.c. Eſai.43.b.

7 If any bee like mee, let him call forth the thing paſt, and openly ſhewe it, and lay it playne before me, what hath chaunced ſince I appointed the people of the world, & what ſhall be ſhortly, or what ſhall come to paſſe (in tyme long to come) let them ſhewe theſe things.

8 Be not abaſhed nor afrayde: for haue not I euer tolde you hitherto, and warned you? ye can beare me recorde your ſelues: Is there any God except me, or any maker, that I ſhould not knowe him:

9 All caruers of images are but vayne, and the carued images that they loue can do no good: they muſt beare recorde them ſelues, that ſeeing they can neither ſee nor vnderſtande, they ſhal be confounded.

10 Who dare then make a God, or faſhion an image that is profitable for nothing? Eſai.41.b

11 Behold, all the felowſhip of them muſt be brought to confuſion, & truely all the workemaiſters of them are men: they ſhal al be gathered togither, they ſhal ſtand, tremble, and be confounded one with another. Sapi.13.d

12 The ſmith maketh an are, and tempereth it with hot coales, and faſhioneth it with hammers, and worketh it with all the ſtrength of his armes, yea ſomtime he is faint for very hũger, & ſo thirſty ꝑ he hath no more power.

13 The carpenter or Image caruer, taketh meaſure of the tymber, and ſpreadeth forth his line, he marketh it with ſome colour, hee plaineth it, he ruleth it, and ſquareth it, and maketh it after the image of a man, and according to the beautie of a man, that it may ſtande in the houſe.

14 Moreouer, he goeth out to hewe Cedar trees, he bringeth home Elmes and Okes, ℭ and taking a bold courage, he ſeeketh out the beſt tymber of ꝑ wood: he him ſelfe hath plãted a Pinetree, which the rayne hath ſwelled,

15 Which wood ſerueth for men to burne: of this he taketh and warmeth him ſelfe withall, he maketh a fyre of it to bake bread, and maketh alſo a God thereof to honour it, and a grauen image to kneele before it.

16 One peece he burneth in the fyre: ẅ another he roſteth fleſhe, that he may eate roſt his belly full, ẅ the third he warmeth him ſelfe, & ſaithe, Aha, I am well warmed, I haue bin at the fyre:

17 And of the reſidue he maketh him a god, and grauen image for him ſelfe: he kneeleth before it, he worſhippeth it, he prayeth vnto it, and ſaith, Deliuer me, for thou art my god.

18 Yet men neither conſider nor vnderſtande, Eſai.42.d. bycauſe their eyes be ſtopped ꝑ they can not ſee, & their hearts that they can not perceiue.

19 They ponder not in their mindes, for they haue neither knowledge nor vnderſtanding to thinke thus I haue brent one peece in the fyre, I haue baked bread ẅ the coales therof, I haue roſted fleſhe withal, and eaten it, & I will now of ꝑ reſidue make an abhominable idol, & fal down before a rotte peece of wood.

20 Thus doth he but loſe his labour, and his hart, which is deceiued, doth turne him aſide, ſo that none of them can haue a free cõſcience to thinke, Do not I erre?

21 Conſider this, O Iacob and Iſrael, for thou art my ſeruaunt, I made thee that thou mightеſt ſerue me, O Iſrael, forget me not.

22 I ſe for thine offences I haue driuen the away Eſai.44.d.

way like the cloudes, and thy sinnes as the mist: Turne thee againe vnto me, for I haue redeemed thee.

23 Be glad, yee heauens, for the Lorde hathe dealt gratiously with his people, let all that is here beneath vpon the earth bee ioyfull: reioyce ye mountaynes and woods, with all ỳ trees therof, for ỳ Lord hath redeemed Iacob, and will shewe his glorie vpon Israel.

24 Thus saith the Lord thy redeemer, euen hee that fashioned thee from thy mothers wombe, I the Lord do all thinges my selfe alone, I onely spread out the heauens, and I onely haue layde abroad the earth by myne owne selfe.

25 I destroy the tokens of witches, and make the soothsayers fooles: As for the wise I turn them backewarde, and make their cunning foolishnesse.

26 He doth set vp the purpose of his seruaunt, and fulfilleth the counsel of his messengers: concerning Ierusalem, he sayth, It shal be inhabited: and of the cities of Iuda, They shal be buylded againe, and I will repayre their decayed places.

27 He sayth to the deapth, Be dryе, and I wil dryе vp water flouddes.

28 He sayth of Cyrus, He is mine heardman, so that he shall fulfil al things after my wil: He sayth also of Ierusalem, It shal be buylded: & of the temple, It shal be fast grounded.

The.xlv.Chapter.

1. The diliueraunce of the people by Cyrus. 20. The comming of Christ, and the calling of the Gentiles.

1 Thus sayth the Lord vnto Cyrus his anoynted, whom I haue taken by the right hande, to subdue nations before him? I will loose the (a) loynes of kings, and I will open the gates before his face, and the gates shal not be shut.

2 I wil goe before thee, and make the crooked straight: I shall breake the brasen doores, and burst the iron barres.

3 I shal giue thee hid treasures, and the thing whiche is secretly kept: that thou mayest knowe that I am the Lord God of Israel, whiche haue called thee by thy name.

4 For Iacob my seruants sake, and for Israel my chosen, I called thee by thy name, and ordeyned thee or euer thou knewest me.

5 I am the Lord, and there is none other, for without me there is no God: I haue prepared thee or euer thou knewest me.

6 Therfore they shall knowe from the rysing of the sunne, vnto the going downe of the same, that all is nothing without me: for I am the lord, and there is else none.

7 It is I that created light and darknesse, I make peace & trouble: yea euen I the Lord do all these thinges.

8 Ye heauens from aboue drop downe, and let the cloudes rayne righteousnesse: let the earth open it selfe, and let saluation and righteousnesse growe forth, let it bring them forth together: I ỳ Lord haue created him.

9 Wo be vnto him ỳ striueth wt his maker, let the potsherd strive with the potsherdes of the earth: Sayth the clay to the potter, What makest thou? or, Thy worke is not perfectly done?

10 Wo be vnto him that sayth to his father, What begettest thou: and to his mother, What bearest thou?

11 Thus saith the Lorde, euen the holy one and maker of Israel, Aske me of things for to come concerning my sonnes, and put me in remembraunce as touching the workes of my hands.

12 I haue made the earth, and created man vpon it: With my handes haue I spread forth heauen, and giuen a commaundement for all the host therof.

13 I shall wake him vp with righteousnesse, & order all his wayes: He shall build my citie, & let out my prisoners, & that neither for giftes nor rewardes, saith the Lord of hostes.

14 Thus sayth the Lord, the occupiers of Egypt, the marchauntes of the Ethiopians and Sabees, shall come vnto thee with tribute. they shal be thyne, they shal folow thee, and goe with chaines vpon their feete, they shall fal downe before thee, and make supplication vnto thee: for God, without whom there is none other God, shal be with thee.

15 O how profounde art thou, O God, thou God and sauiour of Israel?

16 Confounded are they al, and put to dishonor, they are gon bee together with shame, euen the makers of Images.

17 But Israel shal be saued in the Lord wt an euerlasting saluation: ye shal not come to shame nor confusion world without end.

18 For thus saith the Lord, euen he that created heauen, the God that made the earth and fashioned it, & set it forth: He did not make it for nought, but to be inhabited, euen I the Lord, without whom there is none other.

19 I haue not spoken secretly, neyther in dark places of the earth: I sayde not in vaine to the seed of Iacob, Seke me: I am the Lord, which when I speake, do declare the thing that is rightcous and true.

20 Gather you and come together, draw nigh hither you that escaped of the people: they haue no vnderstanding that set vp the stocks

of their idols, and pray vnto a god that can not helpe them.

D 21 Draw nigh, come hither, and let them aske counsel one at another, and shewe forth what is hee that tolde this before? or who Esai.46.b. shake of it euer since the beginning? haue not I the Lord done it? without whom ther is none other God, the true God and sauior, and there is else none but I.

Esai.44.b. 22 And therefore turne you vnto me, all yee ends of the earth, that ye may be saued: for I am God, and there is else none.

23 I sweare by my selfe, out of my mouth Rom.14.b. commeth the worde of righteousnesse, and Philip.2.a. that may no man turne: but all knees shall bow vnto me, and al tongs shal sweare (by my name.)

24 Saying, Verily in the Lord is my righteousnesse and strength, to him shall men come: but all they that thinke scorne of him, shal be confounded.

25 And the whole seede of Israel shall bee iustified, and glory in the Lord.

The.xlvi.Chapter.

1. Idolatrie is reproued. 3. The health that commeth by Christ is prophesied.

A 1 Bel is fallen, Nabo is broken downe, Bel.c. whose images were a burden for the 1.Re.15.a. beastes & cattel, to ouerlade them, & to make Iere.50.a. them weerie.

2 They are suncke down and fallen together for they may not ease them of their burden, therefore must they goe into captiuitie.

3 Hearken vnto me, O house of Jacob, and al ye that remaine yet of the house of Israel, whom I haue borne from your mothers wombe, & brought you vp from your birth.

4 It is euen I, whiche shall beare you vnto your last age: I haue made you, I wil also nourishe you, beare you, and saue you.

5 Whō wil ye make me like, or to whō wil Exod.20.a. ye make me equal, or compare me, that I should be like him?

Exod.32.a. 6 Take out syluer and gold out of your purses, and way it, and hyre a goldsmith to make a god of it, that men may kneele down, and worship it:

B 7 Yet must he be taken on mens shoulders Esai.44.c. & borne, & set in his place, that he may stande, Baruc.6.c. & not moue out of his place: And if one crie vnto him, he giueth no answere, & deliuereth not the man ỹ calleth vpon him frō his trouble.

8 Consyder this well, and be ashamed: goe into your owne selues.

9 Remember the thinges that are past since the beginning of the world, that I am God, and that there is else no god, yea & that there is nothing like vnto me.

10 In the beginning of a thing I shewe the ende therof, and I tell before things that are not yet come to passe: My deuice standeth stedfastly stablished, & I fulfil al my pleasure.

11 I call a byrd out of the East, and the man Exod.16.a. by whome my counsel shal be fulfilled out of straunge countries: as I haue spoken, so wil I bring to passe, as soone as I thinke to deuise a thing, I do it.

12 Heare me, O ye that be of an high stomack, but farre from righteousnesse:

13 I shal bring forth my righteousnesse it is not farre, and my health shal not tarie long away: I wil lay health in Sion, and in Israel my glory.

The.xlvij.Chapter.

The word of the Lord against Babylon.

1 BVt as for thee, O daughter, thou vir- I gine Babylon, syt thou downe in the Isai.47 dust, sit vpon the ground, there is no throne O thou daughter of Chaldea, for thou shalt no more be called tender and pleasant.

2 Bring forth the querne and grynde meale, vntrusse thy broydred heare, put of thy shoes, make bare thy knees, and wade through the water riuers.

3 Thy fylthinesse shal be discouered, and thy Ezec.16.d shame shal be seene: for I wil auenge me Naum.3.c of thee, and wil shewe no mercy to thee, as I do to other men.

4 Our redeemer is called the Lord of hostes, the holy one of Israel.

5 Sit stil, holde thy tong, get thee into some darke corner, O daughter Caldea: for thou shalt no more be called lady of kingdomes.

6 I was so wroth with my people, that I Psal.10.b. punished myne inheritaunce, and gaue them Iere.50.b. into thy power, neuertheless thou shewedst thē no mercy, but euen the very aged of thē diddest thou oppresse right sore w̄ the yoke.

7 And thou thoughtest thus, I shal be lady B for euer: and beside all that, thou hast not regarded these things, neyther remembred what was the ende of that citie Jerusalem.

8 Heare now therefore thou delicate one, that Esai.20.b. sittest so careles, & speakest thus in thine hart, Apo.18.c. I am alone, & without me is there none, I shal neuer be widow, nor desolate againe.

9 And yet both these things shal come to thee Dan.5.c vpon one day, in the twinckling of an eye: namely, widowhod, and desolation: they mightily fall vpō thee, for ỹ multitude of thy witches, & for the great heap of thy cōiurers.

10 For thou hast trusted in thy wickednesse, and hast sayde, No man seeth me: thyne owne Esai.29.c. wisdome and cunning hath deceiued thee, in that thou hast said in thine hart, I am alone, and without me there is none.

11 Therefore

11 Therefore shall trouble come vpon thee, and thou shalt not knowe frō whence it shal arise: Mischiefe shall fall vpon thee, which thou shalt not be able to put off, a sudden vtter destruction shall come vpon thee or euer thou be ware.

12 Nowe goe to thy coniurers, and to the multitude of thy witches, with whom thou hast wearyed thy selfe from thy youth, if they may helpe thee, or strengthe thee.

13 Thou hast hitherto had many counsels of them: So let the heauen gasers, and the beholders of starres, and moone prophets, come on now and deliuer thee, yea and lette them shewe when these newe thinges shall come vpon thee.

14 Behold, they shal be lyke straw, whiche if it be kindled with fyre, no mā may rid it for the vehemencie of the flambe, & yet it giueth no sinders to warme a man by, nor cleare fire to sit by.

15 Thus are they with whom thou hast wearied thy selfe, and thus are thy marchaunts that haue bin with thee from thy youth: euery one hath taken his owne way, and none of them shal defende thee.

The xlviij. Chapter.

1. The hypocrisie of the Iewes is reproued. 11. The Lord alone will be worshipped, whiche hath chosen vs, 20. and which succoureth vs for his owne sake.

1 Heare this, O thou house of Iacob, yee that are called by the name of Israel and are come out of the stocke with Iuda: which sweare by the name of the Lorde, and beare witnesse by the God of Israel, but not with truth and right.

2 For they are named of the holy citie, and are grounded vpon the God of Israel, whose name is the Lorde of hostes.

3 The thinges that I haue shewed you euer since the beginnyng, haue I not brought them to passe immediatly as they came out of my mouthe, and declared them, and they are come?

4 Howbeit, I know that thou art obstinate, and that thy necke hath an iron sinow, and that thy browe is of brasse.

5 Neuertheless, I haue euer since the beginning shewed thee of things for to come, and declared them vnto thee or euer they cam to passe: that thou shouldest not say, Myne idol hath done it, my carued or molten image hath shewed it.

6 Thou hearest it before, & behold it is come to passe: And shall not ye your selues shewe forth or confesse the same? But as for me, I tolde thee before at the beginning, newe and secrete thinges which thou knewest not of,

7 And some done of olde time, wherof thou neuer hearedst before they were brought to passe, ỳ thou canst not say, Behold I knewe of them. B Esai. 48. c.

8 Moreouer, there be some, whereof thou hast neyther heard nor knowen, neyther haue bin opened vnto thine eares afore time: For I knew that thou wouldest maliciously offend, therefore haue I called thee a transgressour, euen from thy mothers wombe.

9 Neuertheless, for my names sake, I wyll withdrawe my wrath, and for my honours sake, I wil patiently forbeare thee, that I do not roote thee out.

10 Behold, I haue purged thee, yet not as syluer, I haue chosen thee in the fyre of affliction. Exod. 3. b.

11 And that onely for myne owne sake, yea euen for myne owne sake will I do this: or else what dishonour woulde they do to my name? surely I wil not giue my glory vnto another. Esai. 41. a. 43. b. 44. b.

12 Hearken vnto me, O Iacob, and Israel whom I haue called: I am euen he that is, I am the first and the last.

13 My hande hath laide the foundation of the earth, and my right hand hath spanned ouer the heauens: as soone as I call them, they stande together.

14 Gather you altogether, & hearken: Which of yonder goddes hath declared this? The Lord hath a loue vnto him, and he shal performe his will against Babel, and declare his power against the Chaldees.

15 I my selfe alone, euen I haue tolde you this, I did call him, and bring him forth, and he shall make this iourney prosperous.

16 Come to me, and heare this: Haue I spoken any thing darkly since the beginning? Frō the time ỳ this thing beginneth, I am there: Wherefore ỳ Lord God and his spirite hath sent me.

17 And thus saith ỳ Lord God thy redeemer the holy one of Israel, I am the Lorde thy God, which teache thee profitable things, and leade the waye that thou shouldest goe. Rom. 7. b. 1. Tim. 1. b. Tit. 3. b. Deut. 28.

18 O that thou haddest regarded my commaundementes, then hadde thy prosperitie bin as the water streame, and thy righteousnesse as the waues flowyng in the sea:

19 Thy seede also had bin like as the sande in the sea, and the fruite of thy body like the grauel stones thereof: His name shoulde not ben roted out, nor destroyed before me.

Jere.51.a. 1.Eſd,1.b.

20 Go away frō Babilon, flee from ỹ Chaldees, tō a mery voice ſpeak of this, declare it abrode, & go forth into ỹ end of ỹ worlde, ſay, The Lord hath redemed his ſeruant Jacob.

D

Exod.17.b. Nu.20.b. Eſai.57.c.

21 They ſuffred no thirſt, he led thē thorow the wildernes, & cauſed the waters to flow out vnto them from out of the rock: he claue the rocke aſunder, and the water guſhed out.

22 As for the vngodly they haue no peace, ſaith the Lorde.

The.xlix.Chapter.

Chriſt ſhall gather together al nations, be they neuer ſo farre off.

A

1 HE Iſles hearken vnto me, and take heed ye people from farre: The Lorde hath called me from my byrth, and made mention of my name from my mothers wombe:

Eſai.51.c. Epheſ.6.c.

2 He hath made my mouth like a ſharp ſword: vnder ỹ ſhadow of his hand hath he defended me, & hid me in his quiuer as a good arrow,

3 And ſayd vnto me, Thou art my ſeruaunt Iſrael, I will be honoured in thee.

John.17.b.

4 Then I anſweared, I haue loſt my labour, I haue ſpent my ſtrength in vayne: Neuertheleſſe, I will commit my cauſe and my worke vnto the Lord my God.

5 And nowe, ſaith the Lorde, euen hee that faſhioned me from my mothers wombe to be his ſeruant, that I may bring Jacob againe vnto him, albeit Iſrael wil not be gathered vnto him again, yet in gods ſight ſhal I be glorious, my God ſhal be my ſtregth.

6 And he ſayd, It is but a ſmal thing ỹ thou art my ſeruāt to ſet vp ỹ kinreds of Jacob, & to reſtore the deſtruction of Iſrael: For I haue made thee ỹ light of ỹ Gentils, ỹ thou mayſt be my helth vnto ỹ end of the worlde.

Eſai.42.b. Johm.8.b. Act.13.c.

B

7 Moreouer, thus ſayth the Lorde, the redeemer and holy one of Iſrael, concerning the abhorred and deſpiſed among the Gentiles, the ſeruant of thē that beare rule, Kings and princes ſhal ſee and aryſe, and worſhip, bycauſe of the Lord that is faythfull, & bycauſe of the holy one of Iſrael ỹ hath choſen thee.

2.Cor.6.a. Jere.49.a. Eſai.49.a. Eſai.42.a.

8 And thus ſayth the Lorde, In the time accepted haue I heard thee, and in the day of ſaluation haue I helped thee: I will preſerue thee, and make thee to be the attonement of the people that ỹ maieſt helpe vp the earth again, & poſſeſſe again the deſolate heritages.

Zach.9.b. Luke.4.b.

9 That thou mayſt ſay vnto the priſoners, Go forth: and to thē that are in darkneſſe, Come into the light: they ſhal feed thee in the high ways, & get their paſture in all high places.

Apoc.6.c.

10 They ſhal neyther hunger nor thirſt, heat nor ſunne ſhall not hurt them: for he that fauoureth them, ſhall leade them, and gyue them drinke of the wel ſprings.

11 I will make wayes vpon all my mountaynes, and my footepathes ſhall be exalted.

12 And beholde theſe ſhall come from farre, loe, ſome frō the North and Weſt, ſome frō the land of Sinis (which is in the South.)

13 Reioyce ye heauens, and ſyng prayſes thou earth, talke of ioye yee hilles: for God hath comforted his people, and will haue mercy vpon his that be in trouble. Eſai.51.

14 But Sion ſayde, God hath forſaken me, and my Lord hath forgotten me.

15 Wil a womā forget hir own infant, & not pitie ỹ ſon of hir own womb? And though they doe forget, yet wil I not forget thee. C Rom.11.a.

16 Beholde, I haue written thee vp vpon my hands, thy walles are euer in my ſight.

17 They make haſt who buſſdeth thee vp againe: as for thoſe that ouerthrowe thee, and make thee waſt, they ſhal depart from thee.

18 Lift vp thine eyes and looke about thee, all theſe gather them together and come to thee: As truely as I liue ſaith ỹ Lord, thou ſhalt put thē al vpon thee as an apparel, and girde them to thee as a bryde doth hir iewels. Eſai.49.a. Eſai.49.a.

19 As for thy land that lyeth deſolate, waſted and deſtroyed, it ſhal be to narowe for them that ſhall dwell in it: and they that would deuoure thee, they ſhall be farre away.

20 Then thy children whō ỹ barē ſhal bring forth, ſhal ſay in thine eare, This place is to narowe, giue place that I may haue rome.

21 Then ſhalt ỹ thinke by thy ſelf, Who hath begotten me theſe, ſeing I am barren and alone, a captiue and an outcaſt? and who hath nouryſhed them vp for me? I am deſolate and alone, but from whence come theſe? D

22 And therfore thus ſaith ỹ Lord God, Behold, I will ſtretch out my hād vnto ỹ Gētiles, & ſet vp my token to ỹ people, they ſhal bring thee thy ſonnes in their laps, & cary thy daughters vnto thee vpon their ſhoulders.

23 For kings ſhal be thy nurſſing fathers, and queenes ſhal be thy nurſſing mothers: They ſhall fall before thee with their faces flat vpon the earth, and licke vp the duſt of thy feete: that thou mayeſt know howe that I am the Lord, and that who ſo putteth their truſt in me, ſhal not be confounded.

24 Shal the ſpoyle be taken from the mightie? or the lawfull priſoner from the taker?

25 But thus ſayth the Lorde, The priſoners ſhal be taken frō the mightie, and the ſpoile ſhall bee recouered from the violent: for I will maintayne thy cauſe againſte thine aduerſaries, and I will ſaue thy ſonnes.

26 And I will feede thyne enimies with their owne fleſh, and make thē drunken with their owne bloud, as with ſweete wine: And all fleſhe ſhall know, O Jacob, that I am the Lord, thy ſauiour, thy noble redeemer.

The

The.1. Chapter.

The Iewes are reproued, and also called.

1 THus sayth the Lord, Where is the byll of your mothers diuorcement, whom I sent away: or who is the vsurer to whom I solde you? Beholde, for your offences are ye solde, and bycause of your transgression, is your mother forsaken.

2 For why, would no man receiue me when I came? and when I called, no man gaue me answere? Is my hande shortened, that it might not helpe? or haue I not power to deliuer? loe, at a worde I drinke vp the sea, and of water flouddes I make drye lande: so that for want of water the fysshe corrupt, and and dye for thirst.

3 As for heauen I cloth it with darknesse, and put as it were a sacke vpon it.

4 The Lord God hath giuen me a wel learned tong, so that I can comfort them that are troubled, yea and that in due season: hee wakeneth mine eare vp betimes in ỹ morning, betimes in the morning, I say, he will waken myne eare, that I might hearken as to the scholemaisters.

5 The Lorde God hath opened myne eare, and I haue not gainesaid, nor withdrawen my selfe.

6 But I offered my backe vnto the smiters, and my cheekes to the nippers: I turned not my face from shame and spittings.

7 And the Lord God shall helpe me, therfore shall I not be confounded: I haue therefore hardened my face like a flynt stone, for I am sure that I shall not come to confusion.

8 He is at hande that iustifieth me, who will then goe with me to lawe? Let vs stand together, if there be any that will reason with me? let him come here forth to me.

9 Behold the Lord God will helpe me, what is he then that can condemne me? loe, they all shall waxe olde like a cloth, the moth shall eate them vp.

10 Therfore, who so feareth the Lord among you, let him heare the voyce of his seruaunt: Who so walketh in darknesse, and no light shineth vpon him, let him put his trust in the name of ỹ Lord, & hold him by his God.

11 But take heede, yee all kindle a fyre, and styre vp ỹ coales: walke on in the glistering of your owne fyre, and in the coales that ye haue kindled: This commeth vnto you frō my hand (namely) ỹ ye shal sleepe in sorow.

The.li. Chapter.

Consolation and comfort is promised vnto the faythfull.

1 HEarken vnto me ye that hold of righteousnesse, and ye that seeke the Lord: take heede to the stone wherout ye are hewen, and to the graue wherout ye are digged.

2 Consyder Abraham your father, and Sara that bare you, how that I called him alone, and blessed him, and encreased him.

3 Therefore shal the Lord comfort Sion, and repayre all hir decaye, making hir desert as a paradise, and hir wildernesse as the garden of the Lord? Myrth and ioy shall be founde there, thankesgiuing, and the voyce of prayse.

4 Haue respect vnto me then, O my people, both high and lowe, and lay thine eare vnto me: for a lawe and an ordinaunce shall goe forth frō me, to lighten the gentiles.

5 It is hard by, that my health and my righteousnesse shall goe forth, and the people shall be ordered with mine arme: the (a) Islands shall hope in me, and put their trust in myne arme.

a, That is the Gentiles.

6 Lyft vp your eyes toward heauen, & loke vpon the earth beneath: for the heauens shall vanishe away like smoke, and the earth shall waxe olde like a garmente, and they that dwel therein shal perishe in like manner: but my saluation shall endure for euer, and my righteousnesse shal not ceasse.

7 Hearken vnto me ye that haue knowledge in righteousnesse, thou people that beareſt my law in thine hart: feare not the reuylings of men be not afrayde of their blasphemies.

8 For wormes and mothes shal eate them vp like cloth and wool: but my righteousnesse shall endure for euer: and my sauing health from generation to generation.

9 Wake vp, wake vp, and be strong, O thou arme of the Lorde, wake vp, like as in time past, euer, and since the world began.

10 Art not thou the same arme that hast wounded the proude, and hewen the dragon in peeces? Art not thou euen the same which hast dryed vp the deepe of the sea, which hast made playne the sea ground, that the deliuered might goe through?

11 Therefore the redeemed of the Lorde shall turne gaine, and come with ioy vnto Sion, continual ioye shall bee on their heade, and myrth and gladnesse shal be with them, and sorowe and woe shall flee from them.

12 Yea I (euen) I am he that in al thinges giueth you consolation: What art thou then that feareſt a mortal man, and the child of man, which goth away as doth ỹ flowre?

13 And forgetteſt the Lorde that made thee, that spread out ỹ heauens, & layd the foundation of the earth: but thou art euer afrayde for ỹ sight of thine oppressour which is redy to do harme: wher is ỹ wrath of ỹ oppressor?

C 14 The exile maketh haſt to be loſed, that he die not in priſon, and that his bread faile him not.

15 I am the Lorde thy God that diuide the
Math.8.a. ſea, and his waues ſhal rage, whoſe name is
Eſai.48.a. the Lord of hoſtes.

16 I haue put my wordes in thy mouth, and
Eſai.49.a. haue defended thee in the ſhadowe of my hande, that I may plant the heauens, and lay the foundation of the earthe, and ſay vnto Sion, Thou art my people.

17 Awake, awake, and ſtande vp, O Jeruſalem, thou that from the hande of the Lorde
Pſal.75.b. haſt dronken out the cuppe of his wrath, thou
Jere.25.c. that haſt ſupped off and ſucked out the ſtumbling cuppe to the bottome.

18 For among al the ſonnes whom hee hath begotten, there is not one that may holde it vp, and not one to leade it by the hand of all the ſonnes that he hath nouriſhed.

19 Both theſe thingsare happened vnto thee, but who is ſorie for it? yea deſtruction, waſting, hunger, and ſword, but who will comfort thee?

20 Thy ſonnes lye comfortleſſe at the head of euery ſtreete like a taken venilon, and are full of ẏ terrible wrath of the Lord, and puniſhment of thy God.

D 21 And therefore thou miſerable and dronken (howbeit not with wine) heare this:

22 Thus ſayth the Lord, thy Lord and God, the defender of his people: Beholde, I will take the ſtumbling cuppe out of his hande, euen the cup with the dregges of my wrath, ẏ from henceforth ẏ ſhalt neuer drinke it more.

23 But I will put it into their hande, that trouble thee, which haue ſpoken to thy ſoule, Stoupe downe, that we may goe ouer thee, make thy body euen with the ground, and as the ſtreete to goe vpon.

The.lij.Chapter.

An exhortation and comfort to the people of God.

I 1 VP Sion, vp, take thy ſtrength vnto the, put on thine honeſt rayment. O Jeruſalem, thou holy citie: for from this time forth there ſhall no vncircumciſed nor vncleane perſon come in thee.

2 Shake thee from the duſt, ariſe and ſtande vp, O Jeruſalem: Plucke out thy necke frō the bonde, O thou captiue daughter Sion.

Rom.7.b. 3 For thus ſayth the Lorde, Ye are ſolde for nought, therefore ſhall ye be redeemed alſo without any money.

Gen.46.a. 4 For thus ſayth the Lorde God, My people
Exod.1.a. went downe afore time into Egypt, there to
4.Re.18.c. be ſtraungers, and the king of the Aſſyrians oppreſſed them without any cauſe.

5 And now what profite is it to me, ſayth the Lord, that my people is freely caryed away, and brought into beaumeſſe by theyr rulers, and my name euer ſtil blaſphemed, ſayth the Lord? Ezec.36.b. Rom.2.c.

6 But that my people may knowe my name, I my ſelfe wil ſpeake in that day, Beholde, here am I.

7 O how beautifull are the feete of the em- B
baſſadour that bringeth the meſſage from the Num.2.b.
mountayne, & proclaymeth peace: that bring- Rom.10.c.
eth the good tydings, and preacheth health, and ſayth vnto Sion, Thy God is the king.

8 Thy watchmen ſhall lyft vp their voyce, with loude voyce they ſhal reioyce together: 1.Joh.1.d.
for they ſhall ſee playnely when the Lorde ſhall conuert Sion.

9 Be glad, O thou deſolate Jeruſalem, and Eſai.49.c.
reioyce together: for the Lord hath comforted his people, he hath deliuered Jeruſalem.

10 The Lord hath made bare his holy arme, and ſhewed it forth in the ſight of all the Gentiles, and all the endes of the earth hath Pſal.98.a.
ſeene the ſauing health of our God,

11 Away, away, get you out from hence and 2.Cor.6.c.
touche no vncleane thing: Goe out from among ſuch, and be cleane that beare the veſſel of the Lorde.

12 For ye ſhal not eſcape by running, nor by Exod.12.d.
fleeing away: but the Lord ſhal goe before you, and the God of Iſrael ſhal gather you together.

13 Beholde, my (a) ſeruaunt ſhall deale proſperouſly, therefore ſhal he be magnified, exalted, and greatly honoured. a. Chriſt is called Gods ſeruant or
offre- take which he exer-
ciſed i the ti-
of his abaſing
him ſelfe in the fleſhe.

14 Like as the multitude ſhal wonder vpon him, becauſe his face ſhal be ſo defourmed, & not as mans face his beautie like no man:

15 Euen ſo ſhall the multitude of the Gentiles ſpeak of him, and kinges ſhall ſhut their mouthes before him: for they haue ſeene that Eſai.52.c.
which was not tolde to them, and haue vnderſtand that whereof they had not hearde. Eſai.65.c. Rom.15.b.

The.liij.Chapter.

He propheſieth euidently of the paſſion of our ſauiour Ieſus Chriſt.

1 BVt who hathe giuen credence vnto I
our preaching? or to whom is the arme John.12.c.
of the Lord knowen? Rom.10.c.

2 For he did growe before the Lord like as a braunche, and as a rote in a drye grounde, Eſai.52.d.
he hath neyther beautie nor fauour: when we looke vpon him, there ſhall be no fayrenelle, we ſhal haue no luſt vnto him.

3 He is deſpiſed and abhorred of men, he is Heb.5.d.
ſuch a man as hath good experience of ſorowes and infirmities: we haue reckoned him

ſo

so vile, that we hid our faces from him.

4 Howbeit, he onely hath taken on hym our infirmitie, and borne our paynes: yet we did iudge him as though he were plagued, and cast downe of God.

5 Whereas he (notwithstanding) was wounded for oure offences, and smitten for oure wickednesse: for the payne of our punishmẽt was layd vpon him, and with his stripes are we healed.

6 Is for vs, we are all gone astray lyke sheepe, euery one hath turned his owne way: but the Lorde hathe throwen vppon hym all oure sinnes.

7 He suffered violence, and was euil entreated, and did not open his mouth: He shall be led as a sheepe to be slayne, yet shall he bee as still as a lambe before the shearer, and not open his mouth.

8 From the prison and iudgemente was hee taken, and his generation who can declare? for he was cut off from the grounde of the liuing, which punishment did goe vpõ hym for the transgression of my people.

9 His graue was giuen him with the condemned, and with the rich man at his death, whereas he did neuer violence nor vnright, neyther hathe there bin any deceitfulnesse in his mouth.

10 Yet hath it pleased the Lord to smite hym with infirmitie, that when he had made hys soule an offering for sinne, he might see long lasting seede: and this deuice of the Lorde shall prosper in his hande.

11 Of the trauayle and labour of his soule, shall he see the fruite, and bee satisfyed: my righteous seruaunte shall with hys knowledge iustifie the multitude, for he shall beare their sinnes.

12 Therefore will I giue him among ẏ great ones his part, and he shall diuide the spoyle with the mightie, bycause he giueth ouer hys soule to deathe, and is reckoned among the transgressours: whiche neuertheless hath taken away the sinnes of the multitude, and made intercession for the misdoers.

The.liiij. Chapter.

1. Of the greate dominion of Christe. 7. The indignation of God endureth but a shorte space, but his mercy is euerlasting.

1 BE glad nowe thou barren that bearest not, reioyce, syng, and bee merrie thou that art not with chyld: for the desolate hath moe children than the maried wife, sayth the Lorde.

2 Make thy tente wider, and spread out the hangings of thy habitation: spare not, laye fowth thy wardes, and make fast thy stakes:

3 For thou shalt be multiplyed on the right side, and on the left, and thy seede shall haue the Gentiles in possession, and dwell in the desolate cities.

4 Feare not, for thou shalt not be confounded: be not ashamed, for thou shalt not come to cõfusion: yea thou shalt forget the shame of thy youth, and shalt not remember the dishonour of thy widowhod.

5 For he that made thee shall be thy Lorde and husbande (whose name is the Lorde of hostes) and thy redeemer shall bee euen the holy one of Israel, the Lord of ẏ whole worlde. Esay.62.a. Ezec.16.b. 2.Cor.11.a.

6 For the Lord hath called thee, beeing as a desolate sorowfull woman, and as a young wife that was forsaken, sayth thy God.

7 A little whyle haue I forsaken thee: but with greate mercyfulnesse shall I take thee vp vnto me. B Esay.26.c. Psal.29.a.

8 When I was angry, I hid my face from thee for a little season: but through euerlasting goodnesse haue I pardoned thee, sayth the Lord thy redeemer.

9 And this is vnto me as the water of Noe: for lyke as I haue sworne that I will not bring the water of Noe any more vpon the world: so haue I sworne that I wil neuer be angry with thee, nor reproue thee. Gen.11.b. 2.Reg.7.a.

10 The mountaynes shall remoue, and the hilles shall fall downe: but my louing kindnesse shall not remoue, and the bond of my peace shall not fall downe from thee, sayth the Lord thy mercifull louer.

11 Beholde, thou poore, vexed, and despised, I will make thy walles of pretious stones, and thy foundation of Saphires, Esay.6.a.

12 Thy windowes of Chrystall, thy gates of fyne cleare stone, and all thy borders of pleasaunt stones.

13 Thy children shal be all taught of God, & I will giue thee plenteousnesse of peace. 1.John.2.d. 1.John.6.c.

14 In righteousnesse shalte thou be grounded, and bee farre from oppression for the which thou needest not to be afrayde, neyther for hinderaunce, for it shall not come nigh thee. C

15 Loe, who so gathereth together (against thee, doth it) without me, and who so within thee dothe ioyne together against thee, shall surely fall.

16 Beholde, I make the smyth that bloweth the coales in the fyre, and he maketh a weapon after his handie worke: I make also the waster to destroy.

17 But all the weapons that are made against thee shall not prosper: and as for all tongues that shall resist ther in iudgemẽte, Luke.21.b. Acts.4.a.

thou ſhalte ouercome them, and condemne them: this is the heritage of the Lordes ſeruauntes, and their righteouſneſſe commeth of me, ſayth the Lorde.

The.lv. Chapter.

1. An exhortation and comfort to the people.
9. The fruite & profite of the word of God.

A 1 COme to the waters, all ye that be thirſtie, and yee that haue no money, come, bye, that ye may haue to eate: come, bye wine and milke without anye money, or money worth.
Eccle.51.d. John.7.d. Apoc.22.d.

2 Wherefore doe yee lay out any money for the thing that feedeth not, and ſpende youre labour about the thing that ſatisfyeth you not? But hearken rather vnto me, and yee ſhall eate of the beſt, and youre ſoule ſhall haue hir pleaſure in plenteouſneſſe.

3 Encline youre eares, and come vnto mee, take heede (I ſay) and your ſoule ſhall liue: For I will make an euerlaſting couenaunt with you, euen the ſure mercies of Dauid.
Acte.13.d. 2.Reg.7.e.

4 Behold, I gaue him for a witneſſe among the folke, for a prince and a teacher vnto the people.

5 Loe, thou ſhalt call an vnknowen people: and a people that had no knowledge of thee ſhall runne vnto thee, bycauſe of the Lorde thy God, and the holy one of Iſrael whyche glorifyeth thee.

6 Seeke the Lorde whyle he may be founde, and call vpon him whyle he is nigh.

B 7 Lette the vngodly man forſake his owne waies, & the vnrighteous his owne imaginations, and turne agayn vnto the Lord, ſo ſhall he be mercyfull vnto hym: and to oure God, for he is verie readie to forgiue.
Ezec.18.c. and.33.c. Pſal.103.a.

Eſay.65.d. 8 For thus ſayeth the Lorde, My thoughtes are not your thoughtes, and your waies are not my waies.

9 But as farre as the Heauens are hygher than the earth: ſo farre doe my waies exceede yours, and my thoughtes yours.

Deut.32.a. 10 And lyke as the rayne and Snowe commeth downe from heauen, and returneth not thyther agayne, but watereth the earth, maketh it fruitfull and greene, that it may giue corne vnto the ſower, and bread to him that eateth:

11 So the worde alſo that commeth out of my mouth ſhall not turne agayn voyde vnto me but ſhall accompliſhe my will, and proſper in the thing wherto I ſende it.

12 And ſo ſhall ye goe forth with ioy, and be led with peace: the mountaynes and hylles ſhall ſing with you for ioy, and all the trees of the field ſhall clappe their handes.

13 For thornes there ſhall growe firre trees, and the Myrthe tree in the ſteede of bryers: and this ſhall bee done in the prayſe of the Lorde, and for an euerlaſtyng token that ſhall not be taken away.

The.lvi. Chapter.

1. An exhortation to iudgemente and righteouſneſſe, and to the ſpirituall keeping of the ſabboth. 10. Againſt ſhepheardes that deuour their flocke.

1 THus ſayth the Lord, Keepe equitie, and I doe rycht: for my ſaluing healthe ſhall come ſhortly, and my righteouſneſſe ſhal be opened.
Math.3.c.

2 Bleſſed is the man that dothe this, and the mannes childe whiche keepeth the ſame: He that taketh heede that bee vnhalow not the Sabboth (that is) hee that keepeth him ſelfe that he do no euill.
Eſay.58.c.

3 Then ſhall not the ſtraunger whyche cleaueth to the Lorde ſaye, Alas the Lord hathe ſhut me cleane out from his people: neyther ſhall the gelded man ſay, Loe, I am a drye tree.
Deut.23.d. Sapi.3.b.

4 For thus ſayeth the Lorde vnto the gelded that keepeth my ſabboth, (namely) that holdeth greatly of the thing that pleaſeth mee, and keepeth my couenant:

5 Unto them will I giue in my houſholde and within my walles, a better heritage and name than if they had bin called ſonnes and daughters: I will giue them an euerlaſting name that ſhall not periſhe.
John.1.d.

6 Agayne, the ſtraungers that ſticke to the Lorde, to ſerue him, and to loue his name, and to be his ſeruaunts, and all they whyche keepe them ſelues that they vnhalow not the ſabboth, namely that they fulfill my couenaunte:
John.8.c.

7 Them wil I bring to my holy mountaine, and make them ioyfull in my houſe of prayer: their burnt offerings and ſacrifices ſhall be accepted vpon myne aulter: for my houſe ſhall bee called an houſe of prayer for all people.
B 3.Reg.8.c. Math.21.b. Mark.11.b. Luke.19.d.

8 Thus ſaith the Lord God which gathereth together the ſcattered of Iſrael, I wil bring yet another congregation to him.

9 Come all yee beaſtes of the fielde, that yee may deuoure all the beaſtes of the wood.

10 For his watchmen are all blinde, they haue altogether no vnderſtanding, they are all dumbe dogges not being able to barke, they are ſleepie, ſluggiſhe are they, and lye snorting.
Jere.12.b. Ezec.34.d.

11 They are ſhameleſſe dogges that be neuer ſatisfyed: The ſhepheardes alſo in like maner haue

haue no vnderstanding, but euery man turneth his owne way, euery one after his own couetousnesse with all his power.

12 Come (say they) I will fetche wyne, so shall we fyll our selues that wee maye bee dronken: and do to morow lyke as to daye, yea and much more.

The.lvij. Chapter.

1. The good men are taken away. 3. The wicked ones take pleasure in idolatrie, the godly receyue comfort, the wicked doth perishe.

1 The rightous perisheth, and no manne regerdeth it in his hearte: good godly people are taken away, and no man consydereth it, namely, that the rightous is conueyghed away from the wicked.

2 He commeth into peace, and godly menne rest in their chambers, and before the godly man goeth peace.

3 Come hyther therefore yee charmers childzen, yee sonnes of the adulterer and the whore.

4 Wherin take ye your pleasure? vpō whom gape yee with youre mouth, and bleare out your tong? Are ye not childzen of transgression, and a seede of dissimulation?

5 Ye make your fyre vnder the okes, and vnder all greene trees, and yee offer childzen in the valleyes, and dennes of stone.

6 Thy part shall be with the stonie rockes by the riuer, yea euen these shall be thy parte: For there thou hast powred meate & drinke offering vnto them: Shoulde I delyght in that?

7 Thou hast made thy bed vppon the hyghe mountaynes, thou wentest vp thyther, and there thou hast slayne sacrifices.

8 Behynde the dores and postes hast thou set vp thy remembraunce, when thou hadst discouered thy selfe to another than me, when thou wentest vp and made thy bedde wider, and with those idolles hast thou made a couenaunte, and louedst their couches where thou sawest them.

9 Thou wentest straight to kings with oyle and diuers ointmentes (that is) thou haste sente thy messengers farre off, & yet art thou fallen into the pit.

10 Thou art weerie for the multitude of thine owne wayes, yet saydest thou neuer, There is no hope: thou hast had the like that thy handes wrought, and therefore thou arte carelesse.

11 For whome wilt thou bee abashed or feary, seeing thou hast broken thy promyse, and remembrest not me, neyther hast me in thyne hart? thynkest thou that I also will holde my peace as afore time, that thou fearest me not?

12 Yea verily I will declare thy goodnesse & thy workes, but they shall not profite thee.

13 When thou cryest, let thy chosen heape deliuer thee: but the winde shall blow them forth, and vanitie shal take them all away: neuertheless, they that put their trust in me, shall inherite the lande, and haue my holy hyll in possession. Rom.11.a.

14 And therefore thus he saith. Make plaine, make playne, and clense the streete, take vp the stumbling blockes out of the waye of my people. C Esay.40.c.

15 For thus sayth the hygh and excellent, euen hee that dwelleth in euerlastingnesse, whose name is the holy one: I dwell high aboue, and in the sanctuary, and with hym also that is of a contrite and humble spirite doe I dwell, that I maye reuiue a troubled mind, and a contrite hart. Psal.50.b. Esay.66.a.

16 For I chide not euer, and am not wroth without end: but the blasting goeth from me, and is included in ỹ body, and I made the breath. Psal.103.a. Iere.3.e.

17 I am wroth with him for his couetousnesse, I smite him, I hide me, and am angry, and he turneth him selfe, and followeth thee by the way of his owne hart.

18 I haue seene his wayes, and I heale him, I lead him and restore to him comfort, and to those that were sory for him. Luke.15.a.

19 I make the fruites of thankesgiuing, that he may say, Peace, peace, vnto them that are farre off, and to them that are nygh, saith the Lord, I make him whole. Ephes.2.c.

20 But the wicked are like the raging Sea that cannot rest, whose water fometh with the myre and grauel.

21 Eue so ỹ wicked haue no peace, saith god. Esay.48.d.

The.lviij. Chapter.

The Lord (by the mouth of the prophet) reproueth the people for theyr fastings, which were full of hypocrisie.

1 Crye now as loude as thou canst, leaue not off, lift vp thy voyce like a trumpet, and shewe my people their offences, and the house of Jacob their sinnes. A Ezech.3.c. Iere.29.a.

2 For they seeke me dayly, and will knowe my wayes, euen as it were a people that dyd right, and had not forsaken the statutes of theyr God: they aske of me concerning right iudgement, and will be nigh vnto God.

3 Wherefore (all we (say they) and thou seest it not? we put our liues to straightnesse, and thou regardest it not. Math.9.d.

4 Behold,

Eſay.1.b. 4 Behold, when ye fall, your luſt remayneth ſtill, for ye do no leſſe violence to youre detters: loe, ye fall to ſtrife and debate, and to ſmite with your fiſte without mercy: Nowe ye ſhall not fall thus, that your voyce might be heard aboue.

Zach.7.a. 5 Thinke ye this fall pleaſeth me, that a man ſhoulde chaſten him ſelfe for a daye? and to hang downe his head like a bulruſhe, and to lye vpon the earth in an hearie cloth? Should that be called falling, or a daye that pleaſeth the Lorde?

Deu.15.a. 6 Dothe not this falling rather pleaſe mee, that thou loſe the wicked bandes, that thou take off the ouer heauy burdens, that thou let the oppreſſed goe free, and breake all manner of yoke?

B 7 To deale thy bread to the hungry, and to bryng the poore wandering home into thy houſe? when thou ſeeſt the naked, that thou couer hym, and hyde not thy ſelfe from thy neighbour, and deſpiſe not thine owne fleſhe?

Ezec.18.b. Math.15.c.

Luke.11.d. 8 Then ſhall thy lyght breake forth as the morning, and thy healthe flouriſh ryghte ſhortly: righteouſneſſe ſhall goe before thee, and the glory of the Lorde ſhall embrace thee.

Prou.21.b. 9 Then if thou calleſt, the Lord ſhall anſwer thee: if thou cryeſt, he ſhall ſay, Here I am: yea if thou layeſt away from thee thy burdens, and holdeſt thy fyngers, and ceaſſeſt frō vngratious talking:

Zach.7.a. Math.5.b. 10 If thou haſt cōpaſſion vpon the hungrie, and refreſheſt the troubled ſoule: then ſhall thy light ſpring out in the darkneſſe, and thy darkneſſe ſhall be as the noone day.

11 The Lord ſhall euer be thy guide, and ſatisfye the deſire of thine heart in the tyme of drought, and fill thy bones with marrowe: thou ſhalt bee like a freſhe watered garden, and lyke the fountayne of water that neuer leaueth running.

Iohn.4.b.

12 Then the places that haue euer bin waſte, ſhall be builded of thee, there ſhalt thou lay a foundation for many kinredes: thou ſhalte be called the maker vp of the breache, and the buylder agayne of the way to dwell in.

13 Yea if thou turne thy feete from the ſabboth, ſo that thou doe not the thing whyche pleaſeth thy ſelfe in my holy daye, and thou call the pleaſaunt, holy, and glorious ſabboth of the Lord, and that thou giue him the honour, ſo that thou doe not after thyne owne imagination, neyther ſeeke thyne owne wil, nor ſpeake thyne owne words:

Eſay.56.a. and.66.d.

14 Then ſhalte thou haue thy pleaſure in the Lorde, and I wil carrie thee high aboue the earthe, and feede thee with the heritage of Iacob thy father: for the Lords owen mouth hath ſo promiſed.

The.lix. Chapter.

1. The Lorde is mightie to ſaue, and ready to heare our requeſtes, 12. our ſinnes are the cauſe why G O D heareth not vs, neyther graunteth our requeſtes.

1 BEholde, the Lordes hande is not ſo ſhortned that it can not help, neyther is his eare ſo ſtopped that it may not heare: A Eſay.50. Num.11.

2 But youre miſdeedes haue ſeparated you from youre God, and your ſinnes hide hys face from you, that he heareth you not. Ier.5.d. Eſay.1.d.

3 For youre handes are defiled with bloud, and youre fingers with vnrighteouſneſſe: your lyppes ſpeake leaſings, and your tong ſetteth out wickednеſſe.

4 No man regardeth righteouſneſſe, and no man iudgeth truely: euery man hopeth in vayne thinges, and imagineth deceit, conceyueth weerineſſe, and bryngeth forthe euill. Iob.15.d. Pſalme.7.

5 They breede Cockatrice egges, and weaue the ſpyders webbe, who ſo eateth of theyr egges, dyeth: but if one treade vppon them, there commeth vp a ſerpent.

6 Their webbe maketh no cloth, and they may not couer them with their labours: their deedes are the deedes of wickedneſſe, and the worke of robberie is in their handes.

7 Their feete runne to euill, and they make haſte to ſhed innocent bloud: their counſels are wicked counſels, harme and deſtruction are in their wayes. B Prou.1.a. Pſalm.5.b. and.13.a.

8 But the way of peace they knowe not, in their goings is no equitie: their wayes are ſo croked, that whoſoeuer goeth therein knoweth of no peace. Rom.3.b.

9 And this is the cauſe that equitie is ſo farre from vs, and that righteouſneſſe commeth not nigh vs: Wee looke for light, loe, it is darkneſſe: for the morning ſhine, lo, wee walke in the darke. Eſay.5.a. Iob.30.b.

10 We grope lyke the blinde vpon the wall, we grope euen as one that hathe no eyes, we ſtumble at the noone day, as though it were forward night, in the falling places, like men that are halfe dead. Deu.28.c. Iohn.12.c.

11 We roare all lyke beares, and mourne ſtill lyke doues: we looke for equitie, but there is none: for healthe, but it is farre from vs.

12 For our offences are many before thee, and our ſinnes teſtifie againſt vs: yea wee muſt confeſſe that we offend, and knowledge that we do amiſſe,

13 (Namely) trāſgreſſe and diſſemble againſt the Lord, and fall away frō oure God, ſpeaking preſump-

presumptuous and traiterous imaginatiõs, and calling false matters in our hartes.

14 And therefore is equitie gone aside, and ryghteousnesse standeth farre off, truthe is fallen down in the streete, and the thing that is playne and open, may not be shewed:

15 Yea the truthe is taken away, and he that refrayneth hym selfe from euill, must be spoiled: When the Lorde sawe this, it displeased him sore that there was no equitie.

16 He sawe also that there was no man righteous, and hee wondred that there was no man to helpe him: wherefore he held hym by his owne power, and hee sustayned him by his owne righteousnesse.

17 He putte righteousnesse vppon him for a brestplate, he sette the helmet of health vppon his head: he putte on wrath in the steede of clothing, and toke ielousie about hym for a cloke.

18 Euen as when a man goeth forth wrathfully to recompence his enimies, to be auenged of his aduersaries, hee will recompence and reward the Ilandes.

19 They shall feare the name of the Lord frõ the rysing of the sunne, and his maiestie vnto the going downe of the same, for hee shall come as a violent water streame, whyche the winde of the Lord hath moued.

20 But vnto Sion there shall come a redeemer, and vnto them in Jacob that turne frõ wickednesse, sayth the Lorde.

21 I will make thys couenaunt with them (sayth the Lord) My spirite that is vpõ thee, and the wordes whiche I haue putte in thy mouth, shall neuer goe out of thy mouth, nor out of the mouth of thy children children, frõ thys time forth for euermore, world without end, sayth the Lorde.

The.lx. Chapter.

1. A consolation and comforte to Hierusalem. 5. The Churche is gathered together among the Gentiles by preaching of the Gospell, 16. and aboundeth with all good thynges.

1 ARise vp betimes, and be brighte (O Hierusalem) for thy light commeth, and the glorye of the Lorde is risen vp vppon thee.

2 For loe, while the darknesse and cloude couereth the earthe, and the people, the Lorde shall shewe thee light, and his glory shal be seene in thee.

3 The gentiles shall come to thy lighte, and kynges to ẏ brightnesse that springeth forth vpon thee.

4 Lift vp thine eyes, and looke rounde about thee: all these gather them selues and come to thee, thy sonnes shall come vnto thee, from farre, and thy daughters shall gather them selues to thee on euery syde.

5 Then shalte thou see this, and be glorious, thou shalt marueyle exceedingly, and thyne hart shall be opened: when the abundaunce of the sea shall be conuerted vnto thee, (that is) whẽ the riches of the Gentiles shal come vnto thee.

6 The multitude of Cammelles shall couer thee, the dromedaries of Madian and Epha: all they of Saba shall come, bringing golde and incense, and shewing the prayse of the Lorde. Psal.72.b. Math.2.b.

7 All the rattell of Cedar shall bee gathered vnto thee, the rammes of Nabaioth shall serue thee, to bee offered acceptably vppon myne aulter, and the house of my glory will I garnishe. B

8 But what are these that flee heere like the cloudes, and as the doues fleeing to theyr windowes? Heb.13.b.

9 The Iles also shall wayte for me, and specially the shippes of Tharsis, that they may bring thy sonnes from farre, and theyr siluer, and their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel that hathe glorifyed thee.

10 Straungers shall builde vp thy walles, and their kings shall do thee seruice: for whẽ I was angry, I smote thee: and of my mercy I pardoned thee. Esay.53.b.

11 Thy gates shall stand open still both daye and night, and neuer be shut, that the host of the Gentiles may come and that their kings may be brought vnto thee. Apoc.21.b.

12 For euery people and kingdome that seruethe not thee, shall perishe, and be destroyed with vtter destruction.

13 The glory of Libanus shall come vnto thee, the Fyrre trees, Boxes, and Cedars together, to garnishe the place of my sanctuarie: for I wil glorifie the place of my feete.

14 Moreouer, those shal come kneeling vnto thee that haue vexed thee, and all they that despise thee shall fall downe at thy foote: thou shalt be called the citie of the Lord, Sion (the citie) of the holy one of Israel. C

15 Bycause thou hast bin forsaken and hated, so that no man went through thee: I wyll make thee glorious for euer and euer, and ioyfull throughout all posterities.

16 Thou shalt sucke ẏ milke of the gentiles, and kings breasts shall feede thee: and thou shalt know that I the Lord am thy sauiour and redeemer, the mightie one of Jacob. Esay.49.c.

17 For brasse, will I giue thee golde, and for iron, siluer, for wood, brasse, and for stones, iron: I wil turne thine oppressiõ into peace,

and

and thine exactions into righteousnesse.

18 Violence and robberie shall neuer bee heard of in thy lande, neyther harme and destruction within thy borders: thy walles shal be called healthe, and thy gates the praise of God.

Apoc.21.a. 19 The sunne shall neuer be thy day light, and the light of the moone shall neuer shine vnto thee: but the Lorde him selfe shall be thyne euerlasting lyght, and thy God shall be thy glory.

Apoc.22.b. 20 Thy sunne shall neuer go downe, and thy moone shall not be hid: for the Lord him selfe shall bee thine euerlasting light, and thy sorowfull dayes shall be ended.

21 Thy people shal be all righteous, and possesse the lande euer, ẏ flowre of my planting, the worke of my handes, wherof I wyll reioyce.

22 Thy youngest and least, shall grow into a thousande, and the simplest into a strong people: I the Lorde shall shortly bring thys thing to passe in his time.

The.lxi. Chapter.

He prophesieth that Christ shall be annointed, and sent to preach.

A 1 The spirite of the Lord is vpon me: for the Lord hath annoynted me, and sente me to preach good tidings vnto the poore, that I might binde vp the wounded hartes, that I might preach deliuerance to the captiue, and open the prison to them that are bounde:

Luke.4.c. and.7.c. Esay.11.a. Esay.57.b. and.66.a.

2 That I might declare the acceptable yeere of the Lord, and the day of the vengeance of our God: that I might comfort al them that are in heauinesse:

Math.15.a. and.11.a.

3 That I might giue vnto them ẏ mourne in Sion, that I might giue (I say) beautie in steede of ashes, ioyfull oyntment for sighing, pleasaunt rayment for an heauie minde, that they might be called trees of righteousnesse, a planting of the Lorde for him to reioyce in.

4 They shall builde the long rough wildernesse, and set vp the olde desart: they shall repayre the waste places, and suche as haue bin voyde throughout many generations.

5 Straungers shall stande and feede youre cattell, and the aliauntes shalbe your plowmen, and dressers of your vines.

Esay.66.a. Iere.33.d. 6 But yee shall bee named the priestes of the Lord, and men shall call you the seruauntes of our God: ye shall enioy the goodes of the gentiles, and triumph in their substaunce.

B 7 For your great reproofe you shal haue double ioy, and for shame shall they haue ioy of their portion: for they shall haue double possession in their land, and euerlasting ioy shal be with them.

8 For I the Lord which loue right, and hate robberie (though it were offered me) shall make their workes full of kaythfulnesse, and make an euerlasting couenaunt with them.

9 Their seede also, and their generation shal be knowen among the gentiles, and among the people: all they that see them, shall know that they are the bygh blessed seede of the Lorde.

10 And therefore I am ioyfull in the Lorde, and my soule reioyceth in God: For he hath put vpon me the garment of saluation, and couered me with the mantle of righteousnesse: He shall decke me like a bridegrome, and as a bride that hathe hir apparrell vpon hir. Luke.1.b. Psal.103. Ezec.16.

11 For like as the grounde bringeth forth hir fruite, and as the garden shooteth forthe seede: so shall the Lorde God cause righteousnesse and praise to florish forth before al the heathen.

The.lxij. Chapter.

A propheste of the comming of Christ.

A 1 FOr Sions sake will I not holde my tong, and for Hierusalems sake I wyll not cease vntill righteousnesse breake forthe as the shining lighte, and theyr saluation as a burning lampe.

2 Then shall the Gentiles see thy righteousnesse, and all kyngs thy glory: Thou shalte be named with a new name, which ẏ mouth of the Lord shal shewe. John.1.a. Apoc.2.c.

3 Thou shalt be a crowne in the hand of the Lord, and a glorious garlande in the hande of thy God.

4 From this time forthe thou shalte neuer be called the forsaken, and thy lande shall no more be called the wildernes: but thou shalt be called, My pleasure is in hir: and thy land shall be called, The maried woman: for the Lord loueth thee, and thy lande shall be ioyned in mariage.

5 And like as a yong man taketh a virgin to mariage, so shall thy sonnes be maried vnto thee: ¶ as a bridegrome is glad of his bride, so shall thy God reioyce ouer thee. Ezec.16.b. Osee.2.c. Esay.54.a.

6 I haue set watchmen vpon thy walles, O Hierusalem, which shall neyther cease daye nor night to preache the Lorde: and yee also that remember the Lorde, yee shall not keepe him close,

7 Nor leaue to speake of him, vntill Hierusalem be set vp, and made the praise of the worlde. B

8 The Lord hath sworne by his right hande, and

and by his strōg arme, that from hencefoꝛth he will not giue thy coꝛne to be meate foꝛ thine enimies, noꝛ thy vine wherin thou hast laboured, to be dꝛunke foꝛ the straungers.

9 But they that haue gathered in the coꝛne, shall eate it, and giue thankes to the Loꝛde: and they that haue boꝛne in the vine, shall dꝛinke it in the court of my sanctuarie.

10 Goe you, goe you thꝛough the gates, make cleane the way foꝛ the people, make playne, make playne the foꝛte path, and take awaye the stones out of it, and set out a token foꝛ the people.

11 Beholde, the Loꝛde pꝛoclaymeth vnto the endes of the woꝛlde, tell the daughter Sion, see, thy sauiour commeth, behold, he bꝛingeth his recompence with him, and his woꝛke goe befoꝛe him.

12 Foꝛ they whome the Loꝛd deliuereth, shal be called the holy people: and as foꝛ thee, thou shalt be named the greatly occupied, and not the foꝛsaken citie.

The.lxiij. Chapter.

Of the redemption promised to the people.

1 WHat is he this that commeth from Edom, with redde coloured clothes from Bosra? He is honourably arayed, and commeth in mightily with his powꝛer: I am he that teacheth righteousnesse, and am of powꝛer to helpe.

2 Wheꝛefoꝛe then is thy clothing redde, and thy raymente lyke his that treadeth in the wine pꝛesse?

3 I haue troden the pꝛesse my selfe alone, and of all people there is not one with me: Thus will I treade them downe in my wꝛath, and let my fꝛete vpon them in mine indignation, and their bloud shall bee spꝛong vpon my clothes, and so wyll I staine all my raymente.

4 Foꝛ the daye of vengeaunce is assigned in my hart, and the yeere when my people shal be delinered is come.

5 I loked about me, and there was no man to shewe me any helpe, I marueyled that no man held me vp: Then I helde me by mine owne arme, and my feruentnesse sustey-ned me.

6 And thus will I treade downe the people in my wꝛath, and bathe them in my displesure, and vpon the earthe will I lay theyr strength.

7 I will declare the gꝛodnesse of the Loꝛde, yea and the pꝛayse of the Loꝛd foꝛ all that he hath giuen vs, foꝛ the great gꝛod that he hath done foꝛ Israell, whiche hee hathe gyuen them of his owne fauour, and accoꝛding to the multitude of his louing kindnesses.

8 Foꝛ he sayde, These no doubt are my people, and no dꝛinking childꝛen: and so was he their sauiour.

9 In their troubles, hee was also troubled with them, & the angel that went foꝛth from his pꝛesence deliuered them: of very loue and kindnesse that he had vnto them, he redeemed them, he hath boꝛne them and caried them vp euer since the woꝛld began. Exod.13. 14.d.24.c.

10 But after they pꝛouoked hym to wꝛathe, and vexed his holy spirite, hee was their enimie, and fought against them him selfe.

11 Yet remembꝛed Israell the olde tyme of Moses and hys people, saying, Where is he that bꝛought them from the water of the sea, with them that feede his sheepe? Where is he that hath giuen his holy spirite among them? Exod.43.c. Psal.77.d.

12 He ledde them by the right hand of Moses with his gloꝛious arme, diuiding the water befoꝛe them, wheꝛeby he gate him selfe an euerlasting name.

13 He ledde them in the deepe as an hoꝛse is ledde in the playne, that they shoulde not stumble.

14 As a tame beast goeth in the field, and the spirite of God gyueth him rest: Thus (O God) hast thou led thy people, to make thy selfe a gloꝛious name withall. C

15 Loke downe then from heauen, and behold from the dwelling place of thy sanctuarie and thy gloꝛy: Howe is it that thy gelousie, thy strengthe, the multitude of thy mercies, and thy louing kynonesse will not be intreated of vs? Deu.26.d. Baruc.2.c.

16 Yet art thou our father: foꝛ Abꝛaham knoweth vs not, neyther is Israell acquainted with vs: but thou Loꝛde art our father and redeemer, and thy name is euerlasting. Math.6.d. Luke.11.a. and.23.a.

17 O Lord, wheꝛefoꝛe hast thou ledde vs out of the way? wheꝛefoꝛe hast thou hardened our hartes that we feare thee not? Be at one with vs agayne foꝛ thy seruaunts sake, and foꝛ the generation of thine heritage. Psal.119.b.

18 Thy holy people haue had but a little while thy sanctuarie in possession, foꝛ our enimies haue troden downe thy holy place.

19 And wee were thyne from the beginning, whē thou wast not their Loꝛd, foꝛ they haue not called vpon thy name.

The.lxiiij. Chapter.

1. The prophet (vnder the person of the Iewes) bewayleth theyr exile and banishmente.
6. Mans righteousnesse is lyke a cloth defyled.

1 O that

A 1 O That thou wouldeſt cleaue the heauēs in ſunder and come downe, that the mountaynes might melt away at thy preſence:

2 Lyke as at an hotte fyre, and (that the malitious might boyle away) as the water dothe vpon the fyre: whereby thy name might be knowen among thine enimies, and that the Gentiles might tremble before thee.

3 Whē thou wroughteſt wonderous ſtrāge worzes, we loked not for them: thou cameſt downe, and the hylles melted at thy preſence.

4 For ſince the beginning of the worlde it hath not bin heard or perceiued, neyther hath anye eye ſeene another G O D beſide thee, which doeſt ſo much for them that put their truſt in thee. 1. Cor. 2. c.

5 Thou helpeſt hym that dothe right with chearefulneſſe, and them that thinke vppon thee in thy wayes: but loe, thou haſt bin angry, for wee offended, and haue bin euer in ſinne, though the worlde haue cleaned to thē, yet ſhall we be ſaued. Rom. 3. b.

Pſal. 13. a. 6 We are all as an vncleane thing, and all our righteouſneſſe are as filthy ragges: we fall euerychone as the leafe, for our ſinnes carie vs away lyke the wynde.

7 There is no manne that calleth vppon thy name, that ſtandeth vp to take hold by thee: therefore hideſt thou thy face from vs, and conſumeſt vs, bycauſe of our ſinnes.

Rom. 9. c. 8 But now, O Lord, thou father of ours, we are thy clay, and thou art our potter, and we all are the worke of thy handes.

Pſal. 79. a. Iere. 10. d. 9 Be not to ſore diſpleaſed, O Lorde, and keepe not our offences to long in thy remēbraunce: but conſyder that we all are thy people.

Mich. 3. c. 10 The Cities of thy Sanctuarie lye waſte, Sion is a wyldernelle, and Hieruſalem a deſart.

11 Our holy houſe, whyche is oure beautie, where our fathers prayſed thee, is brent vp: yea, all out commodities and pleaſures are waſted away.

12 Wylt thou not be entreated, O Lord, for all this wilt thou hold thy peace, and ſcourge vs ſo ſore?

The. Ixv. Chapter.

The reiecting of the Iewes, and the callyng of the Heathen.

A 1 They ſeeke mee, that hitherto haue not Eſay. 52. c. talked for me, they fynd me, that hitherto haue not ſought me: I haue ſayde, I am Rom. 10. a. here, I am here, I am found of a people that neuer called vpon my name.

2 For thus long haue I euer holde out mine handes to an vnfaythfull people, that go not the right waye, but after their owne imagination:

3 To a people that is euer defying me to my face, they make their oblations in gardens, and their ſmoke vpon aulters of bricke. Deu. and Exo.

4 They lurke among the groues, and lye in the dennes all night: they eate ſwynes fleſhe, and vncleane broth is in their veſſels. Leui. Deu.

5 If thou commeſt nyghe them, they ſaye, Touch me not, for I am holyer than thou: All theſe men, when I am angry, ſhall be turned to ſmoke and fyre, that ſhall burne for euer. Mich.

6 Beholde, it is written before my face, and I ſhall not be forgotten, but recompenced: I ſhall rewarde it them into their boſome. Iere. 7. Eſay. 65. Exe. 16.

7 (I meane) youre miſdeedes and the miſdeedes of your fathers together, ſayeth the Lorde, whyche haue made theyr ſmoke vpon the mountaynes, and blaſphemed me vppon the hylles: therefore will I meaſure their olde deedes into their boſome agayne. B

8 Moreouer, thus ſayth the Lorde, Lyke as when newe wine is founde in the cluſter, and one ſayth, Loſe it not, for there is bleſſing therein: euen ſo will I do alſo for my ſeruauntes ſakes, that I will not deſtroye them all. Rom. 4. Reg. Rom.

9 But I will take a ſeede out of Jacob, and out of Juda one, to take poſſeſſion of my hyl: My choſen ſhall poſſeſſe it, and my ſeruauntes ſhall dwell there.

10 Saron ſhall be a ſheepefolde, and the valley of Achor ſhall giue the ſtalling for the cattell of my people that ſeeke after me. Ioſu. 7.

11 But as for you, yee are they that haue forſaken the Lord, and forgotten my holy hill: yee haue ſet vp an aulter vnto Jupiter, and gyuen riche drinke offerings vnto the planettes: Pyon. 1. Iere. 7.

12 Therefore will I number you to ẏ ſwoꝺ, that ye ſhall be deſtroyed altogether: for that when I called, no man gaue me anſwer, when I ſpake, ye hearkened not vnto me, but dyd wickednelle before mine eyes, and chole the things that pleaſed me not.

13 Therefore thus ſayth the Lord God, Behold, my ſeruauntes ſhall eate, but yee ſhall haue hunger: beholde, my ſeruauntes ſhall drinke, but ye ſhall ſuffer thirſt: behold, my ſeruauntes ſhall be merrie, but yee ſhall be confounded:

14 Beholde, my ſeruauntes ſhall reioyce for very quietneſſe of hart: but yee ſhall crye for ſorowe of hart, and complayne for vexation of minde. C

15 Your name ſhall ye leaue accurſed amōg my

my chosen: for God the Lord shall slay you, and call his seruauntes by another name.

16 Who so reioyceth vpon earth, shal reioyce in the true God, and who so sweareth vppon earthe, shall sweare in the true God: for the olde afflictions shall be forgotten, and taken away out of my syght.

17 For loe, I shall make a newe heauen and a newe earth: and as for the olde, they shall neuer bee thought vpon, nor kept in minde:

18 (But the Lord sayth) Be glad, and euermore reioyce, for the things that I shall do: For why? beholde, I shall make a ioyfull Hierusalem, and his people ioyfull.

19 Yea, I my selfe will reioyce with Hierusalem, and be glad with my people: and the voyce of weeping and wayling shall not be heard in hir from thencefoorth:

20 There shall neither be childe nor old man that haue not their full dayes: but when the child commeth to an hundred yeeres olde, it shall die, and if he that is an hundred yeeres of age do wrong, he shall be cursed.

21 They shall buylde houses and dwell in them, they shall plant vineyardes and eate the fruite of them.

22 They shall not builde, and another possesse, they shall not plant, and another eate: but the life of my people shall be lyke a tree, and mine elect shall enioy still the worke of their handes.

23 They shall not labour in vayne, nor beget with trouble: for they are the high blessed seede of the Lorde, and their fruites with them.

24 And it shal be, that or euer they cal, I shal answere them, while they are yet but thinking how to speake, I shall heare them.

25 The Wolfe and the Lambe shall feede together, and the Lion shall eate hay lyke the bullocke, but earth shall be the Serpents meate: There shall no manne hurte nor slay another in all my holy hyll, sayth the Lorde.

The.lxvi.Chapter.

1. God dwelleth not in temples made by mans hand. 3. He despiseth sacrifices done without mercy and fayth. 5. God comforteth them that are troubled for his sake. 23. Amōg the Christen the Sabboth is continual.

1 THus sayth ỹ Lord, Heauen is my seate, and the earth is my footestoole: Where shall now the house stand that ye wil buyld vnto me? And where shall be the place that I will dwell in?

2 Is for these thinges, my hande hathe made them all, and they are all created sayethe the Lorde: which of them shall I then regard? Euen him that is poore and of a lowly troubled spirite, and standeth in awe of my wordes. Psal.1.b. Esay.57.c. and.61.a.

3 For who so slayeth an oxe (for me, doth me so great dishonour) as he that killeth a man: He that killeth a sheepe for mee, "knetcheth a dogge: hee that bringeth mee meate offerings, offereth swines bloud, who so maketh me a memoriall of incense, prayseth the thing that is vnright: Yet take they such wayes in hand, and their soule delighteth in these abhominations. "That is, cutteth off a dogs necke.

4 Therefore will I also haue pleasure in laughing them to scorne, and the thing that they feare will I bring vpon them: For whē I called, no man gaue answere, when I spake, they would not heare, but did wickednesse before myne eyes, and chose the thynges that displeased me. John.6.d. Prou.1.b. Esay.65.b.

5 Heare the word of God, all ye that feare the thing which he speaketh: Your brethren that hate you, and cast you out for my names sake, say, The Lorde is heynous against vs, but you shall see him in ioy, when they shall be confounded.

6 Then shall be heard a great noyse from the citie and the temple, the voyce of the Lorde, that will rewarde and recompence his enimies: Zach.14.

7 Like as when a wyfe bringeth forthe a man childe, or euer she suffer the payne of the birth, and anguish of the trauayle. B

8 Who euer heard or sawe such things? doth the ground beare in one day? or are the people borne all at once, as Sion trauayled in child byth, and bare hir sonnes?

9 For thus saith the Lord, Am I he that maketh other to beare, and beare not my selfe? Am not I he that beareth and maketh barren, sayth thy God? Gen.16.a. 29.f. and. 30.a.

10 Reioyce with Hierusalem, and be gladde with hir, all ye that loue hir, be ioyfull with hir, all ye that mourne for hir. Math.5.a.

11 For ye shal sucke comfort out of hir breasts, and be satisfyed: Ye shall taste, and haue delight in the brightnesse of hir glory.

12 For thus sayth the Lord, Beholde, I will let peace into hir like a water floud, and the glory of the Heathen like a flowing streame: Then shall ye sucke, ye shall be borne vppon hir sydes, and be ioyfull vpon hir knees.

13 For lyke as a childe is comforted of hys mother: so shall I comfort you, and ye shall be comforted in Hierusalem.

14 And when ye see this, your heart shall reioyce, and youre bones shall florish like an hearbe: Thus shall the hand of the Lorde be knowen among his seruauntes, and hys C Prou.17.d. Ezec.37.a.

indignation among his enimies.

15 For behold, the Lord ſhall come with fire, and his charret ſhall be like a whirle winde: that he may recompence his vengeaunce in his wrathe, and in his indignation with the flambe of fyre.

16 For the Lorde ſhall iudge all fleſhe wyth the fyre, and with his ſword, and there ſhall be a great number ſlayne of the Lord.

17 Suche as haue made them ſelues holy and cleane in the gardens, and thoſe that haue eaten ſwines fleſh, mice, and other abhominations, ſhall be taken away together, ſaith the Lorde.

18 For I do know their workes & thoughts, and I wyll come to gather all people and tongues: then they ſhall come and ſee my glory.

19 Unto them ſhall I giue a token, and ſend certayne of them that bee deliuered among the Gentiles, into Cilicia, Affrica, and Lydia, where men can handle bowes, into Italie, and alſo Greeke land: The Iles farre off that haue not heard ſpeake of mee, and haue not ſeene my glory, ſhall preache my prayſe among the Gentiles,

Eſay.49.a. 52.a.60.a. and.65.a.

20 And ſhall bring all youre brethren for an offering vnto the Lord out of all the people, vpon horſes, charrettes, and horſlitters, vpon mules and cartes, to Hieruſalem my holy hyll, ſayth the Lorde: lyke as the children of Iſrael bring the offering in cleane veſſels to the houſe of the Lorde.

21 And I ſhall take out certayne of them for to be Prieſts and Leuites, ſayth the Lorde. D Eſay.6.

22 For like as the newe heauen, and the newe earthe, whiche I will make, ſhall be fait ſtablished by me, ſayth the Lord: ſo ſhall youre ſeede and your name continue. 1.Pet.1.a. Rom.11.a.

23 And it ſhal come to paſſe, that from moone to his moone, frō Sabboth to his Sabboth, all fleſhe ſhall come to worſhip before me, ſayth the Lorde.

24 And they ſhall goe forthe, and loke vpon the carrions of them that haue tranſgreſſed againſt me: for their wormes ſhall not dye, neyther ſhall their fyre bee quenched, and all fleſh ſhall abhorre them. Mark.9.a.

The ende of the booke of the Prophete Eſay.

The booke of the Prophete Ieremie.

¶ *The firſt Chapter.*

1. The ſtocke of Ieremie, and in what time he propheſied. 6. He excuſeth him ſelfe, and would refuſe the office of a prophet, bycauſe he is young and vnexpert. 8. He is taught of the Lord, and becommeth bolde, 11. God openeth vnto him, that the deſtruction of the Iewes by the Babylonians is at hande, 17. Ieremie is commaunded to ſpeake the word of God vnto the Iewes without feare.

1 THeſe are the ſermons of Ieremie the ſonne of Helkiah ẏ prieſt, one of them that dweⁱte at Anathoth in the land of Beniamin,

Jerre.11.a.

2 When the Lorde had firſte ſpoken with him in the time of Joſiah the ſonne of Amon king of Juda, the.xiij. yeere of his raygne:

4.Reg.25.a Jerre.39.a. 3 And ſo during vnto the time of Jehoakim the ſonne of Joſiah, king of Juda, and vntill the. xj. yeere of Zedekiah the ſonne of Joſiah king of Juda were ended, when Hieruſalem was taken, euen in the fyfth moneth.

4 The word of the Lord ſpake thus vnto me, Eſay.44.a.

5 Before I faſhioned thee in thy mothers wombe, I did know thee: and or euer thou waſt borne, I ſanctifyed thee, and ordeyned thee to be a prophet vnto the people. and.46.a. Pſal.70.a.

6 Then ſayde I, O Lorde God, I can not ſpeake, for I am yet but yong. Exod.4.c. Iſrs.9.a.

7 And the Lord anſwered me thus, Say not ſo, I am to yong: for thou ſhalte goe to all that I ſhall ſende thee vnto, and whatſoeuer I commaund thee, that ſhalt thou ſpeake. B Math.10.c. 1.Cor.3.a.

8 Be not afrayd of their faces: for I am with thee, to deliuer thee, ſayth the Lorde.

9 And with that the Lorde ſtretched out hys hand, and touched my mouth: and the ſame lord ſaid vnto me, Behold, I put my words in thy mouth. Pſal.6.a. Jerr.8.a.

10 And beholde? this day doe I ſet thee ouer the

the people and kingdomes, that thou mayest rote out, breake off, destroy, and make wast, and that thou mayest build vp, and plant.

11 After this the Lord spake vnto me, saying, Ieremie what seest thou? And I sayd, (a) I see a rod of an Almonde tree.

12 Then sayde the Lord vnto me, Thou hast seene right, for I will make hast speedily vpon my word to perfourme it.

13 It happened afterwarde that the Lorde spake to me agayne, and sayde, What seest thou? And I sayde, I do see a seething potte, loking from out of the North.

14 Then sayd the Lord vnto me, Out of the North shall come a plague vppon all the dwellers of the lande.

15 For lo, I will call all the kinredes of the kingdomes of the North, sayth the Lorde: and they shall come, and euery one shall set his seate in the gates of Hierusalem, and in all their walles round about, and in all cities of Iuda.

16 And through them shall I declare my iudgement, vpon all the wickednesse of those men that haue forsaken me, that haue burnt incense vnto straunge gods, and worshipped the workes of their owne hands.

17 And therefore gyrde vp thy loynes, arise, and tell them all that I giue thee in commaundemente: Feare them not, least I destroy thee before them.

18 For beholde, this daye doe I make thee a strong fensed towne, an iron piller, and a brasen wall, agaynst the whole land, against the kings and mightie men of Iuda, against the priestes and people of the lande.

19 They shal fight against thee, but they shall not be able to ouercome thee: for I am with thee to deliuer thee, sayth the Lorde.

The.ij. Chapter.

2. God rehearseth his benefytes done vnto the Iewes. 8. Agaynst priestes and prophetes or preachers that contemne or despise God. 12. The Iewes are destroyed bycause they forsooke God, & bycause they ran a whore-hunting after Idolles.

1 Moreouer, the worde of the Lorde came vnto me, saying,

2 Goe thy way, crie in the eares of Hierusalem, and say, Thus sayth the Lorde, I remember thee, the kindnesse of thy youth, and the loue of thy despousing, in that thou folowedst me through the wildernesse in an vntilled land.

3 Israel was an halowed thing vnto the Lord, and was his fyrst fruites: All they that deuoure Israell shall offende, misfortune shall fall vpon them, sayth the Lord.

4 Heare therefore the worde of the Lorde, O thou house of Iacob, and all the generations of the house of Israell.

5 Thus sayeth the Lorde, What vnfaithfulnesse found your fathers in me, that they went so farre away from me, falling to lightnesse, and being so vayne.

6 They thought not in their hartes, where is the Lord that brought vs out of the lande of Egypt, that ledde vs through the wildernesse, through a desert & rough land, through a drye and deadly lande, yea a lande that no man had gone through, and wherein no man had dwelt? Exod.14.c.

7 And when I had brought you into a pleasant fertile land, that yee myght enioye the fruites and all the commodities of the same: ye wente forth and defyled my lande, and brought mine heritage to abhomination. B Deut.6.b.

8 The Priests them selues sayde not, Where is the Lorde? They that had the law in their handes knew me not, the shepheardes offended against me, the prophetes did prophecie in Baal, and folowed suche thinges as shall bring them no profite.

9 Wherefore I am constrayned, sayeth the Lorde, yet agayne to contende in iudgemente with you, and with your childers childzen.

10 Goe into the Iles of Cethim, and loke well: send vnto Cedar, take diligent heede, and see whether suche thynges bee done there.

11 Whether the Gentiles them selues haue chaunged theyr goddes, whiche yet are no goddes in deede? but my people hath chaunged their (a) honour, for a thing that may not help them.

a. Honour, that is, the faithfull and euerliuing God, in whom only they ought to glory Iere.17.b. Iohn.4.b. Exod.4.b.

12 Be astonished, O ye heauens, be afrayde and abashed at suche a thyng, sayeth the Lorde.

13 For my people hathe done two euils: they haue forsaken me the well of the water of life, and digged them pittes, yea vile and broken pittes that can hold no water.

14 Is Israel a bonde seruaunte, or one of the household? why is he then so spoyled? C

15 They roare and crye vpon hym as Lions, they haue made his lande wast: his cities are so burnt vp, that there is no man dwelling in them: Esay.1.a.

16 Yea the chyldren of Noph and Thaphnes shall cracke their crowne.

17 Commeth not this vnto thee bycause thou hast forsaken the Lord thy God, euen when he led thee by the way? Iere.32.a.

18 And what hast thou nowe to doe in the

b God reproueth the people for that they ſoughte remedies, whiche are meant by the water of Nilus, and the floud, agaynſte their euils among the Egyptians and Aſſyrians, whereas theyr onely remedie had bin to haue reconciled thẽſelues vnto the Lorde with faithfull repentance.
Eſay. 55. a.
Ezec. 10. b.
Iere. 3. b.
D

ſtreete of Egypt, to drinke water out of (b) Nilus? Either what makeſt thou in the way to Aſſyria, to drinke water of the floud?

19 Thyne owne wickednelle ſhall reproue thee, and thy turning away ſhall condemne thee: that thou mayeſt know and vnderſtand howe euill and hurtfull a thyng it is, that thou haſt forſaken the Lorde thy God, and haſt not feared me, ſayth the Lorde God of hoſtes.

20 I haue euer broken thy yoke of olde, and burſt thy bondes, yet ſayeſt thou, I will no more tranſgreſſe: but like an harlot thou rũneſt about vpon all hygh hylles, and among all greene trees.

21 Where as I planted thee a noble vine, and wholly a right ſeede: how art thou turned then into a bitter vnfruitefull and ſtraunge grape?

22 (Yea and that ſo ſore) that thoughe thou waſh thee with Nitrus, and make thy ſelfe to ſauour with that ſweete ſmelling hearbe of Bozith: yet in my ſyght thou art ſtayned with thy wickednelle, ſayeth the Lorde thy God.

23 Howe ſayeſt thou nowe, I am not vncleane, and I haue not followed Baalim? Looke vpon thine owne ways in the valleyes, what haſt thou done? Thou art lyke a ſwifte dromedarie that goeth eaſyly hir way.

4. Reg. 7. b.
Iere. 3. b.
5. b.
Eſay. 57. a.
Ezec. 16. b.

24 And thy wantonnelle is like a wild Aſſe that vſeth the wilderneſſe, and that ſnuffeth and bloweth at hir will: who can tame hir? All they that ſeeke hir, ſhall not fayle but fynd hir, in hir moneth.

25 Keepe thy foote from nakednelle, and thy throte from thirſt and thou thynkeſt in thy ſelfe, Tuſhe, I will take no ſorow, for I haue loued the (c) ſtraungers, and them will I followe.

c. The propertie of idolaters, is, not only to cõtemne the voyce of the preacher, calling them to repentance: but ſhameleſſly to proue the loue of ſtrangers, and the following of them, that is, the worſhipping of ſtockes and ſtones, and ſeruing of God againſt his word, after their owne deuiſes.
Deut. 32. c.
E
Iere. 11. b.

26 Lyke as a theefe that is taken with the deede, commeth to ſhame: euen ſo is the houſe of Iſrael come to confuſion, the common people, their kynges and rulers, theyr prieſtes and prophetes.

27 For they ſay to a ſtocke, Thou art my father: and to a ſtone, Thou haſt begotten me: yea they haue turned their backe vppon me, and not their face: but in the tyme of theyr trouble, when they ſaye, Stande vp, and helpe vs:

28 (I ſhall aunſwer them) Where are nowe thy goddes that thou haſt made thee? bid thẽ ſtand vp, and helpe thee in the time of thy neede: For loke how many cities thou haſt, O Iuda, ſo many goddes haſt thou alſo.

29 Wherefor then will ye goe to lawe with me? ſeeing ye al are ſinners agaynſt me, ſaith the Lorde.

30 It is but loſt labour that I ſmite youre childzen, for they receyue not my correction: your owne ſword deſtroyeth your prophets, lyke a deuouring Lion. 2. Per. 2.

31 Oh generation, hearken vnto the worde of the Lorde: Am I become a wildernelle vnto the people of Iſraell? or a lande that hath no lyght? Wherefore ſayth my people then, We are Lords, we will come no more vnto thee?

32 Doth a mayde forget hir raymente, or a bryde hir ſtomacher? but my people hathe forgotten me a very long whyle.

33 Why beautifyeſt thou thy wayes ſo highly, to obteyne fauour therethrough? therefore alſo haſt thou taught wickednelle throughe thy wayes.

34 Upon thy wynges is found the bloud of poore and innocente people, whome thou diddeſt not fynde in corners and holes: but thou ſlueſt the prophetes for reproouing all theſe things. Deut. 8. b. Iere. 7. a. Ezec. 10. b. Pſal. 10. c.

35 Yet dareſt thou ſay, I am (without ſinne and) gyltleſſe, Tuſh, his wrath cannot come vpon me: Behold, I will reaſon with thee, becauſe thou dareſt ſay, I haue not offended. F

36 Why gaddeſt thou ſo muche hither and thyther to chaunge thy wayes? for thou ſhalt bee confounded as well of Egypt, as thou waſt of the Aſſyrians,

37 Yea thou ſhalte goe thy way from them, and ſmite thyne handes together vppon thy head, becauſe the Lorde ſhall bring that cõfidence and hope of thine to nought, and thou ſhalt not proſper withall.

The. iij. Chapter.

1 God being mercifull calleth to repentaunce his people, whych he had forſaken for their whoredome with idols. 20. Hee exhorteth Iſraell to repentaunce, promiſing them ſheepheardes that ſhould haue the true knowledge of God. 23. The returne of Iſrael vnto God confeſsing their offences.

1 COmmonly when a man putteth away his wife, and ſhe goeth from him, and marieth with another, then the queſtion is: ſhold he reſort vnto hir any more after that? (Is not that land then defyled & vncleane?) But as for thee, thou haſt played the harlot with many louers, yet turne agayne to me, ſayth the Lorde. I Deut. 24. a. Oſee. 2. a. Ezec. 16. b.

2 Lift vp thine eyes to the high places, and loke where thou haſt not bin defyled: Thou haſt wayted for them in the ſtreetes, and as a murderer in the wildernelle, through thy whoredome and ſhamefull blaſphemies is the land defyled.

3 This

3 This is the cause that the rayne and euening deawe hathe ceassed: thou hast gotten thee an whores forehead, and wilte not be ashamed.

4 Wilt thou not hereafter say vnto mee, O my father, thou art hee that hast brought me vp, and led me from my youth?

5 Will God continue his wrathe for euer? will hee keepe our faultes in memorie to the end? Neuertheleſſe, thou speakeſt such words, but thou art euer doing worſe and worſe to the vttermoſt of thy power.

6 The Lord sayde also vnto me in the tyme of Iosiah the king, Hast thou seene what that rebellion Israel hath done? how she hath run vp vpon all the hylles, and among all thicke trees, and there played the harlot?

7 Hast thou seene also when she had done all this, how I sayde vnto hir, that she shoulde turne agayne vnto me, and yet she is not returned? Iuda that vnfaythfull sister of hirs, also saw this:

8 Namely, that after I had wel seen the adulterie of the shrinking harlot Israell, I put hir away, and gaue hir a bill of diuorcement: For all this, hir vnfaythfull sister Iuda was not ashamed, but wente backe, and played the whore.

9 Yea, and the wantonneſſe of hir whoredome hath defyled the whole lande: For she hath committed fornication with stones and stockes.

10 Neuertheleſſe, hir vnfaythfull sister Iuda is not turned vnto me again with hir whole hart, but faignedly, sayth the Lord.

11 And the Lord sayde vnto me, The backeslyder Israel, is more righteous than the vnfaythfull Iuda.

12 And therefore goe preach theſe wordes toward the North, and say, Thou disobedient Israel, turne agayne, sayth the Lord, and I will not bring my wrath vppon you: for I am mercifull, sayth the Lord, and I will not alway beare displeasure agaynſt thee:

13 But on this condition, that thou know thy great blasphemie, namely that thou hast vnfaythfully forsaken the Lord thy God, and hast made thy selfe partaker of strange gods vnder all greene trees, and hast had no wyll to heare my voyce, sayth the Lord.

14 Ye disobedient children, turne agayne, sayth the Lorde, and I will be maried with you: for I will take one out of the citie, and two out of one generation from amog you, and bring you into Sion,

15 And wyll giue you heardmen after mine owne minde, whyche shall feede you with learning and wisedome.

16 Moreouer, when yee bee encreased and multiplyed in the land, then, sayth the Lord, there shall no more boast bee made of the arke of the Lordes testament: No man shal thynke vpon it, neyther shal any man make mention of it: for from thencefoorth it shall neyther be visited, neyther shall such thing be done any more.

17 Then shall Hierusalem be called the lords seate, and all Heathen shall be gathered vnto it, for the name of the Lordes sake whyche shall be set vp at Hierusalem: and from that time forthe they shall folow no more the imagination of their owne frowarde hearte. Galat.4.c.

18 Then those that bee of the house of Iuda, shall goe vnto the house of Israell, and they shal come together out of the North, into the same land that I haue giuen your fathers. Math.8.b.

19 I haue thought thus, How shall I take thee to be of my childre, and giue a pleasant land for thine heritage, yea and a goodly host of the Heathen? And I sayde, Call me father, and shrinke not from me.

20 Truely like as a woman fayleth hir husband, so are yee vnfaythfull vnto me, O yee house of Israel, sayth the Lord.

21 The voyce of the children of Israell was heard on high, weeping and wayling: for that they haue defyled their way, and forgotten God their Lorde. D Iere.31.c.

22 O ye disobedient children, turne agayne, and so shal I heale your backturnings. Loe we come vnto thee, for thou art the Lorde our God.

23 Truely, in vayne is health hoped for from the hylles, be they neuer so many: but the health of Israel standeth onely vpon God our Lorde. Osee.13.a. Iere.3.a.

24 Confusion hathe deuoured our fathers labour from our youth vp, yea their sheepe and bullockes, their sonnes and daughters. Thre.5.a. Dan.9.a. Baruc.1.b.

25 So do we also sleepe in our confusion, and shame couereth vs: for we and our fathers from our youth vp vnto this day haue sinned againſt the Lord our God, and haue not obeyed the voyce of the Lord our God. Iere.14.a. Psal.96.a. Esay.64.a. Iudith.7.c. 1.Esd.9.c. and.10.b.

The.iiij. Chapter.

1. The true repentaunce or returning to God, 4. He exhorteth to the circumcision of the hart. 5. The destruction of Iurie is prophecied for the malice of their hartes.

1 O Israel, if thou wilt turne thee, then turne vnto me, sayeth the Lorde: and if thou wilt put away thine abbominations out of my syghte, thou shalte not be moued. I

2 And thou shalte sweare, the Lorde liueth, in truth, in equitie, and righteousneſſe, and all people shall bee fortunable, and ioyfull Iere.5.a. and.12.a.

in him.

3 For thus ſayth the Lorde to all Juda and Hieruſalem: Plowe youre lande, and ſowe not among the thornes.

Jere.6.b. 4 Be circumciſed in the Lord, and cut away the foreſkin of your heartes all yee of Juda, Jere.11.a. and all the indwellers of Hieruſalem: that mine indignation breake not out lyke fyre, and kyndle, ſo that no man maye quenche it, bycauſe of the wickednelle of youre imaginations.

Eſay.58.a. 5 Preach in Juda and Hieruſalem, crye out and ſpeake, blow the trumpettes in the land, crye that euery man may heare and ſay, Gather you together, and wee will goe into ſtrong cities.

6 Set vp the token in Sion, ſpeede you, and Jere.1.b. make no tarying: for I wyll bring a great plague, and a greate deſtruction from the North.

B 7 For the ſpoyler of the Gentiles is broken vp frō his place, as a Lion out of his denne: that he may make thy land waſte, and deſtroy the cities, ſo that no man may dwell therein.

8 Wherefore gyrde your ſelues about with ſackecloth, mourne, and weepe: for the feareſull wrath of the Lorde is not withdrawen from vs.

9 At the ſame tyme, ſayth the Lord, the heart of the kyng and of the princes ſhall be gone, the prieſtes ſhall be aſtoniſhed, and the prophetes ſhall be ſore afrayde.

10 Then ſayde I, Oh Lorde God, haſt thou then deceiued this people and Hieruſalem, Deut.23.a. ſaying, Yee ſhall haue peace: and nowe the ſword goeth through their liues?

11 Then ſhall it bee ſayde to the people and Jere.1.b. Hieruſalem, A ſtrong winde in the high places of the wildernelle commeth through the way of my people, but neyther to fan, nor to clenſe.

12 After that, there ſhall come vnto me a ſtrōg winde from thoſe places and then wil I alſo giue ſentence vpon them.

13 For loe, hee ariſeth like a cloude, and hys charets are like a ſtormie winde, his horſes Thre.4.a. are ſwifter than the Eagle: Wo vnto vs, Dan.7.a. for we are deſtroyed.

C 14 O Hieruſalem, waſh thine heart frō wickednelle, thou that mayeſt be helped: howe Pſal.51.a. long ſhall thy vayne thoughtes remayne Eſay.1.c. with thee?

15 For a voyce from Dan, and from the hyll of Ephraim ſpeaketh out and telleth of a deſtruction.

16 Remember the heathen, and giue Hieruſalem warning, and preache vnto hir, that watchers ouer hir are comming from farre countreyes, they haue cryed out agaynſte the cities of Juda.

17 And they haue beſette hir about in euery place, lyke as the watchmen in the field: For they haue prouoked me to wrathe, ſayth the Zach.1 Lorde.

18 Thy ways and thy thoughts haue brought 2.Re.21 thee vnto this, ſuche is thine owne wicked- Jere.2 neſſe and diſobedience, and bycauſe it is a and.4.a bitter thyng, it hathe ſtricken thee to the hart.

19 Ah my belly, ah my bellie ſhalt thou crye, howe is my heart ſo ſore? my heart panteth within me, I can not bee ſtyll, for I haue heard the crying of the trumpets, and peales of warre.

20 They crye murder vpon murder, ẏ whole lande ſhall periſh: Immediatly my tentes were deſtroyed, and my hangings in the twinckling of an eye.

21 How long ſhal I ſee the tokens of warre, D and heare the noyſe of the trumpettes?

22 (Neuertheleſſe, this ſhal come vpō them) bycauſe my people is become fooliſhe, and Eſay.5.b hath not knowen me: They are the children Baruc.4.b of fooliſhneſſe, and without any diſcretion: Cire.c.d To do euill, they haue wit ynough: but to do well, they haue no wiſedome.

23 I haue looked vpon the earthe, and ſee, it was waſte and voyde: I looked towarde heauen, and it had no ſhine.

24 I beheld the mountaynes, and loe, they trembled, and all the hilles were in a feare.

25 I looked about me, and there was no bo- dy: and al the byrdes of the ayre were away.

26 I marked well and the plowed field was become waſt, yea al their cities were broken downe at the preſence of the Lorde, and indignation of his wrath.

27 For thus hathe the Lord ſayd, The whole lande ſhall be deſolate, yet wyll I not them haue done.

28 And therefore ſhall the earth mourne and E the heauen be ſore aboue: for the thyng that I haue ſpoken to the Prophetes, purpoſed, and taken vppon me to do, ſhall not repente me, and I will not goe from it.

29 The whole land ſhall flee for the noyſe of horſemen and bowmen, they ſhal runne into dennes, into woodes, and climbe vp the ſtony rockes: all the cities ſhall be voyde, and no man dwelling therein.

30 What wilt thou now do, thou being de- ſtroyed? For though thou clotheſt thy ſelfe Jere.2.c with ſcarlet, & deckeſt thee with gold, though 4.Re.9.b thou paynteſt thy face with colours nowe, yet ſhalt thou trimme thy ſelfe in vayne: for thoſe that hitherto haue bin thy louers, ſhall abhorre thee, and go about to ſlay thee.

31 For

31 For I heare a noyse lyke as it were of a woman trauaylyng, and one labouring of hir fyrſt chylde, euen the voyce of the daughter Sion, that caſteth out hir armes, and ſowneth, ſaying, Ih, woe is me, howe ſore vexed and faynt is my hart for feare of the murderers?

The.v. Chapter.

1. In Iurie is there no ryghteous or faythfull man founde, eyther amongſt the people or the rulers, for whoſe ſake the Lorde ſhoulde ſpare the citie. 15. VVherefore Iurie is deſtroyed of the Aſſyrians.

1 ROoke through Hieruſalem, behold and ſee, ſeeke through hir ſtreetes alſo within, if ye can finde one man that doth equall and ryghte, or ſeeketh for the trueth, and I ſhall ſpare that citie, ſayth the Lord.

2 For though they can ſaye, The Lorde lyueth: yet they ſweare to deceiue.

3 Wherras thou (O Lord) lokeſt only vpon fayth and truth: thou haſt ſcourged the, but they toke no repentaunce, thou haſt corrected them for amendment, but they refuſed thy correction, they made their faces harder than a ſtone, and would not amende.

4 Therefore I thought in my ſelfe, peraduenture they are ſo ſymple and fooliſhe, that they vnderſtand nothing of the Lords way, and iudgements of their God.

5 Therefore will I goe vnto their heads and rulers, and talke with them, if they know the waye of the Lorde, and iudgementes of theyr G O D: but theſe (in lyke manner) haue broken the yoke, and burſt the bondes in ſunder.

6 Wherefore a Lion out of the wood hathe hurt them, and a woolfe in the euening ſhall deſtroy them, the Leopard dothe lie lurking by their cities to teare in peeces all them that come thereout: for their offences are multiplyed, and theyr departing away is encreaſed.

7 Should I then for all this haue mercy vpon thee? thy chyldren haue forſaken mee, and ſworne by them that are no goddes: and albeit that I fedde them to the full, yet they fall to adulterie, and haunt harlottes houſes.

8 In the deſire of vncleanly luſt they are become lyke the ſtoned horſe, euery man neigheth at his neighbours wife.

9 Should I not correct this, ſayth the Lord? ſhoulde I not bee auenged of euery people that is like vnto this?

10 Climbe vp vpon theyr walles, beate them downe, and (a) deſtroy them not vtterly: take away their battlementes, becauſe they are not the Lordes.

11 For vnfaythfully hath the houſe of Iſraell and Juda forſaken me, ſayth the Lorde.

12 They haue denyed the Lord, and ſayde, It is not he (that looketh vpon vs) tuſhe, there ſhall no miſfortune come vppon vs, we ſhall ſee neyther ſword nor hunger.

13 As for the warning of the Prophetes, it is but winde, yea there is not the word of God in them: ſuch things ſhall happen vnto them ſelues.

14 Wherefore thus ſayeth the Lorde God of hoſtes, Becauſe ye ſpeake ſuch wordes, behold, the wordes that are in thy mouth wyll I turne to fyre, and make the people to bee wood, that the fyre may conſume them.

15 Loe, I wil bring a people vpon you from farre, O houſe of Iſraell, ſayth the Lorde, a mighty people, an old people, a people whoſe ſpeach thou knoweſt not, neyther vnderſtandeſt what they ſay.

16 Their arrowes are ſuddayne death, yea they them ſelues be very gyantes.

17 This people ſhall eate vp thy fruite and thy meate, yea they ſhall deuoure thy ſonnes and thy daughters, thy ſheepe and thy bullockes, they ſhal eate vp thy grapes & figges: as for thy ſtrong and well defenſed cities, wherein thou didſt truſt, they ſhall bring to pouertie, and that through the ſword.

18 Neuertheleſſe, I will not then haue done with you, ſayth the Lorde.

19 But if they ſay, Wherefore doth ỹ Lord our God all this vnto vs? Then anſwere them: Becauſe that lyke as yee haue forſaken me, and ſerued ſtraunge goddes in your land, euen ſo ſhall ye ſerue ſtraungers out of your lande.

20 Preach this vnto the houſe of Jacob, and crye it out in Juda, and ſay thus,

21 Heare this thou fooliſhe & vndiſcrete people, ye haue eies, but ye ſee not: eares haue ye, but ye heare not.

22 Feare ye not me, ſayth the Lord? Will ye not tremble at my preſence? whiche bind the ſea with the ſande by a continuall decree, ſo that it can not paſſe his bondes: for though it rage, yet can it do nothing, and though the wawes thereof doe ſwell, yet maye they not goe ouer.

23 But thys people hath a falſe and obſtinate hart, they are departed and gone away fro me.

24 They thinke not in their hartes, O let vs feare ỹ Lord our God, who giueth vs rayne early and late when neede is, which keepeth euer ſtill the haruell for vs yeerely.

a. Theſe words are not to be referred vnto the citie or walles whiche were vtterly deſtroyed, but to a remnaunt of the people whome God did reſerue, that his whole Church ſhould not vtterly periſh, althoughe but a fewe did remayne faithfull.

2. Pet. 2. a.
Iere. 14. b. and. 24. c.
Deut. 29. c.
Soph. 1. c.
Iere. 6. b.
Eſay. 33. b.
Deu. 28. c.
Baruc. 4. c.

Iere. 16. b.

Deu. 28. g.

D
Eſay. 6. b.
John. 9. d.

Iob. 26. d. and. 28. a.

Eſay.69.a. 25 Neuertheleſſe, youre miſdeedes haue turned theſe from you, and youre ſinnes haue robbed you of good things.

26 For among my people are found wicked perſons, that priuily lay ſnares, and wayte for men, to take them, and deſtroy them.

E 27 And like as a nette is full of byrdes, ſo are their houſes full of that whyche they haue gotten with falſhode and deceite: Hereof commeth their great ſubſtaunce and riches.

Eſay.1.c. 28 Hereof are they fatte and wealthy, and are more miſchieuous than any other: they miniſter not the law, they make no ende of the fatherleſſe cauſe, yea and they proſper: yet they iudge not the poore according to equitie.

Jere.5.b. and.9.a. 29 Should not I puniſh theſe things, ſayethe the Lord? Should not I be auenged of all ſuch people as theſe be?

30 Horrible and greeuous things are done in the lande.

Oſee.7.a. Rom.1.a. 31 The prophets teache falſely, and the preachers receyue gyftes, and my people hathe pleaſure therein: what will come thereof at the laſt?

The.vi.Chapter.

1. The ſinnes for which Hieruſalem is afflicted. 10. Vncircumciſed eares. 13. Couetouſneſſe. 14. Deceit. 20. The Lorde reiecteth the ſacrifices of the Iewes. 22. The comming of the Babylonians is propheſied agayne.

A 1 COme out of Hieruſalem, yee ſtrong children of Beniamin, blowe vp the trumpets yee Thecuites, ſet vp a token vnto Bethcaran: for a plague and a great miſerie appeareth out of the North.

2.Re.14.a.

2 I will liken the daughter Sion to a fayre and tender woman and to hir ſhal come the (a) ſhepheards with their flockes.

a. The ſhepheardes with their flockes, that is, the princes and captaynes with their armies.

3 Their tentes ſhall they pitche round about hir, and euery one ſhall feede in his place.

4 Make battayle againſt hir (ſhall they ſay) ariſe, lette vs go vp whyle it is yet day: alas the day goeth away, and the night ſhadowes fall downe.

5 Ariſe lette vs goe vp by night, and deſtroy hir ſtrong holdes.

6 For thus hath the Lord of hoſtes commanded, Hewe downe hir trees, and ſet vp bulwarkes againſt Hieruſalem: for the tyme is come that this citie muſt be puniſhed, for in hir is all malitiouſneſſe.

B 7 Like as a conduite ſpouteth out waters, ſo ſhe ſpouteth out hir wickednelle: Robberie and vnrighteouſneſſe is hearde in hir, ſorowe and woundes are euer there in my ſyght.

8 Amende thee (O Hieruſalem) leſt I withdraw my heart from thee, and make thee deſolate, and thy land alſo, that no man dwell in it.

9 For thus ſayth the Lorde of hoſtes, The reſidue of Iſrael ſhal be gathered as the remnaunt of grapes: and therefore turne thyne hande agayne into the baſket, lyke the grape gatherer.

10 But vnto whome ſhall I ſpeake? whome ſhall I warne, that hee maye take heede? Jere.4.a. and.9.b. Theyr eares are ſo vncircumciſed, that they may not heare: beholde, they take the worde of God but for a ſcorne, and haue no luſt thereto. Jere.5.c. and.10.b.

11 And therefore I am ſo full of thyne indignation, O Lorde, that I may ſuffer no longer, but ſhed it out vppon the children that are without, and vpon all young men: yea the manne muſt bee taken priſoner with the wife and the ages with the creeple.

12 Their houſes with their landes and wiues ſhall be turned into ſtraungers: for I wyll ſtretch out mine hande vpon the inhabitours of this land, ſayth the Lord.

13 For from the leaſt to the moſt they hang all vpon couetouſneſſe: and from the Prophet vnto the Prieſt, they goe about falſehood and lyes. Eſay.56.c. Jere.8.b.

14 And beſide that, they heale the hurte of my people with ſweete wordes, ſaying, Peace, peace: when there is no peace at all. C Eſay.56.c. Jere.8.b.

15 Were they aſhamed when they had committed abhommination? Truely nay, they be paſt ſhame, and therefore they ſhall fall among the ſlayne: and in the houre when I ſhall viſite them, they ſhall bee brought downe, ſayth the Lord. Ezec.8.b. Jere.8.c.

16 Thus ſayeth the Lorde, Goe into the ſtreetes, conſyder and make inquiſition for the old way, and if it be the good and ryghte way, then goe therein, that ye may fynde reſt for your ſoules: but they ſaye, we will not walke therein.

17 Moreouer, I wil ſet watchmen ouer you, and therefore take heede vnto the voyce of the trumpette: but they ſaye, We will not take heede.

18 Heere therefore ye Gentiles and thou congregation ſhalt know what I haue deuiſed for them.

19 Heare thou earth alſo: behold, I wil cauſe a plague to come vppon this people, euen the fruite of their owne imaginations, for that they haue not bene obedient vnto my wordes, and to my lawe, but abhorred them. Jere.19.a.

20 Wherefore bring ye me incenſe from Saba, and ſweete ſmelling Calamus from Eſay.1.b. Jere.7.c.

farre

farre countreyes? (b) your burnt offerings displease me, & I reioyce not in your sacrifices.

21 And therfore thus sayth the Lord, Behold, I will lay stumbling blockes among this people, and there shall fall at them the father with the children, one neyghbour shall perish with another.

22 Thus saith the Lorde, Beholde, there shall come a people from the North, and a great people shall arise from the ends of the earth.

23 With bowes and with dartes shal they be weaponed, it is a rough and fierce people, and an vnmercifull people: their voyce roareth like the sea, they ride vpon horses well appoynted to ỹ battayle against thee, O daughter Sion.

24 The fame of them haue we hearde, our armes are feeble, (c) heauinesse and sorow is come vpon vs, as vpon a woman trauayling with childe.

25 Let no man goe forth into the fielde, let no man come vpon the high streete: for the sword and feare of the enimie is on euery syde.

26 Wherefore gird a sackcloth about thee, O ỹ daughter of my people, sprinckle thy selfe with ashes: mourne and weepe bitterly as vpon thine onely beloued sonne, for the destroyer shall suddenly fall vpon vs.

27 Thee haue I set for a strong towre (O thou prophet) and a well fensed wal amõg my people, to seeke out & to trye their ways.

28 For they are all stubborne apostates, and fallen away, walking deceitfully, they are cleane brasse and iron, for they hurt and destroy euery man.

29 The bellowes are brent in the fyre, the leade is not molten, the melter melteth in vaine, for the euyl is not taken away from them.

30 Therfore do they call them noughtie syluer, because the Lord hath cast them out.

The.vij. Chapter.

2 Ieremie is commaunded too shewe vnto the people the worde of God, which trusteth in the outwarde seruice of the temple. 13. The euils that shall happen too the Iewes for the despising of their prophets. 21. Sacrifices doth not the Lorde chiefely require of the Iewes, but that they should obey his worde.

1 THese are the wordes that God spake vnto Ieremie, saying,

2 Stande vnder the gate of the Lords house, and crie out these wordes there with a loude voyce, and say, Heare the word of the Lorde all yee of Iuda, that goe in at this dore to worship the Lord:

3 Thus saith the Lorde of hostes, the God of Israel: Amend your wayes, and your counsels, and I wil let you dwel in this place.

4 Trust not in false lying wordes, saying, Here is ỹ tẽple of the Lord, here is the temple of the Lord, here is the temple of the Lord:

5 But rather in deed amend your wayes and counsels, and iudge right betwixt a man and his neyghbour. Exod.22.c. Zach.8.c.

6 Oppresse not the straunger, the fatherlesse, and the widow, shed not innocent bloud in this place, cleaue not to straunge goddes to your owne destruction: Leui.19.g. Iob 23.a.

7 Then wil I let you dwel in this place, yea in the land that I gaue afore time to youre fathers for euer. B

8 But take heede, ye trust in lying tales, that beguile you, and do you no good.

9 For when ye haue stollen, murdered, committed adulterie and periurie, when ye haue offered vnto Baal, folowing straunge and vnknowen goddes, shall ye be vnpunished?

10 Yet then come ye, and stande before me in this house (which hath my name giuen vnto it) and say, Tushe, wee are absolued quite, though we haue don al these abhominatiõs. 1.Re.8.9.

11 What, thinke you this house that beareth my name, is a denne of theues? And yet I see what you thinke, saith the Lorde. Esai.59.b.

12 Goe to my place in Silo, wherevnto I gaue my name afore time, & loke wel what I did to the same place for the wickednesse of my people of Israel. Iob.2.b. Mat.21.b. Iere.32. Iosu.18.a.

13 And nowe seeyng ye haue done all these deedes, saith the Lord, and I my selfe rose vp euer betimes to warn you, and to commune with you, yet woulde you not heare me, I called, ye would not answere. Iere.26.a. 3.Re.3.c. 4.5.6.

14 Therefore, euen as I haue done vnto Silo, so will I do to this house that my name is giuen vnto, and that you put your trusse in, yea vnto the place that I haue giuen to you and your fathers: Prou.1.c. Esai.55.b. Luke.21.a.

15 And I shall thrust you out of my sight, as I haue cast out al your brethren the whole seede of Ephraim. 1.Re.17.a.

16 Therefore thou shalt not pray for this people, thou shalt neither giue thankes, nor byd prayer for them: make thou no intercession for them, for in no wise will I heare thee. Iere.14.b.

17 Seest thou not what they do in the cities of Iuda, and in the streetes of Ierusalem? Ezec.14.c. 1.Ioh.5.c.

18 The children gather sticks, the fathers kindle the fyre, the women knead the dough to bake cakes for the Queene of heauen: they poure oute drinke offerynges vnto straunge goddes, to prouoke me vnto wrath. Iere.44.e.

19 Howbeit, they hurt not me, sayth the Lord, but rather confounde and shame themselues.

20 And therefore thus sayeth the Lorde God

Behold, my wrath and indignation ſhall be powred out vpon this place, vpon men and cattell, vpon trees in the fielde, and fruite of the lande: and it ſhall burne, ſo that no man may quenche it.

D 21 Thus ſaith the Lord of hoſtes the God of Iſrael, Heape vp your burnt offerings with your ſacrifices, and eate the fleſhe.

Eſai.1.a. 22 For when I brought your fathers out of Egypt, I ſpake no word vnto them of burnt

Deut.10.a. offerings and ſacrifices:

Eſai.43.a. 23 But this I commaunded them, ſaying,

Exod.19.a. Hearken, and obey my voyce, and I ſhal be your God, and ye ſhal be my people, ſo that yee walke in all the wayes whiche I haue commaunded you, that ye may proſper.

Zach.7.a. 24 But they were not obedient, they enclined not their eares therunto: but went after their owne imaginations, and after the motions of theyr owne wicked heart, and ſo turned them ſelues away, and conuerted not vnto me.

25 And this haue they done from the tyme

Iere.25.a. 29.c.and 43.a. that our fathers came out of Egypt, vnto this day: Neuertheleſſe, I ſent vnto you all my ſeruauntes the prophetes, I roſe vp early, and ſent you word.

26 Yet would they not hearken nor offer me their eares, but were obſtinate, and worſe then their fathers.

27 And thou ſhalte nowe ſpeake all theſe wordes vnto them, but they ſhall not heare thee: thou ſhalt crye vpon them, but they ſhall not anſwere thee.

E 28 Therefore ſhalt thou ſay vnto them, This is the people that neyther heareth the voyce of the Lord their God, nor receiueth his correction: faythfulneſſe and trueth is cleane rooted out of their mouth.

Iere.5.a.

Ezec.5.a. 29 Wherefore cut off thyne heare, O Ieruſalem, and caſt it away, take vp a complaynt on high: for the Lorde hath caſt away and forſaken the people that he is diſpleaſed withall.

Iere.32.d. 30 For the chyldren of Iuda haue done euill in my ſight, ſayth the Lorde: they haue ſet vp their abominations in the houſe that hath my name, and haue defiled it:

Deut.32.c. 4.Re.24.c. Pſal.106.c. Iere.43.a 31 They haue alſo builded an aulter at Thopheth, whiche is in the valley of the children of Hennom, that they might burne theyr ſonnes and daughters in fire: whiche I neuer commaunded them, neyther came it euer in my thought.

32 And therfore beholde, the dayes ſhall come

Iere.19.c. (ſaith the Lorde) that it ſhal no more be called Thopheth, or the valley of the children of Hennom, but the valley of ſlaughter: for in Thopheth they ſhal be buryed, becauſe they ſhall elſe haue no rome.

33 Yea the dead bodies of this people ſhal bee eaten vp of the foules of the ayre, and wylde beaſtes of the earth, and no man ſhall fray them away. Iere.8.b. and.9.a.

34 And as for the voyce of myrth and gladneſſe of the cities of Iuda and Ieruſalem, the voice of the bridegrome and of the bryde, I will make them ceaſſe: for the lande ſhal be deſolate. Iere.16.b. and.25.d. Ezec.26.

The.viij.Chapter.

1. The deſtruction of the Iewes. 4. The Lorde moueth the people to amendment, reckoning vp their ſinnes. 10. He reprehendeth the lying doctrine of the prophets and prieſtes.

1 AT the ſame time, ſayth the Lord, the bones of ỹ kings of Iuda, the bones of his princes, the bones of the preachers and prophets, yea and the bones of the citizens of Ieruſalem, ſhal bee brought out of theyr graues, I

2 And laide againſt the ſunne, the moone, and Deut.4.d all the heauenly hoſte, whome they loued, whom they ſerued, whom they ranne after, whome they ſought and worſhipped: they ſhal neither be gathered together nor buried: but ſhall lye as doung vpon the earth.

3 And all they that remaine of this wicked Luke.23.b generation, ſhall deſire rather to dye than to liue, wher ſo euer they remaine, and wher as I ſcatter them, ſayth the Lord of hoſtes.

4 Thus ſhalt thou ſay vnto them alſo, Thus ſaith the Lord, Do men fal ſo, that they riſe not vp agayne? or if Iſrael repent, will not God turne againe to them?

5 Wherfore then is the people of Ieruſalem gone ſo farre backe, that they turne not againe? They are euer the longer the more obſtinate and wil not be conuerted.

6 For I haue loked and conſidered, but there is no man that ſpeaketh a good word, there is no man that taketh repentaunce for his ſin, that will ſo much ſay, What haue I done? but euery man turneth to his owne courſe, like a fierce horſe headlong to the battayle.

7 The ſtorke in the ayre knoweth his appoin- B ted time, the turtle Doue, the Swallowe, and the Crane conſider the time of their trauayle? but my people will not knowe the Eſai.1.a. time of the puniſhment of the Lord.

8 How dare ye ſay then, Wee are wiſe, wee haue the law of the Lord among vs? Truely in vayne hath he prepared his penne, and vaynely haue the writers written it.

9 Therfore ſhall the wiſe be confounded, they Deut.32.d ſhall be afrayde and taken: for loe, they haue Pſal.19.a. caſt out the word of the lord, what wildom

can then be among them.

10 Wherefore, I will giue theyr wiues vnto aliantes, and theyr fieldes to destroyers: For from the lowest vnto the highest they folow filthie lucre, and from the prophet vnto the priest they deale all with lyes.

11 Neuertheless, they heale the hurt of my people very slenderly, saying, Peace, peace: where there is no peace at all.

12 Fye for shame, howe abhominable thinges do they? and yet they be not ashamed, yea they knowe of no shame: Wherefore in the tyme of theyr visitation they shal fal among ẏ dead bodies, ⁊ be ouerthrowē, saith ẏ lord.

13 Moreouer, I will consume them in deede (saith the Lord) so that there shall not be one grape vpon the vine, neither one figge vpon the fig tree, and the leaues shal be pluckt off: and the thing that I haue giuen them, shall be taken from them.

14 Why prolong we the time? Let vs gather our selues together, and goe into the strong city, there shal we be in rest: for the Lord our God hath put vs to silence, and giuen vs water myxt with gal to drinke, because we haue sinned against him.

15 We loked for peace, and we fare not the better, we wayted for the time of health, and loe, here is nothing but trouble.

16 The noyse of his horses is heard from Dan, the whole lande is afrayde at the neyghyng of his strong horses: for they are come in, and haue deuoured the land, with al that is in it, the cities, ⁊ those ẏ dwel therin.

17 Moreouer, I will send Cockatrices and serpents among you (whiche wil not be charmed) and they shal bite you saith the Lord.

18 I would haue had comfort against sorowe: but sorow is come vpon me, and heauinesse vexeth my hart.

19 For loe, the voyce of the crying of my people is heard, (for feare of them that come) from a farre countrey: Is not the Lorde in Sion? Is not hir king in hir? Wherefore then haue they greeued me (shall the Lorde say) with their Images, and folish straunge fashions of a forraine god?

20 The haruest is gone, the sommer hath an ende, and we are not helped.

21 I am sore vexed because of the hurt of my people, I am heauie and abashed:

22 Is there not triacle at Gilead? Is there no Physition there? why then is not the healthy of my people recouered?

The.ix.Capter.

1. The complaint and bewayling of the prophet. 3. The malice of the people. 24. In the knowledge of God ought we onely to reioyce. 25. The vncircumcision of the hart.

1 Who wil giue my head water ynough and a well of teares for myne eyes, that I may weepe night and day for the slaughter of my people. A Esai.22.a.

2 Would God that I had a cottage some where farre from folke, that I might leaue my people, and goe from them: for they be al adulterers, and a shrinkyng sort.

3 They bend their tongs like bowes to shote out lyes, they wax strong vpon earth: as for the truth, they may nothing away with-all in the world, for they goe from one wickednesse to another, and wil not knowe me, sayth the Lord.

4 Yea, one must keepe him self from another, no man may safely trust his owne brother: for one brother vndermineth another, one neyghbour beguileth another. Iere.12.b. Mat.10.c. Mich.7.a.

5 Yea one dissembleth with another, and they speake with no truthe: they haue practised their tongs to lye, and taken great paynes to do mischiefe. Psal.28.a.

6 Thou sittest in the middest of a deceitfull people, which for very dissembling falshood wil not knowe me, sayth the Lorde. B

7 Therefore, thus sayth the Lorde of hostes, Behold, I wil melt them, and trye them: for what should I else do to my people?

8 Their tongs are like sharpe arowes to speake deceit: with theyr mouth they speake peaceably to theyr neighbour, but priuily they lay wayte for him. Psal.28.a. Prou.18.a.

9 Shoulde I not punishe them for these things, saith the Lord? or should I not be auenged of any suche people as this? Iere.5.b.

10 Vpon the mountaynes will I take vp a lamentation and a sorowfull crye, and a mournyng vpon the fayre places of the wildernesse: namely, howe they are so brent vp, that no man goeth there any more, yea a mā shall not heare one beast crye there: byrds and cattel are all gone from thence.

11 I will make Ierusalem also an heape of stones, and a denne of venemous wormes: ⁊ I will make the cities of Iuda so waste, that no man shal dwel therein. Psal.79.a. Mich.3.c.

12 What man is so wise as to vnderstande this? or to whom hath the Lord spoken by mouth, that hee may shewe this, and say, O thou lande why perysshest thou so? Wherefore art thou so brent vp, and like a wildernesse that no man goeth through?

13 Yea the Lorde himselfe told the same vnto them that forsoke his lawe, and kept not the thing that he gaue them in commaundement, neyther liued thereafter: Deut.29.a. Iosu.24.c.

14 But folowed the wickednesse of their own harte

hearties, and ſerued ſtrange goddes as theyr forefathers taught them.

15 Therefore, thus ſaith the Lorde of hoſtes, the God of Iſrael, Beholde, I will feede this people with wormewood, and giue the gall to drinke.

Deut.22.b. Iere.23.c. Deut.20.c. 16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers haue knowen: and I wil ſende a ſworde among them to perſecute them, vntil I bring them to nought.

17 Moreouer, thus ſaith the Lorde of hoſtes, Beware of the vengeaunce that hangeth ouer you, and cal for mourning wiues, and ſende for wyſe women, that they come ſhortly,

18 And ſyng a mourning ſong of vs, that the teares may fall out of our eyes, and that our eye lyddes may guſhe out of water.

19 For there is a lamentable noyſe heard of Sion: O how are we ſo ſore deſtroyed? O howe are we ſo piteouſly confounded? Wee muſt forſake our owne naturall countrey, and wee are ſhutte out of our owne lodgynges.

20 Yet heare the worde of the Lord (O yee women) and let your eares regarde the wordes of his mouth: that ye may learne your daughters to mourne, and that euery one may teache hir neighbour to make lamentation.

D 21 (Namely thus) death is clymmed vp in at our windowes, he is come into our houſes, to deſtroy the childe before the doore, and the yong man in the ſtreete.

Iere.7.d. and.8.d. 22 But tell thou playnely, thus ſayth the Lord: The dead bodyes of mē ſhal lye vpon the ground as the doung vpon the fielde, and as the handfull after the mower, and there ſhal be no man to take them vp.

23 Thus ſaith the Lorde, Let not the wyſe man reioyce in his wiſdome, nor the ſtrong man in his ſtrength, neyther the riche man in his riches:

Eſai.55.c. 1.Cor.1.d. 2.Cor.9.a. Mat.9.d. and.12.a. Oſee.6.b. 24 But who ſo will reioyce, let him reioyce in this, that he vnderſtandeth and knoweth me, that I am the Lord which do mercie, equitie, and righteouſneſſe vpon the earth: therefore haue I pleaſure in ſuch things, ſaith the Lorde.

25 Beholde, the tyme commeth (ſayth the Lorde) that I will viſite all them whoſe foreſkinne is vncircumciſed, and the circumciſed,

Iere.25.c. Iere.4.a. and.6.b. Rom.2.c. 26 The Egyptians, the Iewes, the Edomites, the Ammonites, the Moabites, and the ſhauen Madianites that dwell in the wilderneſſe: for all the Gentiles are all vncircumciſed in the fleſhe, but all the houſe of Iſrael are vncircumciſed in the hart.

The.x. Chapter.

2. The conſtellations of the ſtarres are not to be feared. 5. Of the weakeneſſe of idolles, and of the power of God. 21. Of euil curates.

1 HEare the worde of the Lord, that he ſpeaketh vnto thee, O thou houſe of Iſrael. I

2 Thus ſaith the Lorde, Ye ſhall not learne after the manner of the heathen, and ye ſhall not be afrayde for the tokens of heauen: for the heathen are afrayde of ſuch. Eſai.47.

3 Yea all the cuſtomes and Lawes of the Gentiles are nothing but vanitie: they hewe downe a tree in the wood with the handes of the workeman, and faſhion it with the axe. Eſai.44.

4 They couer it ouer with golde or ſyluer, they faſten it with nayles and hammers, that it moue not.

5 It ſtandeth as ſtyffe as the Palme tree, it can neyther ſpeake, nor goe one foote, but muſt be borne: Be not yee afrayde of ſuch, for they can do do neyther good nor euil. Baruc.6. 4.Reg.19.

6 But there is none like vnto thee, O Lord, and great is the name of thy power.

7 Who would not feare thee, O king of the Gentiles? for thyne is the dominion: for among all the wiſe men of the Gentiles, and in all theyr kingdomes, there is none that may be likened vnto thee. B Apo.15.d.

8 They are altogether brutiſhe and vnwiſe in this one thing: (a) wood is the teaching of vanitie.

9 Syluer is brought out of Tharſis, and beaten to plates, and golde from Ophir, a worke that is made with the hande of the craftſman, and they are clothed with yelow ſylke and ſcarlet: all theſe are the worke of cunnyng men.

10 But the Lorde is the true God, a liuing God, and an euerlaſting king: if hee bee wroth, the earth ſhaketh, all the Gentiles may not abyde his indignation.

11 (As for their goddes) thus ſhall you ſay to them, They are no goddes that made neyther heauen nor earth, therefore ſhall they periſhe from the earth, and from all thinges vnder heauen.

12 But (as for our God) hee made the earth with his power, and with his wyſedome doth hee order the whole compaſſe of the world, with his diſcretion hath he ſpread out the heauens. Gene.1.a.

13 At his voyce the waters gathered together in the ayre, he drawe the clouds from the vttermoſt partes of the earth, hee Pſal.134.d.

a. By wood meant al kinde of matter whereof images are wrought to be made, whiche although they be garniſhed with golde, ſiluer, and clothed in purple and ſilke, yet at the laſt they fall to the ground, as men ſay, in the lay mens books, yet teach they nothing ſauing that the prophet ſpeaketh, but vanitie. 1.Reg.9.d. Num.14.d.

turneth

turneth lightening to raine, & bringeth forth the windes out of their treasures.

14 His wisedome maketh all men fooles, and confounded be casters of images: for ỳ they cast is but a vayne thing, and hath no life.

15 The vaine craftesmen, with their workes that they in their vanitie haue made, shall perishe one ẅ another in time of visitation.

16 Neuertheless, Iacobs portion is none such: but it is he that hath made all things, and Israel is the rodde of his inheritaunce: the Lorde of hostes is his name.

17 Gather vp thy wares out of thy lande, thou that art in the strong place.

18 For thus saith the Lorde, Behold, I will nowe throwe as with a stone slyng, the inhabiters of this lande at this once, and I wil bring trouble vpon them, that they shall proue true the wordes that I haue spoken by the prophetes.

19 Alas howe am I hurt? alas howe painefull are my scourges vnto me? for I consider this sorowe by my selfe, & I must suffer it.

20 My tabernacle is destroyed, and all my cordes are broken, my children are gone fro me, and can no where be found: nowe haue I none to spreade out my tent, nor to set vp my hangings.

21 (b) For the heardmen are become foolishe, and they haue not sought the Lord: therefore haue they dealt vnwisely with their cattel, and all are scattered abroade.

22 Behold, the noyse is harde at hande, and great sedition out of the North, to make the cities of Iuda a wildernesse, and a dwelling place for dragons.

23 Nowe I knowe (O Lorde) that it is not in mans power to order his owne wayes, or to rule his owne steppes and goings.

24 Therefore chasten thou me, O Lord but with fauour, and not in thy wrath, lest thou bring me vtterly to nought.

25 Powre out thine indignation vpon the Gentiles, that knowe thee not, and vpon the people that cal not vpon thy name, and that because they haue consumed, deuoured, and destroyed Iacob, and haue made his habitation waste.

The.xi.Chapter.

1. A curse to them that obey not the worde of Gods promise. 10. The people of Iuda, folowing the steppes of their fathers, worshipeth straunge goddes. 15. The Lord saith that hee will not heare the Iewes, and forbiddeth also Ieremie to pray for them.

1 THis is a sermon which the Lorde commaunded Ieremie for to preach, saying,

2 Heare the wordes of this couenaunt, and speake vnto the men of Iuda, and to al them that dwell at Ierusalem,

3 And say vnto them, thus saith the Lorde God of Israel, Cursed be euery one that is not obedient vnto the wordes of this couenant, Deut. 27. and. 28. b. Galat. 3. b.

4 Which I commaunded vnto your fathers what time as I brought them out of Egypt from the iron furnace, saying, Be obedient vnto my voyce, and do according to all that I commaunde you, so shall ye be my people, and I wil be your God: Exod. 19. a.

5 And I will kepe my promise that I haue swoorne vnto your fathers, (namely) that I would giue them a lande which floweth ẅ milke and honie, as ye see it is come to passe vnto this day. Then answered I, and sayd, Amen, let it be euen so Lord as thou sayest. Gene. 15. c. 26. a. and. 72. c

6 Then the Lord sayd vnto me again, Preach this in the cities of Iuda, and round about Ierusalem, and say, Heare the wordes of this couenaunt, and keepe them.

7 For I haue diligently exhorted your fathers, euer since the time that I brought thē out of the lande of Egypt vnto this day, I gaue them warning betimes, saying, Hearken vnto my voyce. B

8 Neuertheless, they would not obey me, nor encline their eares vnto me: but folowed the wicked imaginatiōs of their own harts, and therefore I haue brought vpon them all the wordes of this couenaunt that I gaue them to keepe, which they (notwithstanding) haue not kept. Iere. 13. c.

9 And the Lord sayde vnto me, It is found out that whole Israel, and all the cities of Ierusalem are gone backe.

10 They haue turned them selues to the blasphemyes of their forefathers, whiche had no lust to heare my wordes: euen likewise haue these also folowed straunge goddes, and worshipped them: the house of Israel and Iuda haue broken my couenaunt which I made with their fathers.

11 Therefore thus saith the Lord, Behold I wil sende a plague vpon them, whiche they shal not be able to escape: and they shall crie vnto me, and I will not heare them.

12 Then shal the townes of Iuda, and the citizens of Ierusalem goe and call vpon their goddes vnto whom they made their oblations: but they shal not be able to helpe them in time of their trouble. Zach. 7. b. Deut. 35. c.

13 For as many cities as thou hast, O Iuda, so many goddes hast thou had also: and loke how many streetes there be in thee, O Ierusalē, so many shamefull aulters haue ye set vp, aulters (I say) to offer vpon them vnto Baal. Iere. 2. b.

14 Therefore

14 Therefore pray not thou for this people, bid neither praise nor prayer for them: for though they crye vnto me in their trouble, yet will I not heare them.

Iere.7.d. and.15.a.

15 What part hath my beloued in my house seeing he hath wrought abhomination, seruing many goddes? The holy flesshe offerings in the temple are gone from thee, (O Iuda) and thou, when thou hast done euil, makest thy boast of it.

Agge.2.b.

16 The Lord called thee a greene Olyue tree, a fayre one, a fruiteful one, a goodly one: but with great clamour hath the enimie set fyre vpon it, and the branches of it are destroyed.

Iere.17.d. Mat.7.b. Rom.11.c.

17 For the Lord of hostes that planted thee, hath deuised a plague for thee (O thou house of Israel and Iuda) for the euill that ye haue done to prouoke him to wrath, in that ye did seruice vnto Baal.

18 This (O Lorde) haue I learned of thee, and vnderstande it: for thou hast shewed me their imaginations.

19 But I am as a meeke lambe, an Oxe that is caryed away to be slayne, not knowing that they had deuised suche a counsel against me (sayinge) We wil destroy his meate with wood, and driue him out of the lande of the lyuing, that his name shal neuer be thought vpon.

Esai.53.b. Iere.18.b.

20 Therefore I will beseeche thee now (O Lord of hostes) thou righteous iudge, thou that triest the reines and the harts, let me see thee auenged of them: for vnto thee haue I committed my cause.

Iere.20.a. and.17.b.

D

21 The Lorde therefore spake thus of the citizens of Anathoth that sought to slay me saying, Preache not vnto vs in the name of the Lord, or else ÿ shalt die of our handes:

Esai.30.d. Amos.7.d.

22 Thus (I say) spake the Lord of hostes, Behold, I will visit you, your yong men shall perish with the sword, your sonnes and your daughters shall vtterly dye of hunger.

23 So that none shall remayne: for vpon the citizens of Anathoth will I bring a plague, euen the yeere of their visitation.

The.xij.Chapter.

1. The prophete marueyleth greatly at the prosperitie of the wicked, although hee confesse God to be righteous. 7. The Iewes are forsaken of the Lord. 10. He speaketh against curates and preachers that seduce the people.

A

1 O Lord, thou art more righteous than that I should dispute with thee: neuertheless, let me talke with thee in things resonable. How happeneth it that the way of the vngodly is so prosperous? and that it goeth so wel with them which without any shame offende, and liue in wickednesse?

Iob.21.a. Habac.1.b. Psal.73.a.

2 Thou plantest them, they take rote, they growe, and bring forth fruite: they boaste muche of thee, yet art thou farre from their (a) reines.

a. By the reines he meaneth the affection secrete minde.

3 But thou Lord to whom I am wel knowen, thou that hast seene and proued my hart take them away, like as a flocke is caryed to the slaughter house, and appoynte them for the day of slaughter.

2.Pet.2.

4 Howe long shall the lande mourne, and all the hearbes of the fielde perishe for the wickednesse of them that dwel therein? The cattel and the birdes are gone, yet say they Tushe, God will not destroy vs vtterly.

Iere.14. Deut.29. Iere.5.b. and.12.a. Sophon.1.

5 Seeing thou art wery in running with the footemen, howe wilt thou then runne with horses? In a peaceable sure land thou mayest be safe: but howe wilt thou do in the furious pryde of Iordane?

6 For thy brethren and thy kinred haue altogether despised thee, and cryed out vpon thee altogether: Beleeue them not though they speake faire wordes vnto thee.

Iere.9.d.

7 As for me (I say) I haue forsaken myne owne dwelling place, & left myne heritage: my lyfe also that I loue so well, haue I giuen into the handes of myne enimies.

B

8 Myne heritage is become vnto me as a Lion in the wood: it cryed out vpon me, therefore haue I forsaken it.

Esai.5.d.

9 Is not mine heritage vnto me as a speckled bird: are not the birdes round about against hir? Come & gather ye together al the beastes of the fielde, come, ÿ ye may eat it vp.

10 Diuers heardmen haue broken downe my vineyarde, and troden vpon my portion: of my pleasaunt portion they haue made a wyldernesse and desert.

Esai.5.d. Esai.5.a.

11 They haue layde it waste, and nowe that it is waste, it sigheth vnto me: yea the whole lande lyeth waste, and no man regardeth it.

12 The destroyers come ouer the borders in the desert euery way: for the sword of the Lord doth consume from the one ende of the lande to the other, and no flesshe hath rest.

13 They haue sowen wheat, and reaped thornes: they haue taken heritage in possession, but it doth them no good: and they were ashamed of your fruites, by cause of the great wrath of the Lorde.

14 Thus saith the Lorde vpon all my euyll neyghbours that lay hande vpon myne heritage which I haue possessed, euen my people of Israel: Beholde, I will plucke them (namely Israel) out of their lande, and put out the house of Iuda from among them.

C

15 And when I haue roted them out, I wil

Deut.4.d. and.30.d.

be at one with them againe, and I wil haue mercy vpon them, & bring them again, euery man to his own heritage, & into his lande.

16 And if they (namely that trouble my people) wil learne the wayes of them to sweare by my name, The Lord liueth: like as they learned my people to sweare by Baal, then shall they be buylt among my people:

17 But if they wil not obey, then will I roote out the same folke, & destroy the, saith ỹ lord.

The.xiij. Chapter.

1. The destruction of the Iewes is prefigured, and their sparsing abroade. 11. VVhy Israel was receiued too be the people of God, and why they were forsaken.

1 THus saith the Lorde vnto me, Goe thy way, and get thee a linnen gyrdle, and gyrd it about thy loynes, let it not be wet.

2 Then I got me a gyrdle, according to the commaundement of the Lord, and put it about my loynes.

3 After this, the second time the Lorde spake vnto me againe,

4 Take the gyrdle that thou hast prepared, and put about thee, and get thee vp, and goe vnto Euphrates, and hyde it there in a hole of the rocke:

5 So went I, and hid it at Euphrates, as the Lorde commaunded me.

6 And it happened long after this, that the Lorde spake vnto me: Vp, and get thee to Euphrates, and fetch the girdle from thence, whiche I commaunded thee to hide there.

7 Then went I to Euphrates, and dygged vp, and toke the girdle from the place where I had hid it: and behold, the girdle was corrupt so that it was profitable for nothing.

8 Then sayde the Lorde vnto me,

9 Thus sayth the Lorde, Euen so wyl I corrupt the pryde of Juda, and the high mynde of Ierusalem.

10 This people is a wicked people, they will not heare my worde, they folow the wicked imaginations of their owne hart, and hang vpon straunge goddes, them they serue and worship, and therefore they shall be as this breech that serueth for nothing.

11 For as straightly as a girdle lyeth vpon a mans loynes, so straightly did I bynde the whole house of Israel, and the whole house of Juda vnto me, saith the Lorde, that they might be my people, that they might haue a glorious name, that they might be in honor: but they would not obey me.

12 Therefore lay this riddle before them, and say, Thus saith the Lord God of Israel, Euery pot shall be filled with wine. And they shal say vnto thee, Thinkest thou we know not that euery pot shall be filled with wine?

13 Then shalt thou say vnto them, Thus sayeth the Lord, Behold, I shal fill al the inhabitours of this lande with drunkennesse, the kings that sitte vpon Dauids stole, the priestes and prophetes, with all that dwel at Ierusalem.

14 And I wil set them one against another, C
yea the fathers against the sonnes, sayth the Lord: I will not pardon them, I will not spare them, nor haue pitie vpon them: but destroy them.

15 Heare, giue eare, take not disdaine at it: for it is the Lorde him selfe that speaketh.

16 Honour the Lorde your God or he take his light from you, and or euer your feete stumble in darknesse at the hyll: lest when you looke for the light, hee turne it into the shadowe and darkenesse of death.

17 But if ye wil not heare me that giue you secrete warning, I will mourne from my whole harte for your stubburnesse: piteously will I weepe, and the teares shall gushe out of my eyes, for the Lordes flocke shal be caryed away captiue. Jere.31.c. Thre.1.a.

18 Tel the King and the Queene, humble your selues, sit you down low, for your dignitie shal be throwne downe, and the crown of your glory shal fall from your heade.

19 The cities towarde the South shal be shut vp, and no man shall open them: all Juda shall bee caryed away captiue, so that none shall remayne.

20 Lifte vp your eyes and beholde them that come from the North: where is the flocke (O thou lande) that was giuen thee? and where are thy fat and riche sheepe?

21 To whome wilt thou make thy mone D
when the enimie shall come vpon thee? for Jere.19.a.
thou hast taught them thy selfe, and made Esai.13.b.
them maisters ouer thee: Shall not sorowe come vpon thee as on a woman trauayling with childe?

22 And if thou wouldest then say in thine hart, Wherefore come these things vpon me? Euē Jere.15.b.
for the multitude of thy blasphemies shal thy hinder partes and thy feete be discouered.

23 May a man of Inde change his skinne, & the cat of the mountayne hir spottes? so, may ye that be exercised in euil, do good?

24 Therfore wil I scatter the like as the stubble ỹ is taken away with the south winde.

25 This shal be your portion, and the portion of your measure wherewith ye shal be rewarded of me, saith ỹ Lord, bycause ye haue forgotē me, & put your trust in deceitful things.

26 Therefore shall I turne thy clothes ouer Osee.2.b.
thy head, and discouer thy shame.

27 Thy

27 Thy adulteries, thy neyghyngs, thy ſhamfull whordome on the hilles in the fieldes, and thy abhominations haue I ſeene: Wo be vnto thee (O Ieruſalem) wilt thou neuer be cleanſed any more: Or whē ſhal ỳ be?

The xiiij. Chapter.

1. Of the death that ſhould come in Iurie. 7. The prayer of the people asking mercie of the Lorde. 10. The vnfaythfull people are not hearde. 12. Of prayer, faſting, and of falſe prophetes that ſeduce the people.

1 ℣ The word of the Lord ſhewed vnto Ieremie concerning ỳ death of the fruits.

2 Juda hath mourned, his gates are deſolate, they are brought to heauineſſe, euen vnto the ground, and the crye of Ieruſalem goeth vp.

3 The Lords ſent their ſeruants to fetch water, and when they came to the welles, they dyd fynde no water, but caryed their veſſels home emptie: they be aſhamed and confounded, and couer their heades.

Jere. 23. b. 4 For the ground is dryed, bycauſe there commeth no rayne vpon it: the plowmen alſo be aſhamed, and couer their heades.

5 The Hinde alſo forſoke the yong fawne that he brought forth in the fielde, bycauſe there was no graſſe.

6 The wilde Aſſes did ſtande in the high places, and drewe in their winde like the dragons, their eyes did fayle for want of graſſe.

℣ 7 Doutleſſe our owne wickednelle doth rewarde vs: but Lorde do thou accordyng to thy name, though our tranſgreſſion and ſins be many, and againſt thee haue we ſinned.

Eſai. 49. b. Jere. 16. c. and. 17. c. 8 For thou art the comfort and helpe of Iſrael in the time of trouble: Why wilt thou be as a ſtraunger in the land, and as one that goeth his iourney, and commeth in onely to remayne for a night?

9 Why wilt thou make thy ſelfe a coward, & as it were a Giant ỳ yet may not help? But thou, O Lorde, art in the middeſt of vs, and thy name is called vpō of vs, forſake vs not.

10 Thus hath the Lord ſaide vnto his people, Seeing they haue had luche a luſt to wander abroade, and haue not refrayned their feete: therefore the Lord hath no pleaſure in them, but he will nowe bring againe to remembraunce all their miſdeedes, and punith all their ſinnes.

Jere. 7. d. 11 Yea euen thus ſaide ỳ Lord vnto me, Thou ſhalt not praye to do this people good.

12 For though they faſt, I will not heare their prayers, and though they offer burnt offeringes and ſacrifices, yet will not I accept them: for I wil deſtroy thē with the ſword, hunger, and peſtilence.

13 Then anſweared I, O Lorde God, the prophets ſay vnto them, Tuſh, ye ſhall neede to feare no ſword, and no hunger ſhal come vpon you: but the Lord ſhall giue you ſure reſt in this place. Jer. 5. Syrach. Jer. 23. and. 27.

14 And the Lord ſayde vnto me, The prophetes preache lyes in my name, whereas I haue not ſente them, neither gaue I them, any charge, neither did I ſpeake vnto them yet they preache vnto you falſe viſions, charming, vanitie, and deceitfulneſſe of their own hart. C Jer.

15 Therefore thus ſaith the Lorde, As for thoſe prophets that preache in my name, whō I neuertheleſſe haue not ſent, and that ſay, Tuſhe, there ſhall no ſword nor hunger be in this lande: with ſworde and with hunger ſhal thoſe prophetes periſhe,

16 And the people to whom they preache, ſhall be caſt out of Ieruſalem, die of hunger, and be ſlayne wt the ſword, and there ſhal be no man to burie them, both they, & their wiues, their ſonnes, and their daughters: for thus will I powre their wickednelle vpon them. Zach. Jer. 16.

17 This ſhalt thou ſay alſo vnto them, Myne eyes ſhall weepe without ceaſſing day and night: for my people ſhal be deſtroyed with great harme, & ſhal periſh wt a great plague. Thre. and. 2.

18 For if I goe into the fielde, loe, it lyeth all full of ſlayne men: If I come into the citie, loe, they be al famiſhed of hunger, yea they prophetes alſo and prieſtes ſhal be led into an vnknowen lande.

19 Haſt thou then vtterly forſaken Iuda? Doeſt thou ſo abhorre Sion? Wherefore haſt thou ſo plagued vs that we cannot be healed no more? We loked for peace, and there commeth no good: for the time of health, and loe, here is nothing but trouble. Jer. 8.

20 We knowledge (O lord) al our miſdeeds, and the ſinnes of our fathers: for we haue offended thee.

21 Caſt vs not off (O Lorde) for thy names ſake, forget not thy loning kindneſſe, ouerthrowe not the (a) throne of thine honour, breake not the couenaunt that thou haſt made with vs. Eſai. 22. a. The throne of Ieruſalem is called the ſeate of God, honour, becauſe he appointed place where ſpecially honored, there to the the tokens his honour preſente.

22 Are there any among the goddes of the Gentiles that ſende rayne, or giue the ſhowres from heauen? Art not thou thy ſelfe our Lorde God? we will truſt in thee, for thou doeſt all theſe things.

The. xv. Chapter.

1. The Lorde will not heare Moſes or Samuel if they pray for the people, but will wrappe them in many miſeries. 4. The cauſe of ſuche great miſeries.

Thus

11 THus spake the Lord vnto me, Though Moses & Samuel stode before me, yet haue I no hart to this people: dryue them away, that they may goe out of my sight.

2 And if they say vnto thee, Whyther shal we goe? then tell them, The Lorde giueth you this answere: Some vnto death, some to the sword, some to hunger, some into captiuitie.

3 For I wil bring foure plagues vpon them, sayth the Lord: the sword shall slay them, the dogges shall teare thē in peeces, ỹ fowles of the aire, and beastes of the earth, shall eate them vp and destroy them:

4 I wil scatter them about also in all kyngdomes and lands to be plagued, bycause of Manasses the sonne of Hezekia king of Iuda, for the things that he did in Ierusalem.

5 Who shal then haue pitie vpon thee, O Ierusalem, who shal be sorie for thee? Or who shall make intercession to obtaine peace for thee?

6 Seeing thou goest from me, and turnest backwarde, sayth the Lord: therefore I dyd stretche out myne hande against thee to destroy thee, and I haue bin sorie for thee so long, that I am weerie.

7 I haue scattered them abroade w̄ the fanne, on euery syde of the lande, I haue wasted my people and destroyed them, yet they haue had no lust to turne from their own wayes.

8 I haue made their wyddowes moe in nūber than the sandes of the sea, vppon the mothers of their children did I bring a destroyer in the noone day, suddenly and vnawares did I send a feare vpon their cities.

9 She that hath borne seuen children, hathe none, hir hart is full of sorow: the sunne doth fayle hir in the cleare day, she is confounded and fayntie for very heauynesse: As for those that remayne, I wil deliuer them vnto the sword before their enimies, saith the Lord.

10 O mother, alas that thou euer dyddest beare me, a brawler & rebuker of the whole lande: though I neuer lent nor receiued vpon vsurie, yet all men speake euil vpon me.

11 And the Lord answered me, Verely thy (a) remnaunt shall haue wealth: Come not I to thee when thou art in trouble, and helpe thee when thine enimie oppresseth thee?

12 Doth one iron hurt another? or one metal that commeth from the North another?

13 As for thy riches & treasure, I wil giue thē out into a pray: not for money, but bycause of al thy sins that ỹ hast don in al thy coastes.

14 And I wil bring thee with thine enimies into a lande that thou knowest not: for the fyre that is kindled in mine indignation shal burne vp.

15 O Lord, thou knowest, therfore remember me, and visite me, reuenge me of my persecutours: take me not from this life in the midst of thyne anger, thou knowest that for thy sake I suffer rebuke.

16 When I had founde thy wordes, I dyd eate them vp greedily, they haue made my hart ioyfull and glad: for thy name was (b) called vpon me, O Lord God of hostes.

17 I dwel not among the scorners, neyther is my delight therein: but I dwel alone bycause of thy hand, for thou hast filled me with bitternesse.

18 Shal my heauinesse endure for euer? Are my plagues then so great that they may neuer be healed? Wylt thou be as one that is false, and as a water that falleth, and can not continue?

19 Upon these wordes, thus sayde the Lorde vnto me, If ỹ wilt turne againe, I shall set thee in my seruice, & if thou wilt take out the things that is precious frō the vile, thou shalt be euen as myne owne mouth: they shal conuert vnto thee, but turne not thou vnto thē.

20 And so shall I make thee a strong brazen wal agaynst this people: They shall fight agaynst thee, but they shall not preuayle: for I my selfe wil be with thee, to helpe thee, and deliuer thee, sayth the Lord:

21 And I wil rid thee out of the hands of the wicked, and deliuer thee out of the handes of tyrauntes.

The.xvi. Chapter.

1. He prophecieth the miserie of the Iewes. 2. He sheweth that the worshipping of images and the contempt of Gods lawe, is cause of their miserie. 13. He prophecieth the captiuitie of Babylon, and their delyueraunce from thence again. 19. The calling of the Gentiles.

1 THus sayde the Lorde vnto me,

2 Thou shalt take thee no wife, nor beget children in this place.

3 For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this lande, thus sayth the Lorde,

4 They shall dye an horrible death, no man shal weepe for them, nor bury them, but they shal lye as doung vpon the earth: they shall perishe through the sworde and hunger, and their bodyes shall be meate for the foules of the ayre, and beastes of the earth.

5 For thus sayth the Lord, Go not thou into the house of mournyng, nor come to mourne and weepe for them: for I haue taken my peace from this people, sayth the Lorde, yea my fauour and my mercies.

6 And in this lande ſhall they dye olde and
young, and ſhal not be buryed: no man ſhal
beweepe them, no man ſhall clyp nor ſhaue
him ſelfe for them.

B 7 They ſhal not wring their hands in mourning wiſe on their dead, one to comfort another: one ſhall not offer another the cup of conſolation, to forget their heauineſſe for their father and mother.

8 Thou ſhalt not goe into their feaſt houſe,
2.Co.15.b. to ſit downe to eate or drinke with them:

9 For thus ſayth the Lord of hoſtes the God
of Iſrael: Behold, I ſhall take away out of
Iere.7.d. and.25.b. this place the voyce of myrth and gladneſſe,
the voyce of the bridegrome, & of the bryde,
yea & that in your dayes, that ye may ſee it.

10 Nowe when thou ſheweſt this people all
Iere.5.d. theſe wordes, and they ſay vnto thee, Wherefore hath the Lorde deuiſed all this great plague for vs? or what is the offence and ſin ỳ we haue done againſt the Lord our God?

11 Then make thou them this anſwere, Be-
Deut.4.d. cauſe your fathers haue forſake me, ſayth the
Iere.7.b. Lord, and haue walked after ſtraunge gods, whom they honoured and worſhipped: but mee haue they forſaken, and haue not kept my lawe.

Iere.7.d. 12 And ye with your ſhamefull blaſphemies haue exceeded the wickednеſſe of your fathers: for euery one of you hath folowed the frowarde and euyll imaginations of his owne hart, and is not obedient vnto me.

Deut.28.c. 13 Therefore wil I caſt you out of this land, into a lande that ye and your fathers knowe not: and there ſhal ye ſerue ſtraunge gods day and night, there wil I ſhewe you no fauour.

C 14 Behold therefore, ſayth the Lord, the dayes
Iere.23.b. are come that it ſhall no more be ſayde, The Lorde liueth which brought the children of Iſrael out of the lande of Egypt:

15 But it ſhal be ſayde, The Lord liueth that
brought the children of Iſrael from the North, & from all landes where he had ſcattered them: for I will bring thē agayne into the lande that I gaue their fathers.

Mat.4.c. 16 Behold, ſayth the Lorde, I wil ſende out
many fiſhers to take thē, & after ỳ wil I ſend out many hunters, to hunt them out from all mountaines & hilles, & out of ỳ caues of ſtone.

17 For myne eyes beholde all their wayes,
and they can not be hid from my face: neyther can their wicked deedes be kept cloſe out of my ſight.

18 But firſt wil I ſufficiently rewarde their
ſhamefull blaſphemies and ſinnes, bycauſe they haue defiled my land (a) with their ſtinking carions, & their abhominations, wherwith they haue filled mine heritage.

19 O Lord my ſtrength, my power & refuge
in time of trouble: the Gentiles ſhall come vnto thee from the endes of the world, & ſay, Verely our fathers haue cleaued vnto lies, their idols are but vaine and vnprofitable.

20 How can a man make thoſe hys goddes,
which are not able to be goddes?

21 And therefore I wyl once teach thē, ſayth
the Lorde, I wil ſhewe them my hande and my power, and they ſhall knowe that my name is the Lord.

The.xvij.Chapter.

1. The frowardneſſe of the Iewes. 5. Curſed be thoſe that put their confidence in man, and thoſe bleſſed that truſt in God. 9. Mans hart is wicked. 10. God is the ſearcher of the hart. 13. The liuing waters are forſaken. 21. The hallowing of the Sabboth is commaunded.

1 MYour ſinne (O ye of the tribe of Iud.) is I
written in the table of your hartes, and grauē ſo vpō the edges of your aulters with a penof iron, and with an Idamant clawe:

2 That as the fathers thinke vpon their chil-
dren, ſo thinke you alſo vpon your aulters, woddes, thicke trees, hygh hilles, mountaynes, and fieldes.

3 (Wherefore) O my mount that ſtandeth Iere.15.b. and.20.b.
in the field, I will make all thy ſubſtaunce and treaſure to be ſpoyled, for the great ſinne that thou haſt done vpon thy hygh places throughout all the coaſtes of thy lande.

4 Thou ſhalt be caſt out alſo from the her-
itage that I gaue thee: and I will ſubdue thee vnder the heauie bondage of thy enimies, in a lande that thou knoweſt not: for thou haſte miniſtred fyre to myne indignation, which ſhal burne euermore.

5 Thus ſayth the Lorde, Curſed be the man Pſal.40.b.
that putteth his truſt in man, and that taketh Prou.11.c.
fleſh for his arme, and he whoſe hart depar- Iere.46.c.
teth from the Lord. and.48.c.

6 He ſhall be like the heath that groweth in Exe.19.d.
wildernеſſe: Ie for the good thing that is for to come, he ſhal not ſee it, but dwel in a dry place of the wildernеſſe, in a ſalt and vnoccupyed lande.

7 O bleſſed is the man that putteth his truſt B
in the Lorde, and whoſe hope is in the Lord Pſal.2.b.
him ſelfe. and.39.c.

8 For he ſhal be as a tree that is plāted by the Prou.11.c.
water ſide, which ſpreadeth out the rote vn- Pſal.1.a.
to moyſtneſſe, whō the heate can not harme Prou.11.b.
when it cōmeth, but his leafe ſhal be greene: And though there growe but little fruite bycauſe of drought, yet is he not carefull but he neuer leaueth off to bring forth fruite.

9 Among

a. Gods ſeruice done accordyng to his worde, ſauoureth ſweetely, that is, pleaſeth God: but gods ſeruice and worſhip without his worde, doth ſauoure lyke carrion, that is, is abhorred, and much diſpleaſeth God.

9 Among all things, man hath the moste deceitfull and stubburne harte: Who shal then know it?

10 Euen I the Lord searche out the ground of the hart, and trye the raynes, and reward euery man according to his wayes, and according to the fruite of his workes.

11 The Partridge maketh a nest of egges, which she layde not: he commeth by riches, but not righteously, in the middest of his life must he leaue them behinde him, and at the last be found a very fole.

12 But thou (O Lord) whose throne is most glorious, excellent, and of most antiquitie, which dwellest in the place of our holy rest:

13 Thou art the comfort of Israel, all they that forsake thee shal be confounded, all they that do departe from thee shal be writen in earth: for they haue forsaken the Lord the very conduite of the waters of life.

14 Heale me, O Lorde, and I shal be whole saue thou me, and I shal be saued: for thou art my prayse.

15 Beholde, these men say vnto me, Where is the word of the Lord? let it come nowe.

16 Whereas I neuertheless obediently followed thee as a shepheard, and haue not vncalled take this office vpon me, this knowest ỹ wel: my wordes also were right before thee.

17 Be not thou terrible vnto me, O Lorde: for thou art he in whom I hope when I am in peryl.

18 Let my persecuters be confounded, but not me: let them be afrayde, and not me: Thou shalt bring vpon them the tyme of plague, and shalt destroy them right sore.

19 Thus hath the Lorde layde vnto me, Goe and stande vnder the gate wherethrough the people and the kinges of Iuda go out and in, yea vnder all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord ye kings of Iuda, and al thou people of Iuda, and all the citizens of Ierusalem, that goe through this gate.

D 21 Thus the Lorde commaundeth, Take heede, for your lyues that ye carie no burden vpon you in the Sabboth, to bring it thorow the gates of Ierusalem.

22 Ye shall beare no burden also out of your houses in the Sabboth, you shall do no labour therin: but halow the Sabboth, as I commaunded your fathers.

23 Howbeit, they obeyed me not, neyther hearkened they vnto me: but were obstinate and stubburne, and neyther obeyed me, nor receiued my correction.

24 Neuertheless, if ye will heare me, sayth the Lord, and beare no burden into the citie through this gate vpon the Sabboth, if ye will halowe the Sabboth, so that yee do no worke therein:

25 Then shal there goe through the gates of this citie kings and princes that shall sit vpon the throne of Dauid, they shall be caryed vpon charets, & ryde vpon horses, both they & their princes: yea whole Iuda and al the citizens of Ierusalem shal goe here through, and this citie shal euer be inhabited.

26 There shal come men also from the cities of Iuda, from about Ierusalem, & from the land of Beniamin, from the playne fieldes, from the mountaynes, & from the wildernes, which shall bring burnt offerings, sacrifices, oblations, & incense, and offer vp thankesgiuing in the house of the Lord. E

27 But if ye wil not be obedient vnto me, to halow the Sabboth, so ỹ ye wil beare your burdens through the gates of Ierusalem vpon the Sabboth, then shal I set fyre vpon the gates of Ierusalem, & it shall burne vp the houses of Ierusalem, & no man shal be able to quench it.

The.xviij. Chapter.

2. God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word, and too helpe them agayne when they amend. 18. The conspiracie of the Iewes against Ieremie. 19. His prayer against his aduersaries.

1 THis is another communication that A God had with Ieremie, saying,

2 Arise, and go down into the potters house, and there shal I tel thee more of my minde.

3 Now when I came to the potters house, I found him making his worke vpō a wheele.

4 The vessel ỹ the potter made of clay, brake among his hands: So he began a newe, and made another vessel according to his minde.

5 Then sayd the Lord thus vnto me,

6 May not I do with you as this potter doth, O ye house of Israel, sayth the Lorde: Beholde, ye house of Israel, ye are in my hand, euen as the clay is in the potters hande. Esai.45.b. Iere.19.c. Rom.9.c.

7 When I take in hande to rote out, to destroy, or to wast away any people or kyngdome: Ezec.18.c. Luke.15 b. Ionas.3.b.

8 If that people against whom I haue thus deuised, conuert from their wickednesse, I repent of the plague that I deuised to bring vpon them.

9 Agayne, when I take in hande to buylde, or to plante a people or a kingdome: 1.Re.15.f.

10 If the same people do euyl before me, and heare not my voyce, I repent for the good that I haue deuised for them.

11 Speake nowe therefore vnto whole Iuda, and to them that dwel at Ierusalem, Thus

ſayth the Lord, Beholde, I am deuiſing a plague for you, and am taking a thing in hande againſt you: therefore let euery man turne from his euil way, and take vpon you the thing that is good and right.

Iere.25.a. and.35.c. Ionas.3.b.

12 But they ſayde, No more of this, we will folowe our owne imaginations, & do euery man accoyding to the wilfulneſſe of his own mynde.

Iere.14.a.

13 Therefore thus ſaith the Lord, Aske amõg the heathen if any man haue heard ſuch horrible thinges, as the mayden Iſrael hathe done?

14 (a) Wyl a man forſake the ſnowe of Libanus, which commeth from the rocke of the fielde? or ſhall the cold flowing water that commeth from another place be forſaken?

a It is extreme madneſſe to forſake God the onely freſh ſpring of pure pleaſaunt waters, who is nigh at hande, and to goe far off to ſeeke fowle and filthy puddels, wherein there is nothing but vncleane and ſtinking water.

15 But my people hath forgotten mee, they haue made ſacrifice in vayne, and their prophetes make them fall in their wayes from the auncient pathes, and to goe into a way not vſed to be troden (of iuſt men.)

16 Where through they haue brought their lande into an euerlaſting wyldernelle and ſcorne: ſo that whoſoeuer trauayleth therby, ſhal be abaſhed, and wagge their heads.

Iere.19.b. and.49.c.

17 With an Eaſt winde wil I ſcatter them before their enimies: and when they? deſtruction commeth, I will turne my backe vpon them, but not my face.

Iere.11.b.

18 Then ſayde they, Come, let vs imagine ſome thing againſt this Jeremie: for the prieſtes ſhall not be deſtitute of the law, neither ſhall the wiſe men be deſtitute of counſel, nor the prophetes deſtitute of the worde of God: Come, and let vs ſmyte him w̃ the tong, and let vs not marke all his wordes.

19 Conſider me, O Lord, and heare the voice of myne enimies.

Pſal.109.c. Iere.10.d.

20 Shall they recompence euil for good? for they haue digged a pyt for my ſoule: Remember how that I ſtode before thee to ſpeake good for them, and to turne away thy wrath from them.

D

21 Therefore, let their children dye of hunger, and let them be oppreſſed with the ſworde: let their wiues be robbed of their children, and become widdowes, let their huſbandes be ſlayne, let their young men be kylled with the ſworde in the fielde.

Pſal.109.b. Thre.3.f.

22 Let the noyſe be heard out of their houſes when thou bringeſt the murderer ſuddaynely vpon them: for they haue digged a pit to take me, and layde ſnares for my feete.

Iere.11.d.

23 Yet Lord thou knoweſt all their counſel, that they haue deuiſed to ſlay me, forgiue not their wickednelle, and let not their ſinnes be put out of thy ſyght, but let them be iudged before thee as giltie: this do thou vnto them in the time of thyne indignation.

The.xix. Chapter.

He prophecieth the deſtruction of Ieruſalem for the contempte and deſpyſing of the word of God.

1 Thus ſayde the Lord, Go thy way and I buye thee an earthen pitcher, and bring forth the ſenatours and chiefe prieſtes,

2 Unto the valley of the children of Hennom, whiche lyeth without the Eaſt gate, and ſhewe them there the wordes that I ſhall tel thee.

3 And ſay thus vnto them, Heare the word of the Lord ye kings of Juda, and ye citizens of Ieruſalem, Thus ſaith the Lord of hoſtes the God of Iſrael: Beholde, I will bring ſuch a plague vpon this place, that the eares of all that heare it ſhall glowe:

3.Reg.21. Iere.6.b.

4 And that becauſe they haue forſaken me, and vnhalowed this place, and haue offered in it vnto ſtraunge gods, whome neyther they, their fathers, nor ỳ kings of Juda haue knowen: they haue filled this place alſo with the bloud of innocentes.

5 And they haue ſet vp an aulter vnto Baal, to burne their children for a burnt offering vnto Baal, whiche I neyther commaunded nor charged them, neyther thought once therevpon.

Deut.12.b. and.18.b. Pſal.106.f. Exe.16.f. and.20.b. Iere.7.d.

6 Beholde therefore, the time commeth (ſaith the Lorde) that this place ſhal no more bee called Thopheth, nor the valleye of the children of Hennom, but the valley of ſlaughter.

7 For in this place wil I bring to nought the counſayle of Juda and Ieruſalem, and kyll them downe with the ſworde before their enimies: & I will deliuer them into the hãds of them that ſeek their liues, & their dead carkaſſes wil I giue to be meate for the foules of the ayre, and the beaſtes of the fielde.

8 And I wil make this citie ſo deſolate and deſpiſed, that who ſoeuer goeth thereby, ſhal be abaſhed, and iell vpon hir, becauſe of all hir plagues.

3.Reg.10.d. Iere.18.d. 49.f.50.b. Thre.4.b. Deu.27.c. 4.Re.6.f.

9 I will feede them alſo with the fleſhe of their ſonnes and their daughters, yea euery one ſhall eate vp another in the beſieging and ſtraytneſſe wherewith their enimies (that ſeeke their liues) ſhal kepe them in.

Iere.17.a.

10 And the pitcher ſhalt thou breake in the ſight of the men that goe with thee,

11 And ſay vnto them, thus ſayth the Lord of hoſtes: Euen ſo will I deſtroy this people and citie, as a man breaketh an earthen veſſel ỳ cã not be made whole again: in Thopheth ſhall they be buryed, for they ſhal haue none other

Iere.7.d.

4.Re.10.e. Iere.15.c. 17.a.

other place.
12 Thus wil I do vnto this place also, saith the Lord, & to them that dwel therin, yea I wil make this citie as Thopheth.
13 For the houses of Ierusalem, and the houses of the kinges of Juda, shal be defiled like as Thopheth, and so shall all the houses in whose roofes they did sacrifice vnto al the host of heauen, and powred drinke offerings vnto straunge goddes.
14 And so Ieremie came from Thopheth, where the Lorde had sent him to prophesie, and stode in the court of the house of the Lord, and spake to al the people,
15 Thus saith the Lorde of hostes, the God of Israel, Beholde, I will bring vpon this citie, and vpon euery towne about it, all the plagues that I haue deuised against them, bycause they haue bin obstinate, and would not obey my warnings.

The.xx.Chapter.

2. Ieremie is smitten and cast into prison for preaching the word of God. 4. He propheciеth the captiuitie of Babylon. 7. He complaineth that hee is a mocking stocke for the worde of God. 9. He is compelled by the spirite to preache the worde.

1 When Phashur the priest, the son of Emmer, chief in the house of the Lord, heard Ieremie preache these wordes (so stedfastly,)
2 He smote Ieremie, and put him in the prison that is in the high gate of Beniamin, towardes the house of the Lord.
3 The nexte day folowing, Phashur brought Ieremie out of the prison agayne: Then sayde Ieremie vnto him, The Lorde shall cal thee no more Phashur (that is, excellent and increasing) but Magor (that is, feareful and afrayde) euery where.
4 For thus sayth the Lorde, Beholde, I wil make thee afrayde, euen thy selfe, and al that fauour thee, which shall perishe with the sword of their enimies, euen before thy face, and I will giue whole Juda into the hands of the king of Babylon which shall carrye some vnto Babylon prisoners, & slaye some with the sworde.
5 Moreouer, all the substaunce of this citie, whatsoeuer they haue gotten w̄ their trauaile, all their precious things, and al the treasure of the kings of Juda, will I giue into the handes of their enimies, whiche shall spoyle them, and carrie them vnto Babylon.
6 But as for thee (O Phashur) thou shalt go into captiuitie w̄ all thyne housholde, and to Babylon shalt thou come, where thou shalt dye, & be buryed, thou and all thy fauourers to whom thou hast preached lies.
7 (a) O Lord, if I am deceiued, then hast thou deceiued me, thou enforcedst me, and hast preuayled: dayly am I despised and laughed to scorne of euery man.
8 For since I began to preache, I cryed out against violencie, and exclaymed against oppression: for the which cause they cast the word of the Lord in my teeth, to my reproch continually.
9 Wherefore I thought from henceforth not to speake of him, nor to preache any more in his name: but the word of the Lorde was a verye burnyng fyre in my harte and in my bones, which when I would haue stopped, I might not.
10 Verily I heard the euyl reportes of many, terrour was on euery side of me (b) complayne vpon him, say they, & we will tel his tale: Yea all myne owne companions, and such as were conuersant w̄ me, lay in wayte for my halting, saying. Peraduenture he wil be deceiued, and so shal we preuayle against him, and be auenged of him.
11 But the Lorde stode by me like a mightie Giaunt, therefore my persecuters fel, and coulde do nothing: they shal be sore confoūded, for they haue done vnwisely, they shall haue an euerlasting shame, which shal neuer be forgotten.
12 And nowe, O Lorde of hostes, that tryest the righteous, which knowest ỹ raynes and the very hearts, let me se them punished: for vnto thee I haue declared my cause.
13 Syng vnto the Lorde, and prayse him, for he hath deliuered the soule of the oppressed from the hande of the violent.
14 Cursed be the day wherein I was borne, vnhappy bee the day wherein my mother brought me forth.
15 Cursed be the man that brought my father the tydynges to make him glad, saying, Thou hast begotten a sonne:
16 Let it happen vnto that man, as to the cities (c) which the Lord turned vpside down, and repented not: Let him heare crying in the morning, and at none day lamentable howlyng.
17 Why slewest thou not me assone as I came out of my mothers wombe? for that my mother had bin my graue hir selfe, that the birth might not haue come out, but remayned stil in hir?
18 Wherefore came I forth of my mothers wombe? to haue experience of labour and sorowe, and to leade my lyfe with shame?

a. The prophet assureth the truth of his doctrine against the slaunderer, for it is the worde of God, who cā not deceiue nor be deceiued. Iere. 6. b.

b. The priestes and such as were in auctoritie with the king, stirredvp the people to watch narrowly Ieremies sayings if they could finde him to halt in any thing, wherefore they might accuse him to the king. Iere. 11. d.

c. The most godly men are sometimes caried away with the vnruly rage of immoderate affection, albeit in this prophet the cause of this immoderate zeale was for that he sawe his trauayle to saue the people to be in vaine, Gods word contemned, and all godlinesse scornefully despised.

The.xxi. Chapter.

He prophecieth that Zedekias ſhal be taken, and the citie burned.

A 1 THeſe are the woꝛdes that the Loꝛd ſpake vnto Jeremie, what time as king Zedekias ſent vnto him Phaſhur the ſonne of Melchias, & Sophonias the ſonne of Maaſias prieſt, ſaying,

Job.10.c. 2 Ilke counſel at the Loꝛde (we pray thee) on our behalfe, foꝛ Nabuchodonoſoꝛ the king of Babylon beſiegeth vs: foꝛ if the loꝛd (peraduenture) will deale w̄ vs accoꝛding to hys marueylous powꝛer, and take him from vs.

3 Then ſpake Jeremie: Giue Zedekias this anſweare,

4 Thus ſayth the Loꝛd God of Iſrael, Behold, I will turne backe the weapons that ye haue in your handes, wherewith ye fyght againſt the king of Babylon and the Chaldees, whiche beſiege you rounde about the walles, and I will bring them together into the myddeſt of this citie.

5 And I my ſelfe will fyght againſte you with an out ſtretched hand, & with a mightie arme, in greate diſpleaſure, and terrible wꝛath:

6 And will ſmite them that dwel in this citie, yea both men and cattel ſhall dye of a great peſtilence.

B 7 But after this (ſayth the Loꝛde) I ſhal deliuer Zedekias king of Iuda, and his ſeruauntes, his people, and ſuch as are eſcaped in the citie from the peſtilence, ſwoꝛde, and hunger, into the powꝛer of Nabuchodonoſoꝛ king of Babylon, yea into the hands of their enimies, into the handes of theſe that folow vpon their liues, which ſhall ſmite them with the ſwoꝛde, they ſhall not pitie them, they ſhall not ſpare them, they ſhall haue no mercy vpon them.

Jere.31.a.

Deuk.30.c. Jere.27.a. 38.a.

8 And vnto this people thou ſhalt ſay, Thus ſaith the Loꝛde, Beholde, I lay befoꝛe you the way of life and death.

9 Who ſo abydeth in the citie, ſhall periſh, either with the ſwoꝛde, with hunger, oꝛ peſtilence: but who ſo goeth out to holde on the Chaldees part that beſiege it, hee ſhall ſaue his life, and ſhal winne his ſoule foꝛ a pꝛay.

Jere.22.a.

10 Foꝛ I haue ſet my face againſte this citie (ſaith the Loꝛd) to plague it, and to do it no good: it muſt be giuen into the hande of the king of Babylon, and be bꝛent with fyꝛe.

11 And vnto the houſe of the king of Iuda ſay thus, Heare the woꝛd of the Loꝛd:

12 O thou houſe of Dauid, thus ſayth the Loꝛd: Miniſter righteouſneſſe, and that ſone, deliuer the oppꝛeſſed from violent powꝛer, oꝛ

Eſai.1.c. Jere.22.a.

ener my terꝛible wꝛath bꝛeake out lyke a fire & burne, ſo ỹ no man may quench it, bycauſe of the wickedneſſe of your imaginations. Zach.7.b. Jere.4.a.

13 Behold, ſaith the Loꝛd, I wil come vpon thee that dwelleſt in the valleys, rockes, and fieldes, and ſay, Tuſhe, who will make vs afꝛayde? oꝛ who wil come into our houſes? Jere.49.a.

14 Foꝛ I will viſite you ſaith the Loꝛde, bycauſe of the wickedneſſe of your inuentions, and wil kindle ſuche a fyꝛe in your wood, as ſhall conſume al that is about you. Deut.29. Jere.5.b. 12.a.17.b. and.21.c. Sopho.1.c.

The xxij. Chapter.

2. He exhorteth the king of Iuda to iudgement, and righteouſneſſe. 9. VVhy Ieruſalem is brought into captiuitie. 11. The death of Sellum the ſonne of Ioſua is prophecied.

1 THus ſaith the Loꝛde, Goe downe into the houſe of the king of Iuda, & ſpeake there theſe woꝛdes, I

2 And ſay, Heare the woꝛde of the Loꝛd thou king of Iuda that ſitteſt in the kingly ſeate of Dauid, thou and thy ſeruauntes, and thy people that goeth in and out at theſe gates.

3 Thus the Loꝛd commaundeth, Keepe equitie and righteouſneſſe, deliuer the oppꝛeſſed from the powꝛer of the violent, do not greene noꝛ oppꝛeſſe the ſtraunger, the fatherleſſe, noꝛ the wyddowe, and ſhedde no innocente bloud in this place. Eſai.1.c. Jere.21.c. Zach.7.c.

4 And if ye keepe theſe things faythfully, then ſhall there come in at the dooꝛe of this houſe, kings to ſitte vpon Dauids ſeate, they ſhall be carried in charettes, and ryde vpon hoꝛſes, both they & their ſeruants, and their people.

5 But if ye will not be obedient vnto theſe commaundementes, I ſweare by mine own ſelf, ſaith the Loꝛd, this houſe ſhal be waſte. Eſai.1.c. Jere.51.c.

6 Foꝛ thus hath the Loꝛde ſpoken vppon the kings of Iuda, Thou Gilead art vnto me the head of Libanus: Shal I not make thee ſo wall as the cities that no man dwel in? Hebr.6.b.

7 I wil pꝛepare a deſtꝛoyer with his weapõs foꝛ thee, to hewe doꝛwne thy especial Cedar tꝛees, and to caſt them in the fire. B

8 And all the people that goe by this citie, ſhal ſpeake one to another: Wherefoꝛe hath the Loꝛd done thus vnto this noble citie? Deut.29.b. 3.Reg.9.b. Deu.29.b.

9 Then ſhall it be anſwered, Bycauſe they haue bꝛoken the couenaunt of the Loꝛde their God, and haue woꝛſhipped & ſerued ſtrange goddes. 3.Reg.9.b. 4.Re.22.b. 2.Par.7.b. 4.Re.22.c.

10 Mourne not ouer the deade, and bee not woe foꝛ them: but be ſoꝛy foꝛ him that departeth away, foꝛ he commeth not agayne, and ſeeth his natiue countrey no moꝛe.

11 Foꝛ thus ſaith the Loꝛde, as touching Sellum the ſonne of Ioſias kyng of Iuda, which 2.Par.36.

Eſai.11.a. Jere.22.b. 23.a. Eſai.24.b. Jeremie

which raigned after his father: When he is caryed out of this place, he shall neuer come hither againe.

11 For he shall dye in the place whereunto he is led captiue, and shal see this land no more.

12 Woe worth him that buildeth his houſe in vnrighteousnesse, and his parlours with the good that he hath gotten by violence, which neuer recompenceth his neyghbours labour, nor payeth him his hyre:

13 Who thinketh in him selfe, I will builde me a wyde house, and goodly parlours, who causeth windowes to be hewen therein, and the seelings and ioysts maketh be of Cedar, and painteth them with Sinoper:

15 Thinkest thou to raigne nowe that thou hast inclosed thy selfe with Cedar? Did not thy father eate and drinke, and prosper well, as long as he dealt with equitie and righteousnesse?

16 Yea, when he helped the oppressed and poore to their right, then prospered he well: from whence came this, but only because he knewe me, saith the Lord?

17 Nevertheless, as for thine eyes and thine hart, they loke vpon couetousnesse, to shed innocent bloud, to do wrong and violence.

18 And therefore, thus saith the Lord against Iehoakim the sonne of Iosias king of Iuda, They shall not mourne for him (as they vse to do) Alas brother, alas sister: neyther shall they say vnto him, Alas sir, alas for that noble prince.

19 But as an Asse shall he be buried, corrupt, and be cast without the gates of Ierusalem.

20 Climbe vp the hil of Libanus, (O thou daughter Sion) lift vp thy voyce vpon Basan, crye from al partes: for all thy louers are destroyed.

21 I gaue thee warning while thou wast yet in prosperitie, but thou saydest, I will not heare: and this manner hast thou vsed from thy youth, that thou wouldest neuer heare my voyce.

22 All thy heardmen shal be driuen with the winde, and thy darlings shal be caried away into captiuitie: then shalt thou be brought to shame and confusion, because of all thy wickednesse.

23 Thou that dwellest vpon Libanus, and makest thy nest in the Cedar trees, O howe little shalt thou be regarded when thy sorow and panges come vpon thee, as vpon a woman trauayling with childe?

24 Is truely as I liue, saith the Lord, though Conanias the sonne of Iehoakim king of Iuda, weare the signet of my right hād, yet wil I plucke him of.

25 And I will giue thee into the hande of them that seeke thy lyfe, and into the power of the that thou fearest, euen into the power of Nabuchodonosor the king of Babylon, and into the power of the Chaldees.

26 Moreouer, I will sende thee, and thy mother that bare thee, into a straunge lande where ye were not borne, & there shal ye die.

27 But as for the lande vnto the which ye will desire to returne vnto, ye shall neuer come at it againe.

28 This man Conanias shall be like an image robbed and torne in peeces, and like a vessel wherein there is no pleasure: Wherefore both he and his seede shall be sente away, & cast into a land that they know not. E

29 O thou earth, earth, earth, heare the worde of the Lorde.

30 Thus saith the Lorde, Write this man destitute of children: for no prosperitie shall this man haue all his dayes, neyther shal any of his seede be so happy as to sit vpon the seate of Dauid, and to beare rule any more in Iuda.

The. xxiij. Chapter.

1. He speaketh against euyl curates that make hauocke of the flocke of the Lorde. 3. Of the conuersion of the remnant of the Iewes to the faith. 5. The comming of the true shepheard Christ is prophecied. 9. Against false propheres. 22. VVhen a prophete preacheth the word of God, God conuerteth the harts of the hearers. 26. Againste prophetes that preach lyes vnder the name of God. 32. The myracles of false prophetes.

1 WOe vnto the shepheards that destroy and scatter my flocke, saith the Lord. A Ezec. 34. a.

2 Wherefore this is the saying of the Lorde God of Israel concerning the shepheardes that feede my people, Yee scatter and thruste out my flocke, and loke not vpon them: therefore nowe will I visite the wickednesse of your imaginations, saith the Lorde.

3 And I will gather together the remnant of my flocke from all landes that I had driuen them vnto, and will bring them againe to their foldes, that they may growe and increase.

4 I wil set shepheards also ouer them, which shall feede them: they shall no more feare and dreade, and there shal none of them be lost, saith the Lorde.

5 Behold, the time commeth, saith the Lord, that I wil rayse vp the righteous branche of Dauid, which king shal beare rule, & be shal prosper with wisedome, and shall set vp equitie and righteousnesse agayne in the earth. Iere. 33. c. Esai. 11. a.

Deut.33.c.
1.Cor.1.d.

6 In his time ſhall Juda be ſaued, and Iſrael ſhall dwel without feare: and this is the name that they ſhall cal him, euen the Lord our righteouſneſſe.

B Iere.16.c.

7 And therefore beholde, the time commeth, ſayth the Lorde, that it ſhal be no more ſaid, The Lord liueth which brought the children of Iſrael out of the lande of Egipt:

8 But, The Lord liueth which brought forth and ledde the ſeede of the houſe of Iſrael out of the north lande, and from all countreys where I had ſcattered them: and they ſhall dwell in their owne lande againe.

9 My hart breaketh in my body, becauſe of the falſe prophetes, all my bones ſhake, I am become lyke a drunken man, that by reaſon of wine can take no reſt, for very feare of the Lorde, and his holy wordes.

Iere.14.a.

10 Becauſe the lande is full of adulterers, and through ſwearing it mourneth, and the pleaſant paſtures of the deſert are dryed vp: yea the way that men take is wicked, and their power is nothing right.

11 For the prophets and the prieſtes them ſelues are polluted hypocrites, and their wickedneſſe haue I found in my houſe, ſayth the Lorde.

12 Wherefore theyr way ſhall be ſlypperie in the darkeneſſe, wherein they may ſtacker & fal: for I will bring a plague vpon them, euen the yeere of their viſitatiō, ſaith the Lord.

13 I haue ſeene follie among the prophets of Samaria, that preached for Baal, and deceiued my people of Iſrael.

C 14 I haue ſeene alſo among the prophetes of Ieruſalē foule adulterie, and preſumptuous lyes: they take the moſt ſhameful men by ẏ hand flattering them, ſo that they can not returne from their wickednes: all theſe, with their citizens, are vnto me as Sodome, and as the inhabitours of Gomorrhe.

Iere.9.b.

15 Therefore thus ſaith the Lorde of hoſtes concerning theſe prophetes, Beholde, I will feede them with wormewood, and make them drinke the water of gal: for from the prophetes of Ieruſalem is hypocriſie come into all the lande.

Iere.27.b. and.29.b.

16 And therfore the Lord of hoſtes giueth you this warning: Heare not the wordes of the prophetes that preache vnto you and deceyue you, truely they teache you vanitie: for they ſpeake the meaning of their owne heart, and not out of the mouth of the Lorde.

Iere.12.a. and.14.b. Sopho.1.c.

17 They ſay vnto them that deſpiſe me, The Lord hath ſpoken it, tuſhe, ye ſhall proſper right well: and vnto all them that walke after the luſt of their owne harte, they ſay, Tuſh there ſhall no myſfortune happē you.

18 For who hath ſitten in the counſel of the Lorde, that he hath heard and vnderſtande what he is about to do? who hath marked his deuice, and heard it?

Iere.30.b.

19 Beholde, the ſtormie weather of the Lord (that is) his indignation, ſhall goe forth, and a violent whirlewinde ſhall fall downe vpon the heade of the vngodly.

Iere.30.b.

20 And the wrath of the Lord ſhal not turne againe, vntil hee perfourme and fulfill the thought of his hart, and in the latter dayes ye ſhall knowe his meaning.

D Iere.14.b.

21 I haue not ſent theſe prophetes (ſaith the Lord) and yet they ranne, I haue not ſpoken to them, and yet they preached.

22 But if they had continued in my counſel, they had opened to my people my wordes, & they had turned my people from their euill wayes, and wicked imaginations.

Pſal.139.a. Ezec.8.b.

23 Am I then God that ſeeth but the thing which is nigh at hande, and not that is far off, ſaith the Lord?

Pſal.139.a. Amos.9.a. Eſai.71.a. Iſrei.7.f. and.17.b.

24 May any man hide him ſelfe ſo, that I ſhall not ſee him, ſayth the Lorde? Do not I fulfil heauen and earth, ſaith the Lord?

25 I haue heard wel ynough what the prophetes ſay that preache lyes in my name, ſaying, I haue dreamed, I haue dreamed.

26 How long will this continue in the prophetes hart to tell lies, and preach the craftie ſubtilitie of their owne hart?

27 Whoſe purpoſe is, wt the dreames that euery one tel, to make my people forget my name, as their fathers did when Baal came vp.

E 2.Cor.4.d. 1.Pet.4.b.

28 The prophet that hath a dreame, let him tell it, and he that vnderſtandeth my worde, let him ſhewe it faithfully: for what hath chaffe and wheate to do together, ſaith the Lorde?

29 Is not my worde like a fyre, ſaythe the Lorde? and like an hammer that breaketh the harde ſtone?

30 Therefore thus ſaith the Lorde, Beholde, I will vpon the prophets that ſteale my word priuily from euery man.

31 Beholde, here am I, ſayth the Lord, againſt the prophetes ẏ make tongs tender to ſpeake, and to ſay, The Lorde hath ſayde it.

32 Behold, here am I, ſaith the Lord: againſt thoſe prophetes that dare prophecie lying dreames, and deceiue my people with theyr vanities and inconſtant deuiſes, yet I neuer ſente nor commaunded them: they ſhall doe this people no good at all, ſaythe the Lorde.

a. The wicked mens harts were ſo hardened againſt the truth, that they vſed ſcornefully to ſcoffe at Gods threatning prophecies in mockage calling them Gods fardels or burdēs.

33 If this people eyther any prophete or prieſt aſke thee, and ſay, What is the (a) burden of the Lord? Thou ſhalt ſay vnto thē, What burden? I will forſake you ſaith the Lord.

34 And the prophet, prieſt, or people that ſhall ſay this

this tearme, The burden of the Lorde: hym will I visite, and his house also.

35 But thus shall yee saye euery one to another, and euery man to his brother: What answer hath the Lord giuen? or what is the Lordes commaundement?

36 And as for the burden of the Lord, ye shal speake no more of it, for euery mans owne word is his burden: because ye haue altered the wordes of the liuing God, the Lorde of hostes, our God.

37 Thus shal euery man say to the prophets: What answer hath the Lorde giuen thee? or what sayth the Lorde?

38 And not once to name the burden of the Lorde. Therefore thus sayth the Lord, Forasmuch as ye haue vsed this tearme (the burden of the Lorde) whereas I notwithstanding sente vnto you, & forbade you to speake of the Lords burden:

39 Behold therefore, I will take you vp as a burden, and will cast you farre off from my presence, yea and the citie also that I gaue you and your fathers:

40 And will bring you to an euerlasting confusion, and into a shame that shall neuer be forgotten.

The.xxiiij.Chapter.

1. The vision of the two pannyers of figges. 5. The first vision signifieth, that part of the people should be brought agayne from captiuitie. 8. The second, that Zedekias and the rest of the people should be destroyed.

1 THe Lord shewed me a vision: Behold, there stode two maundes of fygges before the temple of the Lord, after that Nabuchodonosor king of Babylon had led away captiue Iechonias, the sonne of Iehoakim king of Juda, the myghtie men also of Juda, with the workemaisters and cunning men of Hierusalem vnto Babylon.

2 In the one maunde were very good figges, euen lyke those that be firste ripe: in the other maunde were very naughtie figges, whych myght not be eaten, they were so euil.

3 Then sayd the Lorde vnto me, What seest thou Ieremie? I sayd, Figges: wherof some be very good, and some so euill that no man may eate them.

4 Then came the word of the Lord vnto me, after this manner:

5 Thus sayth the Lorde the God of Israell, Like as thou knowest the good figges: so shall I knowe the men led away, whome I haue sent out of this place into the Lande of the Chaldees for their profite:

6 And I will set myne eyes vpon them for the best, for I will bryng them agayne into this lande, I will builde them vp, and not breake them downe, I will plant them, and not rote them out.

7 And I wyll gyue them an hart to knowe howe that I am the Lorde: They shall bee my people, and I wyll be theyr God: for they shall returne vnto me with their whole hearte. B Deut.29.a. Iere.30.d. 31.f.32.c.

8 And like as thou knowest the naughtie figges, whyche may not be eaten they are so euill: euen so will I, sayth the Lord, cause Zedechias the king of Juda, yea and all his princes, and the residue of Hierusalem that remayne ouer in this lande, and them also that dwell in Egypt, to be vexed and plaged in all kingdomes and landes. Iere.29.c.

9 And I will make them to be a reproche, a common byworde, a laughing stocke and shame in all the places where I shall scatter them. Psal.79.a. Baruc.3.a.

10 I will sende the sworde, hunger, and pestilence among them, vntill I haue cleane consumed them out of the land that I gaue vnto them and their fathers.

The.xxv.Chapter.

1. Ieremie prophesieth that they shalbe in captiuitie threescore and tenne yeeres, bycause they contemned and despised the worde of God. 10. He sheweth that after the threscore and ten yeeres, the Babylonians shoulde be destroyed. 14. The destruction of all nations is prophesied. 34. He moueth the priestes of the nations to wayling.

1 A SErmon that was giuen vnto Ieremie vpon al the people of Juda, in the fourth yeere of Iehoakim the sonne of Josias king of Juda (that was in the fyrst yeere of Nabuchodonosor king of Babylon.) A

2 Whiche sermon Ieremie the prophet made vnto all the people of Juda, and to all the inhabitours of Hierusalem, on this manner.

3 From the thirteenth yeere of Josias ỹ sonne of Ammon kyng of Juda, vnto this presente daye (that is euen twentie and three yeeres) the worde of the Lorde hath bin committed vnto me, and so I haue spoken vnto you, I haue risen vp early, I haue giuen you warning in season: but ye woulde not heare me. Iere.39.c. 35.c.38.a.

4 Though the Lorde hath sent his seruauntes all the prophetes vnto you in season, yet would ye not obey, yee woulde not encline your eares to heare. 2.Par.36.c.

5 He sayde, Turne agayne euery man from his euill way, and from your wicked imaginations, so shall ye dwell for euer in the land ỹ the Lord promised you & your forefathers. 4.Reg.17.c

6 And goe not after ſtraunge goddes, ſerue them not, worſhip them not, and anger me not with the worckes of your owne handes, then will I not punish you.

7 Neuertheleſſe, ye would not heare me, ſaith the Lorde, but haue prouoked me to anger with the worckes of your handes, to your great harme.

8 Wherefore thus ſayth the Lorde of hoſtes, Iere.1.b. Bycause yee haue not hearkened vnto my worde,

9 Loe, I wyll ſende out and call for the people that dwell in the North, ſayth the Lorde, and will prepare Nabuchodonoſor Eſai.10.a. the kyng of Babylon my ſeruaunt, and will Iere.17.a. bring them vpon this land, and vpon al that dwell therein, and vpon al the people that are about them, and will vtterly rote them out: I will make them amaſed, a mockage, and a continuall deſart.

10 Moreouer, I wyll take from them the Iere.8.b. voyce of gladneſſe and ſolace, the voyce of and.16.b. the bridegrome and the bryde, the noyſe of the milſtones, and the light of the creſſets.

11 And this whole lande ſhal become a wilderneſſe, and aſtoniſhed: and theſe nations ſhall ſerue the king of Babylon three ſcore yeeres and ten.

12 When the threeſcore and ten yeeres are ex- 2.Pa.36.d. pired, I will viſite all the wickedneſſe of the 1.Eſd.1.a. king of Babylon and his people, ſayeth the Iere.5.e. Lord, yea and the land of the Chaldees, and and.29.b. will make it a perpetuall wildernesse. Dan.9.a. Zach.1.b.

13 And will fulfill all my wordes, vpon that land, which I haue deuiſed againſt it: yea al that is written in this booke, whiche Jeremie hath propheſied of all people.

14 So that they alſo ſhall bee ſubdued vnto C diuers nations and great kings, for I wyll Iob.34.d. recompence them according to theyr deedes, and worckes of their owne hands.

15 For thus hath the Lorde God of Iſraell ſpoken vnto me: Take this wine cup of in- Eſai.51.d. dignation from my hande, that thou mayeſt Pſal.75.b. cauſe all people to whome I ſend thee, for to drinke of it:

16 That when they haue dronken therof, they may be madde and out of theyr wyttes, whē the ſword commeth that I wyll ſend amōg them.

17 Then toke I the cup from the Lords hād, and made all people to drinke therof, vnto whome the Lord had ſent me:

18 But fyrſt the citie of Hieruſalem, and all the cities of Juda, their kings and princes, to make them deſolate, amaſed, deſpiſed, and hiſſed at, and curſed, according as it is come to paſſe this day:

19 Yea and Pharao the kyng of Egypt, his ſeruauntes, his princes, and his people, altogether one with another:

20 And all kings of ỹ land of Hus, all kings of the Philiſtines laude, Aſcalon, Azah, Acca- ron, and the remnant of Aſdod,

21 The Edomites, the Moabites, and the D Ammonites,

22 All the kynges of Tyrus and Sidon, the Kynges of the Iles that are beyonde the Sea,

23 Dedan, Thema, Buz, and all them that dwell in the vttermoſt partes of the worlde,

24 All the kinges of Arabia, and (generally) all the kings that dwell in the deſart,

25 All the kings of Zimri, all the kinges of Elam, all the kings of Medes,

26 All the kings toward the North, whether they be farre or nigh, euery one againſte hys neyghbour, yea and all the kingdomes that are vppon the whole earthe: and the king of Seſach ſhall drinke alſo after them.

27 Therefore ſaye thou vnto them, Thys is the commaundement of the Lorde of hoſtes the God of Iſraell: Drinke, and be dronken, ſpewe, and fall, that yee neuer ariſe, and that through the ſword whyche I wyll ſende among you.

28 But if they will not receiue the cup of thy E hand, and drinke it, then tell them, thus doth the Lorde of hoſtes threaten you, Drinke it you ſhall, and that shortly.

29 For loe, I begin to plague the Citie that Ier.49. my name is giuen vnto: thynke ye then that Ezec.9. I will leaue you vnpuniſhed? yee ſhall not 1.Pet.4. goe quite: for why? I call for a ſworde vpon all the inhabiters of the earth, ſayeth the Lord of hoſtes.

30 Therefore tell them all theſe wordes, and Joel.4.c. ſay vnto them, The Lorde ſhall crye from Amos.1. aboue, and his voyce ſhall be heard from his holy habitation, with a greate noyſe ſhall he cry from his court regal: he ſhall giue a great voyce lyke the grape gatherers, and the ſound thereof ſhall be heard vnto the endes of the world.

31 For the Lorde hathe a iudgemente to giue vpon all people, and will holde his courte of iuſtice with al fleſh, and wil deliuer the vngodly to the ſword, ſayth the Lorde.

32 For thus ſayth the Lord of hoſts, Behold, Ier.9.d. a miſerable plague ſhall goe from one people to another, and a great ſtormie water ſhal ariſe from all the endes of the earth.

33 And the ſame day ſhal the Lorde him ſelfe ſlay them from one ende of the earth to another: there ſhall no moane bee made for anye of them, none gathered vp, none buried: but ſhall lye as dung vpon the ground.

34 Mourne, O yee ſhepheardes, and crye, ſprinkle

sprinckle youre selues with asshes, O yee rammes of the flocke: for the tyme of youre slaughter and breache is fulfilled, and yee shall fall lyke vessels that were much set by.

35 The shepheardes shall haue no way to flee, and the rammes of the flocke shall not escape.

36 Then shall the shepheardes crye horribly, and the rammes of the flocke shall mourne: for the Lord hath consumed their pasture,

37 And they? best fieldes lye dead, bycause of the horrible wrath of the Lorde.

38 They haue forsaken their foldes lyke as a Lion: for they? lande is waste, bycause of the spoylers furious crueltie, and of his fearfull indignation.

The xxvi. Chapter.

1. Ieremie mooueth the people to amendement. 7. He is taken of the prophetes and priestes, and brought to iudgement. 33. Vrias the prophet is killed of Iehoakim, contrary to the will of God.

1 IN the beginning of the raigne of Iehoakim the sonne of Iosias kyng of Iuda, came thys worde from the Lorde, saying,

2 Thus sayth the Lord, Stand in the court of the Lordes house, and speake vnto all them, which (out of the citie of Iuda) come to doe worship in the Lordes house, all the wordes that I command thee to say: loke that thou kepe not one worde backe.

3 (If peraduenture they wyll hearken and turne euery man from his wicked way, that I may also repente of the plague whiche I haue determined to bring vpon them, bicause of their wicked inuentions.)

4 And after this maner shalt thou speake vnto them, thus sayth the Lord, If ye will not obey me, to walke in my lawes whiche I haue given you,

5 And to heare the wordes of my seruauntes the prophetes whome I sent vnto you, rising vp tymely, and still sending, yet you haue not hearkened:

6 Then will I do to this house as I did vnto Silo, and wil make this citie to be abhorred of all the people of the earth.

7 And the priestes, the prophetes, and all the people heard Ieremie preach these wordes in the house of the Lorde.

8 Now when he had spoken out al the words that the Lorde commaunded him to preache vnto the people, then the priests, the prophets, and all the people toke hold vpon him, and sayd, Thou shalt dye:

9 How darest thou bee so bolde as to say in the name of the Lord, It shall happen to this house as it did vnto Silo, and this citie shall bee so waste, that no manne maye dwell therein?

10 And when all the people were gathered about Ieremie in the house of the Lorde, the princes of Iuda heard of this rumour, and they came some out of the kings palace into the house of the Lorde, and sate them downe before the new dore of the Lord. 4. Re. 15. g. Iere. 36. d.

11 Then spake the priestes and the prophetes vnto the rulers, and to all the people these wordes, This man is worthy to die: for hee hath preached againste this citie, as yee youre selues haue heard with your eares. Iohn. 19. a. Mat. 16. g.

12 Then sayd Ieremie vnto the rulers and to all the people, The Lorde hathe sente me to preach against this house, and agaynste thys citie, all the words that ye haue hearde.

13 Therefore amende your wayes, and youre aduisements, and be obedient vnto the voyce of the Lord your God, so shall the Lord repente of the plague that he hath deuised against you.

14 Now as for me I am in your handes, do with me as you thinke expedient and good: C

15 But this shall yee knowe if yee put me to deathe, ye shall make your selues, this citie, and all the inhabitours thereof giltie of innocent bloud: for this is of a trueth, that the Lorde hathe sente me vnto you, to speake all these words in your eares. Math. 23. c.

16 Then sayde the rulers and the people vnto the priestes and prophetes, This man maye not be condemned to death, for he hath preached vnto vs in the name of the Lorde oure God.

17 The elders also of the lande stode vp, and sayd thus vnto all the people,

18 Micheas the Morasthite, which was a prophet vnder Ezekias king of Iuda, spake to al the people of Iuda, thus sayeth the Lorde of hostes, Sion shall be plowed lyke a fielde, Mich. 1. a. Hierusalem shall be an heape of stones, and the hil of the Lordes house shall be turned to an high wood. Mich. 3. c.

19 Did Ezekias the king of Iuda, and al the people of Iuda, put hym to deathe for this? No verily: but rather feared the Lorde, and made their prayer vnto him, for the whyche cause also the Lord (a) repented of the plague that he had deuised againste them: Shoulde we then do suche a shamefull deede agaynste our soules? Ionas. 3. b.

a. In the diuine nature there is no such affectiõs or changeablenesse: but God is sayde after the maner of men to repent, when he dothe not execute that he had denounced, or doth defer the plague whiche he had threatened.

20 Ther was a prophet also ỹ preached sticlly in the name of ỹ Lord, called Urias the son of Semeiah of Kiriathiarim: this man also preached againste this citie, and against thys lande, according to all as Ieremie sayth.

21 Now

3.Re.22.b. Mich.2.c.

21 Now when Iehoakim the king, with all the eſtates and princes, had heard his wordes, the king went about to ſlay him: When Urias perceyued that, he was afrayd, and fled, and departed into Egypt.

22 Then Iehoakim the king, ſente ſeruantes into the lande of Egypt (namely) Elnathan the ſonne of Achbor, and certayne men with him into Egypt:

23 Which fetched Urias out of Egypt, and brought hym vnto kyng Iehoakim, that ſlue him with the ſworde, and caſt his dead body into the common peoples graue.

24 But Ahikam the ſonne of Saphan helped Ieremie, that he came not into the handes of the people to be ſlayne.

The.xxvij. Chapter.

1. Ieremie at the commandement of the Lord ſendeth bondes to the kyng of Iuda, and to the other kings that were nigh, wherby they are admoniſhed to become ſubiectes vnto Nabuchodonoſor. 9. He warneth the people, and the kings, and rulers, that they beleeue not falſe prophetes.

1 IN the beginning of the raigne of Iehoakim the ſonne of Iolias kyng of Iuda, came this worde vnto Ieremie from the Lorde, which ſpake thus vnto me:

2 Make thee bondes and chaines, and put thē about thy necke,

3 And ſende them to the kyng of Edom, to the king of Moab, to the king of Ammon, to the kyng of Tyrus, and to the king of Sidon, and that by the meſſengers whych ſhall come to Hieruſalem, vnto Zedekiah ẏ king of Iuda:

4 And bid them ſay vnto their maſters, Thus ſayth the Lord of hoſtes, the God of Iſraell, ſpeake thus vnto your maiſters,

Deut.10.c. 5 I am he that made the earth, the men, and the cattel that are vpon the ground, with my greate power and ſtretched out arme, and haue giuen it vnto whome it pleaſed me.

Eccle.10.a. Iudi.11.b. Iere.32.a. Dan.4.c. Iere.25.b. B 6 And nowe will I deliuer all theſe landes into the power of Nabuchodonoſor the king of Babylon my ſeruaunte: the beaſtes alſo of the fielde ſhall I giue hym, to doe him ſeruice.

Iere.21.b. 38.a.42.c. 7 And all the people ſhall ſerue him, and hys ſonne, and hys childers childzen, vntill the time of the ſame land be come, and hys time alſo: yea many people and great kyngs ſhall ſerue him.

8 Moreouer, that people and kingdom which will not ſerue Nabuchodonoſor, and that will not put their neckes vnder the yoke of the king of Babylon: the ſame people will I viſite with the ſworde, with hunger, and peſtilence, vntill I haue conſumed them in hys handes, ſayth the Lorde.

Ier.2. and. 9 And therefore followe not your prophetes, ſoothſayers, expounders of dreames, charmers, and witches, whiche ſay vnto you, Ye ſhall not ſerue the king of Babylon.

10 For they preache you lyes, to bring you farre from youre lande, and that I might caſt you out, and deſtroy you.

11 But the people that put their neckes vnder the yoke of the king of Babylon, and ſerue him, thoſe wyll I let remayne ſtill in theyr owne lande, ſayth the Lorde, and they ſhall occupie it, and dwell therein.

Ier.2 I 1 12 All theſe things told I Zedekiah the king of Iuda, and ſayde, Put youre neckes vnder the yoke of the king of Babylon, and ſerue him and his people, that ye may liue.

13 Why wilt thou and thy people periſh with the ſworde, with hunger, with peſtilence, like as the Lorde hath deuiſed for all people that will not ſerue the king of Babylon?

14 Therefore, gyue no care vnto thoſe pro- C phets that tell you, Ye ſhall not ſerue ẏ king Ier.2 of Babylon: for they preach you lyes. and 3

15 Neither haue I ſent them, ſayth the Lord, howbeit, they are bolde falſely to prophecie in my name, that I might the ſoner dryue you out, and that ye myght periſh with your preachers.

16 I ſpeake to the prieſtes alſo, and to al thys people, thus ſayth the Lorde, Heare not the wordes of youre prophetes that preache vnto you, and ſay, Behold, the veſſels of the Lords Ier.2 houſe ſhall ſhortly be brought hither agayne from Babylon: for they prophecie lyes vnto you.

17 Heare them not, but ſerue the king of Babylon, that ye may liue: Wherefore will ye make this citie to be deſtroyed?

18 But if they be true prophets in very deede, and if the worde of the Lorde be committed vnto them, then lette them pray the Lorde of hoſtes, that the remnaunt of the ornamentes whiche are in the houſe of the Lorde, and in the houſe of the king of Iuda, and at Hieruſalem, be not caried to Babylon alſo.

19 For thus hathe the Lorde of hoſtes ſpoken concerning the pillers, the lauer, the ſeate, and the reſidue of the ornamentes, that yet remayne in this citie,

20 Which Nabuchodonoſor the king of Ba- 4.Re.24 bylon toke not, when he caried away Iechonias the ſonne of Iehoakim king of Iuda, with all the power of Iuda and Hieruſalem, vnto Babylon captiue.

21 Yea thus hath the Lord of hoſtes, the God of Iſraell ſpoken, as touching the reſidue of

the

the ornamentes of the Lordes house, of the king of Juda his house, and of Hierusalem:
22 They shall be caried vnto Babylon, and there shall they remayne vntil I visite them, sayth the Lorde: then will I bring them hyther agayne.

The.xxviij.Chapter.

1. The false prophesie of Hananias the Prophete. 12. Ieremie sheweth that the prophesie of Hananias is false, by the example of the other prophetes. 15. He being inspired of the Lorde, reproueth Hananias, prophesying his death.

1 AND it came to passe the same yeere, euen in the beginning of the raigne of Zedekiah king of Juda, in the fourth yeere, the fyfth moneth, that Hananias the sonne of Assur the Prophete of Gibeon, spake to me in the house of the Lord, in the presence of the priestes, and of all the people, and sayde,
2 Thus sayeth the Lord of hostes, the God of Israell, I haue broken the yoke of the king of Babylon:
3 And after two yeeres will I bring againe into this place all ỳ ornaments of the Lords house, that Nabuchodonosor king of Babylon, caried away from thys place vnto Babylon.
4 Yea I wyll bring againe Iechonias the sonne of Iehoakim the king of Juda hym selfe, with all the prisoners of Juda that are caried vnto Babylon, euen vnto this place, sayth the Lord: for I will breake the yoke of the king of Babylon.
5 Then the prophete Ieremie gaue aunswere vnto the prophete Hananias before all the priestes, and before all the people that were present in the house of the Lorde.
6 And the prophet Ieremie sayde, Amen, the Lord do that, and graunt the thing whyche thou hast prophesied, that he may bring again all the ornamentes of the Lordes house, and restore all the prisoners from Babylon into this place.
7 Neuertheless, hearken thou also what I will saye, that thou and all the people may heare.
8 The prophetes that were before vs in time past, whiche prophesied of warre or trouble, or pestilence,
9 Either of peace vppon many nations and greate kingdomes, were proued by this (if God hath sente them in very deede) when the thing came to passe which the prophet tolde before.
10 And Hananias the prophet toke the chaine from the Prophete Ieremies necke, and brake it:
11 And with that sayd Hananias that all the people myght heare, Thus hathe the Lorde spoken: Euen so will I breake the yoke of Nabuchodonosor king of Babylon, from the necke of all nations, yea and that within this two yeeres. And so the prophet Ieremie went his way.
12 Now after that Hananias the prophet had taken the chayne from the Prophete Ieremies necke, and broken it, the worde of the Lorde came vnto the Prophete Ieremie, saying,
13 Goe and tell Hananias these words, thus sayth the Lord, Thou hast broken the chaine of wood, but in steede of wood thou shalte make chaynes of iron.
14 For thus sayth the Lord of hostes, the God of Israell, I will put a yoke of yron vppon ỳ necke of all this people, that they may serue Nabuchodonosor the king of Babylon, yea and so shall they doe: and I will giue hym the beastes of the fielde. C
15 Then sayde the prophet Ieremie vnto the prophete Hananias: Heare me Hananias, The Lord hath not sent thee, but thou bringest this people into a false beleefe. Jere.29.c.
16 And therefore thus sayeth the Lorde, Beholde, I will send thee out of the lande, and within a yeere thou shalt dye, because thou hast falsely spoken against the Lord.
17 So Hananias dyed the same yeere, in the seuenth moneth.

The.xxix.Chapter.

1. The Epistle of Ieremie sent vnto them that were in captiuitie in Babylon. 10. He prophesieth their returne frō the captiuitie after seuentie yeeres. 16. He prophesieth the destruction of the king and of the people that remayned in Hierusalem. 21. He threatneth two prophetes that seduced the people. 25. The death of Semeiah the Nehelamite is prophesied.

1 THese are the wordes of the booke that Ieremie the Prophete sent from Hierusalem, vnto the prisoners the senatours, priests, prophetes, and all the people, whome Nabuchodonosor had led from Hierusalem vnto Babylon, A
2 After that time that king Iechonias and his queene, his chamberlaynes, the princes of Juda and Hierusalem, the workemaisters of Hierusalem, were departed thither.
3 Which booke Elasah the sonne of Saphan, and Gamariah the sonne of Helkiah dyd beare, whome Zedekias the king of Juda sente vnto Babylon to Nabuchodonosor the

the king of Babylon: Theſe were the wordes of Jeremies booke.

4 Thus hathe the Lorde of hoſtes the God of Iſraell ſpoken, vnto al ỹ priſoners that were fled from Hieruſalem to Babylon:

Jere.35.d. 5 Builde you houſes to dwell therein, plante you gardens, that you may enioy the fruites thereof.

Gen.1.d. and.2.a. 6 Take you wiues to beare you ſonnes and daughters, prouide wiues for youre ſonnes, and huſbandes for your daughters, that they may get ſonnes and daughters: and that yee may multiply there, and decreaſe not.

B 7 Seeke after the peace and proſperitie of the citie wherein ye be priſoners, and pray vnto the Lorde for it: for in the peace thereof ſhall your peace be.

Baruc.1.a. 1.Tim.2.a.

8 For thus ſayth the Lorde of hoſtes the God of Iſraell, Let not theſe prophetes and ſoothſayers that be among you, deceiue you, and beleeue not your owne dreames:

Jere.33.c. and.27.b.

Jere.14.b. 9 For why? they preache you lyes in my name, and I haue not ſent them, ſayeth the Lorde.

1.Par.26.d. Jere.22.b. 1.Eſd.1.a. 10 But thus ſayth the Lorde, When ye haue fulfylled ſeuentie yeeres at Babylon, I will bring you home, and of mine owne goodneſſe I will carrie you hyther agayne into this place.

11 For I know what I haue deuiſed for you, ſayth the Lorde: my thoughtes are to gyue you peace, and not trouble, and to giue you an ende as you wiſh and hope to haue.

Deut.4.c. and.30.a. 12 Ye ſhall crye vnto me, yee ſhall goe and call vpon me, and I will heare you.

Iohn.7.d. 13 Ye ſhall ſeeke me, and fynde me, yea if ſo be that you ſeeke me with your whole harte.

C 14 I will be founde of you, ſayth the Lorde, and will deliuer you out of priſon, and gather you together againe out of all places wherin I haue ſcattered you, ſaith the Lord, and wil bring you agayne to the ſame place from whence I cauſed you to be caried away captiue.

15 But where as ye ſay that God hath rayſed you vp prophetes at Babylon:

16 Thus hath the Lorde ſpoken to the kyng that ſitteth in the throne of Dauid, and to all the people that dwell in this citie, youre brethren that are gone with you into captiuitie:

4.Re.14.d.

17 Thus (I ſay) ſpeaketh the Lorde of hoſtes, Beholde, I will ſend a ſworde, hunger, and peſtilence vpon them, and will make them lyke vntimely fygges, that may not be eaten for bitternesſe:

Jere.24.b.

18 And I will perſecute the with the ſworde, with hunger, and peſtilence, I will delyuer them vp to be vexed of all kingdomes, to be curſed, abhorred, laughed to ſcorne, and put to confuſion of all the people among whom I haue ſcattered them:

19 And that becauſe they haue not bin obedient vnto my commaundementes, ſayth the Lord, whiche I ſente vnto them by my ſeruants the prophetes: I ſtode vp early, and ſente vnto them, but they woulde not heare, ſayth the Lorde.

Jere.25. and.44.

20 Heare therefore the word of the Lord, all ye priſoners whome I ſente from Hieruſalem to Babylon.

21 Thus hath the Lorde of hoſtes, the God of Iſraell ſpoken, of Ahab the ſonne of Colaiah, and of Zedekiah the ſonne of Maaſiah, which prophecie lyes vnto you in my name: Beholde, I will deliuer them into the hande of Nabuchodonoſor the king of Babylon, that he may ſlay them before your eyes.

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22 And all the priſoners of Iuda that are in Babylon, ſhall take this tearme of curſing, and ſay, Nowe God do vnto thee, as he did vnto Zedekiah and Ahab, whome the kyng of Babylon roſted in the fyre,

23 Becauſe they ſinned ſhamefully in Iſraell: for they haue not only defiled their neybours wiues, but alſo preached lying words in my name, whiche I haue not commaunded them: this I tellifye and aſſure, ſayth the Lord.

24 But as for Semeiah the Nehelamite thou ſhalte ſpeake vnto hym,

25 Thus ſayeth the Lorde of hoſtes, the God of Iſraell, Becauſe thou haſt ſente letters in thine owne name vnto all the people that is at Hieruſalem, & to Sophoniah the ſonne of Maaſiah the prieſt, yea and ſent them to all the prieſtes, wherein thou writeſt thus vnto him,

26 The Lorde hath ordeyned thee to be prieſt in the ſteede of Iehoiada the prieſt, that thou ſhouldeſt be chiefe in the houſe of the Lorde aboue all prophetes and preachers, and that thou mightest ſet them vpon the pyllorie, or in the ſtockes:

4.Re.11. 2.Par.24. B 7

27 How happeneth it then that thou haſt not reproued Jeremie of Anathoth, which neuer ſaueth off his prophecying.

28 And beſide all this, he hathe ſente vs worde vnto Babylon, and tolde vs playnely, that our captiuitie ſhall long endure, that we ſhoulde buylde vs houſes to dwell therein, and to plant vs gardens, that we may enioy the fruites thereof.

E Jere.29.d. and.9. and.10.

29 Whiche letter Sophonias the prieſt read, and let Jeremie the prophet heare it.

30 Then came the worde of the Lorde vnto Jeremie, ſaying,

31 Sende worde to all them that be in captiuitie,

uiſie, on this manner, Thus hathe the Lorde ſpoken concerning Semeiah the Nehelamite: Bycause that Semeiah hath prophecied vnto you without my commiſſion, and brought you into a falſe hope:

32 Therefore thus the Lord doth certifie you, Behold, I will viſite Semeiah the Nehelamite and his ſeede, ſo that none of hys ſhall remayne among this people, and none of thē ſhall ſee the good that I will do for my people ſaith the Lord: for he hath preached falſely of the Lorde.

The.xxx.Chapter.

1. The returne of the people from Babylon. 8. God by his chaſtening ſheweth that the people is ſinfull. 16. The deſtruction of the enimies of Iſraell.

31 THeſe are the words that the Lorde ſheweth vnto Ieremie, ſaying,

2 Thus ſaith the Lord God of Iſrael, Write vp diligently all the words, that I haue ſpoken vnto thee in a booke.

3 For loe, the time commeth, ſayth the Lord, that I will bring agayne the priſoners of my people of Iſraell and Juda, ſayth the Lord: for I will reſtore them vnto the lande that I gaue to their fathers, and they ſhall haue it in poſſeſſion.

4 Agayne, theſe wordes ſpake the Lord concerning Iſraell and Juda.

5 Thus ſayeth the Lorde, We haue heard a terrible crie, feare, and diſquietneſſe.

6 For what els doth this ſignifie that I ſee? (Namely) that all ſtrong men ſmite euery man his hand vpon his loynes, as a woman in the payne of hir trauayle: Who euer ſawe a man trauayle with childe? Enquire thereafter, and ſee, yea all their faces are maruelous pale.

7 Alas for this day, which is ſo dreadfull that none may be likened vnto it, and alas for the time of Jacobs trouble, from the whiche he ſhall yet be deliuered.

8 For in that day, ſayth the Lord of hoſtes, I will take his yoke from off thy necke, and breake thy bondes, and ſtraungers ſhall no more haue dominion ouer them:

9 But they ſhall doe ſeruice vnto God theyr Lorde, and to Dauid their king, whome I will raiſe vp vnto them.

10 And as for thee, O my ſeruaunte Jacob, feare not, ſaith the Lord, and be not afrayde, O Iſraell: For loe, I will help thee alſo frō farre, and thy ſeede from the land of their captiuitie: And Jacob ſhall turne againe, he ſhall be in reſt, and haue a proſperous lyfe, and no man ſhall make him afrayde:

11 For I am with thee to help thee, ſayeth the Lorde: And though I ſhall deſtroy all the people among whome I haue ſcattered thee, yet will I not deſtroy thee, but correct thee, and that with diſcretion: for I will not vtterly deſtroy thee. Amos.2.b. Jere.10.b.

12 Therefore thus ſayth the Lord, Thy bruſings are perillous, and thy woundes ready to call thee into ſickneſſe. Exod.33.a. Naum.1.a.

13 There is no man to medle with thy cauſe, or to lay a plaſter vpon thee, or to binde vp thy woundes to heale thee.

14 All thy louers haue forgotten thee, & care nothing for thee: for I haue giuē thee a cruell ſtroke, and chaſtened thee roughly, and that for the multitude of thy miſdeedes: for thy ſinnes haue had the ouer hand. C

15 Why makeſt thou mone for thy harme? In deede thou art ſore wounded, and in ieopardie: but for the multitude of thy miſdeedes and ſinnes I haue done this vnto thee. Jere.15.b.

16 And therfore, al they that deuoure thee, ſhal be deuoured, & all thine enimies ſhal be ledde into captiuitie: al they that make thee waſte, ſhall be waſted themſelues, and all thoſe that robbe thee, will I make alſo to be robbed. Jere.12.a. and.10.b.

17 For I will giue thee thy healthe agayne, and make thy woundes whole, ſayeth the Lorde, bycauſe they reuyled thee as one caſt away and deſpiſed: Sion (ſayde they) is ſhe whome no man regardeth.

18 For thus ſaith the Lord, Beholde, I wyll bring againe the captiuitie of Jacobs tentes, and defend his dwelling place: the citie ſhall be builded in hir olde eſtate, and the houſes ſhall haue their right foundation. Num.24.a.

19 And out of them ſhall go thankeſgiuing, and the voyce of ioy: I will multiply them, and they ſhall not be fewe, I ſhall endue them vō honour, & no man ſhal ſubdue them.

20 Their children ſhall be as afore time and their congregatiō ſhal continue in my ſight: and all thoſe that vexe them wyll I viſite.

21 A captayne alſo ſhall come of them, and a prince ſhall ſpring out from the middeſt of them, him will I chalenge to my ſelfe, and he ſhall come vnto me: For what is hee that giueth ouer his hart to come vnto mee, ſayth the Lorde? D Mich.5.a. John.6.c.

22 Ye ſhall be my people alſo, and I will be your God. Jere.23.b. 24.b.31.k.

23 Beholde, on the other ſide ſhall the wrathe of the Lorde breake out as a ſtormie water, as a mightie whirle winde, and ſhall fall vpon the heads of the vngodly. Jere.23.c. and.25.b.

24 The terrible diſpleaſure of the Lord ſhall not leaue off, vntill hee haue done and performed the intent of his hart, whiche in the latter dayes ye ſhall vnderſtand. Jere.23.e.

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The.xxxi. Chapter.

1. He prophecieth that the people of Iſraell ſhall be reſtored agayne vnto their proſperitie. 18. To be turned from ſinne is the gyft of God. 27. The byrth of Chriſt is prophecied. 30. All the wicked ſhal dye in their wickedneſſe. 31. The newe Teſtamente and couenaunt is prophecied. 33. The Chriſtians are taught and inſtruct of the Lorde. 34. Our ſinnes ſhall ſo be remitted that they ſhall not once bee thought vpon. 36. God promiſeth that he will caſt off the Iewes. 38. The buylding agayne of Hieruſalem.

A 1 AT the ſame time, ſayth the Lord, ſhall I be the God of all the generations of Iſrael, and they ſhall be my people.

2 Thus ſayth the Lord, The people of Iſrael which eſcaped in the wilderneſſe from the ſword, found grace to come into their reſt. Num. 13. c.

3 Euen ſo ſhall the Lorde now alſo appeare vnto me from farre (and ſay) I loue thee with an euerlaſting loue: therefore by my mercy I haue drawen thee vnto me. John. 6. f.

4 I wyl repayre thee agayn, O thou daughter of Iſraell, that thou mayeſt be faſt and ſure: thou ſhalte take thy tabrettes agayne, and goe forthe with them that leade the daunce:

5 Thou ſhalte plante vines agayne vpon the hylles of Samaria, and the grape gatherers ſhall plant, and commonly eate of it.

6 For the dayes ſhall come, when the watchmen vpon the mount of Ephraim, ſhall crie, Aryſe, let vs goe vp vnto Sion to our Lord God. Eſai. 2. a.

B 7 For thus ſayeth the Lorde, Reioyce with gladneſſe bycauſe of Jacob, crye vnto the head of the Gentiles, ſpeake out, ſyng and ſay, O Lorde ſaue thy people the remnaunte of Iſraell.

8 Beholde, I will bring them agayne from out of the North lande, and gather them from the endes of the worlde, wyth the blynde and laime that are among them, with the women that be great with chylde, and ſuch as be alſo deliuered: and the companie of them that come agayne, ſhall bee great.

9 They ſhall come weeping, and with mercifull pitie will I bring them hither againe: I will leade them into the riuers of water, in a ſtraight way, wher they ſhall not ſtumble: For I am Iſraels father, and Ephraim is my fyrſt borne. Deut. 23. a. Gen. 47. d.

10 Heare the word of the Lord, O yee Gentiles, preach in the Iſles that lye farre off, and ſay, He that hath ſcattered Iſraell, ſhall gather him together agayne, and ſhall keepe him, as a ſhepheard doth his flocke.

11 For the Lorde hathe redeemed Jacob, and rid him from the hand of the violent.

12 And they ſhall come, and reioyce vpon the hyl of Sion, and ſhall haue plenteouſneſſe of goodes, whiche the Lorde ſhall giue them, (Namely) wheate, wine, oyle, yong ſheepe, and calues: and their ſoule ſhall be as a well watered garden, for they ſhall no more bee hungry.

13 Then ſhall ỹ mayde reioyce in the daunce, yea both yong and olde folkes: for I wyll turne their ſorowe into gladneſſe, and wyll comfort them from their ſorowes, and make them ioyfull.

14 I will powre plenteouſneſſe vpon the C hartes of the prieſtes, and my people ſhall be ſatiſfyed with my goodneſſe, ſayth the Lorde.

15 Thus ſayth the Lorde, The voyce of heauineſſe, weeping, and lamentation was Jer. Mat. heard on high, euen of Rachel mourning for hir children, and wouldе not bee comforted, bycauſe they were not.

16 But now, ſaith the Lorde, Leaue off from weeping and crying, withholde thyne eyes from teares: for thy labour ſhall be rewarded, ſayth the Lorde, and they ſhall come agayne out of the land of their enimies.

17 Yea euen thy poſteritie ſhall haue conſolation in this, ſayth the Lord, that thy children ſhall come againe into their owne lande.

18 Moreouer, I hearde Ephraim, that was leade away captiue, complayne on this maner, O Lorde, thou haſt correct me, and thy Ezec. chaſtening haue I receiued as an vntamed Calfe, conuert thou me, and I ſhall be con- Dan. uerted: for thou art my Lord God. Zach.

19 Yea aſſone as thou turneſt me, I ſhall repent me of my ſelfe, and when I vnderſtande, I ſhall ſmite vpon my thygh: For verily I haue committed ſhamefull thinges: for I haue borne the reproche and confuſion of my youth.

20 Vpon this complaynt, I thought thus by Gen. my ſelfe, Is not Ephraim my deare ſonne? Is he not the chylde with whome I haue had all my myrth and paſtime? For ſince the time that I fyrſte communed with him, I haue him euer in remembraunce: therefore my hart driueth me vnto him, gladly and louingly wyll I haue mercy vpon him, ſayth the Lorde.

21 Make thy ſelfe markes, ſet vp heapes of D ſtone, ſet thyne hart vpon the way that thou dyddeſt walke, and turne agayne, O thou daughter of Iſraell, turne againe to theſe cities of thyne.

22 How long wilt thou goe aſtray, O thou ſlynking

shrinking daughter? for the Lord wil worke a new thing vppon earthe: A woman shall compasse a man.

23 For thus sayth the Lord of hosts, the God of Israell, It will come thereto, that when I haue brought Iuda out of captiuitie, these wordes shall bee heard in the lande, and in his cities, The Lorde blesse thee, O thou dwelling place of righteousnesse, O thou holy hyll.

24 And there shal dwell Iuda, and all hir cities, the shepherdes, and husbandmen:

25 For I shal feede the hungry soule, and refresh all saynt hartes.

26 When I heard this, I came agayne to my selfe, I sawe lyke as I had bin waked out of a sweete sleepe.

27 Beholde sayth the Lorde, the dayes come, that I will sowe the house of Israel, and the house of Iuda, with men and with cattell.

28 Yea it shall come thereto, that lyke as I haue gone about in tymes past to rote them out, to scatter them, to breake them downe, to destroy them, and chasten them: euen so will I also goe diligently about to buylde them vp agayne, and to plant them, sayeth the Lorde.

29 Then shal it no more be sayde, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge.

30 For euery one shall dye for his owne misdeedes: so that who so eateth a sowre grape, his teeth shall be set on edge.

31 Beholde, the dayes will come, sayeth the Lorde, that I will make a newe couenante with the house of Israell, and the house of Iuda:

32 Not after the couenant that I made with their fathers, whē I toke them by the hand, and ledde them out of the lande of Egypt, which couenant they brake, yea euen when I as an husbande had rule ouer them, sayeth the Lorde.

33 But this shall be the couenaunte that I will make with the house of Israell after those dayes, sayth the Lorde: I will plante my lawe in the inward partes of them, and write it in their hartes, and will be their God, and they shall be my people.

34 And from thencefoorth shall no man teach his neighbour or his brother, and say, Know the Lord: but they shall all knowe me from the lowest vnto the highest, sayth the Lorde: for I will forgiue their misdeedes, and will neuer remember their sinnes any more.

35 Thus sayeth the Lorde, whiche gaue the sunne to bee a lyghte for the daye, and the moone and the starres to shine in the nyghte, whiche moueth the sea, so that the floudes thereof waxeth fierce, his name is the Lorde of hosts.

36 Lyke as this ordinaunce shall neuer be taken out of my syght, sayeth the Lorde: so shall the seede of Israell neuer ceasse, but alway be a people before me.

37 Moreouer, thus sayeth the Lorde, Lyke as the heauen aboue cannot be measured, and as the foundations of the earth beneath may not be sought out: so will I also not cast out the whole seede of Israell for that they haue committed, sayth the Lorde. Rom.11.a.

38 Behold, the dayes come, sayeth the Lorde, that the citie of ỹ Lorde shal be enlarged frō the towre of Hananeel, vnto the gate of the corner wall. 2.Esdr.3.a. Zach.14.b.

39 From thence shall the right measure bee taken before hir, vnto the hyll toppe of Gareb, and shall come about Eaath. Iere.19.b.

40 And the whole valley of the dead carkases, and of the asshes, and all the fieldes, vnto the broke Cedron, and vnto the corner of the horse gate towarde the East, it shall be holy vnto the Lorde, and shall neuer be broken nor cast downe any more.

The.xxxij.Chapter.

1. Ieremie is cast into prison, bycause he prophecied that the citie shoulde be taken of the kyng of Babylon. 7. By the field that Ieremie bought at the commaundement of the Lorde, is signified that the people shoulde come agayne to their owne possession. 38. The people of God are his seruauntes, & he is their Lord. 40. To feare God, is gods gift, to the intent that sinnes may be eschewed.

1 THese wordes spake the Lord vnto Ieremie in the tenth yeere of Zedekias king of Iuda, which was the eyghteenth yere of Nabuchodonosor. A

2 What time as the king of Babylons host layde siege vnto Hierusalem: but Ieremie the prophet lay bound in the court of ỹ prysen, which was in the king of Iudas house,

3 Where Zedekias the king of Iuda caused him to be layd, bycause he had prophecied on this maner, Thus saith the Lord, Beholde, I will deliuer this citie into the handes of the king of Babylon, which shall take it. Iere.34.a. 38.a.f.39.

4 As for Zedekias the king of Iuda, he shall not be able to escape the Chaldees: but surely he shall come into the handes of the king of Babylon, whiche shall speake with hym mouth to mouth, and one of them shal loke another in the face.

5 And Zedekias shall be caried vnto Babylon, and there shall he be vntill the time that I visite him, sayth ỹ Lord: but if thou takest

in hande to fight againſt the Chaldees, thou ſhalt not proſper.

6 And Jeremie ſayde, Thus hath the Lorde ſpoken vnto me:

B 7 Beholde, Hananeel the ſonne of Sellum, thyne vncles ſonne, ſhall come vnto thee, and require thee to redeeme the lande that lyeth in Anathoth vnto thy ſelfe: for by reaſon of kindred it is thy right to redeeme it, and buye it out.

Leuit.25.d. Num.24.a and.36.a. Ruth.4.a.

8 And Hananeel myne vncles ſonne came to me in the court of the pryſon, according to the word of the Lorde, and ſayde vnto me, Buye my land, I pray thee, that lyeth in Anathoth in the countrey of Beniamin, for by heritage thou haſt right to loſe it out for thy ſelfe, therefore redeeme it. Then I perceyued that this was the commaundemente of the Lorde:

9 And ſo I bought the lande from Hananeel of Anathoth myne vncles ſonne, and wayed him there the money, euen ſeuen ſicles and ten ſiluer pence:

10 And I writ it in a booke, and ſealed it, and toke witneſſes, and wayed him there the money vpon the weightes.

11 So I toke the euidence with the copie, whē it was orderly ſealed, and read it ouer:

12 And I gaue the euidence to Baruch the ſonne of Neriah, the ſonne of Maaſiah, in the ſyght of Hananeel my coſin, and in the preſence of the witneſſes that be named in ẏ euidence, and before all the Iewes that were thereby in the court of the pryſon.

13 I charged Baruch alſo before them, ſaying,

C 14 The Lorde of hoſtes, the God of Iſraell commaundeth (thee) to take this ſealed euidence with the copy, and to lay it in the earthen veſſel, that it may long continue.

15 For the Lorde of hoſtes, the God of Iſraell, hath determined, that houſes, fieldes, and vineyardes, ſhall be poſſeſſed agayne in this lande.

16 Now when I had deliuered the euidence vnto Baruch the ſon of Neriah, I beſoughte the Lorde, ſaying,

Gene.1.a. Iere.10.b.

17 O Lorde God, it is thou that haſt made heauen and earth with thy greate power and high arme, and ther is nothing hid frō thee:

18 Thou ſheweſt mercy vpon thouſands, thou recompenceſt the wickednelle of the fathers into the boſome of the children that come after them:

19 Thou art the great and mightie GOD, whoſe name is the Lorde of hoſtes, great in counſayle, and excellent in worke, thine eyes loke vpon all the wayes of mens children, to

Rom.2.a.

reward euery one after his way, and accor-ding to the fruites of his inuentions:

20 Thou haſt done greate tokens and wonders in the land of Egipt, as we ſee this day, vpon the people of Iſraell, and vpon thoſe men, to make thy name greate, as it is come to paſſe this day:

Exod. vnto the Chapter.

21 Thou haſt brought thy people of Iſraell out of the lande of Egypt, with tokens, with wonders, with a mighty hand, with a ſtretched out arme, and with great terriblenelle:

D

22 And haſt giuen them this lande, lyke as thou haddeſt promiſed vnto their fathers, (namely) that thou wouldeſt giue them a land that floweth with milke and hony.

23 Now when they came therein, and poſſeſſed it, they folowed not thy voyce, and walked not in thy lawe: but all that thou commandeſt thē to do, that haue they not done, & therfore come all theſe plagues vpon them.

Iudg.2. 4.6.8. Eſther.8.

24 Behold, there are bulwarkes made nowe againſte this citie to take it, and it ſhall bee wonne of the Chaldees that beſiege it, with ſworde, with hunger, and death: and loke what thou haſt ſpoken, that ſame ſhall come vppon them: for loe, all things are preſente vnto thee.

25 Yet ſayeſt thou vnto me, O Lorde God, and commaundeſt me that I ſhall buye a peece of lande vnto my ſelfe for money, and take witneſſes therets: and yet in the meane ſeaſon the citie is deliuered into the power of the Chaldees.

26 Then came the worde of the Lorde vnto Jeremie, ſaying,

27 Behold, I am the Lord God of al fleſhe: is there any thing then too hard for me?

28 Therefore thus ſayth the Lord, Behold, I ſhall deliuer this citie into the power of the Chaldees, & into the power of Nabuchodonoſor the king of Babylon, they ſhal take it.

E Iere.25. and.39.

29 For the Chaldees ſhall come and winne this citie, and ſet fyre vppon it, and burne it, with the gorgeous houſes, in whoſe parlours they haue made ſacrifice vnto Baal, & powred drinke offerings vnto ſtraunge Gods, to prouoke me vnto wrath:

30 For the children of Iſrael, and the children of Juda, haue onely bin doing wickednelle before me from their youth vp, they haue bin only prouoking me to wrath with ẏ workes of their owne handes, ſayth the Lorde.

31 For what hath this citie bin els, but a prouoking of my wrath euer ſince the day that they builded it, vnto this houre wherein I caſt it out of my ſyght?

32 Becauſe of the greate blaſphemies of the children of Iſraell and Juda, whiche they haue done to prouoke me, yea they, their kinges, their princes, their prieſtes, their

prophetes,

prophetes, the men of Juda, and the citizens of Hierusalem:

33 When I stoode vp early and taught them, and instructed them, they turned their backes to me, and not their faces,

34 They woulde not heare to be reformed and correct: but set their idols in the house that is halowed to my name, to defyle it.

35 They haue buylded high places for Baal in the valley of the childzen of Hennom, to cause their sonnes and daughters to passe thzough (fyre) in the honour of Moloch, whiche I neuer commaunded them: neyther came it euer in my thought to make Juda sinne with such abhomination.

36 And nowe therefore thus hath the Lorde God of Israell spoken concerning thys citie, which as ye your selues confesse, shall be deliuered into the hand of the kyng of Babylon, (when it is wonne) with the swozde, with hunger, and with pestilence.

37 Beholde, I will gather them together frō all landes, wherein I haue scattered them in my wzath, in fearefull and great displeasure, and will bzing them agayne vnto this place where they shall dwell safely:

38 And they shal be my people, and I wil be their God.

39 And I will giue them one hart and one way, that they maye feare me all the dayes of their life: that they and their childzen after them may pzosper.

40 And I will set vp an euerlastnig couenaunt with them (namely) that I will neuer cease to doe them good, and that I will put my feare in their hartes, so that they shall not runne away from me.

41 Yea I will haue a lust and pleasure to do them good, and faythfully to plant them in this lande with my whole heart, and with my whole soule.

42 For thus sayth the Lorde, Like as I haue bzought all this great plague vpon this people: euen so will I also bzing vpon them all the good that I haue pzomised them.

43 And men shall haue their possessions in this lande, whereof ye say nowe, that it shall neyther be inhabited of the people, nor of cattell, but be deliuered into the handes of the Chaldees.

44 Yea lande shal be bought for money, and euidences made thereupon, & sealed before witnesses in the countrey of Beniamin, and round about Hierusalem, in the cities of Juda, in the cities that are vpon the mountaynes, and them that lye beneath, yea and in the cities that are in the South: for I wil bzyng their prisoners hither agayne, sayeth the Lorde.

The.xxxiij. Chapter.

1. The prophete is monished of the Lorde, to pray for the deliuerance of the people, whiche the Lorde promiseth. 8. God forgyueth sinnes, and doth gratiously to the people for his owne renowme. 15. Of the byrthe of Christe. 20. The kingdome of Christe in the Churche shall neuer be ended.

1 MOzeouer, the wozde of the Lozde came vnto Jeremie againe, when he was yet bound in the court of the prison. A Jere.20. and.32.a.

2 Thus sayth the Lozde who made Hierusalem, who fashioned the same to establishe it, whose name is the Lozde:

3 Crye vnto me, and I wyll aunsweare, and shew thee great and bigh things, which wer vnknowen vnto thee. Exod.14. 1.Reg.7.d.

4 Thus (I say) speaketh the Lozd GOD of Israell, concerning the houses of this citie, and the houses of the kings of Juda, that are bzoken thzough the ozdinaunce and the swozde.

5 The inhabitours of this citie haue come to fyght against the Chaldees, and they are filled with the dead carkasses of men, whom I haue slayne in my wzathe and displeasure, when I turned my face from this citie, bycause of all hir wickednesse.

6 Beholde, sayeth the Lozd, I wyll repayze and heale their woundes, and make them whole: I will open them the large treasure of peace and truth.

7 And will returne the captiuitie of Juda and Israell, and will set them vp againe as they were before: B

8 From all misdeedes wherein they offended against me, I will clense them and all theyr blasphemies which they haue done agaynste me when they regarded me not, I will forgiue them. Jere.44.d.

9 And this shall get me a name, a prayse and honour among all the people of the earthe, whiche shall heare all the good that I wyll shewe vnto them, yea they shall bee afrayde and astonied at all the good deedes and benefites that I will do for them.

10 Mozeouer, thus sayeth the Lozd, In this place (whereof ye say it shal be a wildernes, wherin neyther people nor cattell shal dwel) in like manner in the cities of Juda, and in the streetes of Hierusalem (which also shall bee so voyde, that neyther people nor cattell shall dwell there,)

11 Shall the voyce of gladnesse be hearde agayne, the voyce of the bzidegrome and of the bzyde, the voyce of them that shall syng, Prayse the Lozde of hostes, for he is louing, Psal.108.a. 1.Mac.4.d.

and his mercy endureth for euer, and ỳ voyce of them that offer vp giftes in the houſe of the Lorde: for I will reſtore the captiuitie of thys lande as it was afore, ſayeth the Lorde.

12 Thus ſayth the Lorde of hoſtes, It ſhall come yet thereto, that in thys lande whyche is voyde from men and cattel, and in all the cities of the lande, there ſhall be ſet vp ſhepheards cotages to reſt their flockes.

13 In the cities vpon the mountaynes, and in the cities that lye vppon the playne, and in the cities of the South, in the land of Beniamin, and round about Hieruſalem, and in the cities of Juda, ſhall the ſheepe paſſe agayne vnder the hande of him that telleth them, ſayth the Lorde.

C 14 Behold, the time commeth, ſayth ỳ Lord, that I wil perfourme that good thing which I haue promiſed vnto the houſe of Iſraell, and vnto the houſe of Juda.

Iere.23.a.

15 In thoſe dayes, and at the ſame time, I will bring forth vnto Dauid the braunche of righteouſneſſe, and he ſhall do equitie and righteouſneſſe in the lande.

16 In thoſe dayes ſhall Juda be ſaued, and Hieruſalem ſhall dwell ſafe: and this ſhalbe hir name, (a) God our righteouſneſſe.

Eſay.32.d. 2.Reg.7.c.

a. This name hath God gyuen to Chriſt, and doth properly belong to him alone: but here it is attributed vnto the Church, for that God the father hath eſpouſed chriſt his ſonne vnto the Churche, and hath endowed hir with all that is his. 1.Reg.2.g.

17 For thus the Lord promiſeth, Dauid ſhal neuer want one to ſit vpon the throne of the houſe of Iſraell:

18 Neyther ſhall the Prieſtes and Leuites want one to offer alway before me burnt offerings, to kindle the meate offerings, and to prepare the ſacrifices.

19 And the worde of the Lorde came vnto Jeremie, after this manner.

20 Thus ſayth the Lord, May the couenant whiche I haue made with day and nyght be broken, that there ſhould not be daye and night in due ſeaſon?

D 21 Then may my couenante alſo be broken which I made with Dauid my ſeruant, and ſo he not to haue a ſonne to raigne in his throne: ſo ſhall alſo the Prieſts and Leuites neuer fayle, but ſerue me.

2.Pet.2.a.

22 For like as the ſtarres of heauen maye not be numbred, neither the ſande of the ſea meaſured: ſo will I multiply the ſeede of Dauid my ſeruãt, and ỳ Leuites my miniſters.

Gen.15.b. and.32.e.

23 Moreouer, the worde of the Lord came to Jeremie, ſaying,

24 Conſydereſt thou not what thys people ſpeaketh? Two kynredes (ſay they) had the Lorde choſen, and thoſe ſame two hathe he caſt away: for ſo they haue deſpiſed my people, and they reputed them as though they were no people.

25 Therefore, thus ſayeth the Lorde, If I haue made no couenant with day and night, and giuen no ſtatute vnto heauen and earth:

26 Then will I alſo caſt away the ſeede of Jacob and Dauid my ſeruaunt, ſo that I will take no prince out of his ſeede to rule the poſteritie of Abraham, Iſahac, and Jacob: but yet I will turne agayne their captiuitie, and be mercifull vnto them.

The.xxxiiij. Chapter.

2. He threatneth that the citie, and the kyng Zedekias alſo ſhall be gyuen into the hands of the kyng of Babylon. 11. Hee rebuketh them that brought ſuche of their brethren into captiuitie, as were pardoned to goe at theyr libertie.

1 THeſe are the wordes whiche the Lorde ſpake vnto Jeremie, what time as Nabuchodonoſor the king of Babylon, and all his hoſt, and all the kingdomes that were vnder his power, and all his people, fought againſte Hieruſalem, and all the cities thereof. I Jer.39.a.

2 Thus ſayth the Lorde God of Iſrael, Go and ſpeake to Zedekias the king of Juda, and tell hym, The Lorde ſendeth thee this worde: Behold, I will deliuer this citie into the hande of the king of Babylon, hee ſhall burne it with fyre, 4.Reg. Jer.32. 39.a.

3 And thou ſhalt not eſcape his handes, but ſhalte be taken priſoner, and deliuered into his power: Thou ſhalt looke the king of Babylon in the face, and he ſhall ſpeake to thee mouth to mouth, and then ſhalt thou goe to Babylon.

4 Yet heare the word of the Lord, O Zedekias thou king of Juda, thus ſayth the Lord vnto thee, Thou ſhalt not be ſlayne with the ſworde, 1.Reg.

5 But ſhalt dye in peace: and as thy forefathers the kinges thy (a) progenitours were brent, ſo ſhalt thou be brent alſo, and in thy mourning they ſhall ſay, O Lorde: for thus haue I determined, ſayth the Lord. 2. Zedek. promiſed to be brent his death is, to haue funerall nourably

6 Then ſayd Jeremie the Prophete all theſe wordes vnto Zedekias king of Juda, in Hieruſalem, B

7 What time as the kyng of Babylons hoſt beſieged Hieruſalem, and the remnaunte of the cities (namely) Lachis and Azecab, whiche yet remayned of the ſtrong defenſed cities of Juda. 2.Pet.

8 Theſe are the wordes that the Lorde ſpake vnto Jeremie the prophete, when Zedekias was agreed with all the people at Hieruſalem, ỳ there ſhould be proclaymed a libertie: Exod. Leuit. Deut.

9 So that euery man ſhould let his ſeruant & handmayde goe free, Hebrue and Hebruiſſe, and

and no Iew hold his brother as a bondmã.
10 Nowe as they had consented, all the princes and all the people whiche had gathered vnto this agreement, that euery man shoulde set at libertie his bondeseruaunt and bondewoman, and no longer to holde them bond: euen so they were obedient, and let them go free.
11 But afterward they repented, and toke agayne the seruauntes and handmaydens whome they had lette goe free, and so made them bonde agayne.
12 For whiche cause, the worde of the Lorde came vnto Ieremie from the Lord himselfe, saying,
13 Thus sayth the Lorde God of Israell, I made a couenaunt with your fathers when I brought them out of the land of Egypte, out of the house of bondage, saying,
14 Whē seuen yeeres are out, euery man shall let his bought seruant an Hebrue goe free, if he haue serued him syxe yeeres: but youre fathers obeyed me not, and hearkened not vnto me.
15 Is for you ye were nowe turned, and dyd right before me, in that ye proclaymed euery manne to let his neighbour goe free, and in that yee made a couenaunt before me in the temple that beareth my name.
16 But yet ye turned your selues agayne, and blasphemed my name, in thys, that euery man hathe required his seruaunte and handmayde agayne, whome ye had let goe quite and free, and compelled them to serue you agayne, and to be bondmen and bondwomen.
17 And therefore, thus sayeth the Lorde, Ye haue not obeyed me, euery manne to proclayme freedome vnto his brother & neyghbour: wherefore I will call you vnto freedome, sayth the Lord, euen vnto the sworde, to the pestilence, and to hunger, and will make you to be plagued in all kingdomes of the earth.
18 Yea those men that haue broken my couenant, & not kept the wordes of the appointment which they made before me, when they bewed the calfe in two, and when they went thorowe the two halfes thereof.
19 The Princes of Juda, the princes of Hierusalem, the gelded men, the prieستes and al the people of the lande, which went thorow the two sides of the calfe:
20 Those men will I giue into the power of their enimyes, and into the handes of them that folow vppon their liues: and their dead bodies shall be meete for the foules of the ayre, and beasts of the fielde.
21 Is for Zedekias the king of Juda, and his princes will I deliuer them into the power of their enimies, and of them that desire to slay them, and into the hande of the kyng of Babylons host, whiche nowe is departed from you. Iere. 37. c.
22 But through my commaundement (sayth the Lorde) they shall come agayne before this citie, they shall fight against it, winne it, and burne it: Moreouer I will lay the cities of Juda so waste, that no manne shall dwell therein.

The. xxxv. Chapter.

1. He propoundeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes. 6. The commaundemente of Ionadab the father of the Rechabites. 17. He threatneth punishment vnto the rebellious Iewes. 19. Hee promiseth prosperitie vnto the Rechabites for their obedience.

1 The worde which the Lorde spake vnto Ieremie, in the raigne of Jehoakim the sonne of Josias king of Juda, are these:
2 Goe vnto the house of the Rechabites, and call them out, and bring them to the house of the Lord, into some commodious place, and giue them wine to drinke. 4. Re. 10. f.
3 Then toke I Jazaniah the sonne of Ieremie, the sonne of Habaziniah, and his brethren, and al his sonnes, and the whole household of the Rechabites,
4 And brought them into the house of the Lorde, into the closet of the children of Hanan the sonne of Jedaliah the man of God, which was by the closet of the princes, that is aboue the closet of Maasiah the sonne of Sellum, which is the treasurer.
5 And before the sonnes of the kinred of the Rechabites, I set pots full of wine, & cups, and sayd vnto them, Drinke wine:
6 But they sayd, We will drinke no wyne: for Jonadab the sonne of Rechab our father commaunded vs, saying, Yee and youre sonnes shall neuer drinke wine, buylde houses, sowe no seede, plant no vines, Iere. 29. b.
7 Yea ye shall haue no vineyardes: but for al B
your time ye shall dwel in tents, that ye may liue long in the land wherin ye be strangers.
8 Thus haue we obeyed the commaundemēt of Jonadab the sonne of Rechab our father, in all that hee hathe charged vs, and so wee drinke no wine all our life long, we nor our wiues, our sonnes and our daughters,
9 Neyther buyld we any house to dwel therein: wee haue also among vs neyther vineyardes, nor corne lande to sowe:
10 But we dwell in tentes, we obey, and do

according vnto all that Jonadab our father commaunded vs.

11 But now that Nabuchodonoſor the kyng of Babylon came vp into the lande, wee ſayde, Come, let vs goe to Hieruſalem, that we may eſcape the hoſt of the Chaldees and the Aſſyrians: and ſo we dwell nowe at Hieruſalem.

12 Then came the worde of the Lorde vnto Jeremie, ſaying,

13 Thus ſayth the Lorde of hoſtes, the God of Iſraell, Goe and tell the men of Juda, and the inhabitours of Hieruſalem: Will ye not be reformed to obey my wordes, ſayth the Lorde?

C 14 The words whiche Jonadab the ſonne of Rechab commaunded his ſonnes, that they ſhould drinke no wine, are faſt ſurely kepte, for vnto this day they drinke no wine, but obey theyr fathers commaundemente: but as for me I haue ſtande vp early, I haue ſpoken vnto you, and giuen you earneſt warning, and yet haue ye not bene obedient vnto me.

Jere.18.a. and.25.a.

15 Yea I haue ſente my ſeruauntes all the prophetes vnto you, I roſe vp early, and ſent you worde, ſaying, O turne you nowe euery man from his wicked way, amende youre lyues, and goe not after ſtraunge Gods to worſhip them, that ye may continue in the lande whyche I haue giuen vnto you and your fathers: but ye would neyther heare me, nor folow me.

16 The children of Jonadab Rechabs ſonne, haue ſtedfaſtly kept their fathers commaundement that he gaue them: but this people is not obedient vnto me,

17 And therefore thus ſayeth the Lorde of hoſtes, the God of Iſraell, Beholde, I will bring vpon Juda, and vpon euery one that dwelleth in Hieruſalem, all the trouble that I haue deuiſed againſt them: For I haue ſpoken vnto them, but they woulde not folow, I haue called vnto them, neuertheleſſe they would giue me no aunſwere.

Prou.1.c. Eſay.45.b. Jere.7.b.

18 Jeremie alſo ſpake vnto the houſholde of the Rechabites, Thus ſayeth the Lorde of hoſtes, the God of Iſraell, For aſmuche as ye haue obeyed the commaundement of Jonadab youre father, and kept all his preceptes, and done according to all that hee hath bidden:

19 Therefore, thus ſayth the Lorde of hoſtes the God of Iſraell, Jonadab the ſonne of Rechab ſhall not fayle, but haue one out of his flocke to ſtand alway before me.

Jere.33.c.

The.xxxvi. Chapter.

1. Baruch writeth (as Ieremie enditeth) the booke of the curſes againſt Iuda and Iſraell. 9. He is ſente with the booke vnto the people, and readeth it before them all. 14. He is called before the rulers, and readeth it before them alſo. 20. The rulers ſhew vnto the king the wordes of the booke. 23. Iehudi taketh the booke, and readeth a little of it, and caſteth it into the fyre. 28. There is another written at the commandement of the Lord.

1 IN the fourthe yeere of Jehoakim the ſonne of Joſias the kyng of Juda, came the worde of the Lorde vnto Jeremie ſaying, I

2 Take a booke, and write therein all the wordes that I haue ſpoken to thee againſte Iſraell, againſt Juda, and againſt all the people, from the tyme that I beganne to ſpeake vnto thee in the raigne of Joſias vnto this day: Jer.30.a.

3 That when the houſe of Juda heareth of the plague whiche I haue deuiſed for them, they maye peraduenture turne euery manne from his wicked way, that I may forgyue their offences and ſinnes.

4 Then did Jeremie call Baruch the ſonne of Neriah, and Baruch wrote in the booke at the mouth of Jeremie, all the wordes of the Lord which he had ſpoken vnto him. Jer.45.a.

5 And Jeremie commaunded Baruch, ſaying, I am in priſon, ſo that I may not come into the houſe of the Lorde:

6 Therefore goe thou thyther, and reade the booke that thou haſt written at my mouthe (namely) the wordes of the Lord, and reade them in the Lordes houſe vppon the (a) faſtyng daye, that the people, whole Juda, and all they that come out of ỳ cities may heare.

7 Peraduenture they will pray meekely before the face of the Lord, and turne euery one from his wicked way: for great is the wrath and diſpleaſure that the Lord hath taken againſt this people.

8 So Baruch the ſonne of Neriah, did according to all that Jeremie the Prophete commaunded hym, reading the wordes of the Lorde, out of the booke, in the Lordes houſe.

9 And this was done in the fyfth yeere of Jehoakim the ſonne of Joſias king of Juda, in the ninth moneth, when it was commaunded that all the people of Hieruſalem ſhould faſt before the Lorde, and they alſo that were come from the cities of Juda, vnto Hieruſalem:

10 Then read Baruch the wordes of Jeremie out of the Booke within the houſe of the Lorde, out of the treaſurie of Gamariah the ſonne of Saphan the ſcribe, whyche is Ioſu.3.a.

a. When Jehoakim the king of Iuda heard that the king of Babylon his army was comming to beſege Hieruſalem, he appoynted a faſt: Ieremie and publique faſt for al the people, commanding them to reſort vnto the temple at the time appoynted, and there to make their humble prayers vnto God for peace and his fauour, as the maner of Gods people was in all their diſtreſſes to faſt and pray in faythfull repentaunce.

is beside the higher loft of the newe doze of the Lordes house, that all the people myghte heare.

11 Nowe when Michaas the sonne of Gamariah the sonne of Saphan, hearde all the wozds of the Lozd out of the booke,

12 He wente downe to the kings palace into the scribes chambers, foz there all the princes were set, Elisama the scribe, Dalaiah the sonne of Semei, Elnathan the sonne of Achboz, Gamariah the sonne of Saphan, Zedekias the sonne of Hananias, with all the princes.

13 And Michaas tolde them all the wozdes that he heard Baruch reade out of the booke before the people.

14 Then all the princes sent Jehudi the sonne of Nathaniah, the sonne of Selemiah, the sonne of Chusi, vnto Baruch, saying, Take in thyne hande the booke whereout thou hast reade before all the people, and come. So Baruch the sonne of Meriah toke the Booke in hys hande, and came vnto them.

15 And they sayd vnto him, Sit downe, and reade the booke, that we may heare also: so Baruch reade, that they might heare.

16 Now when they had heard all the wozds, they were abashed one vpon another, and sayd vnto Baruch, We will certifye the king of all these wozdes.

17 And they examined Baruch, saying, Tell vs, how diddest thou write all these wozdes out of his mouth?

18 Then Baruch answered them, He spake all these wozds vnto me with his mouth, and I wrote them in the booke.

19 Then sayd the princes vnto Baruch, Goe thy way, hyde thee with Ieremie, so that no man knowe where ye be.

20 And they went in to the king to the Court (but they kept the booke in the chamber of Elisama the scribe) and told the king all the wozds, that he might heare.

21 So the king sent Jehudi to fetch him the booke: which he brought out of Elisama the scribes chamber and Jehudi, read in it, that the king and all the princes whiche were about him might heare.

22 Nowe the king sate in the winter house (foz it was in the ninth moneth) & there was a fyre before him.

23 And when Jehudi had read three oz foure leaues thereof, he cutte the booke in peeces with a penknyfe, and cast it into the fyre vpon the harth, vntill the booke was all brent in the fyre vpon the harth.

24 Yet no man was abashed thereof, noz rent his clothes, neyther the king him selfe, noz his seruaunts, though they heard al these wozdes.

25 Neuertheless, Elnathan, Dalaiah, and Gamariah, besought the king that he would not burne the booke: notwithstanding, the king would not heare them,

26 But commaunded Jerahmel the sonne of Amelech, Saraiah, the sonne of Esriel, and Selemiah the sonne of Abdiel, to lay handes vpon Baruch the scribe, and vpon Ieremie the Prophete: but the Lozde kept them out of syght.

27 Nowe after that the king had brente the booke, and the sermons which Baruch wrote at the mouth of Ieremie, the wozde of the Lozd came vnto Ieremie, saying,

28 Take another booke, and write in it all the E
afozesayde sermons that were written in the fyrst booke, which Jehoakim the king of Juda hath brent.

29 And tell Jehoakim the king of Juda, thus saith the Lozd, Thou hast brent ỹ booke, and thoughtest within thy selfe, Why hast thou written therin that the king of Babylon shall come and make this land waste, so that he shall make both people and cattell to be out of it?

30 Therefore thus the Lozd sayeth of Jehoakim the king of Juda, There shall none of his generation sit vpon the throne of Dauid, his dead coarse shal be cast out, that the heate of the daye, and the frost of the night, maye come vpon him. 4. Re. 24. b. Iere. 22. c.

31 And I will visite the wickednesse of hym, of his seede, and of his seruauntes: Moreouer, all the euill that I haue promised them, though they heard me not, will I bring vpon them, vppon the inhabitours of Hierusalem, and vpon all Juda.

32 Then toke Ieremie another booke, and gaue it to Baruch ỹ scribe the sonne of Meriah, whiche wrote therein out of the mouthe of Ieremie, all the sermons that were in the fyrst booke which Jehoakim the king of Juda did burne: and there were added vnto the many moe sermons, like vnto the former.

The. xxxvij. Chapter.

1. Zedekia succeedeth Cononiah, 3. he sendeth vnto Ieremie to pray for him, 12. Ieremie going into the lande of Beniamin is taken, 15. he is beaten and put in prison, 17. he is deliuered by kyng Zedekia.

1 ZEdekia the sonne of Josiah, which was A
made king through Nabuchodonosor king of Babylon, raigned in the lande of Juda, in the steede of " Cononiah the sonne of Jehoakim. 4. Reg. 24. " or, Jechoniah.

2 But neyther he, nor his ſeruauntes, nor the people in his land, would obey the wordes of the Lorde whiche he ſpake by the Prophete Jeremie.

Jere.31.a. 3 Neuertheleſſe, Zedekiah the king ſent Jehucal the ſonne of Selemiah, and Sophoniah the ſonne of Maaſiah the prieſt, to the prophet Jeremie, ſaying, O pray thou vnto the Lord our God for vs.

4 Nowe Jeremie walked free among the people at that time, and was not put in priſon as yet.

Ezec.17.b. 5 Pharaos hoſt alſo was come out of Egypt: which when the Chaldees whiche beſieged Hieruſalem perceyued, they departed from thence.

6 Then came the word of the Lord vnto the prophet Jeremie, ſaying,

B 7 Thus ſayth the Lord God of Iſrael, This aunſwere ſhall ye giue to the king of Juda

Jere.46.a. that ſent you vnto me for counſayle, Behold, Pharaos hoſt whiche is come forth to helpe you, ſhal returne into Egypt into his owne lande.

8 But the Chaldees ſhal come agayne, and fyght againſt this citie, winne it, and ſet fyre vpon it.

9 For thus ſayth the Lord, Deceiue not your owne minds, thinking on this maner, Tuſh, the Chaldees goe now their way from vs: no, they ſhal not goe their way.

10 For though ye had ſlayne the whole hoſt of the Chaldees that beſiege you, and that none remayned of them but wounded men, yet ſhould they ſtande vp, and ſet fire vppon this citie.

11 Now when the hoſt of the Chaldees was broken vp from Hieruſalem for feare of the Egyptians armie,

12 Jeremie went out of Hieruſalem toward the land of Beniamin, to get him frō among the people.

13 And whē he came vnder Beniamins port, there was a porter called Jeriah, the ſonne of

Jere.28.b. Selemiah, the ſonne of Hananiah, whiche fell vppon him, and toke him, ſaying, Thy minde is to runne to the Chaldees.

C 14 Then ſaid Jeremie, It is not ſo, I go not to the Chaldees: neuertheleſſe, Jeriah would not beleeue him, but brought Jeremie bound before the princes.

15 Wherefore, the princes were angry with Jeremie, and ſmote him, and layde hym in priſon in the houſe of Jonathan the ſcribe: for they had made that houſe the priſon.

16 Thus was Jeremie put into a dungeon and priſon, and ſo lay there a long time.

Jere.38.c. 17 Then Zedekiah the king ſent for him, and called him, and aſked him quietly in his owne houſe, ſaying, Thinkeſt thou this buſineſſe (that is now in hand) commeth of the Lord? Jeremie aunſwered, Yea that it dothe: and thou (ſayd he) ſhalt be deliuered into the king of Babylons power.

18 Moreouer, Jeremie ſaid vnto king Zedekia, What haue I offended againſt thee, againſt thy ſeruauntes, or againſt this people, that ye haue put me in pryſon?

19 Wher are your prophets which haue prophecied vnto you, and ſayd, That the king of Jer.28. Babylon ſhould not come againſt you and this lande?

20 And therefore heare now, O my Lord the king, let my prayer be accepted before thee, and ſende me no more into the houſe of Jonathan the ſcribe, that I die not there.

21 Then Zedekia commaunded to put Jeremie in the fore entrie of the priſon, & dayly to be giuen him a cake of bread of the bakers ſtreete, vntill all the bread in the citie was eaten vp: thus Jeremie remayned in the fore entrie of the priſon.

The.xxxviij. Chapter.

1 By the motion of the rulers, Ieremie is put into a dungeon. 14. At the requeſt of Abedmelech the chamberlayne, the kyng commaundeth Ieremie to be brought foorthe of the dungeon. 17. Ieremie ſheweth the kyng how he might eſcape death.

1 SAphatiah the ſonne of Mathan, Gedaliah the ſonne of Paſhur, Jucal the ſonne of Selemiah, and Paſhur the ſonne of Melchia, perceyued the wordes that Jeremie had ſpoken vnto all the people, namely, on this manner:

2 Thus ſayth the Lorde, Who ſo remayneth Jer.21.c. in this citie, ſhall periſh either with ỹ ſword, and.27.a. with hunger, or with peſtilence: but who ſo falleth vnto the Chaldees ſhall eſcape, wynning hys ſoule for a pray, and ſhall lyue.

3 For thus ſayth ỹ Lord, This citie no doubt Jer.21.c. muſt be deliuered into the power of the king of Babylon, and he alſo ſhall winne it.

4 Then ſayde the Princes vnto the King, Sir, we beſeech you let this man be putte to death: for thus he diſcourageth the handes of Jer.37.a. the ſouldiers that bee in this citie, and the handes of all the people, when hee ſpeaketh ſuch wordes vnto them: this manne laboureth not for peace of the people, but miſchiefe.

5 Zedekia the king anſwered, and ſaid, Lo, he is in your handes: for the king may denye you nothing.

6 Then toke they Jeremie, and caſt hym into

into the dungeon of Melchiah the sonne of Amelech, that dwelt in the fore entrie of the prison, and they let downe Jeremie with cordes into a dungeon, where there was no water, but myre: so Jeremie stacke fast in the myre.

7 Now when Abedmelech the Mozian, being a chamberlayne in the kings court, vnderstode that they had cast Jeremie into the dungeon,

8 He went out of the kings house, and spake to the king, which then sat vnder the port of Beniamin, these wordes:

9 My Lorde the king, where as these men meddle with Jeremie the prophete, they do him wrong (namely) in that they haue put him in prison, there to dye for hunger: for there is no more bread in the citie.

10 Then the king commaunded Abedmelech the Mozian, and sayde, Take from hence thirtie men, whom thou wilt, and drawe vp Jeremie the prophete, out of the dungeon before he dye.

11 So Abedmelech toke the men with him, and went to the house of the king, and there vnder the treasurie he gate olde ragges and worne cloutes, and let them downe by a corde into the dungeon to Jeremie.

12 And Abedmelech the Mozian sayde vnto the prophete Jeremie, Put these raggēs & cloutes vnder thine arme holes, betwixt them and the cordes: and Jeremie dyd so.

13 So they drawe vp Jeremie with cords, and toke him out of the dungeon: and he remayned in the fore entrie of the prison.

14 Then Zedekia the king sent, and caused Jeremie the prophete to be called vnto him, into the thyrde entrie that is in the house of the Lord, and the king sayde vnto Jeremie, I will aske thee some what, but hyde nothing from me.

15 Then Jeremie answered Zedekia, If I be playne vnto thee, thou wilt cause me to suffer death: if I giue thee counsel, thou wilt not folowe me.

16 So the king swore an othe secretly to Jeremie, saying, As the Lord liueth that made vs these soules, I will not slay thee, nor giue thee into the hāds of thē yͤ seeke after thy life.

17 Then saide Jeremie vnto Zedekia, Thus saith the Lorde of hostes, the God of Israel, If case be that thou wylt goe forth vnto the king of Babylons princes, thou shalt saue thy life, and this citie shal not be brent, yea both thou and thy household shal escape with your lyues:

18 But if thou wilt not goe forth to the king of Babylons princes, then shall this citie be deliuered into the handes of the Chaldees, which shal set fyre vpō it, and thou shalt not be able to escape them.

19 And Zedekia sayde vnto Jeremie, I am afrayde for the Jewes that are fledde vnto the Chaldees, lest I come into their handes, and so they to haue me in derision.

20 But Jeremie answered, No, they shall not betray thee: O hearke vnto yͤ voyce of yͤ Lord, I beseeche thee, which I speake vnto thee, so shalt thou be well, and saue thy lyfe:

21 But if thou wilt not goe forth, the Lorde hath tolde me this playnely, D

22 Beholde, all the women that are leaft in the king of Judaes house, shal be led forth vnto the king of Babylons princes: and they shall say, thou art deceiued, and the men in whom thou diddest put thy trust, haue gotte thee vnder, and set thy feete fast in the myre, and gone their way from thee.

23 Therefore al thy wiues, with thy children, shall they leade forth vnto the Chaldees, and thou shalt not escape their handes: but shalt be the king of Babylons prisoner, and this citie shalt thou cause to be burnt.

24 Then sayd Zedekia vnto Jeremie, Loke that no body knowe of these wordes, and thou shalt not dye:

25 But if the princes perceiue that I haue talked wͭ thee, and come vnto thee, saying, O speake, what sayd yͤ king to thee, hyde it not frō vs, & we wil not put thee to death: Tell vs (we pray thee) what sayd the king to thee?

26 See thou giue them this answere: I haue humbly besought the king, that he will lette me lye no more in Jehonathans house, that I dye not there.

27 Then came all the princes vnto Jeremie, and asked him: and he tolde them after the manner as the king bad him. Then they helde their peace, and let him alone: for they perceiued nothing.

28 So Jeremie abode stil in the fore entrie of the prison, vntil the daye that Jerusalem was wonne. Jere. 39. e.

The. xxxix. Chapter.

1. Nabuchodonosor besiegeth Ierusalem. 4. Zedekia fleeth. 5. he is taken of the Chaldees. 6. his sonnes are slaine. 7. his eyes are thrust out 11. Ieremie is prouided for. 25. Abedmelech is deliuered from captiuitie, by cause of the confidence that he had in God.

1 NOw when the citie of Jerusalem was taken, for in the ninth yeare of Zedekia king of Juda, the tenth moneth, came Nabuchodonosor the king of Babylon and al his host, and besieged Jerusalem, & fought against it, I Jere. 32. a. 4. Re. 25. a.

2 And in the eleuenth yeere of Zedekia, in the
fourth moneth, the ninth daye of the monoth,
he breake into the citie.
3 Then all the princes of the king of Baby-
lon came in, and ſate them downe vnder the
port: Neregel Sereſer, Samgarnebo, Sar-
ſachim, Rabſares, Neregel Sereſer, Rab-
mag, with al the other princes of the king of
Babylon.
Jere.34.a. 4 And when Zedekia the kyng of Juda
with his ſouldiers ſawe them, then they fled &
departed out of the citie by night through
the kings garden, and through the port that
is betweene the two walles, and ſo the kyng
went towarde the wilderneſſe.
5 But the Chaldees hoſt followed faſt after
them, and toke Zedekia in the fielde of Hie-
richo, and brought him priſoner to Nabu-
chodonoſor the king of Babylon, vnto Reb-
lath, that lyeth in the land of Hemath, where
he gaue iudgement vpon him.
6 So the king of Babylon cauſed the chyl-
dren of Zedekia, and all the nobles of Ju-
da, to be ſlayne before his face at Reblath,
B 7 And made Zedekias eyes to bee put out,
and bounde him with two chaynes, and ſent
him to Babylon.
4.Re.25.d. 8 Moreouer, the Chaldees burnt vp the kings
Jere.22.d. palace, with the other houſes of the people,
and brake downe the walles of Jeruſa-
lem.
9 As for the remnant of the people that were
in the citie, and ſuche as were come to him,
and whatſoeuer was lefte of the common
ſort, Nabuzaradan the chiefe captayne cary-
ed them to Babylon.
10 But Nabuzaradan the chiefe captaine let
the raſcal people, and thoſe that had nothing
dwel ſtyl in the lande of Juda, and gaue
them vineyardes and corne fieldes at the
ſame time.
11 Nabuchodonoſor alſo the king of Baby-
lon, gaue Nabuzaradan the chiefe captayne
a charge concerning Jeremie, ſaying,
12 Take and cheriſhe him, and make much of
him, ſee thou do him no harme, but entreate
him after his owne deſire.
13 So Nabuzaradan the chiefe captayne,
Nabuzarban, Rabſares, Neregel Sereſer,
Rabmag, and all the king of Babylons
Lordes, ſent for Jeremie,
C 14 And cauſed him to be fet out of the fore en-
Jere.38.d trie of the pryſon, and committed him vnto
Gedaliah the ſonne of Ahicam, the ſonne of
Saphan, that he ſhould cary him home: and
ſo he dwelt among the people.
Jere.40.b. 15 Now when Jeremie lay yet bound in the
fore entrie of the priſon, the word of the lord
came vnto him, ſaying,
16 Goe and tell Abedmelech the Mohian, thus
ſaith the Lorde of hoſtes, the God of Iſrael,
Beholde, the cruel and ſharpe plague that I
haue deuiſed for this citie, will I bring vpon
them, that thou ſhalt ſee it:
17 But I will deliuer thee in that day, ſayth
the Lord, & thou ſhalt not come in the hands
of thoſe men whom thou feareſt:
18 For doubtleſſe I will ſaue thee, ſo that
thou ſhalt not periſhe with the ſworde: but
thy lyfe ſhal be ſaued, and that becauſe thou
haſt put thy truſt in me, ſaythe the Lorde.

The.xl.Chapter.

1. Ieremie hath licence to goe whither he wil.8. he dwelleth with the people that remayneth at Ieruſalem, ouer whom Gedaliah ruleth 14. Iehanan propheſieth death vnto Gedaliah.

1 THis is the word that the Lord ſpake vn- A
to Jeremie, when Nabuzaradan the
chiefe captayne had let him goe free from Jere.40.a
Ramath, whyther he had led him bounde a-
mong all the priſoners that were caryed Joſu.18.d
from Jeruſalem and Juda vnto Babylon.
2 The chiefe captayne called for Jeremie, &
ſayde vnto him, The Lord thy God ſpake
mightily before of ꝑ miſerie vpon this place.
3 Nowe the Lord hath ſent it, and perfour-
med it, as he hath promiſed: for ye haue ſin-
ned againſt the Lord, and haue not bin obe-
dient vnto his voyce, therefore commeth this
plague vpon you.
4 Beholde, I loſe the bandes from thy hands
this day: if thou wylt nowe goe with mee
vnto Babylon, vp thē, for I will ſee to thee,
and prouide for thee: but if thou wilt not go
with me to Babylon, then remaine here: be-
holde, all the lande is at thy will, loke where Gene.20.
thou thinkeſt conuenient and good for thee to Tobi.1.b.
abyde, there dwel.
5 For as yet he was not gone backe again to
Gedaliah: therefore hee ſaide to him, Goe
backe to Gedaliah the ſonne of Ahicam the
ſonne of Saphan, whom the king of Baby- 4.Re.25.d
lon hath made gouernour ouer the cities of
Juda, and dwel with him among the peo-
ple, or remaine where ſo euer it pleaſe thee.
So the chiefe captayne gaue him his expen-
ces with a reward, and let him goe.
6 Then went Jeremie vnto Gedaliah the ſon
of Ahicam to Miſpa, and dwelt there with Jere.39.c
him among the people that were left in the
lande.
7 Now when the captaynes of the hoſt of Ju- B
da, which with their felowes were ſcattered
abroade on euery ſide in the land, vnderſtode
that

that the king of Babylon had made Gedaliah the sonne of Ahicam gouernour in the lande, and that man, wife, and childe, yea & the poore men in the lande that were not led captiue vnto Babylon, should be vnder hys iurisdiction:

8 They came to Gedaliah vnto Mispa, (namely) Ismael the sonne of Nathaniah, Johanan and Jonathan the sonnes of Careah, Sarrah the sonne of Thanehumeth, the sons of Ephai the Netophatite, Jezeaniah the the sonne of Maachati, with theyr companions.

9 And Gedaliah the sonne of Ahicam, the sonne of Saphan, sware vnto them and their felowes in this manner: Be not afrayde to serue the Chaldees, dwel in the land, & do the king of Babylon seruice, so shal ye prosper.

10 Beholde, I dwel at Mispa, to be an officer in the Chaldees behalfe, and to satisfie suche as come to vs: therfore gather wine, corne, and oyle, and kepe them in your ware houses, and dwel in your cities that ye haue in keeping.

11 Yea al the Jewes also ẏ dwelt in Moab, vnder the Amonites, Idumea, and in all the countreyes, when they heard that the kyng of Babylon had made Gedaliah the sõne of Ahicam the sonne of Saphan gouernour, vpon all them that were left in Juda:

12 All the Jewes (I say) returned out of all places where they were fledde vnto, & came into the lande of Juda to Gedaliah vntõ Mispa, and gathered wine and other fruites, and that very much.

13 Moreouer, Johanan the sonne of Careah, and all the captaines of the host that were scattered on euery side in the lande, came to Gedaliah to Mispa, and sayde vnto him,

C 14 Knowest thou not that Baalis the kyng of the Amonites hath sent Ismael the sonne of Nathaniah to slay thee? But Gedaliah the sonne of Ahicam beleeued them not.

15 Then sayde Johanan the sonne of Careah vnto Gedaliah in Mispa these wordes secretly, Let mee goe, I pray thee, and I wyll slay Ismael the sonne of Nathaniah, so that nobody shall knowe it: Wherefore wyll he kyll thee, that all the Jewes which resort vnto thee myght be scattered, and the remnãt in Juda perishe?

16 And Gedaliah the sonne of Ahicam sayde to Johanan the sonne of Careah, Thou shalt not do it, for they are but lyes that thou sayest of Ismael.

The.xli.Chapter.

2. Ismael killeth Gedaliah guilefully, and many other with him. 11. Johanan foloweth after Ismael.

1 BVt in the seuenth moneth, it happened A
that Ismael the sonne of Nathaniah 4.Re.25.a.
the sonne of Elisama, one of the kings bloud came, and the greatest about the king, and tenne men with him, vnto Gedaliah the son of Ahicam to Mispa, and they did eate together in Mispa.

2 And Ismael the son of Nathaniah, w̃ those ten men that were with him, starte vp, and smote Gedaliah the sonne of Ahicam the sonne of Saphan with the swoorde, and slue him, whom the king of Babylon had made a gouernour of the lande.

3 Ismael also slue all the Jewes that were with Gedaliah at Mispa, and all the Chaldees that he foũde there waytyng vpon him, and those that were able to fight, he slue with him.

4 The next day after that he had slaine Gedaliah, the matter was yet vnknowen:

5 And there came certayne men from Sichem, from Silo, and Samaria, to the number of fourescore, whiche had shauen theyr beardes, rent their clothes, & were all beanie, bringyng meate offerings & incense in theyr hands, to offer it in the house of the Lord.

6 And Ismael the sonne of Nathaniah went Eccl.12.
forth of Mispa weeping, to meete thẽ: nowe when he mette them, he sayd, Goe your way to Gedaliah the sonne of Ahicam.

7 And when they came in the middest of the B
city, Ismael the sonne of Nathaniah, wyth them that were with him, slue them, euen at the middest of the pyt.

8 Among these fourescore men, there were ten that sayde vnto Ismael, O slay vs not, for we haue yet a great treasure in the fielde, of wheate, barley, oyle, and honie: so he spared them, & slue them not with their brethrẽ.

9 Now the pyt wherein Ismael did cast the 2. Chr.16.a.
dead bodyes of the men whom he slue because of Gedaliah, had king Asa caused to be made for feare of Baasa the king of Israel, and the same pyt dyd Ismael fyl with slayne men.

10 As for the remnant of ẏ people, the kyngs 4.Re.15.c.
daughters, and all the people that were lefte at Mispa, vpon whom Nabuzaradan the chiefe captayne had made Gedaliah the sonne of Ahicam gouernour, Ismael the sonne of Nathaniah caryed them away prisoners towarde the Ammonites.

11 But when Johanan the sonne of Careah, & al they whiche had bin captaines ouer the kings host w̃ him, heard of al the wickednes that Ismael the son of Nathaniah had done. Gen.12.c.

12 They toke their companions, and went 1.Re.30.b.
out

out for to fyght with Iſmael the ſonne of Nathaniah, and founde him by the greate waters that are at Gibeon.

13 Now when all the people whome Iſmael led captiue, ſawe Johanan the ſonne of Careah, and all the other captaynes of the hoſt, they were glad.

C 14 So al ỹ people that Iſmael had caryed away from Miſpa, were brought againe: and when they returned, they came to Johanan the ſonne of Careah.

15 But Iſmael the ſonne of Nathaniah fled from Johanan with eight companions, and went to the Ammonites.

16 Then Johanan the ſonne of Careah, and all the captaines of the hoſt that were with him, toke all the remnant of the people, whō Iſmael the ſonne of Nathaniah had ledde away when he had ſlayne Gedaliah the ſon of Ahicam, whom they alſo had reſerued from him, fighting men, women, and chyldren, and gelded men, whom they brought agayne from Gibeon,

17 And wente from thence, and ſate them downe at Geruth Camaam, which lieth beſide Bethlehem, that they might goe into Egypt for feare of the Chaldees:

Jere.12.c. 18 Of whome they were afrayde, bycauſe that Iſmael the ſonne of Nathaniah had ſlayne Gedaliah Ahicams ſonne, whom the

Jere.40.a. king of Babylon had made gouernour in the lande.

The.xlij. Chapter.

1. The captaines aske counſel at Ieremie what they ought to do. 19. Ieremie admoniſheth the remnaunt of the people not to goe into Egypt.

A 1 THen all the captaynes of Johanan the ſonne of Careah, Jezaniah the ſonne of Oſiah, came, with all the people, from the leaſt to the moſt,

2 And ſayde vnto Jeremie the prophete, Oh heare our petition, that thou mayeſt pray for

Jere.21.a. and.37.a. vs vnto the Lord thy God, (namely) for all the remnant, wherof there be fewe of vs leaft of many, as thou ſeeſt vs:

3 That the Lord thy God may ſhewe vs a way to goe in, & tel vs what we ſhould do.

4 Then Jeremie the prophete ſayde vnto them, I haue heard you, beholde, I wil pray vnto God your Lorde as ye haue required me: and loke what anſwere the Lord giueth I ſhall certifie you therof, and keepe nothing backe from you.

Joſu.1.c. 1.Mac.2.d. Jere.14.a. 5 And they ſaide vnto Jeremie, The Lord be a true and faythfull wytneſſe betwixt vs, that we wyll do all that the Lord thy God commaundeth vs.

6 Whether it be good or euill, we will hearken vnto the voyce of the Lorde God, to whom we ſende thee, that we may proſper when we haue followed the voyce of ỹ Lord our God.

7 And after ten dayes came the word of the Lord vnto Jeremie. D

8 Then called he Johanan the ſonne of Careah, and all the captaynes of the people that were with him, yea and all the people from the leaſt to the moſt,

9 And ſayde vnto them, Thus ſayth the Lord God of Iſrael, vnto whom ye ſent me Jer.

to lay forth your prayers before him:

10 If ye wil dwel in this lande, I ſhall build you vp, and not breake you downe, I ſhall plante you, and not rote you out: for I (a) repent as concerning the trouble that I haue done to you. a.God

11 Feare not the king of Babylon, of whom ye ſtande in awe, O be not afraide of hym, ſayth the Lorde: for I will be with you to helpe you, & deliuer you out from his hande.

12 I wil pardon you, I will haue mercy vpon you, and cauſe him to pitie you, and bring you againe into your owne land.

13 Neuertheleſſe, if yee purpoſe not to dwel in this lande, nor to folow the voyce of the Lord your God:

14 But wil ſay thus, Wee wyll not dwell here, but goe into Egypt, where wee ſhall neyther ſee warre, heare the noyſe of the trūpe, nor ſuffer hunger, there will we dwel.

15 Wherefore heare nowe the word of the Lorde, O ye remnant of Juda, Thus ſayth the Lord of hoſtes, the God of Iſrael, If ye be wholly purpoſed to goe into Egypt, and Jer.

to dwel there as ſtrangers,

16 The ſworde that ye feared, ſhall ouertake you in Egypt: and the hunger whereof ye be here afrayde, ſhal hang vpon you, and folow Jer.

you into Egypt, and there ſhal ye dye.

17 And all they that of ſet purpoſe vndertake to goe into Egypt to ſoiourne there, ſhall perylhe with the ſworde, with hunger, and peſtilence, not one of them ſhall remayne, there ſhall none eſcape the plague that I wil bring vpon them.

18 For thus ſayth the Lord of hoſtes, the God of Iſrael, Like as my wrath and indignation is moued againſt the inhabitours of Jeruſalem: ſo ſhall my diſpleaſure be kyndled againſt you alſo if ye goe into Egypt, and there ye ſhal be reuiled, abhorred, brought to ſhame and confuſion, and as for this place ye ſhal neuer ſee it more.

19 The Lord forbiddeth you, (O ye remnant of Juda) that ye ſhall not goe into Egypt:

and

and forget not that I haue warned you earnestly this day.

10 For ye haue dissembled with me: for yee sent me vnto the Lorde your God, and sayd, Oppay thou the Lord our God for vs, and loke what answere the Lord our God giueth thee, that bring vs againe, & we shal do thereafter:

11 Nowe haue I shewed and declared vnto you, but ye haue not obeyed the voyce of the Lorde your God, for the which cause he hath sente me vnto you.

12 Nowe therefore, be sure that ye shall perysshe with the swoorde, with hunger, and pestilence, euen in the same place where your lust is to goe and dwell.

The.xliij.Chapter.

1. Iohanan caryeth the remnant of the people into Egypt, cõtrary to the minde of Ieremie. 8. Ieremie prophesieth the destruction of Egypt.

1 NOwe when Ieremie had ended all the woordes of the Lord his God vnto the people, which to declare the Lord their God had sent him to them, euen all these woordes (I say.)

2 Izariah the sonne of Olaiah, and Iohanan the sonne of Careah, with all the stubburne persons, saide vnto Ieremie, Thou lyest, the Lorde our God hath not sent thee to speake vnto vs, that we should not goe into Egypt, and dwel there:

3 But Baruch the sonne of Neriah prouoketh thee against vs, that he myght bring vs into the captiuitie of the Chaldees, that they might slay vs, and cary vs away prisoners vnto Babylon.

4 So Iohanan the sonne of Careah, and all the captaynes of the host, and all the people, folowed not the cõmaundement of the lord, (namely) to dwel in the land of Juda:

5 But Iohanan the sonne of Careah, and all the captaynes of the host, caryed away al the remnant of Juda that were come together agayne from all the heathen, among whom they had bin scattered, to dwel in the lande of Juda,

6 Men, women, children, the kyngs daughters, all those that Nabuzaradan the chiefe captayne had left with Gedaliah the sonne of Ahikam the sonne of Saphan: they caryed away also the prophete Ieremie, Baruch the sonne of Neriah,

7 And so came into Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Thaphnis.

8 And in Thaphnis the woorde of the Lorde happened vnto Ieremie, saying,

9 Take great stones in thine hande, and hide the in ỳ bryck wal, vnder the doore of Pharaos house in Thaphnis, that all the men of Juda may see,

10 And say vnto them, Thus sayth the Lord of hostes, the God of Israel, Beholde, I wil sende & cal for Nabuchodonosor the king of Babylon my seruant, and will set his seate vpon these stones that I haue hid, and hee shall spreade his tent ouer them. Iere.46.c.

11 And when he commeth, he shall smite the land of Egypt, some vnto slaughter, some with banishment, and some with the swoorde.

12 He shall set fire vpon the temple of the Egyptians goddes, and burne them vp, & take themselues prysoners: Moreouer, he shal aray him selfe with the lande of Egypt, lyke as a shepheard putteth on his coate, and shal depart his way from thence in peace.

13 The pyllers also of the temple of the sunne that is in Egypt, shall he breake in peeces, and burne the temples of the Egyptians goddes.

The.xliiij.Chapter.

1. He reproueth the people for their idolatrie. 15. They that set light by the threatning of the Lord are chastened. 26. The destructiõ of Egypt and the Iewes therein is prophecied.

1 THis is the woorde that was shewed to Ieremie, concerning all the Iewes which dwelt in Egypt, at Migdol, at Thaphnis, at Noph, and in the lande of Pathures.

2 Thus sayth the Lorde of hostes, the God of Israel, Ye haue seene all the miserie that I haue brought vpon Jerusalem, and vpon all the cities of Juda: so that this day they are desolate, and no man dwelling therein,

3 And that bycause of the great blasphemies, which they committed to prouoke me vnto anger, in that they went backe to do sacrifice and woorship vnto strange goddes, whom neyther they, nor ye, nor your fathers haue knowen.

4 Howbeit, I sent vnto them my seruauntes all the prophetes, I rose vp early, I sent vnto them, and gaue them warning, O do no suche abhominable things and things that I hate. Iere.25.a and.29.a.

5 But they wouldē not folowe, nor hearken, to turne from their wickednesse, and to do no more sacrifice vnto straunge goddes.

6 Wherfore, mine indignation & wrath was kindled, and it brent vp the cities of Juda, with the streetes of Jerusalem, so that they were

were made waste and desolate, as it is come to passe this day.

25 7 Now therefore, thus sayth the Lord of hostes the God of Israel, How happeneth it that ye do so greate euil vnto your owne soules, thus to destroy the men and women, children and babes of Juda, so that none of you is left?

8 Bycause ye prouoke me to wrath with the workes of your owne handes, when ye offer vnto strange goddes in the lande of Egypt, where as ye be gone to dwel, that ye myght vtterly perysshe, and that ye might be reuiled, and shamefully entreated of al nations?

9 Or haue ye now forgotten the wickednesse of your forefathers, the wickednesse of the kings of Juda, and their wiues, the wickednesse that yee your selues and your wiues haue done in the lande of Juda, and in the streetes of Jerusalem?

10 Yet are ye not sorie this day, ye feare not, neyther walke ye in my lawe, and in my commaundementes that I haue giuen vnto you and your forefathers.

11 Therefore, thus saith the Lord of hostes, the God of Israel, I am stedfastly aduised and determined to punysshe you, and to rote out all Juda.

12 As for the remnant of Juda that purposely went into Egypt there to dwel, I wil take them, and they shall all bee destroyed, in the lande of Egypt shall they perisshe being cōsumed with the swoorde, and with hunger: for from the least vnto the moste, they shall perysshe with the swoorde, and wyth hunger: moreouer, they shall be reuiled, abhorred, shamed, and confounded.

Ezec.39.a. 13 For I wil visite them that dwel in Egypt, as I haue visited Jerusalem, with the swoord, with hunger, and with pestilence.

℄ 14 So that none of the remnant of Juda which are gone to dwel in Egypt, shall bee left to come againe into the land of Juda, although they thinke to come thyther again, and to dwel there: for none shall come agayne but such as are fled away.

15 Then all the men which knewe that theyr wiues had offered vnto strange goddes, and a great sorte of wiues that stode there, yea and al the people that dwelt there in Egypt in the citie of Phatures, answered Jeremie, and sayde,

16 As for the words that thou hast spoken vnto vs in the name of the Lord, we wil in no wise heare them:

17 But whatsoeuer goeth out of our owne mouth, that will we do, we will do sacrifice, and offer oblations vnto the queene of heauen like as we and our forefathers, our kings & our heades haue done in the cities of Juda, and in the streetes of Jerusalem: for then had we plenteousnesse of victuals, then were we in prosperitie, and no misfortune came vpon vs:

Jere.7.b.

18 But since we left to offer, and to do sacrifice vnto the queene of heauen, we haue had scarcenesse of all things, and perisshe with the swoorde and hunger. 1.Ma.1.

19 (Last of all) when we (women) dyd sacrifice and offered vnto the queene of heauen: dyd we make hir cakes, and powre vnto hir drinke offerings to do hir seruice, without our husbandes wylles?

20 Then sayde Jeremie vnto all the people, to the men, to the women, and to al the folke which had giuen him that answere,

21 Dyd not the Lord remember the sacrifices that yee, your forefathers, your kyngs and rulers, with all the people, haue offered in the cities of Juda, in the streetes of Jerusalem? and hath he not consydered this in hys mynde? D

22 In somuch that the Lord myght no longer suffer the wickednesse of your inuentions, and the abhominable things which yee did: Is not your lande desolate and voyde, yea and abhorred, so that no man dwelleth therein any more, as it is come to passe this day? Esai.1.

23 Did not all this happen vnto you, bycause ye made such sacrifice, and sinned against the Lord? ye haue not folowed his voice, to walke in his lawe, in his ordinances & statutes: yea this is ỳ cause ỳ al misfortune happened vnto you, as it is come to passe this day. 3.Re.11. Jere.2. 3.c.4.6. Baru.2.

24 Moreouer, Jeremie spake vnto al the people, & to al the womē, Heare the word of the Lord, al Juda that be in the land of Egypt:

25 Thus saith the Lord of hostes, the God of Israel, Ye and your wiues haue spoken with your owne mouth, the thing that ye haue fulfilled in deede, yea thus haue ye sayd, We wil not fayle but perfourme the vowes that we haue vowed, we wil do sacrifice, & poure out drinke offerings to the Queene of heauen, purposely will yee set vp your owne meanings, and perfourme your vowes. Jere.44.

26 And therefore heare the word of the Lord al Juda ỳ dwel in the land of Egypt, Behold, I haue swoorne by my great name, sayth the Lord, that my name shall not bee rehearsed throughout any mans mouth of Juda in all the land of Egypt, to say, The lord God liueth. Gen.22.

27 For I wil watch to plague them, and not for their wealth: And all the men of Juda that be in the lande of Egypte, shall perisshe with the swoord, and with hunger, vntil they Jere.44.

be

he vtterly destroyed.

28 Neuertheleſſe thoſe that fledde away for the ſworde, ſhall come againe out of Egypt into the lande of Juda, but there ſhal be very fewe of them, and al the remnant of Jude that are gone into Egypt there to dwel, ſhall knowe whoſe wordes ſhall be founde true, theirs or myne.

29 Take this for a token, that I will viſite you in this place, ſayth the Lord, and that ye may know howe ỹ I wout doubt wil performe my purpoſe vpon you, to punish you:

30 Behold, ſayth the Lorde, I will deliuer Pharao Hophra king of Egypt, into the handes of his enimies that ſeeke after his life: euen as I gaue Zedekia the king of Juda into the handes of Nabuchodonoſor king of Babylon his enimie, which ſought after his lyfe.

The.xlv.Chapter.

Baruch is reproued of Ieremie.

1 THeſe are the wordes that Jeremie the prophet ſpake vnto Baruch the ſonne of Neriah, after that he had writ ten theſe sermons in a booke at the mouth of Jeremie, in the fourth yeere of Jehoakim the ſon of Joſias king of Juda, ſaying,

2 Thus ſayth the Lord God of Iſrael vnto thee, O Baruch:

3 Inſomuch as ỹ thoughteſt thus (when thou waſt writing) Wo is me, the Lord hath giuen me payne for my trauayle, I haue weeried my ſelfe w̃ ſighing, and haue founde no reſt:

4 Therefore tell him, O Jeremie, that the Lorde ſayth thus, Beholde, the thing that I haue builded, will I breake downe agayne, and rote out the thing that I haue planted, yea this whole lande:

5 And ſeekeſt thou yet promotion? (loke not for it, and) deſire it not, for I will bring a miſerable plague vpõ al fleſh, ſaith the Lord: but thy lyfe will I giue thee for a pray in al places whither ſo euer thou goeſt.

The.xlvi.Chapter.

1. He prophecieth the deſtruction of Egypt. 27. Deliueraunce is promiſed to Iſrael.

1 HEre folow the wordes of the Lord to ỹ Prophet Jeremie, which he ſpake againſt (all) the Gentiles.

2 Theſe wordes folowing preached he to the Egyptians, concerning the hoſte of Pharao Necho king of Egypt, whẽ he was in Charchamis beſide the water of Euphrates, what tyme as Nabuchodonoſor the king of Babylon ſlue him, in the fourth yeere of Jehoakim the ſonne of Joſias king of Juda.

3 Make ready buckler and ſhielde, and goe forth to fight. Jere.36.a.

4 Harneſſe your horſes, and ſet your ſelues vpon them, ſet your ſallets faſt on, bring forth ſpeares, ſcoure your ſwordes, and put on your breaſt plates.

5 But alas, howe happeneth it that I ſee you ſo afrayde? why ſhrynke ye backe? Theyr worthyes are ſlaine, yea they runne ſo faſt away, that none of them loketh behinde him: fearefulneſſe is fallen vpon euery one of thẽ, ſayth the Lord.

6 The lightеſt of foote ſhal not flee away, and the worthies ſhall not eſcape: towarde the North, by the water of Euphrates they dyd ſtumble and fal.

7 But what is hee this that ſwelleth vp as it were a floud, roaryng and raging lyke the ſtreames of water? B

8 It is Egypt that ryſeth vp lyke the floud, & calleth out the waters with ſo great noyſe, and he ſayde, I will goe vp, and will couer the earth, I wil deſtroy the citie, with them that are therein.

9 Get ye vp ye horſes, rolle forth ye charets, come forth worthies, ye Ethiopians, ye Libyans with your bucklers, ye Lydians with your bowes.

10 But this day of the Lorde God of hoſtes, is a day of vengeance, that he may auenge him of his enimies: The ſword ſhal deuour, it ſhall be ſatiſfied and bathed in their blond, for the Lord God of hoſtes ſhal haue a ſlaine offeryng toward the North, by the water of Euphrates.

11 Goe vp vnto Gilead, and bring triacle, O virgin thou daughter of Egypt: but in vaine ſhalt thou go to ſurgerie, for thy wound ſhal not be ſtopped.

12 The heathen haue heard of thy ſhame, and the lande is full of thy confuſion, for one ſtrong man did ſtumble vpon another, and they are fallen both together.

13 Theſe are the the wordes that the Lorde ſpake to the prophet Jeremie, concerning the comming of Nabuchodonoſor the kyng of Babylon, whiche was ſent to deſtroy the lande of Egypt: Jere.43.b.

14 Preache out through the lande of Egypt and cauſe it to be proclaymed at Migdol, Noph, and Thaphnis, and ſay, Stande ſtyl, make thee redy, for the ſword ſhall conſume thee rounde about. C

15 How happeneth it that thy mightie worthies are fallen? why ſtood they not faſte? euẽ becauſe the Lord thruſt them downe.

16 The ſlaughter was great, for one fel euer ſtyl vpon another: & they ſaide, Vp, let vs goe agayn to our owne people, and to our owne natural

natural countrey, from the cruel ſwoꝛd.

17 They did cꝛye euen there, Pharao the king of Egypt, is a king of troubleſomeneſſe, he hath ouerpaſt the appointed time.

Eſai. 48. b. 18 As I liue (ſayth the king whoſe name is the Lord of hoſtes) ſo ſurely as Thaboꝛ ſtandeth among the mountaynes, and Charmel in the ſea: euen ſo aſſuredly ſhall this miſchiefe come (vpon Egypt.)

19 O thou daughter of Egypt, make redy thy geare to flit: foꝛ Noph ſhal be voyde and deſolate, ſo that no man ſhall dwel therein.

20 The lande of Egypt is like a goodly faire calfe: but deſtruction ſhall come out of the noꝛth, (I ſay) it commeth.

ד 21 Hir waged ſouldiours that be with hir, are lyke fat calues, they alſo ſhall flee away together, & not abyde: foꝛ ỹ day of their ſlaughter, and the time of their viſitation ſhal come vpon them:

22 The cꝛye of them ſhall make a noyſe, as the hiſſing of ſerpentes: foꝛ they ſhal enter in with their hoſtes, and come againſt hir with axes, as it were hewers downe of wood.

a. Hir wood, that is, the whole multitude of the people, whiche was like a great wood.

23 And they ſhall cut downe hir (a) wood, ſaith the Lord, they ſhall be innumerable: foꝛ they ſhall be moe in number than the graſſehoppers, ſo that no man ſhal be able to tel them.

24 The daughter of Egypt is confounded, and deliuered into the handes of the people of the noꝛth.

25 Thus ſayth the Lord of hoſtes, the God of Iſrael, Beholde, I will viſite that reſtleſſe people of Alexandꝛia, Pharao, & Egypt, yea both their gods & their kings, euen Pharao and all them that put their truſt in him:

26 Yea I will deliuer them into the hands of thoſe that ſeeke after their lyues, (namely) into the power of Nabuchodonoſoꝛ the king of Babylon, and into the power of his ſeruauntes: and after all theſe things, it ſhall be inhabited as afoꝛetime, ſayth the Lord.

27 Be not thou afrayde, O my ſeruaunt Jacob, feare not thou, O Iſrael: foꝛ loe, I will helpe thee from farre, and thy ſeede from the lande of their captiuitie: Jacob alſo ſhall come agayne and be in reſt, he ſhal pꝛoſper, and no man ſhall do him harme.

ה 28 Feare thou not (O Jacob my ſeruaunt) ſayth the Lorde, foꝛ I am with thee, and wil deſtroy all nations among whom I haue ſcattered thee: neuertheleſſe, I wil not conſume thee, but chaſten thee, and coꝛꝛect thee, yea and that with diſcretion, neyther will I vtterly deſtroy thee.

The. xlvij. Chapter.

The word of the Lord againſt the Philiſtines.

1 Theſe are the woꝛdes that ỹ Lord ſpake vnto Jeremie the pꝛophete againſt the Philiſtines, beſoꝛe that Pharao ſmote (the citie of) Izah.

2 Thus ſayth the Lord, Behold, there ſhall waters aryſe out of the noꝛth, and ſhal gꝛow to a great flood, running ouer, and couering the lande, and all that is therin, the cities and them that dwel therein: and the men ſhall cꝛye, and all they that dwel in the land ſhal mourne,

3 At the noiſe and ſtamping of their ſtꝛong barbed hoꝛſes, at the ſhaking of their charrettes, and at the rumbling of the wheeles: the fathers ſhall not looke to their chyldꝛen, ſo feeble and weerie ſhall their handes be,

4 At the ſame tyme when he ſhall be there to deſtroy the whole lande of the Philiſtines, he ſhall make waſt both Tyrus, Sidon, and the reſidue of theyr ayde: foꝛ the Lorde will deſtroy the Philiſtines, the remnant of of the Ile of Caphtoꝛ.

5 Baldneſſe is come vpon Izah, Aſcalon is put to ſilence with the reſt of their baleys: how long wilt thou teare thy ſelfe?

6 O thou ſwoꝛd of the Lord, how long wilt thou not ceaſſe? turne agayn into thy ſheath, reſt, and leaue of.

ז 7 But how can it ceaſſe, when the Lord him ſelfe hath giuen it a charge againſt Aſcalon, and rayſed it vp againſt the cities of the ſea coaſt?

The xlviij. Chapter.

The worde of the Lord againſt the Moabites.

I Eſai. 16. a. Ezec. 25. Sophon. 2. 1 Thus ſayth the Lorde of hoſtes, the god of Iſrael, againſt Moab, Wo be to the citie of Nebo, foꝛ it is layde waſte, bꝛought to confuſion, and Kiriathaim is taken: Miſgab is bꝛought to ſhame, and afrayde.

2 Moab can boaſt no moꝛe of Heſbon, foꝛ they haue deuiſed a miſchiefe againſt it: come (ſhal they ſay) let vs rote them out, that they may be no moꝛe a nation, thou alſo ſhalt be deſtroyed, O Madmena, and the ſwoꝛd ſhal perſecute thee.

3 A voyce ſhall cꝛie from Hoꝛonaim, Exꝛat walling & deſtruction ſhall come vpon the,

4 Moab is made deſolate: hir little ones haue cryed out.

5 Foꝛ at the going vp vnto Luith he aroſe with lamentations and mourning, & down towarde Hoꝛonaim they heaꝛde a cruel and deadly cꝛye,

6 Get you away, ſaue your liues, and be like vnto the heath in the wyldernelle.

ט 7 Foꝛ bycauſe thou haſt truſted in thyne owne

downe woꝛkes and treaſure, thou ſhalt be taken: Chamos with his prieſtes and princes ſhal goe away into captiuitie.

8 The deſtroyer ſhall come vpon all cities, none ſhall eſcape: The valleys ſhall be deſtroyed, and the fieldes ſhall be layde waſt, like as the Lord hath ſpoken.

9 Giue wings vnto Moab, that ſhe get hir away ſpeedyly: for hir cities ſhal be made ſo deſolate, that no man ſhal dwel therein.

10 Curſed bee hee that doth the woꝛke of the Lord fraudulently, & curſed be he that keepeth backe his ſwoꝛd from ſhedding of bloud.

11 Moab hath euer bin riche and careleſſe frō hir youth vp, ſhee hath bin ſtil ſettled vpon lyes, ſhe was neuer yet put out of one veſſell into another (that is) ſhe neuer went away into captiuitie, therefoꝛe hir taſt remayneth, and hir ſauour is not yet changed.

12 But loe, the time commeth, ſayth the Lord: that I ſhal ſende hir truſſers to truſſe hir vp, which ſhall remoue hir from hir dwelling, and emptie hir veſſels, and breake hir wine pottes.

13 And Moab ſhal be aſhamed of Chamos, like as Iſrael was aſhamed of Bethel, wherin ſhe put hir truſt.

14 Wherefoꝛe do ye thinke thus, Wee are mightie, and ſtrong men of warre?

15 Moab is deſtroyed, and hir cities brent vp, hir choſen yong men be ſlaine, ſayth the king, whoſe name is the Lord of hoſtes.

16 The deſtruction of Moab commeth on apace, and hir fal is at hande.

17 All ye neyghbours mourne foꝛ hir, and all ye that knowe hir name, ſay, O how happeneth it that the ſtrong ſtaffe and the gowdy rodde is thus broken?

18 And thou daughter Dibon, come downe from thy glorie, and ſit in thirſt: foꝛ he that deſtroyeth Moab, ſhall come vp to thee alſo, and breake downe thy ſtrong holdes.

19 And thou that dwelleſt in Aroer, get thee to the ſtreete, and looke about thee, aſke them that are fledde and eſcaped, and ſay, What thing is happened?

20 Oh Moab is confounded and ouercome: mourne and crye, tel it out at Arnon, that Moab is deſtroyed.

21 Foꝛ iudgement ſhall come vpon the playne lande, (namely) vpon Holon, and Jahzah & vpon Mephaath.

22 And vpon Dibon, vpon Nabo, and Beth Diblathaim,

23 Vpon Kiriathaim, and vpon Beth Gamul, vpon Beth Maon,

24 And vpon Carioth, vpon Bozra, and all the cities in the lande of Moab, whether they lye farre oꝛ neare.

25 The hoꝛne of Moab is ſmitten downe, & hir arme broken, ſayth the Lord.

26 Make hir drunken, foꝛ ſhe magnified hir ſelfe aboue the Lord that men may clap their handes at hir vomite, and that ſhe alſo may be laughed to ſcorne.

27 Diddeſt not thou laugh Iſrael to ſcorne, as though he had bin taken (with theft) among theeues? foꝛ ſo often as thou makeſt mention of him, thou ſkippeſt foꝛ ioy.

28 Ye Moabites, leaue the cities, and dwell in rockes of ſtone, and become lyke doues that make their neſtes in holes. E

29 As foꝛ Moabs pride we haue heard of it, ſhe is very hygh minded, I knowe hir ſtoutneſſe, hir boaſting, hir arrogancie, and the pryde of hir ſtomacke, (ſayth the Lorde.) Eſai.16.b. Iere.49.c.

30 I knowe, (ſayth the Lord) hir indignation, ſhe doth not right, hir woꝛdes are lyes, & they haue not dealt truely.

31 Therefoꝛe will I mourne foꝛ Moab, foꝛ whole Moabs ſake: my hart ſhall lament the men of Kirchares.

32 O thou vineyarde of Sabamah, I will weepe foꝛ thee as foꝛ Jazer: thy vine brāches ſhall come ouer the ſea, vnto the ſea of Jazer, the deſtroyer ſhall breake into thy haruell and grape gathering.

33 Myrth and cheare ſhall be taken away frō the fertile fielde, and from the lande of Moab: there ſhal be no ſweet wine in the preſſe, the treader ſhall haue no ſtomacke to crye, yea there ſhall be none to crye vnto him,

34 Whiche aforetyme were heard from Helbon to Eleale, and Jahaz, whiche lyfted vp their voice from Zoar vnto Horonaim, that bullocke of three yeeres olde, the waters alſo of Nemrim ſhal be dryed vp.

35 Moreouer, I will make Moab ceaſſe ſaith the Lord, from the offerings and cenſyng that ſhee hath made vnto hir gods in hygh places. F

36 Wherefoꝛe my hart mourneth foꝛ Moab, lyke a crowde playing an heauie ſong, and foꝛ the mens ſake of Kirchares my harte mourneth alſo, euen as a pype that pypeth a doleful ſong: foꝛ their riches whiche they haue gathered ſhal be deſtroyed.

37 All heades ſhal be ſhauen, and all beardes clipped of, all handes bound, and all loynes gyrded about with ſackcloth. Eſai.15.d.

38 Upon all the houſe toppes and ſtreetes of Moab there ſhall be lamentable mourning: foꝛ I wil breake Moab like an vnprofitable veſſel, ſayth the Lord.

39 O how is ſhe deſtroyed? O how mourneth ſhe? O how doth Moab hang downe hir heade and is aſhamed? Thus ſhal Moab be a laughing ſtocke, and had in deriſion of

al them that be rounde about hir.

Deut.28.c. Jere.49.d. 40 For thus sayth the Lord, Behold, the enimie shal come fleeing as an Eagle, & spread his wings vpon Moab.

G 41 They shall take the cities, and winne the strong holdes: then the mightie mennes harts in Moab, shall be like the hart of a woman trauelling with childe.

42 And Moab shall be made so desolate, that she shall no more bee a people, because she hath set vp hir selfe against the Lord.

Esai.24.c. 43 Feare, pit, and snare, shall come vpon thee, O Moab, sayth the Lord.

44 Who so escapeth the feare, shall fall into the pit, and who so getteth out of the pit, shal be taken in the snare: for I wil bring a yere of visitation vpon Moab sayth the Lord.

45 They that are able to flee, shall stand vnder the shadow of Hesbon, for there shal goe a fyre out of Hesbon, and a flambe from Sion, & shal burne vp ỳ proude people of Moab and the toppe of those seditious children.

46 Wo be vnto thee, O Moab, thou people of Chamos shalte perishe: yea thy sonnes and daughters shall be led away captiue.

47 Yet at the last will I bring Moab out of captiuitie againe, sayth the Lorde: Thus farre is of the plague of Moab.

The xlix. Chapter.

1. The worde of the Lorde against the Ammonites. 7. Against Idumea. 23. Damascus. 28. Cedar. 34. Elam.

A 1 AS concerning the Ammonites, thus the Lord saith, Hath Israel no children? or is he without any heire? Why hath your king then taken Gad in? Wherfore doth his people dwel in his cities?

Ezec.21.d. and.25.a. Amos.1.a.

2 Beholde therefore, the time commeth, saith the Lord, that I will bring a noise of warre into Rabath of the Ammonites, and it shall be layde on a desolate heape, and hir cities brent vp, and the Israelities shall be Lordes ouer those that had them in possession afore, sayth the Lord.

3 Hesbon shall mourne, for Ai shall be rooted out of the grounde, (sayth the Lorde) the citie of Rabbath shall crye out, and gyrde thē selues with sackcloth, they shal mourne and runne about the walles, for their kyng shall be led away prisoner, yea his priestes, and princes with him.

a. The plentifulnesse of the soyle, the strōg situation of the place, & their great wealthe causeth the Ammōits, like a rechlesse, to wāton girle to blaspheme the Lord, to annoy his people, and to be without all feare of enimies.

4 Wherefore gloriest thou in the (a) valley? thy valley hath flowed away, O thou rebellious daughter, and thinkest thou that thou art so safe by reason of thy treasure, ỳ no mā shall come to thee?

5 Beholde, I will bring a feare vpon thee, sayth the Lord God of hostes, from all those that be about thee, so that ye shal be scattered euery man from another, and no man shall gather them together againe that be fledde.

6 But after that, I will bring the Ammonites also out of captiuitie agayne, sayeth the Lord.

7 Vpon the Edomites hathe the Lorde of hostes spoken on this manner, Is there no more wysedome in Theman? Is there no more good counsel among his people? Is their wisdome thē turned cleane to nought?

B Esai.21. Ezod. and.25.

8 Get you hence, turne your backes, crepe downe into the deepe, O ye citizens of Dedan: for I will bring destruction vpon Esau, yea and the day of his visitation.

9 If the grape gatherers come vpon thee, shuld they not leaue some grapes? If ỳ night robbers come vpon thee, should they not take so much as they thought were ynough?

10 But I wil make Esau bare, and discouer his secretes, so that he shal not be able to hide them: His seede shal be wasted away, yea his brethren and his neighbours, and hee himselfe shall not be left behinde.

11 Thou shalt leaue thy fatherlesse children behinde thee, & I will kepe them, and thy widdowes shal take their comfort in me.

12 For thus hath the Lorde spoken: Beholde, they that men thought were vnmete to drynke of the cup, haue drunken with ỳ first, and thinkest thou then to be free? No, no, thou shalt neither be quit nor free: but thou must drinke also.

Jere.25. Ezec.35. 1.Pet.4.

13 For why? I haue sworne by my selfe, saith the Lord, that Bozrah shall become a wyldernesse, an open shame, a laughing stocke, and cursing, and all hir cities shall be a continual desert.

14 For I am perfectly informed of the lord, C that he hath sent a message already vnto the heathen: Gather you together, and go forth against hir, make you redy to battel.

15 For loe, I wil make thee but smal among the heathen, & little regarded among men.

Abdi.1.d.

16 Thy high stomacke, and the pryde of thy hart hath deceiued thee, because thou dwelst dwel in the holes of stony rockes, and hast ỳ high mountaynes in possession: Neuertheles, though thy nest were as high as the Egles, yet will I cast thee downe, saith the lord.

Esai.48. Jere.49.

17 Moreouer, Idumea shal be a wildernesse, who so goeth by it, shal be abashed & wonder at all hir miserable plagues.

Jere.18. 19.b.&50.

18 Lyke as Sodom, Gomor, and the cities that lay there about, were turned vpside downe, saith the Lord: so shal no body dwel in Idumea, and no man shall haue his habitation there.

Gen.19.c.

19 Beholde,

19 Behold, like as the Lion, so shall a destroyer come vp from the pleasant medowes of Iordaine, vnto the strong dwelling place, & when I haue made him quiet, I will make him to flee from hir and all chosen men will I set in aray against hir: Who is like vnto me? what is he ỳ will stryue with me? what shepheard may stande in my handes?

20 Therefore, heare the counsel of the Lorde that he hath taken vpon Idumea, & his purpose that he hath deuised vpon the citizens of Theman: The least of the flocke shal traple thē, & loke what faire habitation they haue, they shal make it wast, and them selues also.

21 At the noyse of their fall the earth shall quake, the crye of their voyce shall be heard vnto the red sea.

22 Behold, the enimie shall come and flee vp hither like as it were an Egle, and spread his wings vpon Bozrah: then shall the hartes of the worthies in Edom, be as the harte of a woman trauailing of childe.

23 Upon Damascus, Hemath, and Arphad, shall come confusion: for they shall heare euyl tidings, they shall be tossed to and fro like the sea that can not stande styl.

24 Damascus shall be sore afrayde, and shall flee: trembling commeth vpon hir, sorowe and paine shall ouertake hir, as a woman trauayling of childe.

25 But howe happeneth it that the famous citie, the citie of my ioy, is not spared?

26 Hir young men shall fall in the streetes, & all hir men of warre shal be taken away in that time, saith the Lord of hostes.

27 I will kindle a fyre in the walles of Damascus, which shall consume the pallace of Benhadad.

28 As for Cedar and the kyngdome of Hazor whō Nabuchodonosor the king of Babylon smote, the Lord hath spoken thus vpon them: Aryse, and get you vp vnto Cedar, & destroy the people toward the East.

29 Their tentes and their flockes shall they take away, yea their hangings and their vessels, their Camels also shal they carry away with them: they shall crye to them, feare is on euery side.

30 Flee, get you far away, creepe into caues, that ye may dwel there, O ye inhabiters of Hazor, saith the Lorde: for Nabuchodonosor the king of Babylon hath holden a counsel concerning you, and concluded his deuise against you.

31 Aryse, and get you vp against yonder rich and careles people, sayth the Lorde, whiche haue neither gates nor dore barres, but dwel alone.

32 Their Camels shall be a pray, & the droues of their Cattel dryuē away: Moreouer, those will I scatter towarde all the windes, and to the farthest partes of the world, yea from al the sides therof will I bring their destruction sayth the Lorde.

33 Hazor also shal be a dwelling for dragons, and an euerlasting wyldernesse, so that no body shal dwel there, and no man shal haue there his habitation.

34 These are the wordes that the Lord spake to the prophete Jeremie concerning Elam, in the beginning of the raigne of Zedekias king of Juda. Ezec.32.a. Dan.8.a.

35 Thus saith the Lorde of hostes, Behold, I wil breake the bow of Elam, their principal strength. F

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, & wil scatter thē against the same foure windes: and there shall be no people, but some of Elam shall flee vnto them.

37 For I will cause Elam to be afrayde of their enimies, and of them that seeke their liues, and wil bring vpon them a mischiefe, euen my wrath saith the Lord: And I will persecute them with the sworde so long, til I haue brought them to nought.

38 I wil set my throne in Elam, I will destroy both ỳ kings and princes from thence, saith the Lord: but in processe of time I wil bring Elam out of captiuitie agayne, sayth the Lorde.

The. I. Chapter.

1. He prophecieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

1 THe words that the Lord spake vnto the prophet Jeremie, concerning Babylon, and the lande of the Chaldees: A

2 Preach among the Gentiles, let your voyce be heard, make a token, crye out, keepe no silence, but saye, Babylon is won, Bel is confounded, and Merodach is ouercome, yea their goddes be brought to shame, and their images burst in peeces: Esai.13.a. and.47.a. and.51.a. Jere.25.b. Esai.46.a. Dan.5.a.

3 For out of the north there doth come a people against hir, which shall make hir land so wast that no body shall dwell therein, neither man nor beast, for they shall flee, and depart from thence.

4 In those dayes, and at that time, saith the Lord, the children of Israel shal come, they & the children of Juda, weeping and making hast, and shal seke the Lord their God. 1.Esd.1.a.

5 They shall aske the way to Sion, thither shall they turne their faces, saying, Come, & we wil cleaue to the Lorde in a couenaunt

that neuer ſhal be broken.

Iere.23.a. Ezec.36.f. 6 My people haue bin a loſt flocke, my ſhepheardes haue deceiued them: and haue made them go aſtray vpon the hylles, they haue gonne from the mountayne to the little hil, and forgotten their folde.

B 7 Al they that came vppon them, haue deuoured them, and their enimies ſayde, We haue made no fault againſt them, for they haue diſpleaſed the Lorde, (yea euen the Lorde which is) the habitation of their righteouſneſſe, and the hope of their fathers.

8 Flee from Babylon, and depart out of the lande of the Chaldees, and be ye as the rammes that goe before the flocke.

Iere.50.g.

9 For loe, I will wake vp an hoſt of people from the northren land, and bring them vpon Babylon, theſe ſhal lay ſiege to it, and winne it: their arrowes ſhal not miſſe, like as a cunning archer ſhooteth not wrong.

10 And the Chaldees ſhall be ſpoyled, and al they that ſpoyle them, ſhal be ſatisfyed, ſayth the Lord:

Eſai.47.a. 11 Although ye were ſo chearefull and glad, to treade downe myne heritage, and fulfilled your pleaſures as the calues in the graue, and triumphed ouer them lyke bulles (when ye had gotten the victorie.)

12 Your mothers ſhall be ſore confounded, and they that bare you ſhall come to ſhame, ſhe ſhall be the leaſt ſet by among the nations, voyde, waſted and dryed vp.

Iere.18.b. 19.b.&.49.f. 13 No man ſhal be able to dwel there for the feare of the Lord, but ſhe ſhal be whole deſolate: al they that goe by Babylon, ſhal ſtand ſtyl, and be abaſhed, and ſhall wonder at al hir plagues.

C 14 Goe forth in your aray againſt Babylon rounde about, al ye that can handle bowes, ſhoote at hir, ſpare no arowes: for ſhe hath ſinned againſt the Lord.

15 Crye out againſt hir round about, ſhe ſhal yeeld hir ſelf, hir foundatiõs ſhal fal, and hir walles ſhal com down, for it ſhal be the vẽgeance of ỹ Lord, yea vengeance ſhal be takẽ of hir: & as ſhe hath don, ſo deale ye wt hir.

Exod.21.b. Leui.24.d. Ioel.3.b.

16 Roote out the ſower from Babylon, and him that handleth the ſicle in harueſt: for feare of the ſword of the enimie euery man ſhall get him to his owne people, and euery man ſhall flee to his owne land.

17 Iſrael is a ſcattered flocke, the Lions haue diſpearſed them: Firſt the kyng of the Aſſyrians deuoured them, laſt of al this Nabuchodonoſor kyng of Babylon hath bruiſed all their bones.

4.Re.17.f. Eſai.10.a. 3.Re.25.d.

18 Therefore thus ſayth the Lord of hoſtes, the God of Iſrael, Behold, I will viſite the kyng of Babylon, and his kyngdome, as I haue viſited the kyng of the Aſſyrians,

19 And will bring Iſrael againe to his pleaſant paſture, that he may feede vpon Charmel and Baſan, and be ſatisfied vppon the mount of Ephraim and Galaad. 3.Re.18. Eſai.35.

20 In thoſe dayes, and at the ſame time, ſayth the Lord, if the offence of Iſrael be ſought for, there ſhall none be found, if men enquire for the ſinne of Iuda, there ſhall be none: for I will be mercifull vnto them whom I ſuffer to remayne.

21 Goe downe (O thou auenger) into the enimies land, and viſite them that dwel therin: downe with them, and ſmite them vppon the backes, ſayth the Lord, do accordyng to al that I haue commaunded thee. D

22 There is gone about the lande a crye of a ſlaughter and great murder (namely on this manner.)

23 Howe happeneth it that the hammer of the whole world is thus broken and bruyſed in ſunder? How chaunceth it that Babylon is become a wylderneſſe among the Heathen (on this manner.)

24 I my ſelfe haue layde a ſnare for thee, and thou art taken vnawares, thou art trapped and ſnared: for why? thou haſt contended againſt the Lord.

25 The Lorde hath opened his houſe of ordinaunce, & brought forth the weapons of his wrath: for the thing ỹ is done in the lande of the Chaldees, it is the Lord of hoſtes worke.

26 Come againſt hir, for this is hir end, breake vp hir chelles, threſhe hir as ye threſhe corne, deſtroy hir, that nothing ſhal be left.

27 Slay all theyr mightie ſouldiers, and put them to death: Wo be vnto them, for the day and time of their viſitation is at hand.

28 (Me thinke) I heare (alredy) a crye of thẽ that be fled and eſcaped out of the lande of Babylon, which ſhew in Sion ỹ vengeance of the Lorde our God, the vengeance of his temple, (yea a voyce of thẽ that crye againſt Babylon.) E

29 Cal vp all the archers againſt Babylon, pitch your tentes rounde about hir, ỹ none eſcape, recõpence hir as ſhe hath deſerued, and accordyng as ſhe hath done, ſo deale with hir againe: for ſhe hath ſet vp hir ſelfe againſt the Lord, againſt the holy one of Iſrael. Iere.50. Ipe.18. 2.Theſ.

30 Therefore ſhall hir yong men fal downe in the ſtreetes, and al hir men of warre ſhall be rooted out in that day, ſaith the Lord.

31 Behold I ſpeake vnto thee, O thou proud, ſaith the Lord God of hoſtes, for thy day ſhal come, euen the time of thy viſitation.

32 And the proude ſhall ſtumble and fal, and no man ſhall helpe him vp, I wil burne vp his cities wt fire, & it ſhall conſume al that is round

rounde about hym.

33 Thus saith the Lord of hostes, The children of Israel and Juda suffer violence together, all they that haue them in captiuitie keepe them fast and will not let them goe.

34 But their reuenger and redeemer is mighty, whose name is the Lorde of hostes, he shall maynteyne their cause, he shall make the lande shake, and iudge them that dwell therein, (one with another.)

35 The swoord shal come vpon the Chaldees, sayth the Lorde, vpon them that dwell in Babylon, vpon their princes, and vpon theyr wise men.

36 The swoorde vpon their swthsayers, as for thole they shall become fooles: the swoord vpon theyr worthyes, so that they shall stande in feare.

37 The swoorde vpon their horsemen and charrets, and vpon all the common people that dwel among them, so that they shall all become lyke women: The swoorde vpon their treasure, so that it shal be stollen away.

38 I brought vpon their waters, so that they shall be dryed vp: for the lande worshippeth images, & delighteth wonderfully in idoles.

39 Therefore shall wilde beastes, Lamia, and Cat of mountaynes, and Estreches dwel therein: for there shall neuer man dwell there, neyther shal any man haue his habitation there for euermore.

40 Lyke as God destroyed Sodome and Gomorre, with ỹ cities that lay there about, sayth the Lorde, So shal no man dwel there also, neyther shall any man haue there hys habitation.

41 Beholde, there shall come a people from the North with a great bond of men, and many kings shal stande vp from the ends of the earth.

42 They beare bowes and bucklers, cruel are they and vnmerciful: their voyce roreth lyke the raging sea, they ryde vpon horses, & come weaponed to fight agaynst thee, O Babylon.

43 Assone as the kyng of Babylon heare tel of them, his handes shall wax feeble, sorow and heauinesse shall come vpon him as a woman trauayling with childe.

44 Beholde, lyke as the Lion commeth vp from the swelling of Iordane vnto the dennes of Ethan, so will I driue them swth, and make them runne against hir: But whom shall I chose out and ordeyne to suche a thing? for who is like me? or who wil striue with me: or what shepheard may stande against me?

45 Therefore heare the counsayle that the Lord hath giuen vpon Babylon, & the deuice that he hath taken vpon the land of the Chaldees, The least among the people shal draw them out, and loke what pleasant houses, they haue, they shal lay them wast.

46 The noyse at the wynnyng of Babylon shall moue the earth, and the crye shall bee heard among the Gentiles.

The. li. Chapter.

1. How Babylon shoulde be ouerthrowen. 59. Ieremie giueth his booke to Saraias.

1 THus hath the Lord sayde, Beholde, I wil raise vp a perylous winde against Babylon, and hir citizens that beare euyll wil against me. A Iere. 25. b. and. 50. a.

2 I will send also into Babylon fanners to fanne hir out, and to destroy hir lande: for in the day of hir trouble they shall be about hir on euery side.

3 Moreouer (the Lorde wyll say) vnto the bowmen, and to them that aduaunce themselues in their armour: Ye shall not spare hir young men, kyl downe all hir host.

4 Thus the slayne shal fal downe in the land of the Chaldees, and the wounded in the streetes.

5 As for Israel and Juda they shall not bee forsaken of their God, of the Lord of hostes, yea (a) for the holy one of Israels sake haue the Chaldees filled their lande ful of sinne. Iere. 50. b.

6 Flee away from Babylon, euery man saue his life, that ye be not roted out ỹ hir wickednesse: for the time of the Lords vengeance is come, yea he shall reward hir againe.

7 Babylon hath bin in the Lordes hande a golden cup, that maketh all landes drunken: of hir wine haue all people dronken, therfore are they out of their wittes.

8 But sodainely is Babylon fallen and destroyed: mourne for hir, bring plaisters for hir woundes, if shee may peraduenture bee healed agayne.

9 We woulde haue made Babylon whole, say they, but shee is not recouered, therefore wil we let hir alone, and goe euery man vnto his owne countrey: for hir iudgement is come into heauen, & is gone vp to the clouds.

10 The Lorde hath brought forth out (b) righteousnesse: & therefore come on, we wil shew in Sion ỹ worke of ỹ Lord our God.

11 Make sharpe your arrowes, and multiply your shieldes: for the Lord shall rayse vp the spirite of the king of the Medes, whiche hath alredy a desire to destroy Babylon: this shal be the vengeance of the Lorde, and the vengeance of his temple.

12 Set vp tokens vpon the walles of Babylon,

a. For the holy one of Israels sake, that is, for the greeuous afflictiõs and great iniurie done to gods people which he reputeth as done vnto himself. Esai. 48. b. Iere. 25. c. Esai. 21. b. Apo. 18. a.

b. How so euer the Iewes had deserued to be plagued at gods hand, yet had the Chaldees no cause on their partes why to deale so cruelly with them: and so God declareth their righteousnesse in respect to the Chaldees, by punishing them, and deliuering hys people.

bylon, make your watche ſtrong, ſet your watchmen in aray, yea holde prime watches, and yet for all that ſhall the Lord goe forth with his deuice whiche he hath taken vpon them that dwel in Babylon.

13 O thou that dwelleſt by the great waters, O thou that haſt ſo great treaſure and riches, thyne ende is come, and the reckening of thy winnings.

14 The Lord of hoſtes hath ſworne by hym ſelf, ỹ he will ouerwhelme thee wt̄ men lyke grashoppers in number, which wt̄ a courage ſhall crye alarum, alarum, agaynſt thee:

15 Yea euen the Lord of hoſtes that with his power made the earth, with his wyſedome prepared the rounde worlde, and with diſcretion ſpread out the heauens:

16 Aſſone as he letteth his voice be heard, the waters in the ayre ware fierce: he drawe th vp the cloudes from the endes of the earth, he turneth the lightnynges to raine, he bringeth the windes out of their ſecret places.

17 (If they be eſteemed by their wiſedome, al men are become fooles: confounded be al the caſters of images, for the thing that they make, is but deceit, and hath no breath.

18 Vayne is it, and an erronious worke, and in the time of viſitation it ſhall periſhe.

19 The portion of Jacob is none ſuche: but he ỹ made al things, whoſe name is the Lord of hoſtes, he is the rod of his inheritaunce.

20 (c) Thou haſt bin myne hammer and weapons for warre: for with thee haue I broken the people in peeces, and with thee haue I deſtroyed kingdomes.

21 Through thee I haue beaten to powder horſe and horſemē, yea the charrets, and ſuch as ſate vpon them.

22 Through thee haue I broken man & woman, olde and young, bacheler and mayden.

23 Through thee I haue deſtroyed the ſhepherde and his flocke, the huſbandman and his cattel, the princes and the rulers.

24 Therefore wil I reward the citie of Babylon, and all the inhabitauntes of Chaldea, with all the euil which they haue done vnto Sion yea that ye your ſelues ſhal ſee it, ſaith the Lorde.

25 Beholde, I come vpon thee thou noyſome (d) hill, ſaith the Lorde, thou that deſtroyeſt all landes, I will ſtretche out my hand ouer thee, and caſt thee downe from the ſtonye rockes, and will make thee a burnt hil,

26 So that neyther corner ſtones ſhall be taken any more out of thee: but waſt & deſolat ſhalt thou lye for euermore, ſayth the Lorde.

27 Set vp a token in the lande, blowe the trumpettes among the Heathen, prouoke the nations againſt hir, call the kingdomes of Ararat, Menni, and Aſcanez, againſt hir, ſet the prince agaynſt hir, bring as great a ſorte of terrible horſes agaynſt hir, as if they were graſſhoppers.

28 Prepare againſte them the people of the Medes, with their kings, princes, and al their chiefe rulers: yea & the whole land that is vnder him.

29 The lande alſo ſhall ſhake, and be afrayde when the deuice of the Lorde ſhall come forth againſt Babylon, to make the lande of Babylon ſo waſte, that no man ſhall dwell any more therein.

30 The worthies of Babylon ſhall leaue the battayle, and keepe them ſelues in ſtrong holds, their ſtrength hath fayled them, they ſhal be like womē, their dwelling places ſhal be burnt vp, their barres ſhal be broken.

31 One purſeuant ſhal mete another, yea one poſt ſhal come by another, to bring the king of Babylon tidynges that his citie is taken on euery ſide,

32 The fordes occupyed, the fennes burnt vp, and the ſouldiers ſore afrayde.

33 For thus ſayth the Lord of hoſtes, the God of Iſrael, (e) The daughter of Babylon hath bin in hir time lyke as a threſhing floure, but ſhortly ſhall hir harueſt come.

34 Nabuchodonoſor the kyng of Babylon hath deuoured and deſtroyed me, he hath made me an emptie veſſell, he ſwalowed me vp like a Dragon, and filled his belly wyth my delicates, he hath caſt me out.

35 My ſubſtaunce wherof he hath ſpoiled me, and the thing that was left mee, whiche he hath caryed away, crye out againſt Babylon ſaith the daughter that dwelleth in Sion, yea and my bloud alſo againſt the Chaldees, ſayth Jeruſalem.

36 Therefore thus ſaith the Lorde, Beholde, I wil defende thy cauſe, and auenge thee, I wil drinke vp hir ſea, and dry vp hir water ſprings.

37 Babylon ſhall become an heape of ſtones, a dwelling place for Dragons, a feareſulnes and wondering, & no man ſhal dwel there.

38 They ſhal roare together like Lions, and as the yong Lions when they be angry, ſo ſhall they bende them ſelues.

39 In their heate I will giue them a dinner, and they ſhal be drunken for ioy: then ſhall they ſleepe an euerlaſtyng ſleepe, and neuer wake, ſayth the Lord.

40 I ſhall cary them downe to be ſlaine lyke ſherpe, like weathers and goates:

41 O howe was Seſach wonne? O howe was the glory of the whole lande taken? howe happeneth it that Babylon is ſo wondred at among the heathen?

42 The

Amo.6.c. Iere.22.a. Iere.35.b. Eſai.44.c. Baruc.6.a.

c. Thou haſt bin, this God ſpeaketh vnto Babylon.

d. Babylon is called an hil, although it ſtood in a lowe place, & no hilles about it: for that hir walles and buildings were ſo great and high as mountaynes.

c. The complaint of people. Eſai.21.d. Iere.51.d.

42 The sea is risen ouer Babylon, and hath couered hir with hir great waues.

43 Hir cities are layde wast, the lande lyeth vnbuilded and voyde, it is a lande where no man dwelleth, and where no mā trauayleth through.

44 Moreouer, I will visite Bel at Babylō, and the thing that he swalowed vp, ẏ same shall I plucke out of his mouth: the Gentiles also shall runne no moze vnto him, yea and the walles of Babylon shal fal.

45 O my people, come out of Babylon, that euery man may saue his lyfe from the feareful wrath of the Lozd.

46 Be not fainte harted, and feare not at euery rumour that shal be heard in the land: foz euery yeere bringeth newe tydings, and in the yeere folowyng newe tydyngs, & robbing in the lande, and Lozd vpon Lozd.

47 And loe the tyme commeth that I will visite the images of Babylon, and the whole land shal be confounded, yea and hir slayne shall lye in the middest of hir.

48 Heauen and earth, with all that is therein, shall reioyce ouer Babylon, when the destroyers shall come vppon hir from the north, sayth the Lozd.

49 Lyke as Babylon hath beaten downe, & slaine many out of Israel, so shall there fall many & be slaine in all hir kingdome.

50 Ye that haue escaped the swozd, hast you, stande not styll, remember the Lozde a farre off, and thinke vpon Ierusalem.

51 Foz we are ashamed to heare the blasphemies, our faces wer couered with shame, bycause the strange aliantes came into the sanctuarie of the Lozd.

52 Wherefoze beholde, sayth the Lozd, The tyme commeth that I wil visite the images of Babylon, and through the whole lande they shall mourne and fall.

53 Though Babylon climed vp into heauen, & kepte hir powēr on hygh, yet shall I send hir destroyers, saith the Lozd.

54 A piteous crye (shal be heard) from Babylon, and a great miserie from the lande of the Chaldees:

55 When the Lozd destroyeth Babylon, and when he driueth out the high stomacke and proud boasting, wherewith they haue bin as furious as the waues of the great water flouds, & made great crakes wt their wozdes.

56 Foz the destroyers shall come vpon hir, euen vpon Babylon, whiche shall take theyz wozthies, & breake their bowes: foz the God of recompence, euen the Lozde shall sufficiently recompence them.

57 Yea (saith the Lord) I will make their princes, their wise men, their chiefe rulers, their nobles, and their wozthies drunken, so that they shall sleepe an euerlasting sleepe, and neuer wake: thus saith the kyng, whose name is the Lozd of hostes.

58 Moreouer, thus saith the Lozde of hostes, The thicke wall of Babylon shal be broken, and hir high gates shall bee burnt vp, and the thing that the Gentiles and the people hath wrought wt great trauaile and labour, shal come to nought, & be consumed in ẏ fire.

59 This is the charge that Ieremie the prophete gaue vnto Saraiah the son of Meria, the son of Maasiah, when he went towarde Babilon with Zedekiah the king of Juda, in the fourth yeere of his raigne: now this Saraiah was a peaceable prince.

60 Ieremie wrote in a booke all the miserye ẏ should come vpon Babylon, yea & al these sermons that be written against Babylon.

61 And gaue Saraiah this charge: When thou commest vnto Babylon, see that thou reade these wozdes,

62 And say, O Lozd, thou art determined to rote out this place, so that neither people noz cattel shall dwel there any moze, but to lye wast foz euer.

63 And when thou hast read out the booke, bynde a stone to it, and cast it in the middest of Euphrates,

64 And say, Euen thus shall Babylon sincke, and be thruste downe with the burden of trouble that I wil bring vpon hir: so that she shal neuer come vp againe. Thus far are the preachings of Ieremie.

The lij. Chapter.

1. He repeteth the taking of Zedekiah. 4. Ierusalem is take of the Chaldees. 10. Zedekias sons are kylled before his face, and his eyes put out. 13. The citie is burned. 14. The temple is spoyled and robbed. 25. They that were leste in Ierusalem are caryed to Babylon. 31. Kyng Iehoakim is brought foorth of prison, and fed like a king.

1 ZEdekiah was one and twentie yeeres olde when he was made king, and raigned eleuen yeeres in Ierusalem: his mothers name was Hamutal, Ieremies daughter of Libna. 4.Re.24.d. 2.Par.36.b.

2 He liued wickedly before the Lozd, euen as Iehoakim dyd:

3 Foz the Lozd was angry at Ierusalem and Juda, so long til he had cast them out of hys presence: and Zedekiah fel from the king of Babylon.

4 But in the ninth yeere of his raigne, in the tenth moneth, the tenth day of the moneth, it happened that Nabuchodonosor the kyng Iere.39.a. 4.Re.25.a.

of Babylon, with al his hoſt came before Ieruſalem, and beſieged it and made bulwarkes rounde about it.

5 And this beſieging of the citie, endured vnto the eleuenth yere of king Zedekiah.

4. Reg. 25. a Iere. 27. b. and. 39. a. 6 And in the fourth moneth, the ninth day of the moneth, there was a great hunger in the citie, that there were no more victuals for the people of the lande.

B 7 So all the ſouldiers brake away, and fled out of the citie by night, through the way of the porte betweene the two walles by the kings garden: (nowe the Chaldees had cõpaſſed the citie rounde about) yet went theſe men their way through the wildernesſe.

8 And ſo the Chaldees folowed vpon them, & toke Zedekiah the king in the fielde of Iericho, when his hoſt was run from him.

9 So they caryed the king away priſoner to Reblath, vnto the king of Babylon, in the lande of Hemath, where he gaue iudgement

Iere. 39. b. vpon him.

10 The king of Babylon alſo cauſed Zedekiahs ſonnes to be ſlayne before his face, yea and put all the princes of Juda to death at Reblath.

11 Moreouer, he put out the eyes of Zedekiah, and cauſed him to be bound with two chaynes, to be caryed vnto Babylon, and let him lye in priſon til he dyed.

12 Now the tenth day of the fifth moneth, in the nineteenth yere of Nabuchodonoſor king of Babylon, Nabuzaradan the chiefe captaine, and the king of Babylons ſeruauntes came vnto Ieruſalem,

13 And burnt vp the houſe of the Lorde: hee burnt vp alſo the kings palace, all the houſes, and al the gorgeous buildings in Ieruſalem.

C 14 And the whole hoſt of the Chaldees that were with the chiefe captayne, brake downe all the walles of Ieruſalem round about.

15 As for the poore people, and ſuch folke as was yet left in the citie, which alſo were fallen to the king of Babylon, yea & what people as yet remayned, Nabuzaradan ỳ chiefe captaine caryed them away priſoners.

16 But the poore people of the countrey dyd Nabuzaradan the chiefe captayne leaue in ỳ lande, to occupie the vineyardes and fields.

17 The Chaldees alſo brake the braſen pyllers that were in the houſe of the Lorde, yea the ſeate and the braſen lauer that was in the houſe of the Lorde, and caryed al the mettal of them vnto Babylon.

18 They toke away alſo the chaldernes, ſhouels, fleſh hookes, ſprincklers, ſpoones, and all the braſen veſſels that was occupyed in the ſeruice.

19 With the baſons, colepannes, ſprinklers, pottes, candelſtyckes, ſpoones, and cuppes, whereof ſome were of gold, & ſome of ſiluer:

20 The chiefe captayne toke alſo the two pyllers, the lauer, the twelue braſen bullockes that ſtoode vnder the ſeate which king Solomon made in the houſe of the Lorde: and all the veſſels contained ſo much mettal, that it might not be weighed. 3. Reg.

21 For euery pyller was eighteene cubits D high, and the rope that went about it was twelue cubites, and foure fyngers thicke, and rounde.

22 Nowe vppon the rope were braſen knops, and euery knoppe was fiue cubites high, and vpon the knoppes were hoopes, and pomegranates rounde about of cleane braſſe,

23 After this manner were both the pillers faſhioned with the pomegranates, whereof there were an hundred ninetie and fiue, which hanged vpon the hoopes rounde about.

24 The chiefe captaine alſo toke Saraiah ỳ high prieſt, and Sophoniah that was chiefe next him, & the three keepers of the doore:

25 He toke out of the citie a chamberlayne whiche was captaine of the ſouldiers, and ſeuen men that were the kings ſeruauntes, which were founde in the citie: and Sopher a captayne that dyd muſter the men of warre, with threeſcore men of the countrey that were taken in the citie.

26 Theſe Nabuzaradan the chiefe captaine toke, and caried them to the king of Babylon vnto Reblath:

27 And the king of Babylon cauſed them to bee put to death at Reblath, in the lande of Hemath: and thus Juda was led away captiue out of his owne lande.

28 This is the ſumme of the people whom E Nabuchodonoſor ledde away captiue: in the ſeuenth yeere of his raigne he caryed away of the Iewes three thouſand twentie & three,

29 In the eighteenth yeere Nabuchodonoſor caryed away from Ieruſalem eight hundred thirtie and two perſons:

30 In the three and twentie yeere of Nabuchodonoſor, Nabuzaradan the chiefe captain toke away ſeuen hundred fourtie & fiue Iewes priſoners. The whole ſum of the priſoners, is foure thouſand, and fiue hundred.

31 In the ſeuen and thirtieth yeere after that Iehoakim the king of Juda was caryed away, in the fiue & twentith day of the twelfth moneth, Euilmerodach kyng of Babylon (the ſame yere that he raigned) gaue Iehoakim the king of Juda his pardon, and let him out of priſon,

32 And ſpake louingly to him, and ſet his throne aboue the thrones of the other kyngs that

that were with hym in Babylon.
33 He chaunged also the clothes of his prison, yea and did eate with hym all his life long.
34 And he had a continual liuing giuen him of the king of Babylon, euery day a certaine thing allowed him, all the dayes of his lyfe, vntill he dyed.

The ende of the booke of the Prophet Ieremie.

The Lamentations of the prophete Ieremie.

¶ *The first Chapter.*

It happened after Israel was brought into captiuitie, and Hierusalem destroyed, that Ieremie the Prophete sate weeping, and sorowfully bewayled Hierusalem, and sighing and howling with an heauie and wofull hart, sayde,

1 ALas) howe sytteth the Citie so desolate, that sometyme was full of people? Howe is she become lyke a widowe whiche was greate among nations? How is she brought vnder tribute that ruled landes?
2 She weepeth sore in the night, so that the teares runne downe hir cheekes: for among all hir louers, there is none that giueth hir any comfort, yea hir next friends transgresse against hir, and are become hir enimies.
3 Iuda went away by reason of the affliction and great bondage: she dwelleth among the heathen, she fyndeth no rest, all they that persecuted hir, toke hir in straighte places (where she could not escape.)
4 The streetes of Sion mourne, bycause no mã commeth no more to the solemne feasts: all hir gates are desolate, hir priestes make lamentation, hir maidens are carefull, and she hir selfe is in great heauinesse.
5 Hir enimies haue bin rulers ouer hir, and hir enimies haue prospered, bycause the Lord hath chastened hir for hir great wickednesse: hir chyldren are ledde away captiue before their enimies.
6 All the beautie of the daughter of Sion is away, hir princes are become lyke Hartes that fynde no pasture, they are driuen away before their enimie, so that they haue no more power.
7 Nowe Hierusalem remembred in the time of hir miserie and bare estate, all hir ioy and pleasure that she hath had in times past, seeing hir people is brought downe vnder the power of their enimies, and there is no man for to help hir: hir enimies stande lokyng at hir, and laugh hir sabboth dayes to scorne.
8 Hierusalem hath sinned greeuously, therefore is she come in decay: all they that had hir in honour, despise hir, for they haue seene hir fylthynesse, yea she sigheth and "is ashamed of hir selfe.
9 Hir skirtes are defiled, she remembred not hir last ende, therefore is hir fall so wonderfull, and there is no man to comfort hir: O Lord, consyder my trouble, for mine enimie hath the vpper hande.
10 The enimie hath put his hande to all the precious things that she had, yea euen before hir eyes came the heathen in and out of the Sanctuarie, whome thou (neuertheles) hast forbidden to come within thy congregation.
11 All hir people seeke their bread with heauinesse, and loke what precious thing euery man hath, that giueth he for meate to saue his life: Consyder, O Lord, and see how vile I am become.
12 Haue ye no regarde all ye that goe forby, beholde and see if there be any sorowe lyke vnto mine, wherewith the Lorde hath troubled me in the day of his fearefull wrath.
13 From aboue hath he sent downe a fyre into my bones, and it burneth them cruelly: he hathe layde a net for my feete, and throwen me wyde open, he hath made me desolate, so that I must euer be mourning.
14 The (a) yoke of my transgressions is bounde fast to his hande, they are wrapped (or writhen) and come vp about my necke: hee hathe caused my strength to fayle, the Lorde hathe delinered me into those handes whereout I can not quit my selfe.
15 The Lorde hath destroyed all the myghtie men that were in me, he hath proclaymed an appoynted tyme to slaughter all my best menne: the Lord hath troden downe the daughter of Iuda, like as it were in a wine-presse.

"or, and is turned backwarde.

Deut. 23. c.

4. Reg. 6. e. Treno. 2. c.

a. The bõdage through sinne is moste greeuous, whiche therfore is called the yoke of sinnes, fastened in or to Gods hand, bicause by no meanes it can be shaken off, or remitted, but onely of Gods speciall grace and mercie.

Iere.4.c. 16 Therfore do I weepe, and mine eyes guſh
Treno.2.c. out of water: for the comforte that ſhoulde
quicken me, is farre from me, my children
are driuen away: for why? the enimie hath
gotten the vpper hande.
17 Sion ſtretcheth out hir hands, and there is no
man to comfort hir, the Lorde hath layd the
enimies rounde about Jacob, and Hieruſalem is become abhominations in the myddeſt
of them.
Dani.9.a. 18 The Lorde is righteous, for I haue prouoked his countenaunce vnto anger, O take
heede all ye people, and conſider my heauineſſe, my maydens and my yong men are
led away into captiuitie.
19 I called for my louers, but they beguyled
me, for my prieſtes and counſaylers, but they
periſhed, euen whyle they ſought for meate
to ſaue their liues.
Treno.2.c. 20 Conſider (O Lord) how I am troubled,
my wombe is diſquieted, my heart turneth
about me, and I am full of heauineſſe, becauſe I rebelled ſtubburnly: the ſworde hurteth me without, and within I am lyke vnto death.
D 21 They heare my mourning, but there is
none that will comforte me: all myne enimies haue heard of my trouble, and are glad
thereof, becauſe thou haſt done it: and thou
haſt brought forth the time which thou calledſt, when they alſo ſhall be like vnto me.
22 Let al their wickedneſſe come before thee,
and do thou to them as thou haſt done vnto
me for all my treſpalles: for my ſorow is very great, and my hart is heauie.

The.ij.Chapter.

A 1 (Las) how hathe the Lorde darkened the
Treu.3.b. daughter of Sion in his wrath? Is for
the honour of Iſraell, he hathe caſt it downe
from heauen vnto the earthe, and he remembred not his owne (a) footeſtoole when he was
angry?
2 The Lorde hath caſt out all the habitations of Jacob without any fauour, all the
ſtrong places of the daughter of Juda hathe
he broken in his wrathe, and throwen them
downe to the ground, hir kingdome and hir
princes hath he prophaned.
3 In the wrath of his indignation he hathe
broken all the (b) horne of Iſraell, he hathe
withdrawe his right hand from the enimie,
yea a flambe of fyre is kyndled in Jacob, and
hath conſumed vp all round about.
4 He hathe bent his bowe like an enimie, he
hath faſtened his right hande as an aduerſarie, and euery thing that was pleaſaunte to
ſee, he hathe ſlayne: he hath powred out hys
wrath lyke a fyre, into the tabernacle of the
daughter of Sion.
5 The Lord is become like as it were an enimie, he hathe deuoured Iſrael, and all hys
palaces, yea all his ſtrong holdes hath he deſtroyed, and fylled the daughter of Juda
with much ſorowe and heauineſſe.
6 His tabernacle as a garden hathe he deſtroyed, his ſolemne meetings hath he put downe: Jer.
the Lord hath brought it to paſſe, that the
hygh ſolemne feaſtes and ſabbothes in Sion are cleane forgotten: in hys heauie
diſpleaſure hathe he deſpiſed the king and
prieſtes.
7 The Lorde hath forſaken his owne aulter, B
and hath abhorred his owne ſanctuarie, and
hathe giuen the walles of their towres into
the hands of the enimie: their enimies made
a noyſe in the houſe of the Lorde, as it had
bin in a ſolemne feaſt day.
8 The Lorde thought to breake downe the
walles of the daughter of Sion, he ſtreatched
out his line, and drew not in his hande tyll
he had deſtroyed them: therefore mourne the
turrettes, and the broken walles fall downe
together.
9 Hir gates are ſunke downe to the grounde, Jer.
hir barres are broken and ſmitten in ſunder,
the king and princes are caried away to the
Gentiles: they haue neyther lawe nor prophetes, nor yet any viſion from the Lorde.
10 The ſenatours of the daughter Sion ſit
vpon the grounde in ſilence, they haue ſtrawed aſhes vppon theyr heads, and gyrded
them ſelues with ſackcloth: the maydens of
Hieruſalem hang downe their heads to the
grounde.
11 Myne eyes begin to fayle me through Treu
weeping, my body is diſquieted, my liuer is
powred vppon the earthe, for the great hurt
of the daughter of my people, ſeeing the children and babes dyd ſowne in the ſtreetes of
the citie.
12 Euen when they ſpake to their mothers,
Where is meate and drinke? for whyle they
ſo ſayde, they fell downe in the ſtreetes of the
citie, like as they had bin wounded: and
ſome dyed in their mothers boſome.
13 What ſhal I ſay vnto thee, O thou daughter Hieruſalem? to whome ſhall I lyken
thee? to whome ſhall I compare thee, O Jer.5.
thou daughter Sion, to comfort thee with- b.24.c.
all? thy hart is like a mayne ſea, who maye end.19.
heale thee?
14 Thy (c) prophetes haue loked out vayne 2. The
and folliſh things for thee, they haue not ſhe- prophets
wed

a. By the footeſtoole is ment the temple of Hieruſalem.

b. The horne, that is the power or ſtregth

2. The
prophets
vpon the
name of

which was proper to the true prophetes: but theyr vayne
that is, theyr falſe propheſies brought the people vnder
uous burden of affliction and baniſhment.

wed thee of thy wickednesse, to keepe thee from captiuitie: but they haue seene out for thee burdens of vanitie and banishmente.

15 All they that goe by thee, clap their hands at thee, hissing and wagging their heads vpon the daughter Hierusalem, (and say) Is this the citie that men call so fayre, wherein the whole land reioyceth?

16 All thine enimies gape vpon thee, whispering and grinding their teeth, saying, Let vs deuoure, for the time that we loked for is come, we haue found and seene it.

17 The Lorde hath fulfilled the thing that he was purposed to doe, and performed that he had deuised long ago: he hathe destroyed and not spared, he hath caused thyne aduersarie to triumph ouer thee, & set vp the horne of thyne enimie.

18 Their heart cryed vnto the Lord, O thou citie of the daughter Sion: let thy teares runne downe lyke a ryuer daye and nyght; rest not, and let not the apple of thyne eye leaue off.

19 Stande vp, and make thy prayer in the first watche of the nyght, poure oute thyne heart lyke water before the Lorde: lifte vp thyne handes for the lyues of thy young children that die of hunger in the streetes.

D 20 Behold, O Lord, and consider to whom thou hast done thus: shall the women then eate their owne fruite, euen children of a span long? shall the Priests and prophets be slayne in the sanctuarie of the Lord?

21 Young and olde lye through the streetes vpon the grounde, my maydens and young men are slayne with the sworde, whom thou in the day of thy wrathfull indignation hast put to death, yea euen thou hast put them to death, and not spared them.

22 My neighbours that are round about me, hast thou called as it were to a feast day, so that in the day of the Lords wrath none escaped, neyther was any left behinde: those that I haue brought vp and nourished, hath mine enimie destroyed.

The iij. Chapter.

1 I Am the man that through the rod of his wrath haue experience of miserie.

2 He droue me forthe and ledde me, yea into darknesse, but not into light.

3 Against me is he turned, he turneth his hand dayly against me.

4 My flesche and my skinne hathe he made olde and my bones hath he bruised.

5 He hathe builded rounde about me, and closed me in with gal and trauayle.

6 He hath set me in darknesse, as they that be dead for euer.

7 He hathe so hedged me in, that I can not B get out, and hathe layde heauie linkes vpon me.

8 Though I crie and call pitifully, yet heareth he not my prayer.

9 He hathe stopped vp my wayes with foure squared stones, and made my paths crooked.

10 He layeth wayte for me like a beare, and as a Lion in a hole.

11 He hath marred my wayes, and broke me in peeces, he hathe layd me wast altogether.

12 He hathe bent his bowe, and made me as it were a marke to shoote at.

13 The arrowes of his quiuer hath he shot, euen vnto my reynes.

14 I am laughed to scorne of all my people, Iere. 20. b. they make songes vpon me all the day long. C

15 He hath filled me with bitternesse, and giuen me wormewood to drinke.

16 He hath smitten my teeth in peeces with stones, and rolled me in the dust.

17 He hath put my soule out of rest, I forget all good things.

18 I thought in my selfe, I am vndone, there is no hope for me in the Lorde.

19 O remember yet my miseries, my trouble, the wormewood, and the gall.

20 Yea thou shalte remember them, for my soule melteth away in me.

21 Whyle I consyder these things in my hart, I get a hope agayne. D

22 (Namely) it is of the Lordes mercies that we are not vtterly consumed, for truely his pitifull compassion hath not ceassed.

23 New mercies shall the Lorde shewe vpon thee early in the day springing (O Lorde) great is thy faythfulnesse.

24 The Lord is my portion, sayth my soule, Psal. 16. a. therefore will I hope in him.

25 O how good is the Lorde vnto them that put their trust in him, and to the soule that seeketh after him.

26 The good man with stilnesse and patience, tarieth for the health of the Lorde.

27 O howe good is it for a man to take the yoke vpon him from his youth vp?

28 He sitteth alone, he holdeth him still, because he hath taken (the Lordes yoke) vppon him.

29 He layeth his face vpon the earth, if there happen to be any hope.

30 He offereth his cheeke to the smiter, he will E be content with reproches:

31 For the Lord will not forsake for euer.

32 But though he punishe, yet according to 1. Reg. 3. b. the multitude of his mercies he repenteth to grace agayne.

33 For he doth not plague willingly, and afflict the children of men,

34 To

34 To treade al the prisoners of the earth vnder his feete.
35 To moue the iudgemente of man before the most highest.
36 To condemne a man in his cause: the Lord hath not pleasure in suche things.
37 What is he then that sayth, There should some thyng bee done without the Lordes commaundement?
38 Out of the mouth of ỹ most highest goeth not euill and good?
39 Wherefore then murmureth the lyuing man? let him murmure at his owne sinne.
Iob.31.d. Psal.14.a. 40 Let vs loke well vppon our wayes, and remember our selues, and turne againe to the Lorde.
F 41 Let vs lift our hearts with our hands vnto the Lorde that is in heauen.
42 We haue bin dissemblers, and haue offended, wilt thou therfore not be intreated?
43 Thou hast couered vs in thy wrath, and persecuted vs: thou hast slayne vs without any fauour.
Eccle.35.d. 44 Thou hast hidde thy selfe in a cloude, that our prayer should not goe through.
45 Thou hast made vs outcastes, and to bee despised among the people.
46 All our enimies gape vpon vs.
47 Feare and pit is come vpon vs, yea deceite and destruction.
Treno.1.d. 48 Whole riuers of water gush out of mine eyes for the hurt of my people.
49 Myne eyes runne, and cannot ceasse, for there is no rest:
50 O Lorde, when wilte thou loke downe from heauen, and consyder?
51 Myne eyes breaketh mine hart, bycause of all the daughters of my citie.
G 52 Mine enimies hunted me out sharply like a birde, yea and that without a cause.
53 They haue put downe my life into a pit, and they haue cast stones vpon me.
54 They haue powred water vpon my head: then thought I, now am I vndone.
55 I called vpon thy name, O Lorde, out of the deepe pit.
56 Thou hast heard my voyce, and hast not turned away thine eyes from my sygbing and crying.
57 Thou hast enclined thy selfe vnto mee when I called vppon thee, and hast sayde, Feare not.
58 Thou (O Lorde) hast mayntayned the cause of my soule, and hast redeemed my lyfe.
59 O Lord, thou hast seene my wrong, take thou my cause vpon thee.
60 Thou hast well considered how they goe about to doe me harme, and that all theyr counsels are against me.
61 Thou hast heard their despitefull wordes, O Lorde, yea and all the imaginations against me:
62 The lyppes of myne enimies, and theyr deuises that they take against me all the day long.
63 Thou seest also their sitting downe, and theyr rising vp, they make their songes of nothing but of me.
64 Reward them, O Lord, according to the workes of their handes.
65 Giue them an obstinate heart, with thy curse.
66 Persecute them, O Lorde, with thine indignation, and roote them out from vnder the heauen.

The.iiij. Chapter.

1 HOw is the golde become so dimme? how is the most fyne golde so sore chaunged? and the stones of the sanctuary thus scattered in the corner of euery streete?
2 The children of Sion that were alway in honour, and clothed with the most precious golde: howe are they nowe become like the earthen vessels, which be made with the potters handes?
3 The dragons giue their yong ones sucke with bare breastes: but the daughter of my people is cruell, like the Estriches in the wildernesse.
4 The tongues of the sucking childe cleaue to the rofe of their mouthes for very thyrst: the yong children aske bread, but there is no man that giueth it them.
5 They that were wont to fare delicately, perishe in the streetes: they that afore were brought vp in purple, make now moche of doung.
6 The sinne of the daughter of my people is become greater than the (a) wickednesse of Sodome, that suddainly was destroyed, and not taken with handes.
7 Her "ablegners were whyter than the snowe or mylke, their colour was fresh, red as Coral, their beautie like the Saphire.
8 But nowe their faces be very blacke, in so much that thou shouldest not know them in the streetes: their skinne cleaueth to theyr bones, it is withered and become like a dry stocke.
9 They that be slayne with the swoorde, are happier than such as dye of hunger, and perish away, famishing for the fruites of the fielde.
10 The women (which of nature are pitifull) haue sodden their owne children with theyr hands,

handes, that they might bee their meate in the miserable destruction of the daughter of my people.

11 The Lorde hathe perfourmed his heauie wrath, he hathe powred out the furiousnesse of his displeasure: he hathe kindled a fyre in Syon, which hath consumed the foundations thereof.

12 Neyther the kynges of the earth, nor all the inhabitours of the worlde, would haue beleued, that the enimie and aduersarie should haue come in at the gates of ỹ citie of Hierusalem:

13 Which neuertheless is come to passe, for the sinne of hir prophetes, and for the wickednesse of hir priestes, that haue shed innocentes bloud within hir.

14 Is blind men went they, stumbling in the streetes, and stained them selues with bloud, insomuch that the heathen would in no wise touch their garments.

15 But they cried vnto them, Flee ye polluted, away, get you hence, touch not: for they are vncleane, and be remoued, yea they haue layde among the heathen, They shall no more dwell in this citie.

16 The countenance of the Lord hath banished them, and shall neuer looke more vppon them: for they them selues neyther regarded the priestes, nor pitied their elders.

17 Wherefore yet our eyes fayled vs, whyles we looked for our vayne helpe, seeing we tarried vpon a people that could do vs no good.

18 They lay so sharpe wayte for vs, that we can not goe safe vppon the streetes, for oure ende is come, our dayes are fulfilled, our ende is here.

19 Our persecuters are swifter than the Eagles of the ayre: they followed vpon vs ouer the mountaynes, and layde wayte for vs in the wildernesse.

20 The very breath(a) of our mouth, euen the annoynted of the Lord him selfe was taken in their net, of whome we saye, Vnder hys shadowe we shall be preserued among the heathen.

21 Ioy thou, O daughter Edom, that dwellest in the lande of Huz, be glad and reioyce, for the cup shall come vnto thee also, thou shalte be dronken, and discouer thy nakednesse.

22 Thy sinnes are well punished, O thou daughter Sion, he shall not suffer thee to be caried away: but thy wickednesse, O daughter Edom shall he visite, and wyll discouer thy sinnes.

The.v. Chapter.

The Prayer of Ieremie.

1 CAll to remembraunce, (O Lorde) that we haue suffered, consider and see our confusion. A

2 Our inheritance is turned to the strangers, and our houses to the aliantes.

3 We are become carefull and fatherlesse, and our mothers are as the widdowes.

4 We are fayne to drinke oure owne water for money, and our owne wood muste we buye for money.

5 Our neckes are vnder persecution, we are weerie, and haue no rest.

6 (Aforetime) we yeelded our selues to the Egyptians, (and now) to the Assyrians, only that we might haue bread ynough.

7 Our fathers (whiche now are gone) haue synned, and we muste beare theyr wickednesse. B Iere. 31. c. Eze. 18. a.

8 Seruauntes haue the rule of vs, and no man deliuereth vs out of their handes.

9 We muste get our liuing with the peril of our liues, because of the drouth of the wildernesse.

10 Our skinne is as it had bin made blacke in an ouen, for very sore hunger.

11 The wiues are ranished in Sion, and the maydens in the cities of Iuda.

12 The princes are hanged vp with the hande of the enimies, they haue not spared the olde sage men.

13 They haue taken yong men to grinde, and the boyes fayntes vnder the burdēs of wood.

14 The elders syt no more vnder the gates, and the yong men vse no more playing of musicke. C

15 The ioy of our hart is gone, our melodious meeting is turned into mourning.

16 The garlande of our head is fallen: alas that euer we sinned so sore.

17 Therefore our hart is full of heauinesse, and our eyes dimme. Iere. 31. c.

18 Because of the hyll of Sion that is destroyed: insomuche that the foxes runne vpon it.

19 But thou, O Lorde, that remaynest for euer and thy seate world without ende:

20 Wherefore wilt thou still forget vs, and forsake vs so long?

21 O Lord, turne thou vs vnto thee, and so shall we bee turned, renue our dayes as in olde times:

22 But thou hast banished vs vtterly, and hast bin displeased at vs.

The ende of the lamentations of Ieremie.

The booke of the Prophete Ezechiel.

¶ *The first Chapter.*

1. The time wherein Ezechiel prophesied, and in what place. 3. His kinrede. 5. The vision of the foure beastes. 16. The fashion and worke of the wheeles. 26. The vision of the Throne.

1 IT came to passe in the (a) thirtieth yeere in ỳ fourth (moneth) in the fifth daye of the moneth, that (I beeyng in the middes of the captiuitie, by the riuer Chebar) ỳ heauens were opened, and I sawe visions of God:

a. After the Iubilee, in which yere, the boke of the lawe was founde, which was the xviii. yeere of Iosias, so that xv. yeeres after this boke was found, Iechoniah was ledde awaye captiue with Ezechiell (and many of the people) who the fyfth yere after sawe these visions. Ezech. 3. d. and 37. a

2 In the fifth (day) of the moneth, which was the fyfth yeere of king Ioakins captiuitie,

3 The worde of the Lord came to Ezechiell the priest, the sonne of Buzi, in the lande of the Chaldeans, by the riuer Chebar, where the (b) hand of the Lord was vpon him.

b. That is, the spirite of prophecie.

4 And I loked, and behold a (c) stormie wind came out of the north, a great cloude, and a fyre folding it selfe (in the cloude) and a brightnesse round about it, and forth of the middes thereof as the colour of Amber out of the middes of the fyre.

c. By this diuersitie of wordes, he signifieth the fearefull iudgemẽts of God, & the greate afflictions that shuld come vpon Ierusalem.

5 And out of the middes thereof, the likenesse of foure (d) beastes (appeared) and this was their fourme, they had the likenesse of a man.

d. Which were the four Cherubims that represented the glorie of god, as Eze. 3. d

6 And euery one had foure faces, and euery one of them had foure wings.

7 Their feete were straight feete, and the sole of theyr feete lyke the sole of Calues feete, and they glistered as the appearance of brasse burnished.

8 From vnder their wings vpon all the foure corners they had mens handes: and they four had their faces and their wings.

9 Their wings were ioyned one to another: when they wente they loked not backe, but each one went straight forwarde.

10 But (touching) the similitude of their faces, they foure had the (e) face of a man, and the face of a Lion on the ryghte syde, and they foure had the face of an Ox on the lefte syde, they foure also had the face of an Egle.

e. Euery Cherub had foure faces, the face of a man and of a Lion on the right side, and the face of a bullocke and of an Eagle on the left side.

11 Thus were their faces, and their winges were spread out aboue, so that two winges of euery one were ioyned one to another, and two winges couered euery one of their bodies.

12 Euery one wente straighte forwarde: (f) whyther as the spirite led them, thyther they went, and returned not in their going.

f. Whither their mind was gon.

13 And the fashion of the beastes, theyr appearance was lyke coales of fyre, burning lyke the appearance of cressettes, it ranne among the beastes, and the fyre gaue a glister, and out of the fyre there went lightning.

14 And the beastes ranne, and returned lyke lightning. ¶

15 And when I had considered the beastes, beholde a wheele vpon the earth nigh to the beastes, to euery of the foure before his face.

16 The fashion and worke of the wheeles was lyke the colour of (g) Tharsis, and they foure had one fashion, and theyr fashion and their worke (was) as though it were a wheele in the middle of a wheele.

g. The precious stone of a gold colour to be Thus.

17 When they wente, they went vpon theyr foure sides: they returned not backe whe they went.

18 They had (h) ringes, and heigth, and were fearefull to beholde: and their rings were full of eyes round about them foure.

h. The compasse of wheele some of straines.

19 When the beastes went, the wheeles went also by them: and when the beasts were lyft vp from the earth, the wheeles were lift vp.

20 Whyther so euer the spirite (was) to goe, they went, and thyther (was) the spirit to goe, and the wheeles were lift vp before them: for the spirite of the beasts were in the wheeles.

21 When the beastes wente, they went, and when they stoode, they stoode, and when they were lifted vp from the earthe, the wheeles were lifted vp before them, for the spirite of the beastes was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was lyke the colour of Christall, wonderfull, spread ouer their heads aboue.

i. He meaneth two wynges of euery one the one wynge, which couered their bodies, and their neather wynges to couer their bodies.

23 And vnder the firmamente their wings were stretched forth one towardes another, euery one had two couering them, and (k) euery one had two couering them, (euen) their bodies.

24 And

24 And when they wente, I heard the noyse of their wings, like the noyse of greate waters, as it had bin the voyce of the almightie, the voyce of speache, as the noyse of an host: when they stod, they let downe theyr wings.

25 And there was a noyse from aboue ỹ firmament that was ouer their heads: when they stode, they let downe their wings.

26 And aboue the firmament that was ouer their heads, there was the fashion of a throne lyke a Saphire stone, and vppon the similitude of the throne by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber (and) as the similitude of fire round about within, from the appearance of his loynes vpwarde: and from the appearance of hys loynes downewarde, I sawe as the likenesse of fyre, and brightnesse round about it.

28 As the lykenesse of a bowe that is in a cloude in a raynie day, so was the appearāce of the brightnesse round about: this was the appearance of the similitude of the glory of God, and when I sawe it, I (k) fell vpon my face, and hearkened vnto the voyce of one (l) that spake.

The .ij. Chapter.

The prophete is sent to call the people from their errour.

1 And then sayde he vnto me, Stande vp vpon thy feete (O thou sonne of man) and I will talke with thee.

2 And the spirite entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Thou sonne of man, I send thee to the children of Israell, to a rebellious people, which haue rebelled against me, both they and their forefathers haue wickedly behaued themselues against me, euen vnto this very day.

4 For they are children of a "hard face, and styffe hart, I doe sende thee vnto them, and thou shalt say vnto them, Thus sayeth the Lord God.

5 And whether they will heare or refuse (for they are a rebellious house) yet they maye knowe that there hath bin a prophet among them.

6 And thou sonne of man feare them not, neyther be afrayde of their wordes, for "byers and thornes are with thee, and thou dwelst among Scorpions: feare not theyr wordes, nor be abashed at their lookes, for they are a rebellious house.

7 And thou shalt speake my words vnto the, whether they will heare or refuse, for they are rebellious.

8 Therefore, thou sonne of man, obey thou all things that I say vnto thee, and be not thou rebellious like the rebellious house: open thy mouth, and (a) eate that I giue thee.

9 And when I looked, behold a hande was sent vnto me, and loe, in it was a roule of a booke,

10 And he opened it before me, and it was written within and without, and there was written therein, (b) lamentations, and mourning, and woe.

a. That is, printe in thy memorie, or receyue in thine heart all my wordes, as Ezech. 3. b.

b. That is, Gods iudgements against the wicked.

The .iij. Chapter.

1. The prophete beyng fed with the word of God, and with the constant boldnesse of the spirite, is sente vnto the people that were in captiuitie. 17. The office of true preachers.

1 AFter this sayde he vnto me, Thou sonne of man, eate whatsoeuer thou fyndest, eate this roule, and goe thy way, and speake vnto the house of Israell. A

2 So I opened my mouth, and he fedde me with this roule,

3 And he sayd vnto me, Thou sonne of man, thy belly shall eate, and thy bowelles shalte thou fyll with this roule that I giue thee. Then dyd I eate, and it was in my mouth sweeter than hony. Psal. 19. b. and. 119.

4 And he sayd vnto me, Thou sonne of man, goe, get thee vnto the house of Israell, and declare my wordes vnto them.

5 For not to a people of "profounde lippes, and hard language art thou sente, but vnto the house of Israell: "Straunge speache.

6 Not to many nations which haue profound lippes, and hard languages, whose wordes thou vnderstandest not: otherwise if I had sent thee vnto them, they woulde haue hearkened vnto thee.

7 But the house of Israell will not hearken vnto thee, for they will not hearken vnto me: for all the house of Israell haue stiffe foreheads, and stubborne hartes. B

8 Beholde, therefore I haue made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an Adamant, harder than the flint stone haue I made thy forehead: thou shalte not feare them, nor be abashed at their lookes: for they are a rebellious house.

10 He sayd moreouer vnto me, Thou sonne of man, all my wordes that I shall speake vnto thee, receiue in thine hart, and hearken with thine eares.

11 And goe, get thee to the captiuitie, to the children of thy people, and thou shalt speake vnto

vnto them, and thalte say vnto them, Thus sayth the Lord God, whether they wil heare, or leaue.

12 With that the spirite toke me vp, and I heard behind me a voyce of a great rushing, (to wit,) Blessed bee the glory of Iehouah from his place.

13 (I hearde) also the noyse of the winges of the beastes ioyning one with another, and the rattling of the wheeles that were before them, euen a noyse of great rushing.

C 14 Nowe when the spirite lift me vp, and toke me away, I wente in bitternesse and furie of my spirite: but the hand of the Lord vpon me was strong.

15 Then I came to the captiues in Thelabib, that dwelte by the riuer Chebar, and I sate where they sate, and I remayned there seuen dayes, astonished among them.

16 And when the seuen dayes were expired, the Lord sayd vnto me,

17 Thou sonne of man, I haue made thee a watchman vnto the house of Israell: therefore thou shalt heare the word at my mouth, and giue them warning from me. Ezec. 33. b.

18 When I shall say vnto the wicked, Thou shalt surely dye, and thou giuest not hym warning, nor speakest to admonish the wicked of his euill way, and so to liue: then shall the same vngodly man dye in his owne vnrighteousnesse, but his bloud will I require of thine hande.

19 Neuertheless, if thou giue warning vnto the wicked, and he yet turne not from hys vngodlynesse, and from his wicked way: he shall die in his owne wickednesse, but thou hast deliuered thy soule.

20 Nowe if a righteous man goe from hys righteousnesse, and do the thing that is euil, I will lay a stumbling blocke before hym: and he shall die, bycause thou hast not gyuen him warning, dye shal he in his owne sinne, so that his righteousnes which he hath done, shall not be thought vpon: but his bloud wil I require at thine hande.

D 21 Neuertheless, if thou exhortest that ryghtous that he sinne not, and so the righteous do not sinne: then shall he liue, bycause he hath receyued thy warning, and thou hast deliuered thy soule.

22 And there came the hande of the Lord vpon me, and he sayde vnto me, Stande vp, and goe into the fielde, that I maye there talke with thee.

23 So when I had risen vp, and gone forthe into the fielde, beholde, the (a) glorie of the Lorde stode there, like the glorie whiche I sawe by the riuer Chebar, then fell I downe vpon my face.

a. Meaning the vision of the Cherubims, and the wheles

24 And the spirite came into me, whiche set me vp vpon my feete, and spake vnto me, and sayde vnto me, Goe thy way, and shut thy selfe in thine house.

25 Behold, O thou sonne of man, they haue prepared bandes against thee, and they wyll binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tong (b) cleaue to the roofe of thy mouth, that thou shalte bee dumbe, and not be as a reprouer vnto them: for they are a rebellious house.

27 But when I speake vnto thee, I will open thy mouth, and thou shalte saye vnto them, Thus sayth the Lord God, Who so heareth, let him heare, who so leaueth off, let hym leaue: for they are a rebellious house.

The. iiij. Chapter.

1. The siege of the citie of Hierusalem is signified. 9. The long continuance of the captiuitie of Israell. 16. A hunger is prophecied to come in the captiuitie.

1 Thou sonne of man, take thee a tile stone, and lay it before thee, and purtray vpon it the citie Hierusalem,

2 And lay siege against it, and builde a forte against it, and cast a mount against it, set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an iron panne, and set it betwixt thee and the citie, in steede of an iron wall, then set thy face towarde it, to besiege it, and make an assault against it: this shall be a token vnto the house of Israel.

4 But thou shalte sleepe vpon thy left syde, and lay the sinne (a) of the house of Israel vpon it, (according) to the number of the dayes that thou shalt sleepe vpō it, thou shalt beare their iniquitie.

5 For I haue layde vppon thee the yeeres of their iniquitie, according to the number of the dayes (euen) three hundred and ninetie "dayes, so shalte thou beare the iniquitie of the house of Israell.

6 When thou hast fulfilled these dayes, lye downe agayne, and sleepe vpon thy (b) right syde, and beare the sinnes of the house of Iuda: forty dayes haue I appointed thee, (c) a day for a yeere (euen) a day for a yeere.

7 Therefore, set nowe thy face towarde the siege of Hierusalem, & discouer thine arme, that thou mayest prophecie against it.

8 Behold, I will lay chaynes vpon thee, that thou shalte not turne thee from one syde to another, till thou hast ended the dayes of thy besieging.

9 Wherefore take vnto thee wheate, barley, beanes

beanes, linkels, millok, and lytches, and put
these together in a vessell, & make thee loaues
of bread thereof, according to the number of
the dayes that thou must lye vpon thy syde,
that thou mayest haue bread to eate for three
hundred and ninetie dayes.
10 And thy meate that thou eatest shall haue
a certayne wayght appointed (namely) twen-
tie sicles euery day: and from time to tyme
shalt thou eate thereof.
11 Thou shalt drinke also a certayne measure
of water (namely) the syxth (part) of an Hin,
from time to time shalt thou drinke.
12 Barley cakes shalte thou eate, and them
shalte thou bake in (d) mans doung before
their eyes.
13 And with that, sayd the Lord, Euen thus
shall the children of Israel eate their defyled
bread, among the Gentiles whyther I wyll
cast them.
¶ 14 Then sayd I, Oh Lord God, Beholde,
my soule was yet neuer stayned, for fro my
youth vp vnto this houre, I did neuer eate
of a dead carkase, or of that which was slaine
of wilde beastes, neyther came there euer a-
ny vncleane flesh in my mouth.
15 Whereunto he aunswered me, Loe, I
will graunte thee (e) cowe calfes in steede of
mans doung, and thou shalt make thy bread
with them.
16 And he sayde vnto me, Behold thou sonne
of man, I will breake the (f) staffe of bread
in Hierusalem, and they shal eate their bread
with wayght and with care, and their wa-
ter in measure and astonishement shall they
drinke,
17 That they may cause a lacke of bread and
water, and be astonyed one at another, and
be consumed in their iniquitie.

The.v. Chapter.

1. The signe of the heares, by which is signi-
fied the destruction of the people. 6. The
causes of the anger of God toward the peo-
ple.

1 ¶ Thou sonne of man, take thee then a
sharpe knife (namely) a barbers rasour,
take that to thee, and cause it to (a) passe vpon
thy head and vpon thy beard: then take thee
waight scales, and diuide (the heare.)
2 Thou shalt burne with fyre the third parte
in the middest of the (b) citie when the dayes
of the siege are fulfilled, and thou shalt take
the other thirde part, and smite about it with
a knife, and the last third part thou shalt scat-
ter in the winde, and I will drawe out a
sword after them.
3 Thou shalte also take thereof a fewe in
number, and bind them in thy lappe.
4 Of them yet shalt thou take, and cast them
into the middest of the fyre, and burne them
in the fyre: thereof shall a fyre come forth in-
to all the house of Israell.
5 Moreouer, thus sayth the Lorde GOD,
This same is Hierusalem, whiche I set in
the middest of nations and countries rounde
about hir.
6 But she hathe chaunged my iudgementes
into wickednesse more than the nations, and
my statutes more than the countries that are
rounde about hir: for they haue refused my
iudgements and my statutes, and not wal-
ked in them.
7 Therefore, thus saith the Lorde God, For
your (c) multiplying more than the Gentiles
that dwell round about you, and bycause ye
haue not walked in my lawes, neyther haue
ye kept my ordinances, no ye haue not done
according to the iudgementes of the nations
that are round about you:
8 Therefore, thus sayth the Lorde GOD,
Behold, I will also come againste thee, I
my selfe I say, for in the middest of thee wil
I execute iudgemente in the syghte of the
Heathen.
9 And I will handle thee of such a fashion
as I neuer did before, and as I will neuer
do from that time forth, and that bycause of
all thine abhominations.
10 For in thee the fathers shall be fayne to
eate their owne sonnes, and the sonnes theyr
owne fathers, I will execute iudgemente in
thee, and the whole remnaunt of thee will I
scatter into all the windes.
11 Wherefore, as truely as I liue sayeth the
Lorde God, seeing thou haste defyled my
sanctuarie with all manner of abhomina-
tions, and with all shamefull offences:
12 For this cause will I also destroy thee,
mine eye shall not spare thee, neyther will I
haue any pitie.
13 One third part within thee shall dye of the
pestilence, and be consumed of hunger, ano-
ther third part shall be slayne downe round
about thee with the sworde, the other thirde
part that remayneth, will I scatter abroade
towarde all the windes, and drawe out a
sword after them.
14 Thus will I perfourme mine indigna-
tion, and make my wrathe to settle vpon
them, and I will be (d) comforted: so that
when I haue fulfilled mine anger againste
them, they shall knowe that I am the Lord,
whiche with a feruente ielousie haue spo-
ken.

(a) Ezech. 44. d.
(b) Ezech. 12. b.
(c) Bycause ye haue encreased the number of your idols and superstitions more than the Gentiles. Esay. 65. b.
Leuit. 26. f. Deut. 28. g. 2. Reg. 26. f. Lame. 4. b. Baruc. 2. a.
Jere. 15. b.
(d) That is, I will not be pacified till I be reuenged. Esai. 1. c.

famine and pestilence, wherwith one part perished
siege of Nabuchodonosor: by the sword, those that wer
Zedekiah fled, those that were caried away captiue,
shattering into the wind, those that fled into Egypt, and
were after the citie was taken.

ken it.

15 Moreouer, I will make thee waſt, and reuiled among all the Heathen that dwell about thee, in the ſight of all them that goe by thee.

16 So thou ſhalt be a reproche and ſhame, a chaſtiſement and a wondering vnto the nations that are round about thee, when I ſhal execute iudgements in thee, in anger, and in wrath, and in ſharpe rebukes, I the Lorde haue ſpoken it:

c. Whiche be the graſhoppers, mildew, and whatſoeuer were occaſions of famine. Ezech. 4. c.

17 When I ſhote among them the perillous (c) darts of hunger, whiche ſhall be for their deſtruction, yea therefore ſhall I ſhote them, becauſe I will deſtroy you, I will encreaſe hunger vppon you, and will breake youre ſtaffe of bread.

18 Plagues will I ſende vppon you, yea and wicked beaſtes alſo to ſpoyle thee. peſtilence and bloodſhedding ſhal come vpon thee, and the ſword will I bring ouer thee: I the Lord haue ſpoken it.

The.vi. Chapter.

1. He ſheweth that the people ſhal be plagued for the ſinne of idolatrie. 8. He prophecieth the repentaunce of the remnant of the people, and their deliueraunce. 11. The deſtruction of the froward is propheciea.

I 1 AND the worde of the Lorde came vnto me, ſaying,

Ezech. 30. a.

2 Thou ſonne of man, ſet thy face to the mountaynes of Iſraell, that thou mayeſt prophecie againſt them,

3 And ſay, Heare the worde of the Lord God, Ye mountaynes of Iſrael: Thus hath the Lorde God ſpoken to the (a) mountaynes, hilles, riuers and dales, Beholde, I (euen I) will bring a ſworde vppon you, and deſtroy your high places.

a. He ſpeaketh to all the places where the Iſraelites accuſtomed to commit theyr idolatries, threatning the deſtructiō.

4 Your aulters ſhall be deſtroyed, and youre images of the ſunne broken downe, youre ſlayne men will I caſt downe before youre idolles.

4. Reg. 23. b

5 And the dead carkaſes of the children of Iſraell will I caſt before their idolles, youre bones will I ſcatter rounde about youre aulters.

4. Reg. 23. c. 6 In all youre dwelling places, youre cities ſhall be deſolate, and the high places layde waſte, ſo that youre aulters ſhall be made waſte and deſolate, your idols ſhall be broken and aboliſhed, and your images of the ſunne ſhall be cut downe, and your workes quite taken away.

B 7 Youre ſlayne men ſhall fall among you: and ye ſhall knowe that I am the Lord.

8 Yet will I leaue a remnaunte, that you may haue (ſome) that ſhall eſcape the ſworde among the nations, when as ye ſhal be ſcatterd throughe the countries.

9 And they that eſcape of you, ſhal thinke vpon me among the Heathen where they ſhall be in captiuitie, becauſe I haue bin broken with their whoriſh hart, which hath departed from me, and with their eyes that haue gone a whoring after their idolles: and they ſhall be abhorred before their owne eyes, for the euils which they haue committed in all theyr abhominations.

10 And they ſhall knowe that I am the Lord, and that I haue not ſayde in vayne, that I would do this euil vnto them.

b. He with the prop not only words, but with geſt et hand a foote, to ſe the de ction to

11 Thus ſayth the Lord God, (b) Smite thine handes together, and ſtampe with thy feete, and ſay, Wo worth all the abhominations and wickednelles of the houſe of Iſraell: for they ſhall fall with the ſword, with hunger, and with peſtilence.

12 Who ſo is farre off ſhall die of the peſtilence, hee that is nigh at hande ſhall periſhe with the ſword, and the other that are beſieged ſhall dye of hunger: Thus will I ſatisfie my wrathfull diſpleaſure vpon them.

13 And ſo ſhall ye know that I am the Lord, when their ſlayne men ſhall be among theyr idolles rounde about their aulters, vpon euery high hill, and tops of mountaynes, and vnder euery greene tree, and vnder euery thicke oke, (euen) in the places where they did offer ſweete ſauour to all their idols.

c. Seme more de than the decreaſe Deblath which w Syria, an ered vp rael: Di may ſta well from wildern whiche w South va Deblath whiche w North, r ſing the country

14 I will ſtretch mine hand out vpon them, and will make the lande waſt and deſolate, (c) from the wildernelle vnto Deblathath, throughe all their habitations: and they ſhall know that I am the Lord.

The. vij. Chapter.

2. The ende of all the land of Iſraell ſhall ſuddaynely come. 20. The cauſe of the deſtruction thereof. 23. The prophet is commaunded to ſhew the ſumme of the euils that are at hande.

I 1 THe worde of the Lorde came vnto me, ſaying,

2 And thou ſonne of man, thus ſaith the Lord God, An ende is come vnto the land of Iſrael: yea verily the ende commeth vpon the foure corners of the lande.

3 Now ſhall the ende come vpon thee: for I will ſende my wrath vpon thee, and will puniſh thee according to thy wayes, and reward thee after all thine abhominations.

4 Myne eye ſhall not ſpare thee, neyther will I haue pitie, but rewarde thee accor-

ding

ding to thy wayes, and declare thine abhominations: then shall ye knowe that I am the Lorde.

5 Thus sayth the Lord God, Beholde, one euill shall come after another:

6 The ende is here, the ende (I say) is come, it watched for thee: behold, it is come already.

7 The (a) morning is come vnto thee that dwellest in the land, the time is at hand, the daye of trouble is hard by, and not the (b) sounding agayne of the mountaynes.

8 Nowe I will shortly powre out my sore displeasure ouer thee, and fulfill my wrathe vpon thee: I will iudge thee after thy wayes, and recōpence thee all thyne abhominatiōs.

9 Myne eye shall not spare, neyther will I haue pitie, but rewarde thee after thy wayes, and thyne abhominations shall be in ỹ midst of thee: and yee shall knowe that I am the Lord that smiteth.

10 Beholde the daye, beholde, it is come, the morning is gone forth, the rodde (c) flourisheth, pride hath budded.

11 Cruelitie is waxen to a rodde of wickednesse, none of them shall remayne, none of their riches, "not one of their sorte, and no lamentation shall be made for them.

12 The time commeth, the day draweth nigh: who so buyeth, let him not reioyce, he that selleth, let him not be sory: for why? wrath is vpon all the multitude thereof.

13 So that the seller shall not come agayne to the thing that he solde, although their life be (d) yet with the liuing: for when the prophecie was preached vnto all the people, none returned, no man shall (e) strengthen him selfe in the iniquitie of this life.

14 (f) They haue blowen the trumpet, and made all ready, but none goeth to the battayle: for my wrath is vpon the whole multitude.

15 The sword shall be without, pestilence and hunger within: so that who so is in the field, shall be slayne with the sworde, and he that is in the citie, shall be deuoured with hunger and pestilence.

16 But they that flee away from them, shall escape and shall be in the mountaynes lyke ỹ doues of the valleys, all they shal mourne, euery one for his iniquitie.

17 All hands shall be let downe, and al knees shall be weake as the water.

18 They shal gyrd thē selues with sackcloth, feare shall couer them, shame shall be vpon all faces, and baldnesse vpon their heads.

19 Their syluer shall they cast forthe in the streetes, and their golde shall be despised: yea their syluer and gold shall not be able to deliuer them in ỹ day of the wrath of ỹ Lord, they shall not satisfie their soules, neyther fill their bellies therewith, bycause (g) it was a stumbling blocke of their iniquitie.

20 He had also set the beautie of his (h) ornament in maiestie: but they made images of their abhominations and filthynesse in it, therefore haue I set it farre from them.

21 Moreouer, I will giue it into the handes of strangers to be spoyled, and to the wicked of the earthe for to be robbed, and they shall pollute it.

22 My face will I turne from them, my secret place shall be defyled: for burglers shall goe into it, and pollute it.

23 Make a chayne: for the lande is full of the (i) iudgement of bloud, and the citie is ful of extortion.

24 Wherefore, I wil bring the most wicked of the Heathen to take their houses in possession, I will make the pompe of the mightie to cease, and their (k) sanctuaries shall be defyled.

25 When destruction is come, they shall seeke peace, but they shall haue none.

26 One mischiefe shall follow another, and one rumour shall come after another: then shall they seeke a vision in vayne at the prophet, the law shall perish from the priest, and counsayle from the auncients.

27 The king shall mourne, the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will do vnto them after their owne wayes, according to their owne iudgements will I iudge them: and they shall know that I am the Lorde.

a. Of the captiuitie of Ieconiah, so that ther was fourtiene moneths betwixte the first vision and this.

g. Their gold and syluer brought them to this ruine or destructiō.

h. Meaning the sanctuarie.

i. That is, of sinnes that deserue death.

k. That is, their temple which was diuided into three partes. Iere. 61. f.

The. viij. Chapter.

2. An apperance of the similitude of GOD. 3. Ezechiel is brought to Hierusalem in the spirite. 6. The Lorde sheweth the idolatries of the house of Israell, and chiefly of the priestes.

1 AND it was in the (a) syxth yeere, in the syxth (moneth) in the fyfth (day) of the moneth, I sate in my house, and the elders of Iuda sate before me, and the hand of ỹ Lord God fell there vpon me.

2 Then I behelde, and loe, there was a likenesse as the appearance of fyre: from the appearance of his loynes downeward, fyre: and from his loynes vpwarde, as the appearance of brightnesse, lyke the colour of amber.

3 And he stretched out the likenesse of an hande, and toke me by an hearie locke of my head, and the spirite lift me vp betwixte

earth and beauen, and (b) brought me in a diuine viſion to Hieruſalem, into the entrie of the inner (c) gate that lieth towarde the North, where remayned the image of (d) emulation (and) of gayne.

4 And behold, the glorie of the Lord God of Iſraell was in the ſame place, (euen) as I had ſeene it afore in the field.

5 And he ſayd vnto me, Thou ſonne of man, lift vp thine eyes now towarde the North: then lift I vp mine eyes toward the North, and behold, northward, at the gate of the (e) aulter, this image of emulation (was) in the entrie.

6 And he ſayde furthermore vnto me, Thou ſonne of man, ſeeſt thou what theſe do? ſeeſt thou the great abhominations that the houſe of Iſrael commit in this place, to driue me from my ſanctuarie? but turne thee aboute, and thou ſhalte ſee yet greater abhominations.

7 And with that brought he me to the courte gate, and when I loked, behold, there was a hole in the wall.

8 Then ſayde he vnto me, Thou ſonne of man, digge now in the wall: and when I digged in the wall, behold, there was a doore.

9 And he ſayde vnto me, Goe thy way in, and loke what wicked abhominations they do here.

10 So I wente in, and ſawe, and beholde, there were all manner of creeping beaſts, and (f) abhominable beaſtes, and all the idols of the houſe of Iſraell, paynted vppon the wall round about.

11 There ſtood alſo before the images, three ſcore and ten menne of the auncientes of the houſe of Iſraell, and in the middeſt of them ſtood Iaazaniah the ſon of Saphan, with euery manne his cenſer in his hande, and the ſmoke of the incenſe aſcended as a cloude.

12 Then ſayde he vnto me, Thou ſonne of man, haſt thou ſeene what the auncientes of the houſe of Iſrael do ſecretly, euery one in the (g) chamber of his imagerie? for they ſaye, The Lord ſeeth vs not, the Lord hath forſaken the earth.

13 And he ſayd vnto me, Turne thee yet agayne, and thou ſhalt ſee greater abhominations that they do.

14 And with that, he brought me to the doore of the gate of the Lordes houſe, towarde the North, and behold, there ſate women mourning for (h) Thammuz.

15 Then ſayde he vnto me, Haſte thou ſeene this thou ſonne of man? turne thee yet about, and thou ſhalte ſee greater abhominations than theſe are.

16 And ſo he brought me into the inwarde court of the Lordes houſe, and behold, at the doore of the Lordes houſe, betwixt the porche and the aulter, there were about twentie and fyue men, that turned their backes vpon the temple of the Lord, and their faces towarde the Eaſt, and theſe worſhipped the ſunne Eaſtward.

17 And he ſayd vnto me, Haſt thou ſeene this thou ſonne of man? Thinketh the houſe of Iuda that it is but a trifle to do theſe abhominations, which they do here? for they haue filled the lande full of wickednes, and haue returned to prouoke me to anger, and lo, (i) they are putting the braunches to their noſes.

18 Therefore wyll I alſo doe ſomethyng in my wrathfull diſpleaſure, ſo that mine eye ſhall not ſpare them, neyther will I haue pitie: yea and though they crye in mine eares with a loude voyce, yet will I not heare them.

b. This was in the ſpirit, and not in body.
c. The porche or court where the people aſſembled.
d. Of emulation, becauſe it diſpleſed god, of gayne, becauſe it was ſet vp and worſhipped for gayne and increaſe of theyr offerings for the prieſts, and of their cattell and ſubſtance for the people.
e. That was in the courte wher the people had made an aulter to Baal.
f. Which were forbidden in the lawe. Leuit. xi.
g. For beſide their common idolatrie, they had their particular ſeruice in their ſecrete places or pewes.
h. The Iewes ſay this was a prophet of the idols, who after his death was once a yere mourned for in the night, only of wome: ſaint Hierome taketh it for Adonis Venus louer. Other thinke it was Oſyris an idol of the Egyptians.
i. They led to the braunches flowres, fies, in their ſacrifice to the which fore God vile, and kig, how ſeeuer ſeemed ſelues.

The. ix. Chapter.

1. The deſtruction of the citie. 4. They that ſhall be ſaued are marked. 8. A complaynte of the prophete for the deſtruction of the people.

1 HE cried alſo with a loude voyce in mine eares, ſaying, Draw neare ye (a) viſitations of the citie, euery man with a deſtroying weapon in his hand.

2 And behold, there came three (b) hye men, out of the ſtreete of the vpper gate towarde the North, and euery man a ſlaughter weapon in his hande: There was one amongſt them that had on him linnen rayment, and a writers (c) inckhorne by his ſide: theſe wente in, and ſtoode beſyde the braſen aulter.

3 And the glory of the Lorde of Iſrael was gone from the Cherub whereupon it was, to the doore of the houſe: and he called to ỹ man that had the linnen rayment vpon him, and the writers inckhorne by his ſide,

4 And the Lord ſayd vnto him, Goe through the citie, euen through Hieruſalem, and ſet a marke vppon the foreheads of them that mourne, and are ſorie for all the abhominations that be done therein.

5 And to ỹ other he ſayd, that I might heare, Goe yee after him through the citie, and ſmite, let youre eye ſpare none, neyther haue ye any pitie:

6 Kill and deſtroy both olde men and young maydens, children, and women: but as for al thoſe that haue the marke vpon them, ſee that ye touch them not, and begin at my ſanctuarie. Then they began at the auncient men which were before the houſe.

a. The viſitations appoynted vnto the as Nabuchodonoſors his cyte.
b. Which ſixe appointed likenes.
c. To them ſhould ued fro ſtructio

7 And

7 And he sayd vnto them, Defyle ye the temple, fyll the courtes with the slayne, then goe your way forth. So they went out, and slue downe through the citie.

8 Nowe when they had done the slaughter, and I yet escaped, I fell downe vpon my face, and cried, saying, Ah Lorde GOD, wilt thou then destroy all the residue of Israell, in powring out thy wrath vpon Hierusalem?

9 Then sayd he vnto me, The wickednesse of the house of Israell and Juda is exceeding great: so that the land is full of bloud, and the citie full of reuolting (from God) for they say, The Lord hath forsaken the earthe, and the Lord seeth it not.

10 Is touching me also, myne eye shall not spare them, neyther will I haue pitie: but will recompence their wayes vpon their heads.

11 And beholde, the man that had the linnen rayment vppon him, and the writers inckhorne by his side, reported the matter, and sayd, As thou hast commaunded me, so haue I done.

The.x. Chapter.

1. Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8. A rehearsal of the vision of the wheeles, of the beastes, and of the Cherubims.

1 AND as I loked, behold, in the firmament that was aboue the head of the (a) Cherubims, as it were a Saphire stone (made) lyke the similitude of a throne, was ouer them.

2 Then spake he to him that had the linnen rayment vpon him, and sayd, Creepe in betweene the wheeles that are vnder the Cherub, and take thyne hande full of hote coales out from betweene the Cherubims, and scatter them ouer the citie. And he crept in, that I myght see.

3 (Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloude filled the inner court.

4 And the glory of the Lord remoued from the Cherubims, and came vppon the doore of the house: so that the temple was full of cloudes, and the court was full of the shine of the Lords glory.

5 For the sounde of the Cherubims wings was heard into the fore court, like as it had bin the voyce of the almightie God when he speaketh.)

6 Nowe when he had bidden the man that was clothed in linnen, saying, Take fyre from the middest of the wheeles which were vnder the Cherubims: he went, and stood beside the wheeles.

7 Then one Cherub reached forth his hande from betweene the Cherubims, vnto the fyre that was betweene the Cherubims, and toke thereof, and gaue it into the handes of hym that had on the linnen rayment: which toke it, and went out.

8 And vnder the winges of the Cherubims, there appeared the likenesse of a mans hande.

9 I loked also, and behold, four wheeles beside the Cherubims, one wheele by one Cherub, and another by another Cherub, and the wheeles were to loke vpon after the fashion of the pretious stone Tharsis.

10 As touching their appearance (they were all foure of one fashion, as if one wheele had bin in another. Ezech.1.c.

11 When they went forth, they went vppon their foure sides, not turning backe in their going: for which way the (head of the) fyrste loked, after it they went, so that they turned not backe in their going.

12 And their whole bodies, their backes, their handes, and winges, yea and the wheeles also, were full of eyes round about the foure wheeles.

13 And to the wheeles, he cryed to them in my hearing, O wheele.

14 Euery one of them had foure faces, so that the face of the fyrst was the face of a Cherub, and the face of the second the face of a man, and of the third the face of a Lion, and of the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: This is the beast that I saw at ỹ water of Chebar. Ezech.1.a.

16 Nowe when the Cherubims wente, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp frō the earthe, the same wheeles also turned not from besides them.

17 Shortly, when they stoode, these stood also, and when they were lifted vp, the wheeles lift vp them selues also with them: for the (b) spirite of the beast was in the wheeles.

18 Then the glory of the Lorde departed frō aboue the doore of the temple, and remayned vpon the Cherubims.

19 And the Cherubims flackered with their wings, and lift them selues vp frō the earth, so that I sawe when they went, and the wheeles besides them, and they stood at the doore of the East gate of ỹ house of the Lord, so the glory of the God of Israell was vpon them on high.

20 This is the (c) beast that I sawe vnder the God of Israell, by the riuer of Chebar, and I perceyued that it was the Cherubims,

b. There was one consent betweene the Cherubims & the wheeles.

c. That is, the whole body of the. iiii. beasts or Cherubims.

D 21 Euery one had foure faces, and euery one four wings, and vnder their wings, the likenesse of mens hands.

22 Touching the similitude of their countenaunces, they were the very same countenaunces which I sawe at the riuer Chebar, and the selfe same appearances: euery one in his going, went straight forwarde.

The. xi. Chapter.

1. VVho they were that seduced the people of Israell. 5. Against these he prophecieth, shewing them howe they shall be dispersed abroade. 19. The renewing of the hart commeth of God. 21. He threatneth them that leane vnto their owne counsayles.

A 1 MOreouer, ỹ spirit lift me vp, & brought me vnto the east gate of the Lordes house, which lieth eastward: and beholde, at the entrie of the gate were fiue and twentie men, among whome I sawe Iaazaniah the sonne of Azur, and Pheltiah the son of Banaiahu, the rulers of the people.

2 Then sayde he vnto me, Thou sonne of man, these menne imagine mischiefe, and a wicked counsayle take they in this citie,

2. Pet. 3. a. a. We shal not be pulled out of Hierusalē, till the houre of our death come, as the flesh is not taken out of the caldron till it be sodde.

3 Saying, It is not neare, let vs buyld houses: this (Hierusalem) is the (a) cauldron, and we be the flesshe.

4 Therefore shalte thou prophecie against them: yea prophecie, O sonne of man.

5 And with that fell the spirite of the Lorde vpon me, and sayde vnto me, Speake, thus sayth the Lord: On this maner haue ye spoken (O ye house of Israell) and I knowe the imaginations of your harts.

6 Many one haue ye murdered in this citie, and fylled the streetes full of the slayne:

B 7 Therefore, thus sayth the Lord God, The slayne men that ye haue layde on the ground in the citie, are the (b) flesshe, and this citie is the cauldron: but I will bring you out of it.

b. Contrary to their vayne confidence he sheweth in what sense this citie was the cauldron, that is, bicause of the dead bodyes that haue bin murdered therein, and so lie as flesshe in the cauldron.

8 Ye feared the swoorde, and I will bring a swoord ouer you, sayth the Lord God.

9 And I will bring you out of the middest thereof, and deliuer you into the handes of strangers, and wyll execute iudgementes among you.

10 Ye shall fall by the swoorde, in the borders of (c) Israell will I iudge you, and ye shall knowe that I am the Lorde.

c. That is, in Riblath. 4. Reg. 24. a.

11 This citie shall not be your cauldron, neyther shall yee be the flesshe therein: but in the borders of Israel wil I punish you,

12 That ye may knowe that I am the Lord, in whose commaundementes yee haue not walked, nor kept my lawes: but haue done after the customes of the Heathen that lye round about you.

13 Nowe when I prophecied, (d) Pheltiah the sonne of Banaiahu died: then fell I downe vpon my face, and cryed with a loude voyce, saying, Ah Lorde God, wilte thou then vtterly destroy all the remnaunte in Israel?

d. It seem this man dyed of terrible and the prophe feared stranger ment of toward of the p

14 And so the woorde of the Lorde came vnto me on this manner,

15 Thou sonne of man, thy brethren (euen) thy brethren, the men of thy kinred, and all the house of Israell, wholly (are they) vnto whome the inhabitauntes of Hierusalem haue sayde, (e) Withdrawe yee farre from the Lorde, for the Land is giuen vs in possession.

e. They remayn at Hier thus re ched th were g to capt as thos were c and for of God. f. They be yet a Church he will serue, t they be perfect a time ted.

16 Therefore (tel them,) thus sayth the Lord God, Although I sende them farre off among the Gentiles, and scatter them among the nations, yet will I be to them as a little (f) sanctuarie, in the landes where they shall come.

17 Tell them also, thus sayth the Lord God, I will gather you agayne out of the nations, and bring you from the countries where ye be scattered, and I will giue you the land of Israel agayne.

18 And they shall come thither, and they shall take away all their idols, and all their abhominations from thence.

Ier. Ezec.

19 And I will giue them one hart, and I wil put a newe spirite within their bowels: that stonie hart wil I take out of their body, and giue them a fleshy hart,

20 That they may walke in my commaundements, and keepe mine ordinances, and do the, that they may be my people, and I their God.

21 But to the hart of their idolles, and their abhominations, their hart goeth, their wayes will I bring vpon their owne heads, sayeth the Lord God. D

22 After this did the Cherubims lift vp their wings, and the wheeles besides them, and the glorie of the God of Israel was vpon them on high.

23 So the glorie of the Lorde went vp from the middest of the citie, and stood vppon the mount of the citie towarde the East. Ezech.

24 And the spirite toke me vp, and brought me againe to Chaldea, to the captiuitie, in a vision by the spirite of God: then the vision that I had seene went vp from me.

25 So I spake vnto the (g) captiues all the woordes of the Lorde whiche he had shewed me.

g. The were le captiues Ieconia

The

The.xij. Chapter.

4 The parable of the captiuitie. 10. The expoſition of the parable, by which the taking of king Zedekiah is ſignified. 18. Another parable whereby the diſtreſſe of hunger and thirſt is ſignified.

1 The woꝛde of the Loꝛde came vnto me, ſaying,

2 Thou ſonne of man, thou dwelleſt in the middeſt of a rebellious houſe, whiche haue eyes to ſee, and yet ſee not, eares haue they to heare, and yet heare they not: foꝛ they are a rebellious houſe.

3 Therefoꝛe (O thou ſonne of man) "pꝛepare thee inſtruments to flit with, and remoue on the day tyme, that they may ſee, yea (euen) in theyr ſyghte thoꝛu goe from thy place to another place, if peraduenture they will conſider that they be a rebellious houſe.

4 Thou ſhalt bꝛing foꝛth thine inſtruments, as ſtuffe to flit with by the day time in their ſyghte, and thou thy ſelfe ſhalte goe foꝛth alſo at euening befoꝛe their eyes, as they that goe foꝛth to flit.

5 Digge thꝛough the wall in their ſyght, and carie out thereby.

6 In their ſyghte ſhalt thou beare vpon thy ſhoulders, and carie it foꝛth in the darke: hide thy face, that thou ſee not the earth, foꝛ I haue made thee a (a) ſhewe token vnto the houſe of Iſraell.

7 And I did ſo as I was commaunded, I bꝛought foꝛth my ſtuffe by day, as the ſtuffe of one that goeth into captiuitie: and in the euening I digged thꝛough the wall with my hands, and bꝛought it foꝛth in the darke, and bare it vppon my ſhoulder in theyr ſyght.

8 And in the moꝛning came the woꝛde of the Loꝛd vnto me, ſaying,

9 Thou ſonne of man, hathe not the houſe of Iſraell, the rebellious houſe, ſayd vnto thee, (b) What doeſt thou?

10 Then tell thē, Thus ſayth the Loꝛd God, This "burden toucheth the pꝛince at Hieruſalem, and all the houſe of Iſraell that dwell among them.

11 Tell them, I am your ſhew token, like as I haue done, ſo ſhall it be done vnto them, they ſhall goe into bondage and captiuitie.

12 The pꝛince that is among them ſhal loade his ſhoulders in the darke, and get him away, they ſhall bꝛeake downe the wall to carie thꝛough by it: he ſhall couer his face, that hee ſee not the grounde with hys eyes.

14 My net will I (c) ſpꝛead out vpon hym, and he ſhall be caught in my "net, and I will bꝛing him to Babylon in the lande of the Chaldees, which he ſhall not ſee, and yet ſhall he die there.

14 As foꝛ all his helpers, and all his bandes that be about him, I will ſcatter them toward all the windes, and dꝛawe out a ſwoꝛd after them.

15 So when I haue ſcattered them among the heathen, and ſtrawed them in the landes, they ſhall know that I am the Loꝛde.

16 But I will leaue a little number of them from the ſwoꝛde, hunger, and peſtilence, to tell all theyr abhominations among the heathen where they come, that they may knowe how that I am the Loꝛde.

17 Moꝛeouer, the woꝛde of the Loꝛde came vnto me, ſaying,

18 Thou ſonne of man, with a feareful trembling ſhalt thou eate thy bꝛead, with vnquietneſſe and ſoꝛowe ſhalte thou dꝛinke thy water.

19 And vnto the people of the lande ſpeake thou: Thus ſaith the Loꝛd God to them that dwell in Hieruſalem, and to the land of Iſraell, They ſhall eate their bꝛead with ſoꝛowe, and dꝛinke their water with deſolation: yea the lande with the fulneſſe therof ſhall be layde waſte, foꝛ the wickednеſſe of al them that dwell therein.

20 And the cities that nowe be well inhabited, ſhal be voide, and the land deſolate, that ye may know that I am the Loꝛd.

21 Yet came the woꝛde of the Loꝛd vnto me agayne, ſaying.

22 Thou ſonne of man, what maner of pꝛouerbe is that which ye vſe in the land of Iſrael, ſaying, (d) The dayes are ſlacke in comming, and all viſions fayle?

23 Tell them therefoꝛe, thus ſayth the Loꝛde God, I will make that pꝛouerbe to ceaſſe, and they ſhall no moꝛe vſe it as a pꝛouerbe in Iſraell: but ſay vnto them, The dayes are at hand, and the effect of euery viſion.

24 There ſhall no viſion be any moꝛe in vayne, neyther any flattering diuination within the houſe of Iſraell:

25 Foꝛ I the Loꝛde ſpeake it, & what ſo euer I ſhall ſpeake, it ſhall be perfourmed, and not be ſlacke in comming any moꝛe, yea euen in your dayes O rebellious houſe, wyll I ſpeake the thing, and bꝛing it to paſſe, ſaith the Loꝛd God.

26 And the woꝛde of the Loꝛd came vnto me, ſaying,

27 Beholde thou ſonne of man, the houſe of Iſraell ſayeth (on this maner) The viſion that he ſeeth, it will be many a day oꝛ it come

c. When the king ſhal thik to eſcape by fleeing, I will take him in my net, as Ezech. 27. a. and. 31. a. " or, toyles.

Ezec. 11. a.

d. Becauſe they did not ſee the propheſies accompliſhed, they contemned them as though they neuer ſhould be fulfilled.

Ezec. 11. a. 2. Pet. 3. a.

to paſſe: it is farre off yet, the time that he propheſieth of.

28 Therefore, ſay thus vnto them, thus ſayeth the Lorde God, All my wordes ſhall no more be delayed, loke what I ſpeake, that ſame ſhall come to paſſe, ſayeth the Lorde God.

The.xiij. Chapter.

1. The worde of the Lorde againſt falſe prophetes, which teach the people the counſels of theyr owne hartes.

A 1 THe worde of the Lorde came vnto me, ſaying,

2 Thou ſonne of man, propheſie againſt thoſe prophetes of Iſrael which propheſie, and ſay vnto them that propheſie out of their owne harts, Heare the word of the Lorde,

Iere.23.c.

3 Thus ſayeth the Lorde God, Wo be vnto thoſe folyſh prophets that folow their owne ſpirite, and haue ſeene nothing.

4 O Iſraell, thy prophetes are like the foxes in (a) deſart places.

a. Watching to deſtroy the vineyardes. reade. Can.2.c.

5 For ye haue not ſtand vp in the gappes, nor made a hedge for the houſe of Iſrael, to ſtand in the battayle in the day of the Lord.

6 They haue ſeene vanitie, and lying diuination, ſaying, The Lorde ſayeth it, and the Lorde hathe not ſent them, and they haue made me hope that they would confirme the worde.

B 7 Haue ye not ſeene vayne viſions, and ſpoken falſe propheſies, when ye ſay, The Lorde hath ſpoken it, whereas I neuer ſayd it?

8 Therefore, thus ſayth the Lorde GOD, Bycauſe ye haue ſpoken vanitie, and haue ſeene lyes: therefore beholde, I am agaynſte you, ſayth the Lord God:

9 Mine handes ſhall come vpon the prophets that ſee vanities, and diuine lyes: they ſhall not be in the counſell of my people, nor written in the booke of the houſe of Iſrael, neyther ſhall they come in the lande of Iſrael, that ye may knowe how that I am ỹ Lord God:

10 And that for bycauſe they haue deceyued my people, and told them of peace, where no peace was: one ſetteth vp a (b) wall, and they daube it with vntempered clay.

Iere.6.c.

b. What one falſe prophete did ſay (which is here called the building vp of a wall) another falſe prophet would affirme the ſame, though he had neither occaſion nor good grounde to beare hym.

11 Therefore tell them which daube with vntempered morter, that it ſhall fall: for there ſhall come a great ſhowre of rayne, I wyll ſend hayleſtones to cauſe it to fall, & a great ſtorme of winde ſhall breake it.

12 And lo, when the wall is fallen, ſhall it not then be ſayde vnto you, Where is nowe your morter that ye dawbed it withall?

13 Therefore, thus ſayth the Lorde God, I will cauſe a ſtormie winde to breake out in my wrathfull diſpleaſure, ſo that in myne anger there ſhall come a mightie ſhowre of rayne, and hayleſtones in my wrath to deſtroy it.

14 As for the wall that ye haue dawbed with vntempered morter, I will breake it downe, and make it euen with the ground, ſo that the foundation thereof ſhall be diſcouered, and it ſhall fall: yea and ye your ſelues ſhall periſh in the middes thereof, and yee ſhall know that I am the Lorde. C

15 Thus will I perfourme my wrath vpon this wall, and vpon them that haue dawbed it with (c) vntempered morter, and then will I ſay vnto you, The wall is gone, and the daubers of it,

c. That is whatſoeuer man of his ſelfe ſeeth foorth w the auc tie of Go word, an allowe d. T. de pe ſitio men for would p phelie a euery m fortune, them p to leane and ker to couer heds, th might more al them an witch th e. Vpon by man an man, ye old, gre ſmall. f. Thin the liue my peo be in yo hands, yo them le ſhort? g. Thoſe cerers m the peop leeue th could pr life, or d it, and th ſhould e to euery according they pro ſied. h. Makin flocke wit you with ceyuable d ſtrine as t fowlers d byrdes wi their ſtales and calles.

16 (To wit) the prophets of Iſraell, whyche propheſie vnto Hieruſalem, and loke out viſions of peace for it, whereas no peace is, ſayth the Lord God.

17 Wherefore, O thou ſonne of man, ſet thy face againſte the daughters of thy people, which propheſie out of their owne harts, and propheſie againſt them:

18 And ſay, thus ſayth the Lorde God, Wo be vnto them that ſowe (d) pillowes vnder all armeholes, and put kerchiefes vppon the heads of euery (e) ſtature to hunt ſoules. Will ye hunt the ſoules of my people, and (f) giue life to the ſoules that (come) vnto you?

19 And will ye pollute me to my people for handfuls of Barley, and for peeces of bread, to kill the ſoules of them that die not, and promiſe (g) life to them that liue not, in lying to my people that heareth your lyes?

20 Wherefore, thus ſayeth the Lorde God, Behold, I will vpon your pillowes wherewith yee hunt the ſoules, to (h) make them flee, & I will teare them from your armes, and will let the ſoules go, (euen) the ſoules that ye hunt to make them to flee.

21 Your kerchiefes alſo will I teare in peeces, and deliuer my people out of your hãds, ſo that they ſhall come no more in youre handes to be hunted: and yee ſhall knowe that I am the Lorde.

22 Seeing that with your lyes you diſcomfort the hart of the righteous, whome I haue not diſcomforted: agayne, forſomuch as ye encourage the hand of the wicked, ſo that he may not turne from his wicked way, in promiſing him life:

23 Therefore ſhall yee ſee no more vanitie, neyther ſhall ye diuine diuinations, for I wyll deliuer my people out of your hande, that yee maye knowe howe that I am the Lorde.

The

The.xiiij. Chapter.

1. The Lord denyeth his word to the people for their sinnes sake. 9. The despisers of the word doth the Lorde sometime deceyue by false prophetes. 22. A comfort of the thē that fled vnto Babylon.

1 Then resorted vnto me certain of the elders of Israel, and sate downe by me.
2 Then came the word of the Lord vnto me, saying.
3 Thou sonne of man, these men haue set vp their idolles in their harts, and put the stumbling blocke of iniquitie before their face: shoulde I then answere them at their requell:
4 Therefore speake vnto them, and say vnto them, thus sayth the Lorde God, euery man of the house of Israel that setteth vp his idolles in his harte, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the prophete: vnto that manne will I the Lord my selfe giue answere whē he commeth, according to the (a) multitude of his idolles:
5 That the house of Israel may be snared in their (b) own harts, bycause they be cleane gone from me, al of them through their Idolles.
6 Wherefore, tell the house of Israel, thus saith the Lord God, Returne, and (c) cause to returne fro your idolles, & turne your faces from all your abhominations.
7 For euery man, whether he be of the house of Israel, or a straunger that sojourneth in Israel, which departeth from me, and setteth vp his idolles in his harte, and putteth the stumbling blocke of hys wickednesse before his face, and commeth to a prophete for to aske counsel at me thorowe him: vnto that man will I the Lord giue answere by myne owne selfe.
8 I wil set my face against that man, & will make him to be an example for other, yea & a cōmon byword, and will rote him out of my people, that ye may knowe how that I am the Lord.
9 And if that prophete be deceiued when hee telleth a thing, then I the Lorde my selfe haue deceiued that prophete, and wil stretch out my hande vpon him, to destroy him out of my people of Israel:
10 And they shall be punished for their wickednesse, according to the sinne of him that asketh, shall the sinne of the prophet be:
11 That the house of Israel be led no more from me through errour, and be no more defiled in all their transgressions: but that they may be my people, and I their God, saith the Lord God.
12 And the word of the Lord came vnto me, saying,
13 Thou sonne of man, when the land sinneth against me by committing a trespasse, I wil stretch out my hande vpon it, and breake their staffe of bread, and send dearth vpon thē to destroy man and beast forth of it. Ezec.4.b. and.5.c.
14 And though Noe, Daniel, and Job, these three men were among them: yet shall they in their righteousnesse deliuer but their own soules, sayth the Lord God. C Iere.15.a.
15 If I bring noysome beastes into the land and they spoyle it, and it be so desolate that no man may passe through it for beastes,
16 If these three men were also in the land: as truely as I liue, sayth the Lorde God they shal saue neyther sonnes nor daughters, but be only deliuered them selues, and as for the lande, it shal be wast.
17 Or if I bring a swoorde vppon this lande, and say, Swoord goe through the lande, so that I slay downe man and beast in it,
18 And if these three men were therein: as truely, as I liue, sayth the Lorde God, they shall deliuer neyther sonnes nor daughters, but onely be saued them selues.
19 If I sende a pestilence into this lande, and powre out my soare indignation vpon it in blood, so ỳ I rote out of it both mā & beast.
20 And if Noe, Daniel, & Job were therein: as truly as I liue, saith ỳ lord God, they shal deliuer neither sonne nor daughter, but saue their owne soules in their righteousnesse.
21 Moreouer, thus sayth the Lord God, How much more whē I send my foure troublous plagues vpon Jerusalem, the swoord, hunger, perillous beastes, and pestilence, to destroy man and beast out of it? Ezec.5.k.
22 Beholde, there shall bee a remnant saued therein, which shall bring forth their sonnes and daughters, beholde, they shal come forth vnto you, and ye shall see their way and their enterprise, and ye shall be comforted concerning the euyl that I haue brought vpon Jerusalem, (euen) concerning all that I haue brought vpon it.
23 They shall comfort you, when ye shal see their way and workes: and ye shal knowe how that it is not without a cause, that I haue done all against Jerusalem as I dyd, sayth the Lord God.

The.xv. Chapter.

As the vnprofitable wood of the vine tree is cast into the fyre, so sayth he that Ierusalem shall be brent.

1 The woꝛd of the Lord came vnto mee, ſaying.
2 Thou ſonne of man, what commeth of the vine tree, moꝛe than of the wilde vine ſtocke among other trees of the foꝛreſt?
3 Do men take wood of it to make any woꝛke withal? oꝛ will men take a pynne of it to hang any veſſel thereon?
4 Beholde it is caſt in the fyꝛe to be bꝛent, the fire cõſumeth both ẏ endes of it, the myddes of it is bꝛent: is it meete thẽ foꝛ any woꝛke?
5 Seeing then that it was meete foꝛ no woꝛke being whole, much leſſe may there any thing be made of it when the fire hath conſumed and bꝛent it.
6 And therefoꝛe thus ſayth the Lorde God, As the vine tree (that is) among the trees of the foꝛreſt, which I haue giuen to the fire to be conſumed: ſo will I giue the inhabitauntes of Ieruſalem.
7 And I will ſet my face againſt them, they ſhal goe out from the fyꝛe, and yet the (a) fyꝛe ſhal conſume them: then ſhall ye know that I am the Lorde, when I ſet my face againſt them,
8 And when I make the lande waſte, bycauſe they haue ſo ſoꝛe offended, ſaith ẏ lord God.

a. Though they eſcape one danger, another ſhall take them.

The xvi. Chapter.

2. The prophet declareth the benefites of God toward Ieruſalem. 15. Ieruſalem is reproued of vnkindneſſe for hir fornication with idols. 46. He iuſtifieth the wickedneſſe of other people, in cõpariſon of the ſins of Ieruſalem. 49. The cauſe of the abominations into which Sodom fel. 60. Mercy is promiſed to the repentant.

1 AGayne, the woꝛde of the Lord came vnto me, ſaying,
2 Thou ſonne of man, ſhew Ieruſalem their abhominations.
3 And ſay, Thus ſayth the Lorde God vnto Ieruſalem, Thy habitation and kynred is of the lande of (a) Chanaan, thy father was an Amoꝛite, thy mother an Hittite.
4 In the day of thy bꝛyth (b) whẽ ẏ wall bozne, the ſtring of thy nauel was not cut of, ẏ waſt not bathed in water to make thee cleane, ẏ waſt not ſalted w̃ ſalt, noꝛ ſwadled in clouts
5 No eye pitied thee to do any of theſe things foꝛ thee foꝛ to haue compaſſion vpõ thee: but ẏ waſt vtterly caſt out vpon the fielde in contempt of thy perſõ in ẏ day of thy bꝛyth.
6 Then came I by thee, & ſawe thee defiled, in thine own bloud & I ſayd vnto thee when ẏ waſt in thy bloud, Liue: (euen) whẽ ẏ waſt in thy bloud, I ſayde vnto thee, Liue.
7 I cauſed thee to multiplie as the budde of the fielde thou art growen vp, and waren great, thou haſt gotten a maruelous pleaſant beautie, thy bꝛeaſtes are faſhioned, thy heare is goodly growen, whereas thou waſt naked and bare.
8 Now when I went by thee, & loked vpon thee, beholde, thy time was come (euen) the time to woo thee: then ſpꝛeade I my clothes ouer thee: to couer thy (c) diſhoneſtie, yea I made an othe vnto thee, & contracted my ſelfe with thee (ſaith the Lord God) and ſo thou becameſt myne owne.
9 Then waſhed I thee with water, and purged thy bloud from thee, and I annoynted thee with oyle.
10 I clothed thee w̃ bꝛoydꝛed woꝛk, and ſhod thee w̃ badgers ſkin, & I girded thee about w̃ fine linnen, and couered thee with ſylke.
11 I decked thee with coſtly apparel, I put bꝛaceletes vpon thy handes, a chayne about thy necke:
12 And I put a frontlet vpon thy face, and eareringes vpon thyne eares, and a beautifull crowne vpon thyne heade.
13 Thus waſt thou deckt with gold and ſyluer, and thy rayment was of fyne lynnen, and of ſilke, and of bꝛoydꝛed woꝛke: thou didſt eate fine floure, honie, and oyle, maruellous beautifull waſt thou, and thou dyddeſt luckily pꝛoſper into a kingdome.
14 And thy name was ſpꝛeade among the heathen foꝛ thy beautie: foꝛ it was perfect thꝛough thy beautie which I put vpon thee, ſayth the Lord God.
15 But thou haſt put thy confidence in thyne owne beautie, and played the harlot bycauſe of thy renowme, and haſt (d) powꝛed out thy foꝛnications, with euery one that went by, thou waſt his.
16 Thou dydſt take thy garments, and deckt thy high places with (e) diuers colours, and played the harlot thereupon, (f) they come not and it ſhall not be.
17 The goodly iewels which I gaue thee of myne owne golde and ſiluer, haſt thou taken and made thee mens images therof, and commytted whoꝛedome with them.
18 Thy bꝛoydꝛed garmentes haſt thou taken, and deckt them therewith: mine oyle and incenſe haſt thou ſet before them.
19 My meate whiche I gaue thee, as fyne floure, oyle, and honie, to feede thee withall, that haſt thou ſet before them foꝛ a ſwete ſauour: & thus it was, ſayth the Lord God.
20 Thou haſt taken thyne owne ſonnes and daughters whom thou haſt begotten vnto me, & theſe haſt thou offered vp vnto them to be (g) deuoured: is this but a ſmal whoꝛedome of thyne?
21 And thou haſt ſlayne my children, and deliuered them, to cauſe them to paſſe (through the

a. Thou boaſteſt to be of the ſeede of Abraham, but thou art degenerate, and foloweſt the abhominations of the wicked Chanaanites, as children do the maners of their fathers. Eſai. 1. a 57. a.
b. When I firſt brought thee foorth of the land of Egypt, and plãted thee in this lande to be my Church.
c. Theſe bloud ... tion, ... deſſe ... filthi... are oft ... repen... beare ... their ... to cau... to con... what ... were ... God ... them ... ov... them, ... uered ... ſhame.
d. The none ... ſo vile ... with ... didſt ... lute ...
e. This declareth the idol... put the... delight... thoſe ... which ... the eye... outward ... ſes.
f. In ſuch as the ... not bin... ſhal be... they ... nations ... idolatrie.
g. Meaning fyre, read... Leuit. ... 4. Reg. ...

the fyre) for them.

22 And yet in all thyne abhominations and whoredomes, thou hast not remembred the dayes of thy youth, howe naked and bare thou wast at that tyme, and wast defiled in thine owne blood.

23 After al these thy wickednesses (wo, wo vnto thee, sayth the Lorde God,)

24 Thou hast built vnto thee an high place, & hast made thee an high place in euery street.

25 Thou hast builte thine high place at euery "head of the way, thou hast made thy beautie to be abhorred, thou hast opened thy feete to euery one that came by, and multiplied thy whoredome.

26 Thou hast cõmitted fornication with the (h) Egyptians, thy neighbours which were great in flesh, & thus hast thou increased thy whoredome to anger me.

27 Behold, I did stretche out my hande ouer thee, and did minishe thy sloare of foode, and deliuered thee ouer into the wylles of them that hate thee (euen) the daughters of the Philistines, which are ashamed of thyne abhominable wayes.

28 Thou hast played the whore also with the Assyians, bycause thou wast insatiable: yea thou hast (I say) with them played the harlot, and yet hadst thou not ynough.

29 Thus hast thou furthermore multiplied thy fornication from the lande of Chanaan vnto the Chaldees, and yet thou wast not satisfied herewith

30 How weake is thyne hart, sayth the Lord God, seeing thou doest all these workes of a presumptuous whorishe woman?

31 Building thy high places at the head of euery way, and makest thy hygh places in euery streete: thou hast not bin as another whore that holdeth scorne of a rewarde:

32 But as a wife that breaketh wedlocke, and taketh other in steede of hir husbande.

33 Gifts are giue to al other whores: but thou giuest rewardes vnto all thy louers, and rewardest them to come vnto thee on euery syde for thy fornication.

34 It is come to passe with thee in thy whoredomes contrary to the vse of other women, yea there hath no such fornication bin committed after thee: seeing that thou giuest gifts vnto other, and no reward is giuen thee, therefore thou art contrary.

35 Therefore heare the worde of the Lord, O thou harlot.

36 Thus saith the Lorde God, Bycause thou hast (i) powred out thy brasse, and discouered thy filthinesse through thy fornicatiõs with thy louers, and with all the idolles of thyne abhominations, and in the blood of thy children whom thou hast giuen them:

37 Beholde therefore, I will gather together all thy (k) louers, with whom thou hast taken pleasure, yea & al thẽ whom ỹ hast loued, and euery one that ỹ hatest: I will (I say) gather them together rounde about against thee, and will discouer thy shame before thẽ, that they may see al thy filthinesse.

38 Moreouer, (l) I will iudge thee as a breaker of wedlocke and a murderer, and recompence thee thyne owne blood in wrath and gelousie.

39 I wil giue thee ouer into their hands, and they shall destroy thy high place, and breake downe thy high places, they shal strippe thee also out of thy clothes: thy fayre iewels shall they take from thee, and so leaue thee naked and bare.

40 Yea they shall bring a company vpon thee, which shall stone thee with stones, and thrust thee through with their swordes.

41 They shall burne vp thy houses with fire, and punishe thee in the sight of many women: thus wil I make thee cease from playing the harlot, so that thou shalt giue out no more rewardes.

42 So will I make my wrath towarde thee to rest, & my ielousie shall departe from thee, and I wil cease, and be angry no more.

43 Seeing thou remembrest not the dayes of thy youth, but hast fretted me in all these things: beholde therefore, I will bring thine owne wayes vpon thy heade, sayth the Lord God, so that (m) thou shalt not commit (any more) mischiefe vpon al thine abhominations.

44 Beholde, all they that vse common prouerbes, shall vse this prouerbe also against thee, saying, Suche a (n) mother, suche a daughter.

45 Thou art euen thy mothers owne daughter, that hath cast off hir husband and hir children: yea ỹ art the sister of thy (o) sisters, which forsoke their husbandes and their children: your mother is an Hittite, and your father an Amorite.

46 Thyne eldest sister is Samaria, shee and hir (p) daughters that dwel vpon thy lefte hande: but thy yonger sister that dwelleth on thy right hand is Sodoma & hir daughters.

47 Yet hast thou not walked after their ways nor done after their abhominations, as a litle and little: but in all thy wayes thou hast bin more corrupt than they.

48 As truely as I liue, saith the Lorde God, Sodoma thy sister with hir daughters, haue not done as thou hast done and thy daughters.

49 Beholde, the sinnes of thy sister Sodoma were

k. Egyptians Assyrians, and Chaldeans whom thou tokest to be thy louers, shall come & destroy thee. Ezec. 33. b.

l. I wil iudge thee to death, as the adulterers and murderers.

4. Re. 25. b.

m. Of all the heynous offẽces this shal be the last, or God wil punish thee so, that thou shalt neuer sinne more.

n. As were the Chanaanites, and the Hittites, & other your predecessours, so are you their successours.

o. That is, of Samaria and Sodome.

p That is, hir cities.

were these: (q) Pryde, fulnesse of meate, and abundance of idlenesse, these things had she and hir daughters: beside that, they strengthed not the hande of the poore and needie.

50 But they were haughtie, and committed abomination before me, therfore I toke thē away as I sawe good.

51 Neither hath (r) Samaria done halfe of thy sinnes, yea thou hast exceeded them in thyne abhominations, and hast (s) iustified thy systers in all thine abhominations, which thou hast done.

52 Therefore thou which diddest condemne thy sister, beare thyne owne shame: for thyne owne offences that thou hast cōmitted more abhominable than they did, whiche in deede are more righteous than thou art, be thou (I say) ashamed, and beare the shamefull rebuke, seeyng that thou hast iustifyed thy systers.

53 Therefore I will bring agayne their captiuitie, the captiuitie of Sodome and hir daughters, and ỹ captiuitie of Samaria and hir daughters, and the captiuitie of thy captiuities among (t) them,

54 That thou mayest take thyne owne confusion vpon thee, and be ashamed of all that thou hast done, in that thou hast (v) comforted them.

55 And thy syster Sodome and hir daughters, shall returne to their former state, Samaria also and hir daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.

56 For thy syster Sodom was not (x) heard of by thy report in the day of thy pryde,

57 Before thy wickednesse was (y) discouered, according to the time of the reproche of the daughters of Aram, and of al the daughters of the Philistines roūd about hir, which dispised thee on all sydes.

58 Thou hast borne thy wickednesse and thine abhomination, sayth the Lord.

59 For thus sayth the Lorde God, I might by right deale with thee as thou hast done, which hast dispised ỹ (z) othe in breaking the couenant:

60 Neuertheless, I will remember my couenant with thee in the dayes of thy youth, and I will establishe vnto thee an euerlastyng couenant.

61 Then shalt thou remember thy wayes and be ashamed when thou shalt receiue thy (aa) systers, (both) thy elder and thy yonger: and I will giue them vnto thee for daughters, but not by thy couenant.

62 And I will establishe my couenant with thee, that thou mayest knowe that I am the Lorde.

63 That thou mayest thinke vppon it, and be (bb) ashamed, and neuer open thy mouth any more for shame of thy selfe, when I am pacified toward thee for al that thou hast done, sayth the Lord God.

q He alleageth these foure vices, pryde, excesse, idlenesse and contempt of the poore, as foure principal causes of such abhomination, wherfore they were so horibly punished. Gen. 19. d.

r. Which worshipped the calues in Bethel and Dan. 3. Re. 12. d.

s. Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

t. That is, as if he had sayd, neuer.

v. In that thou hast shewed thy selfe worse than they, and yet thoughtest to escape punishment.

x. Thou woldest not cal hir punishment to mynde when thou wast aloft, to learne by hir example to feare my iudgementes.

y. That is, tyl thou waste brought vnder by the Syrians and the Philistines. 2. Chro. 28. c.

z. Reade the eight vearse.

aa. He speketh here not only of Sodom and Samaria, but also of the Gentiles whō God wil receiue of his own free mercy.

bb. The clareth tes of mercie sorow pentan their ly re.

The. xvij. Chapter.

The parable of the two Eagles.

1 THe word of the Lorde came vnto mee, saying,

2 Thou sonne of man, put forth a parable, & speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lorde God, There came a great (a) Eagle, wyth great wyngs, yea with a mightie long body, and full of feathers of diuers colours, vpon the mounte of Libanus, & toke the highest branche of a Cedar tree,

4 And brake off the top of his twigges, and caried it into the lande of (b) marchantes, & set it in a citie of marchantes.

5 He toke also of the (c) seede of the land and planted it in a fruiteful grounde, he brought it vnto greate waters, and set it in an open trenche.

6 Then dyd it growe, and was a (d) spreading vine, but (e) lowe of stature, whose branches towarde "it, and the rootes of it were vnder it: thus there came of it a vine, and it brought forth branches, and shot forth buddes.

7 But there was another (f) Eagle, a great one, which had great winges, and many feathers: and beholde, the rootes of this vine turned towardes it, and spread out hir branches towardes it, that she might water it by the trenches of hir plantation.

8 It was planted vppon a good soyle beside great waters, so that it should haue brought out branches, and borne fruite, and haue bin a goodly vine.

9 Speake thou therefore, thus saith the Lorde God, Shall this vine prosper? shall (g) hee not pul vp the rootes thereof, and destroy the fruite thereof, and cause them to dye? all the leaues of hir bud shal wither without great power, or many people to plucke it vp by the rootes therof.

10 Beholde, it was planted: shall it prosper therefore? shal it not be dryed vp and wythered? when the (h) east winde shal touch it, it shal wyther in the trenches where it grew.

11 Moreouer, the word of the Lord came vnto me saying:

12 Speake nowe to the rebellious houle, Knowe ye not what these things (do signifie?) Tel them, beholde, the king of Babylon is

a. The buchon who h power and m tries him s to Hi and t Iechon king b. Nebu Baby c. The dekia was gest was rusal was in the chon d. The dekia dom e. The migh hine rebel Baby verl "Th

f. Nebu king of wh dekia succou Nabu nosor. g. Nabu nosor stande first E

h. That Babyl

is come to Hierusalem, and hath taken the (i) king therof, and the princes therof, and hath led them with him to Babylon.

17 He toke of the kings seede, and made a couenaunte with him, and toke an othe of hym, the princes of the lande toke he with him also.

14 That the kingdome myght be holden in subiection, and not lift vp it selfe, but keepe the couenant, and stande to it.

15 But he rebelled agaynst hym, and sent his Embassadours into Egypt, that he might haue horses & much people: Should he prosper? that he escape that doth such thinges? or that he breake the couenaunt, and escape free?

16 Is truely as I liue, sayth the Lorde God, he shall die at Babylon in the place where the King dwelleth that made hym King, whose othe he hathe despised, and whose couenant he hath broken.

17 Neyther shal Pharao with his great hoste and multitude of people, maynteyne him in the war, when they haue caste vp mountes, and buylt a fort to destroy many persons.

18 For seeing he hathe despised the othe, and broken the couenaunt (where as he yet gaue his (k) hand therupon) & done all these things he shall not escape.

19 Therfore, thus sayeth the Lord God, As truly as I liue, I wil bring myne oth, that he hath despised, and my couenaunt that hee hath broken, vpon his owne head.

20 I will spread my net vpon hym, and he shal be caught in my net: and I will bring him to Babylon, and enter into iudgement with him there, for the trespalle whiche hee hath committed agaynst me.

21 As for those that flee from him, with all his host, they shall be slayne with the sword, and the residue shall bee scattered towardes all the windes: and ye shall knowe that I the Lorde haue spoken it.

22 Thus sayth the Lorde God, I will also take off the toppe of this highe Cedar, and will sette it, and cut off the top of the tender plante therof, and will plante it vpon an high hill, and a greate.

23 (Namely) vpon the high hill of Israel wil I plant it, that it may bring forth boughes, and gyue fruite, and be an excellent Cedar: and vnder it shall remayne all byrdes, and euery foule shall remayne vnder the shadow of the braunches therof.

24 And all the trees of the fielde shall knowe that I the Lorde haue brought downe the high tree, and exalted the lowe tree, that I haue dryed vp the greene tree, and made the dry tree to flourishe (euen) I the Lord that spake it, haue also brought it to passe.

The.xviij. Chapter.

4. He sheweth that euery man shall beare his owne sinne. 21. To him that amendeth, is saluation promised. 24. Death is prophesied to the righteous whiche turneth backe from the right way.

1 THe worde of the Lorde came vnto me, saying,

2 What meane ye by this common prouerb, that yee vse in the lande of Israell, saying: The (a) fathers haue eaten soure grapes, and the childrens teeth are set on edge?

3 As truly as I liue, sayth the Lord God, ye shal vse this byworde no more in Israell.

4 Beholde, all soules are myne: lyke as the soule of the fathers is myne, so is the soule of the sonne myne also: the soule that sinneth, shall dye it selfe.

5 But if a man be iust, and do that whiche is lawfull and right.

6 He hath not (b) eaten vppon the hilles, nee hath not lyfte his eyes to the idolles of the house of Israell, neyther hathe defyled hys neyghbours wife, neither hath come neere a (c) woman remoued:

7 Neyther hathe oppressed any man, but hath restored to the debter his pledge: hee that hath not spoyled any by violence, hath giuen his bread to the hungrye, and hathe clothed the naked.

8 And hathe not giuen forthe vppon vsurie, neyther taken anye increase, hee hath withdrawen his hande from iniquitie, and hath executed true iudgemente betweene man and man:

9 And hath walked in my statutes, and kept my iudgementes to deale truely: this is a righteous man, he shall surely lyue, sayeth the Lord God.

10 If he now get a sonne that is a robber, a shedder of blud, & do any one of these things.

11 Though he do not all these things, but eyther hath eaten vpon the hilles, or defiled his neighbours wyfe:

12 Or hath oppressed the poore and needye, or spoyled by violence, or hath not restored the pledge, or hath lifte vp his eyes vnto the Idols, or hath committed abhominstion,

13 Or hath giuen forth vppon vsurie, or hath taken increase: shall this man lyue? he shall not lyue: seeing he hathe done all these abhominations, he shall die the death, his blud shall be vpon him.

14 Nowe if this man get a sonne also, that seeth all his fathers sinnes which he hath done and feareth, neyther doth suche lyke.

15 (Namely) hee hathe not eaten vppon the hylls, hee hathe not lyfte vp his eyes to the idols

A

a. The people murmured at the chastisings of the Lord, & therefore vsed this prouerbe, meaning that their fathers had sinned, & they were punished for their trāsgressions, reade Ier.31.d

b. That is, if he haue not cōmunicated in the sacrifices of idols.

c. Meaning suche as were set aparte in tyme of naturall and monethly diseases, namely in time of childbirth, leprosie, and such like. as Leui.20.c. Mat.25.a. Exo.22.d. Leui.25.c. Deut.24.c. Psal.15.a.

C

idols of the houſe of Iſrael, nor defiled hys neighbours wife.

16 Neither hath oppreſſed any, nor hath withholden the pledge, neither hath ſpoyled by violence: (but) hath giuen his breade to the hungry, and hath couered the naked with a garment:

17 Neither hath withdrawen his hande from the afflicted, nor receiued vſurie nor encreaſe, (but) hath executed my iudgementes, and walked in my ſtatutes: this man ſhal not die in his fathers ſinne, but ſhall lyue wythout fayle.

18 As for his father, bycauſe he hath cruelly oppreſſed and ſpoyled his brother by violence and hath not done good among his people, loe he dyeth in his owne ſinne.

19 And yet ſay ye, Wherefore then ſhoulde not this ſonne beare his fathers ſinne? Bycauſe the ſonne hath done iudgement and righteouſneſſe, he hath kept all my ſtatutes & done them: therfore ſhall he liue in deede.

20 The ſame ſoule that ſinneth ſhall dye, the ſonne ſhall not beare the fathers iniquitie neyther ſhall the father beare the ſonnes iniquitie: the righteouſneſſe of the righteous ſhall be vpon him, and the wickedneſſe of the wicked ſhall be vpon himſelfe alſo.

Deut. 24. c. 4. Re. 14. c. 2. Par. 25. a.

21 But if the vngodlye wyll turne awaye from all his ſynnes that he hathe done, and kepe all my ſtatutes, and do the thing that is iudgement and right, doubtleſſe he ſhal liue, and not dye.

D

22 As for all his ſinnes that he dyd before, they ſhall not be mentioned vnto him: but in his righteouſneſſe that he hath done, he ſhal liue.

23 For haue I any pleaſure in the death of a ſinner, ſaith the Lord God? ſhall he not liue, if he returne from his wayes?

2. Pet. 3. b. Ezec. 33. b.

24 Agayne, if the righteous turne from his righteouſneſſe, and do iniquitie, and ſhall do according to all the abhominations that the wicked man doth, ſhal he liue? al the righteouſneſſe that he hath done, ſhal not be remembred, but in his tranſgreſſion that he hath committed, in his ſinne that he hath ſinned, in them he ſhal dye.

25 And yet ye ſay, The way of the Lorde is not (d) indifferent. Heare therfore ye houſe of Iſrael, is not my way equal? or are not your wayes rather vnequal?

d. In puniſhing the fathers with the children.

26 When a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, and dyeth in the ſame: in his iniquitie whiche he hath committed, ſhall he dye.

27 Agayne: when the wicked turneth away from his wickednesſe that he hath done and doth iudgement and ryght, he ſhall ſaue his ſoule aliue.

28 Bycauſe hee "ſeeth, and turneth away from al his iniquitie that he hath committed he ſhall ſurely liue, and not dye.

E "Or, conſideth his.

29 And yet, ſayth the houſe of Iſrael, The way of the Lord is not equal. Are my ways vnequal, O ye houſe of Iſrael? are not your wayes rather vnequal?

30 Therefore I will iudge you, euery man according to his wayes, O ye houſe of Iſrael, ſayth the Lord: returne, and bring your ſelues agayne from all your wickednesſe, ſo iniquitie ſhall not be your deſtruction.

31 Caſt away frō you al your tranſgreſſions whereby ye haue tranſgreſſed, and make you a newe hart, and a newe ſpirite: for why will ye dye, O ye houſe of Iſrael?

32 Seeing I haue no pleaſure in the death of him that dyeth, ſayth the Lorde God, bring agayne your ſelues then, and ye ſhal liue.

The. xix. Chapter.

2. The captiuitie of Iehohas and Iehoakim is ſignified by the Lions whelpes, and by the Lion. 20. He ſetteth out the proſperitie of the citie of Ieruſalem that is paſt, and the miſerie thereof that is preſent.

1 THou alſo take vp a lamentation for the (a) prynces of Iſrael,

I

2 And ſay, wherefore lay thy mother, that Lionelle, among the Lions? ſhe nourythed hir yong ones among the Lions whelpes.

3 One of hir whelpes ſhe brought vp, and it became a Lion, it learned to catche the pray, and to deuour folke.

4 The (b) heathen heard of him, and caught him in their ſnare, and brought him in hookes vnto the lande of Egypt.

5 Now when ſhe ſawe that ſhe had wayted, and hir hope was loſt, ſhe toke another (c) of hir whelpes, and made a Lion of him,

6 Whiche went among the Lions, and became a fierce Lion, learned to catche the pray and to deuour folke:

7 He deſtroyed their palaces, and made their cities waſt, in ſo much that the whole lande and euery thing therein, were vtterly deſolate through the voyce of his roating.

8 Then ſet the (d) heathen together on euery ſyde of the countreyes againſt him, layde their nettes for him, and took him in their pit.

9 So they put him in priſon in chaynes, and brought him to the king of Babylon: they put him in holdes, that his voyce ſhould no more be heard vpon the mountaynes of Iſrael.

19 Is for thy (c) mother, she is lyke a vyne in thy bloud, plãted by the waters: she brought forth fruyte, and braunches by the abundant waters.

20 And she had strong roddes for the scepters of them that beare rule, and hyr stature was exalted on highe among the braunches, and she appeared in hyr heigth with the multitude of hyr braunches.

21 But she was pluckt vp in wrath, caste out vpon the ground, the east winde dryed vp hir fruyte (hyr braunches) were broken off, and withered, as for the roddes of hir strength, the fire consumed them.

22 And now she is planted in the wildernesse, in a drie and thirstie grounde.

23 And there is a fyre gone out of the (f) rod of hyr braunches, it hath devoured hyr fruyte, so that she hath no strong rodde for a scepter to rule: This is a lamentation, and shal be for a lamentation.

The.xx. Chapter.

1 The Lorde denieth that he will aunsweare them when they pray, for the offence of vnkindnesse whiche he here obiecteth. 33. He promiseth that his people shall returne from captiuitie. 46. By the forrest that shoulde be burnt, is signified the burning of Hierusalẽ.

1 IN the (a) seuenth yeare, the tenth day of the fifth moneth, certayne of the elders of Israell came for to aske counsayle at the Lorde, and sate downe before me.

2 Then came the worde of the Lorde vnto me, saying,

3 Thou sonne of man, speake vnto the elders of Israel, and say vnto them, Thus sayth the Lorde God, Are ye come to enquire of me? As truely as I liue, I wil not be (b) sought of you, sayth the Lorde God.

4 Wilt thou not iudge them sonne of man, wilt thou not iudge (them:) cause thẽ to vnderstand the abominations of theyr fathers,

5 And tell them, Thus saith the Lorde God, In the day when I chose Israel, and (c) lyft vp myne hand vpon the seede of the house of Iacob, and was knowen vnto them in the lande of Egypt, yea when I lift vp myne hande ouer them, and sayde, I am the Lorde your God:

6 Euen in the daye that I lifte vp myne hande vnto them, to bryng them out of the lande of Egipt, into a lande that I had prouided for them, whiche floweth with mylke and hony, and is pleasaunt among all other landes:

7 Then sayde I vnto them, Cast away euery man the abominations of his eyes, and defile not your selues with the idols of Egypt: for I am the Lorde your God.

8 But they rebelled agaynst me, and would not hearken vnto me, they did not cast away euery man the abominations of his eyes, neither dyd they forsake the idols of Egypt: then I sayde I woulde powre out mine indignation ouer them, and accomplisshe my wrath vpon them, yea euen in the middest of the lande of Egypt.

9 And I wrought for my names sake, that it should not be polluted before the Heathen among whom they were, to whom I was manifestly knowen, in brynging them forth of the lande of Egypt.

10 Now when I had caused them to goe out of the lande of Egypt, and brought them into the wildernesse:

11 I gaue them my statutes, and shewed thẽ my iudgements: whiche who so dothe, shall lyue in them. Rom.10.a. Galat.3.b.

12 I gaue them also my Sabboth dayes, to be a token betwirt me and them, and therby to know that I am the Lorde, which halow them. Leuit.18.a. Exod.20.b.

13 And yet the house of Israell rebelled against me in the wildernesse, they would not walke in my statutes, they haue caste away my iudgements, whiche who so dothe, shall liue in them, and my Sabboth dayes haue they greatly polluted: then I sayd, I would powre out mine indignation vpon them, and consume them in the wildernesse. Num.14.d.

14 And I wrought for my names sake, lest it should be defiled before ỹ Heathen, in whose sight I brought them out. C

15 Yet neuertheless I lift vp my hande vnto them in the wildernesse, that I woulde not bryng them into the lande whiche I gaue them, that floweth with milke and hony, and is a pleasure of all landes:

16 And that because they cast away my iudgements, and walked not in my statutes, but haue defiled my Sabbothes: for theyr harte was gone after their idols.

17 Neuertheless, myne eye spared them, so that I would not destroy them, nor consume them in the wildernesse.

18 Moreouer, I sayd vnto their sonnes in the wildernesse, Walke not in the statutes of your (d) fathers, keepe not their iudgements, and defile not your selues with their idols.

19 I am the Lorde your God, walke in my statutes, keepe my iudgemẽts, and do them.

20 Halowe my Sabbothes, for they are a token betwirt me & you: that ye may knowe, how that I am the Lorde your God.

21 Notwithstanding, their sonnes rebelled agaynst me also, they walked not in my statutes,

d. Whereby the holy ghost cõfuteth them that say they will folow the religion and example of their father, & not measure their doings by gods word, whether they be approueable thereby or no.

D

tutes, they kept not my iudgementes to fulfyl them, which he that doth, shal liue in thē, they prophaned my Sabboth dayes: and I sayde, I would powre out myne indignation ouer them, and accomplishe my wrath vpon them in the wildernesse.

22 Neuertheleſſe, I withdrewe my hande, & wrought for my names sake, lest it shoulde be defyled in the sight of the Heathen, before whom I had brought them forth.

23 I lyft vp my hande to them also in the wildernesse, that I woulde scatter them among the Heathen, and strawe them among the nations:

24 Bycause they had not kept my iudgemēts, but cast asyde my statutes, and broken my Sabbothes, and their eyes were after theyr fathers idoles.

e. Bycause they woulde not obey my lawse, I gaue them vp to themselues, that they shuld obey their own fantasyes, as verse. 39. Rom. 1. d.

25 Wherefore, (e) I gaue them all statutes that were not good, and iudgementes wherin they should not liue.

26 And I defyled them in their owne giftes, in that they (f) caused all that openeth the wombe to passe, that I might destroy them, that they might knowe howe that I am the Lord.

f. Causing their first borne to passe through the fire in sacrifice to Moloch.

27 Therfore, speake vnto the house of Israel, thou sonne of man, and thou shalt say vnto them, Thus sayth the Lord God, Yet in this also your fathers haue blasphemed me, and greuously transgressed against me:

28 For after I had brought them into the land, for the whiche I lifted vp my hande to giue it vnto them, when they saw euery high hil, and al thicke trees, they offered there their sacrifices & there they presented their offering of (g) anger, ther also they made their sweete sauours, and poured out their wine offrings.

g. Such offering as prouoke God to anger.

29 And I sayde vnto them, What is that high place whereunto ye resorte? & the name of it is called (h) Bamah vnto this day.

h. Which signifieth an high place, declaring that they vaūted thē selues of their idolatrie, and were not ashamed therof, though god had commaunded expresly that they should haue no aulter lifted vp on high by staires Exod. 20. d.

30 Wherefore speake vnto the house of Israel, Thus saith the Lord God, Are ye not defyled in the ways of your fathers, and commit ye not whoredome after their abhominations?

31 For when ye offer your giftes, and make your sonnes to passe through the fyre, you are polluted with all your idols vnto this day: shall I aunswere you when I am asked, O house of Israel? As I liue, saith the Lorde God, I will not be sought of you.

32 And (that which) commeth into your minde, shal not be at al, which you say, We will be as the Gentiles, as the kynredes of countreys, to serue wood and stone.

33 As truely as I liue, saith the Lorde God, I my selfe will rule you with a mightie hande, with a stretched out arme, and wyth indignation powred out ouer you.

34 And I wil bring you from the people and gather you out of the countreys wherein ye are scattered, with a mightie hande, with a stretched out arme, and with indignation powred out.

35 And I will bring you into the (i) wildernesse of the people, and there I (k) will be iudged with you face to face.

i. Ther mē nati k. I and cal my

36 Like as I pleaded with your fathers in the wildernesse of Egypt: so will I pleade with you also, sayth the Lord God.

37 I will cause you to passe vnder the rodde, and I will bring you into the bonde of the couenant.

38 And I wil "purge out of you the rebels, and them that transgresse against me, & bring them out of the lande of their habitation: as for the lande of Israel they shall not come in it, that you may knowe howe that I am the Lorde. "or

39 As for you, O house of Israel, thus sayth the Lorde God, Goe you and serue euery man his idols, seeing that ye obey not me: & pollute no more my holy name with your giftes and your idols.

40 For vpon my holy hyl, euen vpon the high hyl of Israel, sayth ẏ Lord God, shall all ẏ house of Israel, and all that is in the lande worship me: and in the same place will I fauour them, and there will I require your heaue offerings, and the fyrstlings of your oblations, with all your holy things.

41 I will accept your swete sauour, when I bring you from the nations, and gather you togither out of the landes wherein ye haue bin scattered, that I may be halowed in you before the Heathen.

42 And ye shall knowe that I am the Lord, when I shall bring you into the lande of Israel, into the lande for the which I lift vp my hande to giue it vnto your fathers.

43 There shall ye cal to remembraunce your owne wayes, and all your workes wherein ye haue bin defiled, and ye shall be cut off in your (l) owne sight, for all your wickednesse that ye haue done. l. co sha you ire

44 And ye shall knowe that I am the Lord, when I deale with you for my names sake and not after your wicked wayes, nor according to your corrupt workes, O ye house Israel, sayth the Lord God.

45 Moreouer, the word of the Lorde came vnto me, saying,

46 Thou sonne of man, set thy face toward the way of Themanah, & drop thy word) toward the (m) South, and prophecie toward the forrest of the South fielde.

m. wh Sou

47 And say to the forrest of ẏ South, Heare, the

the worde of the Lord, thus sayth the Lorde God, Beholde, I will kindle a fire in thee, that shal consume al the (n) greene trees, with al the drye: the continuall flambe shal not be quenched, and euery face from the South to the North shalbe burnt therein.

48 And al flesh shal see that I the Lord haue kindled it, and it shal not be quenched.

49 Then sayde I, Ah Lorde God, they say of me, Doth not he speake (o) parables?

The.xxi. Chapter.

1 He threatneth the sworde, that is to say, destruction, to the citie of Hierusalem. 25. He sheweth the fall of king Zedekiah. 28. He is comaunded to prophecie the destruction of the childrē of Ammon. 30. After the slaughter of other, at the last the Lord threatneth death vnto Nabuchodonosor himselfe.

1 The worde of the Lorde came vnto me, saying,

2 Thou sonne of man, set thy face towarde Hierusalem, and (a) drop (thy worde) toward the holy places, and prophecie agaynst the lande of Israel.

3 Say to the lande of Israell, thus sayth the lord, Behold I am against thee, & wil draw my sworde out of the sheath, and cut of from thee both the (b) righteous and the wicked.

4 Seyng then that I will cut of from thee both the righteous and the wicked: therefore shal my sword goe out of his sheath against al flesh from the (c) South to the North,

5 That al flesh may know how that I the Lorde haue drawen my sworde out of the sheath, and it shal not be put in agayne.

6 Mourne therefore, O thou sonne of man, yea, (euē) with the (d) breaking of thy loynes, mourne bitterly in their presence.

7 And if they say vnto thee, Wherfore mournest thou? Then tel them, For the (e) tidings that commeth all hartes shal melt, al handes shal be letten downe, all stomackes shall faynt, and al knees shal (f) goe as water: beholde it cōmeth, and shal be brought to passe, sayth the Lorde God.

8 Agayne, the worde of the Lorde came vnto me, saying,

9 Thou sonne of man, prophecie and speake, thus sayth the Lorde God, Speake, The sworde, the sword is sharpened, and wel furbished.

10 Sharpened is it to make a great slaughter, and furbished that it may glitter: Shall we then make mirth? It contemneth the (g) rodde of my sonne (as) (h) all other trees.

11 He hath gyuen it to be furbished, to holde it in the hand: this sworde is sharpened, and furbished, to gyue it into the hande of the (i) slayer.

i. To wit, vnto the armie of the Chaldeas. Jere. 51.c.

12 Crye and houle sonne of man, for it commeth vpon my people (it commeth) vpon all the princes of Israell: the terrours of the sworde shal be vpon my people, smyte therefore thou vpon thy thigh.

13 Because it is a trial: and what if (k) it contemne the rodde? It shal be no more, sayth the Lorde.

k. Meanyng the sworde of the king of Babylō, which shal not spare the sceptre of Iuda.

14 Prophecie thou sonne of man, & smite thy (l) handes together, & let the sworde be doubled thrise, (euen) the sworde of the greate slaughter, entring into their priuie chābers,

C

l. That is, encourage the sworde.

15 To make them faynt at the hartes, and to multiply their falles, in al their gates haue I giuen the terrour of the sworde: Ah it is made bright, and dressed for the slaughter.

16 Set thee (m) one way or other, eyther vpon the right hande, or vpon the left, whither soeuer thy face turneth.

m. He speaketh vnto the sword, giuing it libertie to range at his pleasure.

17 I will smyte my handes together also, and make my wrathfull indignation to rest: euen I the Lorde haue sayde it.

18 The worde of the Lord came yet vnto me agayne, saying,

19 Thou sonne of man, appoynt thee two (n) waies, that the sworde of the king of Babylon may come: Bothe these wayes shall goe out of one lande, and chose thee a place, at the head of the citie wayes chose it.

n. Where the way diuideth and leadeth to many cities.

20 Appoint a way, that the sworde may come towarde Rabbath of the Ammonites, and towarde (o) Iuda in the defenced Hierusalem.

o. The tribe of Iuda that kept thēselues chiefly in Hierusalem.

21 For the kyng of Babylon stode at the (p) partyng of the wayes, at the head of the two wayes, consultyng by diuination, he made his arrowes bright, consulted with images, and lokt in the liuer.

p. To know whether he should go against the Ammonites, or them of Hierusalem.

22 At his right hande was the soothsaying for Hierusalem, to appoynt captaynes, to open (their) mouth to the slaughter, and to lift vp their voyce with the alarum, to set battlerāmes against the gates, to cast a bulwarke, (and) to buylde a fort.

q. Because there was a leaguebetwene thē Iewes and the Babilonias they of Hierusalem shall think nothing lesse than that this thing shal come to passe.

23 And it shall be vnto them as a false diuination in their sight, for the (q) othes made vnto them: but (r) he wyll call to remembrance their iniquitie, to the intent they may be taken.

r. That is, Nabuchodonosor wil remember the rebellio of Zedekiah. & so come vpō thē.

24 Therefore, thus sayth the Lorde God, Because ye haue made your iniquitie to be remembred in discoueryng your transgressions, so that in all your workes your sinnes might appeare, because ye are come to remembraunce, ye shal be taken by hande.

25 O thou shameful wicked (s) prince of Israel, whose day is come, euen when wicked-

s. Meanyng Zedekiah.

neſſe ſhall haue an ende,

26 Thus ſayth the Lorde God, I will take away the (t) Diademe, & put off the crowne: this ſhal be no more the ſame, I will exalt the humble, and abaſe him that is hygh.

27 Ouerthrowen, ouerthrowen, ouerthrowen wil I put (v) it, and it ſhall not be, vntill he come to whom the iudgement belongeth, and to whom I haue giuen it.

28 And thou, O ſonne of man, prophecie and ſpeake, Thus ſayth the Lorde God to the chyldre of Ammon, and to their blaſphemie, ſpeake thou: The ſword, the ſworde is drawē forth already to ſlaughter, and furbiſhed to conſume, bycauſe of the glitteryng:

29 Whiles they ſee vnto thee (x) vanitie, & deuine a lie vnto thee, to put thee with ẏ neckes of the wicked ẏ be ſlayne, whoſe day is come when their iniquitie ſhall haue an ende.

30 Shoulde I cauſe it to returne into his ſheath? In the place where thou waſte created, in the lande of thine habitation wyll I iudge thee:

31 And I wyll powre myne indignation vpon thee, and will blowe vpon thee in the fire of my wrathe, and deliuer thee into the handes of deſperate people, whiche are ſkilfull to deſtroy.

32 Thou ſhalt feede the fire, & thy bloud ſhall be ſhed in the lande: thou ſhalt be put out of remembraunce, for I the Lord haue ſpoken it.

t. Some referre this to the prieſts attire, for Iehozedek the prieſt went into captiuitie with the kyng.

v. That is, the ſtate of the kingdome and prieſthood ſhal euer more and more decay, til Chriſte come vnto whom of right both belong.

x. Though the Iewes and Ammonites would not beleue that thou, to wit, the ſworde ſhouldeſt come vpō them, and ſayd that the prophete which threatned, ſpake lyes: yet thou ſhalt as ſurely come as though thou were already vpon their neckes.

The. xxij. Chapter.

3. The worde of the Lorde againſt Hieruſalem for manſlaughter, and denying due honour to their fathers and mothers, and other wickedneſſes. 25. Of the wicked doctrine of the falſe prophetes and prieſtes, and of their vnſatiable couetouſneſſe. 27. The tyrannie of rulers. 29. The wickedneſſe of the people.

1 Moreouer, the worde of the Lorde came vnto me, and ſayde,

2 Thou ſonne of mā, wilt thou not (a) iudge, wilt thou not iudge this blouddy citie? wilt thou not ſhew hyr al hyr abominations?

3 And tell them, thus ſayth the Lorde God, The citie ſheddeth bloud in ẏ middeſt of it, that hyr (b) tyme may come, and maketh idols (c) agaynſt hyr ſelfe, to defile hyr ſelfe.

4 Thou haſte made thy ſelfe gyltie in the bloud that thou haſt ſhed, and defiled thee in the idols whiche thou haſt made: thou haſte cauſed thy dayes to drawe nighe, and made the tyme of thy yeares to come: therfore wil I make thee a reproche among the Heathen, and to be a mockyng in all landes.

5 Whether they be nigh, or farre from thee, they ſhall laugh thee to ſcorne, thou that haſt gotten thee ſo foule a name, and art full of trouble.

6 Beholde the rulers of Iſrael, euery one in thee (was ready) to his power to ſhed bloud.

7 In thee haue they deſpiſed father and mother, in thee haue they oppreſſed the ſtranger, in thee haue they vexed the widdowe and the fatherleſſe.

8 Thou haſte deſpiſed my holy things, and defiled my Sabbothes.

9 "Tale tellers are there in thee to ſhedde bloud, in thee are ſuche as eate vpon the hils, and in thee they commit abomination.

10 In thee they diſcouer their fathers ſhame, in thee they haue humbled hyr that was ſet apart for pollution.

11 Euery man hath dealt ſhamefully with his neyghbours wyfe, and abominably defiled his "daughter in law, in thee hath euery man forced his owne ſiſter, euen his fathers daughter.

12 Yea gyftes haue bene receyued in thee to ſhedde bloud, thou haſt taken vſurie and encreaſe, thou haſte oppreſſed thy neyghbours by extortion, and forgotten me, ſayth the Lorde God.

13 Beholde, I haue (d) ſmitten my handes vpō thy couetouſneſſe that thou haſt vſed, & vpon the bloud whiche hath bene ſhed in thee.

14 Is thy harte able to endure? or may thy handes be ſtrengthened in the dayes that I ſhal haue to do with thee? Euen I the Lord that ſpeake it, wyll bryng it alſo to paſſe.

15 I wyll ſcatter thee among the Heathen, & ſtrawe thee about in the landes, and wil cauſe thy filthyneſſe to (e) ceaſſe out of thee.

16 Yea and thou ſhalt be thyne (f) owne inheritaunce in the ſight of the Heathen, that thou mayeſt know that I am the Lorde.

17 And the worde of the Lord came vnto me, ſaying,

18 Thou ſonne of man, the houſe of Iſrael is vnto me as droſſe: all they are braſſe, tinne, iron, and leade in the middeſt of the furnace, euen droſſe of ſiluer are they.

19 Therfore, thus ſayth the Lorde God, Forasmuch as ye all are turned into droſſe, therfore beholde, I will bryng you together vnto Hieruſalem.

20 Lyke as they gather ſiluer, braſſe, iron, tinne, & lead into the middeſt of the furnace, and the fire is blowen there vnder to melt them: euen ſo will I gather you in mine anger and in my wrath, and let you remaine (there) and cauſe you to (g) melt.

21 I will bryng you together, and blowe the fire of my wrath vpon you, and you ſhal be molten in the middeſt thereof.

22 Lyke as the ſyluer is molten in the furnace,

a. That is, wilt thou winke at ſuche horrible faults and not vtter my iudgemēts agaynſt them?

b. That is, the time of hir deſtruction.

c. To hir owne vndoyng.

nace, so shall ye also be molten therein, that ye may know howe that I the Lorde haue poured my wrath vpon you.

21 And the word of the Lord came vnto me, saying:

22 Thou sonne of man, tell hir, Thou art an vncleane lande, which is not (h) rayned vpon in the day of wrath.

25 There is a (i) conspiracie of hir prophetes in the middest thereof: as a roaring Lyon, rauening his praye, they deuoure soules, they haue taken the riche and precious thynges, they haue made hir many widdowes in the middest therof.

26 Hir Priestes haue broken my lawe, and defiled my holy thinges, they put no difference betweene the holye and vnholy, neyther discerne they betweene the cleane and vncleane: they turne their eyes from my Sabothes, and I am defyled among them.

27 Thy rulers in thee are like Wolues rauening the praye, to sheade bloud, and destroye soules, for their owne couetous lucre.

28 As for hir (k) prophetes, they daube wyth vntempered morter, they see vanities, & diuine lies vnto them, saying, The Lord sayeth so: where as the Lorde hath not spoken.

29 The people in the lande vseth wicked extortion and robberie, they vexe the poore and needye, and oppresse the straunger agaynst ryghte.

30 And I sought among them for a manne that woulde (l) make vp the hedge, and set himselfe in the gap before mee in the landes behalfe, that I should not destroye it: but I coulde fynde none.

31 Therfore haue I poured out my cruel displeasure vpon them, and consumed them in the fyre of my wrath: their owne ways wil I recompence vpon their heades, sayeth the Lord God.

The.xxiij.Chapter.

4. Of the fornication, that is to say, of the idolatrie of Samaria and Hierusalem, vnder the name of Aholah & Aholibah. 11. In cõparison of Samaria, he sheweth that the fornication of Hierusalem is the filthier. 22. The destruction of Hierusalem is prophecied. 36. The adulterie of both the whoores is found out. 47. Their destruction.

1 The worde of the Lord came vnto me, saying:

2 Thou sonne of man, there were two women, the daughters of (a) one mother:

3 And they committed fornication in (b) Egypt, they played the harlots in their youth: there were their breastes pressed, and there they bruised the teates of their virginitie.

4 The (c) names of them (were) Aholah the elder, and Aholibah hir sister, and they were myne, and they bare sonnes and daughters: thus (were) their names, Samaria is Aholah, and Hierusalem Aholibah.

5 Aholah played the harlot (d) when she was myne, and she was set on fyre with hir louers the Assyrians hir neighbours

6 Whiche were clothed wyth blewe silke, (both) captayns & princes, they were al pleasant yong men, and horsemen ryding vpon horses.

7 Thus she committed hir whoredome with them: (beeing) all chosen men of Assur, and with all, on whome she doted, and defiled hir selfe with all their idolles.

8 Neyther lefte she the fornication that shee vsed with the Egyptians: for in hir youthe they (e) laye with hir, they bruised the brestes of hir maydenhead, and poured their whoredome vpon hir.

9 Wherefore I deliuered hir into the handes of hir louers, (euen) into the handes of the Assyrians, vpon whom she doted.

10 These discouered hir shame, toke hir sonnes and daughters, and slewe hir with the swoorde, an euill name had she among women: for (f) they hadde executed iudgement vpon hir.

11 Hir sister Aholibah saw this, and destroyed hir selfe with inordinate loue more than she, and with hir fornications, more than hir syster with hir fornications.

12 She doted vpon the Assyrians captaynes and princes hir neyghbors, clothed with all maner of gorgeous apparel, horsmen riding vpon horses, being al pleasant yong men.

13 Then I sawe that she was defiled, and they toke bothe one way.

14 But she encreased still in whoredome: for when she sawe (g) men paynted vppon the wall, the images of the Chaldees paynted with vermilion,

15 And girded with girdles vpon theyr loynes, and with dyed attyre vpon their heads, looking all lyke Princes, after the manner of the Babylonians in Chaldea, the lande where they were borne.

16 As sone as she sawe them, she burnte in loue vpon them, and sente messengers vnto them into the lande of the Chaldees.

17 Now when the Babylonians came vnto hir in the bed of loue, they defiled hir with their whoredome: and so was she polluted with them, & hir lust was abated frõ them.

18 And she discouered hir whoredome, & disclosed hir shame: then my heart forsoke hir, lyke as my hart was gone frõ hir sister also.

19 Ne-

a. Or, Vnder me, that is, vnder my gouernãce, & named the people of God, they becam idolaters, forsoke god, & put their trust in the Assyriãs

B

c. The holie ghoste vseth these tearmes, which seeme straãge to chast eares, to cause this wicked vice of idolatry so to be abhorred, that vneth any shuld abide to heare the name ther of mentioned.

f. That is, the Assyriãs in ost plaging them.

C

g. This declareth that no words are able sufficiently to expresse the rage of idolaters, and therfore the holie ghost here cõpareth them to those which in their raging loue and filthy lusts dote vpon the images & paintings of them after whome they luste.

19 Neuertheleſſe, ſhe encreaſed hir whoꝛedome moꝛe, and remembꝛed the dayes of hir youth wherein ſhe had played the harlot in the lande of Egypt.

20 She burnt in luſt vpon their concubines, whoſe fleſhe was lyke the fleſhe of Aſſes, and their iſſue lyke the iſſue of hoꝛſes.

D 21 Thus thou haſte called to remembꝛaunce the filthineſſe of thy youth, when thy teates were bꝛuiſed by the Egyptians, foꝛ the pappes of thy youth.

22 Theꝛefoꝛe O Aholibah, thus ſayeth the Lord GOD, I will ꝛayſe vp thy louers agaynſt thee, from whome thy heart is departed, and gather them together agaynſte thee on euery ſyde,

23 (Namely) the Babylonians, and all the Chaldees, rulers, welthy and mightie men, with all the Aſſyꝛians, all pleaſaunt young men, captaynes, and pꝛinces, all valyaunt and renoumed, riding vpon hoꝛſes.

24 They ſhall come vpon thee with charets, wagons, and wheeles, and greate multitude of people, with buckler, ſhield, and helmet, they ſhall beſet thee on euery ſyde "or, I will leaue the punishment vnto them. I will giue iudgement befoꝛe them, yea they themſelues ſhall iudge thee accoꝛdyng to their owne iudgement.

25 I will laye myne indignation vpon thee, ſo that they ſhal deale cruelly with thee: they ſhall cutte off thy noſe and thyne eaꝛes, and thy remnant ſhall fall by the ſwoꝛde, they ſhall caꝛie awaye thy ſonnes and daughteꝛs, and the reſidue ſhal be deuoured by the fyꝛe.

26 They ſhall ſtꝛippe thee out of thy clothes, and take away thy faiꝛe iewels.

27 Thus will I make thy wickednelle to ceaſſe from thee, and thy foꝛnication out of the land of Egypt: ſo that thou ſhalt turne thyne eyes no moꝛe after them, and call thy mynde no moꝛe vpon Egypt.

E 28 Foꝛ thus ſayth the Lorde God, Behold, I wil deliuer thee into the hands of the whom thou hateſt, yea euen into the handes of them from whom thyne hart is departed.

29 And they ſhall deale hatefully with thee, and take awaye all thy (h) labour, and leaue thee naked and bare, and the ſhame of thy foꝛnications (i) ſhall be diſcouered, both thy wickednelle and thy whoꝛedome.

h. All the treaſures & riches whiche thou haſt gotten by labour.

i. Al the world ſhall ſee thy ſhamful forſaking of God to ſeruc idolls.

30 I will do theſe things vnto thee, bicauſe thou haſt gone a whoꝛing after the Heathen, & bicauſe thou art polluted with their idols.

31 Thou haſt walked in the way of thy ſiſter, theꝛfoꝛe will I giue hir cup in thyne hande.

32 Thus ſayth the Lorde God, Thou ſhalte dꝛynke of thy ſyſters cup, deepe and large, thou ſhalt be laughed to ſcoꝛne, and had in deriſion, bicauſe it conteyneth muche.

33 Thou ſhalt be filled with (k) dꝛunkenneſſe and ſoꝛowe (euen) with the cup of deſtruction and deſolation, with the cup of thy ſyſter Samaria.

k. Meaning that the calamities ſhoꝛtly to fall vpon Samaria, ſhuld be ſo gꝛeat, that they ſhuld make them as they were dꝛunken, and ſo feele them leſſe.

34 Thou ſhalt dꝛinke it, and ſucke it out, and thou ſhalt bꝛeake the ſheaꝛdes theꝛeof, and teaꝛe thyne owne bꝛeaſtes: foꝛ I haue ſpoken it, ſayth the Lorde God.

35 Theꝛefoꝛe thus ſayth the Lord God, Foꝛaſmuch as thou haſte foꝛgotten me, and caſt me aſyde behynde thy backe, ſo beaꝛe notoꝛ thyne owne wickednelle and whoꝛedome.

36 The Lord ſayd moꝛeouer vnto me, Thou ſon of man, wilt thou not iudge Ahola and Aholiba? ſhewe them theyꝛ abhominatiõs:

37 (Namely) that they haue bꝛoken their wedlocke, and blond is in their handes: & with their idolles haue they committed aduulterie, and haue alſo cauſed theyꝛ ſonnes whome they bare vnto mee, to paſſe (by the fyre) to be their (l) meate.

l. The ſacrifices then ꝛeaded.

38 Ye and this haue they done vnto me alſo, they haue defyled my ſanctuarie in the ſame day, and haue pꝛophaned my Sabothes.

39 Foꝛ when they had ſlayne their chyldꝛen foꝛ their idols, they came the ſame daye vnto my ſanctuarie to defile it: and loe thus haue they done in my houſe.

40 And howe muche moꝛe (is it) that they ſente foꝛ men to come from (m) faꝛre, vnto whome a meſſanger was ſente, and lo they came? foꝛ whome thou diddeſt waſhe thy ſelfe, and paynted thyne eyes, and deckedſt thee with oꝛnamentes.

m. Into ſtꝛange countꝛeys.

41 Thou ſatteſt vpon a ſtately bed, and a (n) table ſpꝛead befoꝛe it, whereupon thou haſte ſet myne incenſe and myne oyle,

n. Meaning that they ſhuld haue ſeꝛued me, but they ſeꝛued their idols.

42 And a noyſe of a merie companie at "it and with the men, beſyde the multitude of the people, were bꝛought men of Saba out of the deſart, which gaue them bꝛaceletes vpon their handes, and beautifull cꝛownes vpon their heades.

43 And I ſayde vnto hir that was woꝛne in hir adulteries, Nowe ſhall hir foꝛnications come to an ende, and ſhe alſo.

44 And they went in to hir as they go vnto a cõmen harlot: euen ſo wente they (I ſay) to Aholah and Aholibah, thoſe wicked women.

45 And the ꝛighteous men, they ſhal iudge them after the maner of harlottes, and after the maner of murderers: foꝛ they are harlottes, and blond is in their handes.

46 Wheꝛfoꝛe, thus ſaith the Lord God, I will G bꝛing a gꝛeat multitude of people vpon the, and giue them to be ſcattered and ſpoyled:

47 And the multitude ſhall ſtone them with ſtones, and cutte them downe wyth theyꝛ ſwoꝛds, they ſhal ſlay their ſons & daughteꝛs

and burne vp their houses with fire.

48 Thus will I cause wickednesse to ceasse out of the lande, that all (o) women may be taught, not to do after your wickednesse.

49 And so they shall lay your wickednesse vpō your owne selues, and the sinnes of your idols shal ye beare: and ye shal know that I am the Lorde God.

The. xxiiij. Chapter.

1 He proueth the firyng of Hierusalem by a parable of a seethyng pot. 16. The parable of Ezechiels wyfe beyng dead, whiche he after expoundeth.

1 AND the (a) nienth yeare, in the tenth moneth, the tenth day of the (b) moneth, came the word of the Lord vnto me, saying,

2 O thou sonne of man, write the name of this day, yea euen of this present day: for the kyng of Babylon set himselfe agaynst Hierusalem this selfe same day.

3 Shewe the rebellious house a parable, and speake vnto them, thus sayth the Lord God, Prepare a (c) pot, set it on, and powre water into it.

4 Gather the (d) peeces thereof into it, euery good peece, the thigh, and the shoulder, and fil it with the chiefe bones.

5 Take one of the best sheepe, and a heape of (e) bones vnder it: let it boyle wel, and let the bones thereof seeth well therein.

6 With that sayde the Lorde God on this maner, Wo vnto the bloudy citie, to the pot whose (f) scumme is therin, & whose scumme is not gone out of it: bryng it out (g) peece by peece, let no (h) lot fall vpon it.

7 For hyr bloud is yet in it, vpon a hygh (i) dye stone hath she powred it: & not vpon the ground, that it might be couered with dust:

8 That it might cause wrath to aryse, & take vengeaunce: I haue set hir bloud vpō a high dyle rocke, that it should not be couered.

9 Wherefore, thus sayth the Lorde God, O wo be vnto the bloudthirstie citie, for whom euen I my selfe will make a great fire,

10 And set much wood, and (k) kindle the fire, and seeth the flesshe, and spice the pot, so that the very bones shal be brent.

11 Moreouer, I wil set the pot emptie vpō the coales, so that the brasse therof may be hote & burnt, & the filthinesse of it may be molten in it, and the scumme of it shal be consumed.

12 She hath wered hyr selfe with labour, yet hyr great scumme is not gone off hyr, in the fire hyr scumme (must be consumed.)

13 In thy filthynesse is wickednesse: bicause I (l) would haue purged thee, and thou wast not purged from thy filthinesse, thou shalt not be purged any more, till I haue caused mine indignation to rest in thee.

14 Euen I the Lorde haue spoken it: yea it is come thereto already that I wil do it, I wil not goe backe, I will not spare, I will not repent: but accordyng to thy wayes and imaginations, shal they (m) iudge thee, sayth the Lorde God.

15 And the worde of the Lorde came vnto me, saying,

16 Thou sonne of man, beholde, I wyll take away from thee the (n) pleasure of thine eyes with a plague, yet shalt thou neither mourne nor weepe, neyther shall thy teares runne downe.

17 Mourne in silence, make no (o) mourning of the dead, binde the tyre of thy head vpon thee, and put on thy shoes vpon thy feete, couer not thy lippes, & (p) eate no mans bread.

18 So I spake vnto the people betimes in the morneyng, and at euen my wyfe died: then vpon the next morow I did as I was commaunded.

19 And the people sayde vnto me, Wilt thou not tell vs what this signifieth towarde vs, that thou doest so?

20 I aunswered them, The worde of the Lorde came vnto me, saying,

21 Tell the house of Israell, thus sayeth the Lorde God, Beholde, I will (q) pollute my sanctuarie, euen the glorie of your power, the pleasure of your eyes, & your hartes delight: and your sonnes, and daughters, whom ye haue left, shall fall through the sworde.

22 Lyke as I haue done, so shall ye do also: ye shal not couer your lippes, ye shal eate no mans bread.

23 And your tyre (shal be) vpon your heades, and your shoes vpon your feete: ye shal neyther mourne nor weepe, but ye shall pine away in your iniquities, and mourne one towardes another.

24 Thus Ezechiel is your shewtoken, accordyng to all that he hath done, ye shall do: when it commeth, then ye shall knowe that I am the Lorde God.

25 Also thou sonne of man, shall it not be in the day when I take frō them their power, the ioy of their honour, the pleasure of theyr eyes, and the (r) lyfting vp of their soules, theyr sonnes, and their daughters,

26 In that day shal come one that is escaped, vnto thee, (and bring it) to the (s) hearyng of (thyne) eares.

27 In that day shall thy mouth be opened to him which is escaped, that thou mayest speak, and be no more dumbe: yea thou shalte be their shewtoken, that they may know howe that I am the Lorde.

m. That is, the Babylonians

n. Meanyng his wyfe, in whom he delited, as verse. 18.

o. Mourne not as men vse to mourne for their friends when they are dead.

p. For mourners were wōt to eate bread sent vnto them by their neighbours in tyme of mournyng.

q. By sending the Chaldeans to destroy it, as Chapt. 7. c.

r. Their harts delite.

s. That is, bryng thee tydinges of the destruction of Hierusalem.

I. I laboured by sendyng my prophetes vnto thee to repentance, but thou wouldest not.

The.xxv. Chapter.

1. The worde of the Lorde vpon the ſonnes of Ammon, which reioyced at the fall of Hieruſalem. 8. Agaynſt Moab and Seir, againſt Idumea, agaynſt the Philiſtines.

A 1 THe worde of the Lorde came vnto me, ſaying,

2 Thou ſonne of man, ſet thy face towarde the Ammonites, and prophecie vpon them,

3 And ſay vnto the Ammonites: heare the worde of the Lord God, thus ſayth the Lord God, For ſomuch as thou ſaydeſt (a) Haha ouer my ſanctuarie, bycauſe it was polluted, and ouer the lande of Iſraell, bycauſe it was deſolate, and ouer the houſe of Juda, bycauſe they went into captiuitie:

a. Bycauſe ye reioyced when the enimie deſtroyed my citie and temple.

4 Beholde therefore, I wyll deliuer thee to the people of the (b) Eaſt that they may haue thee in poſſeſſion: theſe ſhall ſettle their (c) palaces in thee, and make their dwellings in thee, they ſhall eate thy fruyte, and drynke vp thy mylke.

b. That is, to the Babiloniãs

c. They ſhall chaſe thee away, and take thy gorgeous houſes to dwel in.

5 As for (d) Rabbath, I wil make of it a ſtable for cãmels, & of the Ammonites a ſheepefolde: & ye ſhal know that I am the Lorde.

d. Called alſo Philadelphia, which was the chiefe citie of th Ammonites & full of conduites as, 2. Reg. 12. d.

6 For thus ſayth the Lorde God, Inſomuch as thou haſt clapped with thyne handes, and ſtamped with thy feete, yea and reioyced ouer the lande of Iſraell with al thy "deſpite in hart:

"or, tickling of hart.

B 7 Behold therfore, I wil ſtretch out my hãd ouer thee, and deliuer thee to be ſpoyled of the heathen, and rote thee out from among the people, & cauſe thee to periſh out of the lands: yea I wyll make thee to be deſtroyed, that thou mayeſt know that I am the Lorde.

8 Thus ſayth the Lorde God, For ſomuche as Moab and Seir, do ſay, Behold, the houſe of Juda is lyke as all Gentiles be:

9 Therfore beholde, I wyll open the ſide of Moab from the cities, from his cities (I ſay) of his frontiers, the pleaſures of the countrey, (as namely) Bethieſimoth, Baalmeon, and Kiriathaim:

c. Vnderſtand out of the next verſe, I wil open, &c.

10 (c) Unto the children of the Eaſt, againſt ỹ Ammonites, and wil giue it into poſſeſſion, ſo that the Ammonites ſhall no more be had in remembrance among the Heathen.

11 And I will execute iudgements vppon Moab, and they ſhall knowe that I am the Lorde.

12 Thus ſayth the Lorde God: For that Edom hath done in auengyng reuengement vpon the houſe of Juda, and hath done great offence, and auenged himſelf vpon them:

13 Therfore, thus ſayth the Lord God, I will reache out my hande vpon Edom, & deſtroy man and beaſt out of it, I will make it deſolate from Theman, and Dedanah ſhall fall by the ſworde.

14 And I will execute my reuengement vpõ Edom by the hande of my people Iſraell, they ſhal do in Edõ according to my wrath and indignation, ſo that they ſhal know my vengeaunce, ſayth the Lorde God.

15 Thus ſayth the Lorde God, for that the Philiſtines did in vengeaunce, (namely) in auengyng reuengement, with a deſpiteful hart to deſtroy it for the olde enmitie:

16 Therefore thus ſayth the Lorde God, Beholde, I will ſtretch out my hande ouer the Philiſtines, & deſtroy ỹ (f) Cerethites, & cauſe all the remnaunt of the ſea coaſt to periſhe:

17 A great vengeaunce wil I take vpo them, with puniſhmentes of my wrath, that thy may knowe that I am the Lorde, when I ſhall lay my vengeaunce vpon them.

The xxvi. Chapter.

1. He prophecieth that Tyrus ſhal be ouerthrowen, bycauſe it reioyced at the deſtruction of Hieruſalem. 15. The wondring and aſtoniſhment of the marchaunts for the deſolation of Tyrus.

1 AND it came to paſſe in the (a) eleuenth yeare, the firſte day of the moneth, the worde of the Lorde came vnto me, ſaying,

a. Ezech. 24. 1. the 12. of Ieconias. 2. of Zedechias. b. This ſignifieth al.

2 Thou ſonne of man, bycauſe that Tyre hath ſpoken vpon Hieruſalem, Ha ha, the gates of the people is broken, (b) it is turned vnto me, for nowe that ſhe is deſtroyed, I ſhal be (c) filled:

3 Therefore, thus ſayth the Lorde God, Beholde, O Tyre, I wyll vpon thee, I will rayſe vp many nations againſt thee, like as when the ſea aryſeth with his waues.

4 They ſhal breake the walles of Tyre, and caſt downe hyr towres, I wyll ſcrape hyr duſt from hyr, and make hyr a dyre rocke.

5 She ſhal be for a ſpreadyng of nets in the ſea, for I haue ſpoken it, ſayth the Lord God, and ſhe ſhalbe for a ſpoyle to the nations.

6 (d) Hyr daughters that are in the field ſhal be ſlayne with the ſworde, that they may know how that I am the Lorde.

7 For thus ſayth the Lorde God, Behold, I will bryng vpon Tyrus, Nabuchodonoſor king of Babylon from the North, a kyng of kings, with horſes, charrettes, horſemen, with a multitude, and mych people.

8 Thy daughters that are in the field ſhal be ſlay with the ſworde: but againſt thee he ſhal make bulwarkes, and caſt a mount againſt thee, and lift vp his ſpeare againſt thee.

9 He ſhall ſet engyns of warre before hym againſt

against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, they shal be so many: thy walles shall shake at the noyse of the horsmen, wheeles, and chariots, when he shall enter into thy gates, as into the entrie of a citie broken downe.

11 With the hoofes of his horses shal he treade down al thy streetes, he shall slay the people with the sword, and the pillers of thy strength shall fall downe to the grounde.

12 They shall rob thy riches, and spoyle thy marchandise, thy walles shall they breake downe, and destroy thy houses of pleasure, thy stones, thy tymber, and dusse shall they cast into the middest of the water.

13 Thus will I cause the sound of thy songs to ceasse, and the noyse of thy harpes shal no more be heard.

14 I will bring thee into a drye rocke, thou shalt be for a spreading of nettes, thou shalt neuer be buylt agayne: for euen I the Lorde haue spoken it, sayth the Lorde God.

15 Thus hath the Lord God spoken concerning Tyre: Shall not the Iles tremble at the noyse of thy fall, and at the crye of the wounded, when they shall be slayn & murdered in the middes of thee?

16 All princes of the (c) sea shall come downe from their throones, they shall lay away their robes, and put off their broidred garmentes, yea with tremblyng shall they bee clothed, they shall sitte vppon the grounde, they shall be astonished at euery moment, and be amazed at thee.

17 They shall mourne for thee, and say vnto thee, How art thou destroyed that wast inhabited of the (f) seas, the renoumed Citie, which was strong in the sea, she and hir inhabitantes, which caused their feare to be on all that haunted therein?

18 Now shall the inhabiters of the Iles bee astonished in the daye of thy fall: yea the Iles that are in the sea shall be troubled at thy departure.

19 For thus sayth the Lorde God, When I make thee a desolate Citie as other cities bee that no man dwell in, and when I bring vp the deepe vpon thee, that great waters may couer thee:

20 Then will I cast thee downe vnto them that descende into the pitte, vnto a people of (g) olde tyme, and set thee in a lande that is beneath, lyke the olde ruines, with them whiche goe downe to the graue, so that no man shall dwell more in thee: but I will reserue honour for the (h) land of the liuing.

21 I will make thee terrours, and thou shalte be no more: though thou be sought for, yet shalt thou not be founde for euermore, sayth the Lorde God.

The.xxvij.Chapter.

1. The prophete is moued to bewayle the desolation of Tyrus. 12. Hee setteth oute the prayse of Tyrus for the hauntyng of marchantes thereto.

1 The worde of the Lord came vnto me, saying:

2 O thou sonne of man, take vp a lamentable complaynt vpon Tyre, I

3 And say vnto Tyre that is situate at the entrie of the sea, which is the marte of the people for many Iles, thus sayeth the Lorde God, O Tyre, thou hast said, I am of perfect beautie.

4 Thy borders are in the middes of the seas, thy buylders haue made perfect thy beautie.

5 They haue made all thy (shippe) bordes of fyrre trees of (a) Shenir, frō Libanus haue they take Cedar trees to make thee masses. a. This mountaine was called Hermon, but the Amorites called it Shenir. Deut. 3. b.

6 And the Okes of Basan to make thee ores, they haue made thy benches of Iuorie, gotten in Assyria, brought out of the Iles of (b) Chittim.

7 Fyne linnen with broydred worke out of Egypt, was spread ouer thee to be thy sayle: blewe silke and purple oute of the Iles of Elishah was thy couering. b. Whiche is take for Grece and Italie.

8 The inhabitoures of Sydon and Aruad were thy maryners, and thy wyse men, O Tyre, that were in thee, were thy shipmasters.

9 The ancient and wise men of Gebal were in thee, thy (c) stoppers of chinkes: all ships of the sea with their shipmen were in thee, to occupie thy marchandise. c. or, Calkers, meaning that they buylt the walles of the citie, which is here ment by the ship. And of these were the buylders of Solomons temple. 3. Reg. 5. c.

10 The Perses, Lydians, and Phutens were in thyne armies, thy men of warre: these hanged vp their shieldes and helmettes in thee, these set forth thyne honour.

11 They of Aruad were with thyne host rounde about thy walles, and the (d) Pygmenians were thy watchemen vpon thy towres: these hanged vp their quiuers rounde aboute thy walles, they made thy beautie perfect. d. Gammadims of Capadocia, whiche were called Pygmeis and dwarfes, bycause that out of thy high towres they semed little.

12 They of Tharsis (were) thy marchauntes for the multitude of all ryches, in syluer, iron, tinne, and lead, whiche they brought to thy fayres.

13 Iauan, Tubal, and Mesech were thy marchantes concerning the (e) lyues of men, and they brought vessels of brasse for thy marchandise. e. By sellyng bondmen, seruants, & slaues

14 They of the house of Thogarma brought vnto thee at the tyme of thy marte, horses, coursers, and mules. C

15 They of Dedan were thy marchauntes, and many Iles the marchandyse of thy

handes, and broughte thee (f) hornes, teethe, and (g) Hebenus, for preſentes.

16 They of Aram (were) thy marchantes for the multitude of thy worke, and occupied in thy faires with Emeraulds, purple, broydred worke, fyne linnen, Coral, and pearle.

17 Juda, and the lande of Iſraell occupyed with thee, and broughte vnto thy markettes wheate of (h) Minnith and Pannag, honye, oyle, and triacle.

18 Damaſcus alſo vſed marchandyſe wyth thee, in the wyne of Helbon, and whyte woll: becauſe thyne occupying was ſo greate, and thy wares ſo manie.

19 Dan, Jauan, and Meuzel, haue broughte vnto thy markets wrought iron, Caſſia and Calamus were among thy marchandiſe.

20 They of Dedan were thy marchantes in precious clothes for chariots.

21 Arabia & al the princes of Cedar haue occupied with thee, in weathers, rammes, and goates: in theſe were they thy marchantes.

22 The marchauntes of Seba and Rema, haue occupied alſo with thee, in all chief ſpices, in all precious ſtones and gold, whiche they brought vnto thy markets.

23 Haran, Chenne, and Eden, the merchants of Seba Aſſyria, and Chelmad, were doers with thee:

24 Theſe were thy marchaunts in all ſortes (of things) in rayment of blew ſilke, and of broydred worke, and in coffers for the riche apparel, whiche were truſſed with coardes, and Cedar bord among thy marchandiſe.

25 The ſhippes of Tharſis were the chiefe of thyne occupying: thus thou waſt replenyſhed, and in great worſhip, euen in the middes of the ſea.

26 Thy rowers haue brought thee into great waters, the (i) eaſt wynde hath broken thee in the middes of the ſea.

27 Thy riches, and thy faires, thy marchandiſe, thy mariners and ſhipmaiſters, thy Calkers, and the occupiers of thy marchandyſe, and all thy men of warre that are in thee, and all thy multitude that is in the middes of thee, ſhall fall in the middes of the ſea, in the day of thy fall.

28 The (k) ſuburbes ſhall ſhake at the loude crye of thy ſhipmen.

29 All that handle the oze, mariners, and all ſhipmaiſters of the ſea, ſhall come downe from their ſhips, and ſtande vpon the lande.

30 And they ſhal cauſe their voice to be heard againſt thee, and ſhall crye bitterly, and ſhal caſt duſt vpon theyr heades, and wallow in the aſhes.

31 They ſhal (l) make themſelues bald for thee, and gird them with ſackcloth, and they ſhal weepe for thee, with ſorowfull hearte, and bitter mourning.

32 And they ſhall take vp a lamentation for thee in their mourning, and lament ouer thee, (what citie) is lyke Tyrus ſo deſtroyed in the middes of the ſea?

33 When thy wares went forth of the ſeas, thou filledſt many people: the kings of the earth haſt thou made riche, thorow the multitude of thy riches and marchandiſe.

34 When thou ſhalt be broken by the ſeas in the depthes of the waters, thy marchandiſe and all thy multitude that was in the middes of thee, ſhall fall.

35 All the inhabitants of the Iſles ſhal be aſtonied at thee, and all their kings ſhall be ſore afrayd, and troubled in their countenance.

36 The marchantes of the nations ſhall hiſſe at thee: thou ſhalte be a terrour, and ſhalte (m) neuer be any more.

f. Hornes of Vnicornes, teeth of Elephantes, called Iuorie.

g. Hebenus, a precious wod, bright and blacke.

h. Theſe were two places where the beſt wheate groweth.

i. That is, Nabuchodonoſor king of Babylon.

k. That is, the townes and villages nere adioyning vpon the maine lad.

l. Whiche was the manner of the heathen in mournings & myſeries.

m. Whi... mencem... time... prop... be de... but ſe... yeare... Ezech...

The.xxviij. Chapter.

1. The word of God againſt the king of Tyrus for his pride. 12. Ezechiel the prophete is moued to bewaile the king of Tyrus. 20. The worde of the Lorde againſt Sydon. 25. The Lorde promiſeth that he will gather together the children of Iſraell.

1 THe worde of the Lorde came vnto me, ſaying:

2 Thou ſonne of man, tel the prince of Tyre, thus ſayth the Lord God, Becauſe thou haſt a proude hearte, and haſte ſayde, I am (a) a God, I ſit in the ſeate of God, in the mids of the ſea: whereas thou art but a man, and not God (b) though thou ſet thyne heart as the heart of God.

3 Beholde, thou thynkeſt thy ſelfe wyſer thã (c) Daniell, that there is no ſecretes hidde from thee.

4 With thy wiſedome and thine vnderſtanding thou haſt gotte thee great wealthines, and gathered treaſure of ſiluer and golde.

5 With thy great wiſedome and occupying haſt thou encreaſed thy power, and becauſe of thy great riches, thy heart is proude.

6 Therfore thus ſayth the Lorde God, Forſomuche as thou haſte ſet thyne hearte as the heart of God.

7 Behold, I will bring ſtrangers vpon thee, euen the terrible nations, theſe ſhall drawe out their ſwordes vppon the beautie of them be ſlayne in the middes of the ſea.

8 They ſhall caſte thee downe to the pit, ſo that thou ſhalt dye the death of them that be ſlayne in the middes of the ſea.

9 Wilt thou ſaye then before them that ſlaye thee, I am a God? where as thou art but a man

man, and not God, in the hands of them that slay thee.

10 Dye shalte thou the death of the (d) vncircumcised in the hands of the straungers: for I haue spoken it, sayth the Lord God.

11 Moreouer, the word of the Lord came vnto me, saying,

12 Thou sonne of man, take vp a lamentation vpon the king of Tyre, and tell him, thus saith the Lorde God, Thou sealest vp the time, (e) full of wisedom, & perfect beautie.

13 Thou hast bin in the pleasaunte garden of God, thou art deckt with all maner of precious stones, with Ruby, Topas, Diamond, Thurkis, Onix, Jasper, Saphir, Emeraide, Carbuncle, and golde: the workmanship of thy tymbrels and of thy pypes (that be) in thee, was prepared in the day that thou wast created.

14 Thou art an (f) annoynted Cherub, that coūreth, and I haue (g) set thee (in this dignitie) thou wast vppon the holy mount of God, thou hast walked in the middes of the (h) stones of fyre.

15 From the time of thy creation thou hast bin perfect in thy wayes, till wickednesse was found in thee.

16 By ý multitude of thy marchandise they haue filled the myddes of thee with cruelte, and thou hast sinned: I will cast thee as prophane out of the (i) mount of God, and I will destroy thee, O couering Cherub from the middes of the stones of fire.

17 Thy hart was proude in thy beautie, and through thy brightnesse, thou hast destroyed thy wisedome: I will cast thee downe to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy (k) sanctification with the great wickednesse of thine vnrighteous occupying: I will bring a fyre from the middes of thee to consume thee, and will make thee to ashes vpō the earth, in the sight of all them that loke vpon thee.

19 All they that haue bin acquainted with thee among the heathen, shall be abashed at thee: thou hast bin a terrour, and neuer shalte thou be any more.

20 And the word of the Lord came vnto me, saying,

21 Thou sonne of man, set thy face against Sidon, and prophesie vpon it,

22 And speake, Thus sayeth the Lorde God, Behold O Sidon, I will vpon thee, and I will be glorified in thee: that it may be knowen how that I am the Lord, when I shall haue executed iudgements in hir, and shal be sanctified in hir.

23 For I will send pestilence and bloudshedding into hir streetes, and the slayne shall fall in the middes of hir, by the sword, (comming) vpon hir on euery side: and they shall knowe that I am the Lorde.

24 They shall be no more a pricking thorne vnto the house of Israell, nor a greeuous thorne of all that are round about them and despise them: and they shall know that I am the Lord God.

25 Thus sayth the Lord God, When I gather the household of Israell together againe from the nations among whome they be scattered, then shall I be sanctified in them in the sight of the Gentiles, and they shall dwell in the land that I gaue to my seruant Jacob.

26 They shall dwel with confidence therein, builde houses, and plante vineyardes: yea, with confidence shall they dwell therein, when I haue executed iudgements vpon all those that despise them rounde about: and then shall they knowe that I am the Lorde their God.

The.xxix. Chapter.

1. He prophesieth against Pharao, and of the desolation of Egypt, with the sparkling abroade of the Egyptians. 13. The Lord promiseth that he will restore Egypt againe after fortie yeeres. 20. Egypt is the reward of king Nabuchodonosor for the labour which he tooke against Tyrus.

1 IN the (a) tenth yeere, vpon the twelfth day of the tenth moneth, the word of the Lord came vnto me saying,

2 Thou sonne of man, set thy face agaynste Pharao the king of Egypt, prophesie against him, and against the whole land of Egypt.

3 Speake and tell him, thus sayth the Lorde God, Beholde, O Pharao thou king of Egypt, I will vpon thee thou great (b) Dragon that lieth in the middes of his riuers, thou that sayest, The riuer is mine, I haue made it for my selfe.

4 I will put (c) hookes in thy chawes, and hang the fysshe in thy riuers vpon thy skales: after that will I drawe thee out of thy riuers, yea and all the fisshe of thy riuers shall hang vpon thy skales.

5 I will leaue thee in the wildernesse (both) thee and all the fysh of thy riuers: thou shalt fall vpon the open fielde: thou shalte not be brought together, nor gathered: I haue giuen thee for meate to the beastes of the field, and to the foules of the ayre,

a. To wit, of the captiuitie of Iechoniah, and of the raigne of Zedekia: But note that the disposition of these visions are not set foorth according to the order of the times: but according to the nearenesse and distaunce of the countries against whom they wer written. As the vision of Tyrus seene in the eleuenth yeere, is set before this, seene in the tenth yere, bycause it was nearer to Iurie than Egypt

b. He compareth Pharao to a dragon, or Crocodile, which was wont to haunt the riuer Nilus.

c. I will send enimies against thee, which shall plucke thee and thy people that trust in thee, out of thy sure places.

4. Reg. 18. c
Eſay. 36. a.

6 That all they which dwell in Egypt may knowe that I am the Lorde, bycauſe they haue bene a ſtaffe of reede to the houſe of Iſraell.

B 7 When they toke holde of thee with theyr hande, thou brakeſt and rent all theyr ſhoulder: and when they leaned vpon thee, thou brakeſt, and madeſt all their loynes to ſtande (d) vpright.

d. When they felt their hurt, they woulde ſtay no more vpon thee, but ſtoode vppon their feete, and put their truſt in others.

8 Therefore thus ſayth the Lord God, Behold, I wil bring a ſworde vpon thee, and deſtroy out of thee both man and beaſt.

9 Yea the land of Egypt ſhal be deſolate and waſte, and they ſhall knowe that I am the Lord, bycauſe he ſayd, The riuer is mine, I my ſelfe haue made it.

10 Beholde, therefore I will vpon thee, and vppon thy riuers, I will make the lande of Egypt vtterly waſte and deſolate, from the towre of Seueneh vnto the borders of (e) Ethiopia.

e. Which ſome call the land of the blacke Moores.

11 No foote of man ſhall paſſe by it, nor foote of beaſt ſhal paſſe by it, neyther ſhall it be inhabited fortie yeeres.

12 I will make the land of Egypt to be deſolate, among other waſte countries, and hir cities deſtroyed fortie yeeres among other deſtroyed cities: and I wil ſcatter the Egiptians among the nations, and ſtrawe them through the countries.

13 Agayne, thus ſayeth the Lorde GOD, When the fortie yeeres are expired, I wyll gather the Egyptians together agayne, out of the nations among whome they were ſcattered.

Iere. 46. d.

C 14 And I wyll bring the captiuitie of Egypt agayne, and cauſe them to returne into the lande of Pathros, the land of their habitation, and they ſhall be there a (f) ſmal kingdome.

f. Meaning that they ſhould not haue full dominion, but be vnder the Perſians, Gretians, and Romanes: and the cauſe is, that the Iſraelites ſhoulde no more, put their truſt in them, but learne to depende on God.

15 Yea it ſhall be the ſmalleſt among other kingdomes, neyther ſhall it exalt it ſelfe any more aboue the nations: for I will ſo minish them, that they ſhall no more rule ẏ natiõs.

16 And they ſhall be no more vnto the houſe of Iſraell a truſt, whiche bringeth their iniquitie to remembrance, when they ſhal looke after them: and they ſhall knowe that I am the Lord God.

17 In the (g) twentie and ſeuenth yeere, the firſt day of the firſt moneth, came the worde of the Lord vnto me, ſaying,

g. Counting from the captiuitie of Ieconiah.

18 Thou ſonne of man, Nabuchodonoſor the king of Babylon, cauſed his armie to ſerue a great ſeruice agaynſt Tyrus: euery head was made balde, and euery ſhoulder bare, yet had neyther he nor his armie any wages for Tyrus, for the ſeruice whiche he ſerued againſt it.

19 Therefore thus ſayth the Lord God, Beholde, I will giue the lande of Egypt vnto Nabuchodonoſor the king of Babylon, that he may take away hir multitude, and ſpoyle hir ſpoyles, and take hir pray to pay his poll theyr wages withall.

20 For the "worke which he wrought about it, I haue giuen him the land of Egypt, bycauſe they wrought for me, ſayth the Lord God.

" The warres about

21 In that day I will cauſe the horne of the houſe of Iſraell to budde forth, and I wyll giue thee the opening of thy mouth in the middes of them: and they ſhall know that I am the Lorde.

D

The. xxx. Chapter.

The deſtruction of Egypt, and of hir cities is bewayled.

1 THe worde of the Lorde came vnto me, ſaying,

2 Thou ſonne of man, prophecie, and ſpeake, Thus ſayeth the Lorde God, Howle, wo worth this day.

3 For the day is neare, the day of the Lorde is at hand, the darke day, the time of the nations ſhall be.

4 And the ſworde ſhall come vpon Egypt, and feare ſhall be in Ethiopia, when the ſlayne ſhal fall in Egypt: and they ſhal take away hir multitude, and hir foundations ſhall be broken downe.

5 Yea Ethiopia, Libya, and Lidya, all theyr common people, and Chub, and all that be confederate vnto them, ſhall fall with them through the ſworde.

6 Thus ſayth the Lord, The mayntayners of the land of Egypt ſhall fall, the pride of hir power ſhal come downe: euen from ẏ towre of (a) Seueneh ſhall they fall downe in it with the ſworde, ſayth the Lord God.

a. Whi a ſtron of Egy Exek. B

7 Among other deſolate countries they ſhall be made deſolate, among other waſte cities they ſhall be waſted.

8 And they ſhall know that I am the Lord, when I haue ſet a fyre in Egypt, and when all hir helpers ſhall be deſtroyed.

9 In that daye ſhall meſſengers goe forthe from me in ſhippes, to make the careleſſe Mozians afrayde, and feare ſhall come vpon them, accozding to the day of Egipt: for loe it commeth.

10 Thus ſayeth the Lorde God, I will cauſe the multitude of Egypt to ceaſſe by ẏ hand of Nabuchodonoſor king of Babylon.

11 He, and his people with him, the terrible nations ſhall be brought to deſtroy the land: they ſhall drawe out theyr ſwordes vpon

Egypt,

Egypt, and fill the land full of slayne men.
12 I will make theyr riuers drie, and sell the land into the handes of wicked people: the lande and all that is therein I will destroy through the hande of strangers: euen I the Lord haue sayd it.
13 Thus sayth the Lord God, I will destroy the idolles, and bring the images of (b) Noph to an ende: there shall no more be a prince of Egypt, and a fearefulnesse will I send into the Egyptians lande.
14 Is for Pathros, I will make it desolate, and kindle a fire in (c) Zoan, and I wyl execute iudgements in (d) No.
15 And I will powre my wrathful indignation vpon Sin the strength of Egypt, and I will destroy the multitude of No.
16 And I will kindle a fire in Egypt, Sin shall be in great trauaile, No shall be rooted out, and Noph shall haue dayly sorowe.
17 The yong men of "Auen, & of 'Phibeseth, shall fall by the sword, and these (cities) shall go into captiuitie.
18 At Thaphnehes the day shall be (e) darke, when I breake there the barres of Egypt, and when the pompe of her power shal ceasse in her: a cloude shal couer her, and her daughters shall goe into captiuitie.
19 Thus will I execute my iudgementes in Egypt, and they shal know how that I am the Lorde.
20 And in the (f) eleuenth yeere, vppon the seuenth day of the firste moneth, the worde of the Lord came vnto me, saying,
21 Thou sonne of man, I haue (g) broken the arme of Pharao king of Egypt: and loe, it shall not be bound vp to be healed, to put a roller to binde it, to make it strong to holde the sworde.
22 Therefore thus sayth the Lorde God, Behold, I will vpon Pharao king of Egypt, and breake his arme that was strong, but is broken: and I will cause the sword to fall out of his hande.
23 Is for the Egyptians, I will scatter them among the nations, and strawe them in the landes about.
24 Agayne, I will strengthen the arme of the king of Babylon, & giue him my sword in his hande: but I will breake Pharaos armes, and he shall grone the groninges of a deadly wounded man before him:
25 Yea I wyll strengthen the king of Babylons armes, and ỹ armes of Pharao shall fall downe: and they shall know that I am the Lord, when I shal (h) giue my sword into the hande of the king of Babylon, that he may stretche it out vpon the land of Egypt.
26 And I will scatter the Egyptians among the nations, and straw them in the landes about: and they shall knowe that I am the Lorde.

The.xxxi. Chapter.

1. A comparison of the prosperitie of Pharao with the prosperitie of the Assyrians. 10. He propheseth a lyke destruction to them both.

1 MOreouer, in the (a) eleuenth yeere, the first day of the thirde moneth, the word of the Lorde came vnto me, saying,
2 Thou sonne of man, speake vnto Pharao king of Egypt, and to al his people: Whom art thou (b) lyke in thy greatnesse?
3 Beholde, Assur is a Cedar in Libanon, with fayre braunches, and with thicke shadowing boughes of a high stature, and hys top was among thicke boughes.
4 The waters made him great, and the deepe set him vp on high, with hir riuers running rounde about his plantes, and sente out hir (c) little riuers vnto all the trees of the fielde.
5 Therefore was he hygher than all the trees of the fielde, and his boughes were multiplied, and his braunches were long, because of the multitude of the waters, whiche the deepe sent out.
6 All foules of the ayre made their nestes, in his braunches, vnder his boughes did all the beastes of the fielde bring forth their yong, and vnder his shadowe dwelte all mightie nations.
7 Beautifull was he in his greatnesse, and in the length of his braunches: for his rote stoode beside great waters.
8 No Cedar tree mighte (d) hide him in the garden of God, there was no fyrre trees lyke his braunches, the chestnut trees were not like the boughes of him: all the trees in the garden of God, might not be compared vnto him in his beautie.
9 I made him fayre with the multitude of hys braunches: in somuch that all the trees in the pleasant garden of God had enuie at him.
10 Therefore, thus sayth the Lord God, For somuch as he hath lift vp him selfe so hygh, and hathe shot vp hys toppe among the thicke boughes, and his hart is lift vp in hys heighth:
11 I haue therefore deliuered hym into the hands of the (e) mightiest among the heathen: he shall handle him, (for) in his wickednesse haue I cast him away.
12 And straungers haue destroyed him, euen the terrible nations, and haue left him: vpon the mountaynes and vppon all valleyes

A
a. Of Zedekias raigne, or Iechonias captiuitie.
b. Meaning that he was not like in stregth to the king of the Assyrians, whom the Babylonians ouercame.
c. Many other nations which were vnder their dominion.
B
d. Signifiyng that there was no greater power in the world than his was.
e. That is, Nabuchodonosor, who afterward was the monarche and only ruler of the worlde.

leyes haue his boughes fallen, and hys boughes are (f) broken by all the riuers of the lande: and all the people of the earth are departed from his ſhadowe, and haue forſaken him.

f. Hereby is ſignified the deſtruction of the power of the Aſſyrians, by the Babylonians.

13 Upon his ruine ſhall all the foules of the ayre remayne, and all the beaſtes of the fielde ſhall be vpon his braunches.

℣ 14 So that none of al the trees by the waters ſhall be exalted in their heigth, nor ſhote vp their toppes among the thicke boughes, neyther ſhal their trees ſtand in their heigth, as many of them as drinke water: for they are all deliuered vnto deathe in the neather parts of the earthe, in the middes of the chyldren of men, among them that goe downe to the pit.

g. The deepe waters that cauſed him to mount ſo high, meaning his greate abūdance and pompe, ſhall now lament as they which in mourning were couered with ſackcloth h. That are nouriſhed with waters. i. To cauſe this deſtruction of the king of Aſſyria to ſeeme more horrible, he ſetteth forth other kings and princes which are dead, as though they reioyced at the fall of ſuch a tyrant. k. Meaning that Pharaos power was nothing ſo great as his. I. Read chap. 28. verſe. 10.

15 Thus ſayth the Lorde God, In the daye when he went downe to the graue, I cauſed a lamentation to be made, I (g) couered the deepe for him, I reſtrayned the flouds therof, and the great waters were ſtayed, I cauſed Libanus to mourne for him, and all the trees of the field faynted.

16 I made the heathen ſhake at the ſounde of his fall, when I caſt hym downe to hel with them that deſcend into the pit: all the excellent trees of Eden, and the beaſt of Libanus, all that (h) drinke waters, ſhall be (i) comforted in the neather parts of the earth.

17 They alſo went downe to hell with him, vnto them that be ſlayne with the ſworde, which were his arme (and) dwelt vnder hys ſhadowe in the middeſt of the nations.

18 To whome (k) art thou thus lyke in glory and in greatneſſe among the trees of Eden? yet thou ſhalt be caſt downe with the trees of Eden vnto the neather parts of the earthe: in the middeſt of the (l) vncircumciſed ſhalte thou ſleepe with them that are ſlayne with the ſworde: This is Pharao, and all his multitude, ſayth the Lorde God.

The. xxxij. Chapter.

2. The Prophete is commaunded to bewayle Pharao the king of Egypt. 12. He propheſieth that deſtruction ſhall come vnto Egypt through the king of Babylon.

℣ 1 IN the (a) twelfth yeere, the fyrſt day of the twelfth moneth, the worde of the Lord came vnto me, ſaying,

a. Which was the fyrſt yeere of the generall captiuitie vnder Zedekiah. b. Thus the ſcriptures cōpare tyrants to cruell and huge beaſtes, which deuour all that be weaker than they, and ſuch as they may ouercome.

2 Thou ſonne of man, take vp a lamentation vpon Pharao the king of Egypt, and ſay vnto him, Thou art (b) like a Lion of the heathen, and as a whale fyſh in the ſea: thou draweſt out thy riuers, thou (c) troubleſt the waters with thy feete, and ſtampeſt in theyr ryuers.

c. Thou diſquieteſt the world with warre.

3 Thus ſayth the Lorde God, I will ſpread my net ouer thee with a great multitude of people, theſe ſhall make thee come vp into my net.

4 For I will leaue thee vpon the lande, and caſt thee vpon the open fielde, and I wyll cauſe all the foules of the ayre to remayne vpon thee, and fill all the beaſtes of the fielde with thee.

5 Thy fleſh will I lay vpon the hylles, and fyll the valleyes with thy (d) highneſſe.

6 I will (e) water thine outflowing lande with thy bloud, euen to the mountaynes, and the riuers ſhall be full of thee.

7 When thou art (f) put out, I will couer the heauen, and make his ſtarres dimme: I will ſpread a cloude ouer the ſunne, and the moone ſhall not giue hir light.

8 All the lights of heauen wil I make darke for thee, and bring (g) darkeneſſe vppon thy land, ſayth the Lord God.

9 I will ſtirre vp to anger the harts of many people, when I bring thy deſtruction among the heathen, and vpon the countreyes which thou knoweſt not.

10 Yea I will make many people amaſed at thee, and their kings ſhall be aſtoniſhed with feare for thee, when I ſhall make my ſworde to glitter againſt their faces: and they ſhall be afrayde at euery moment, euery man for his owne lyfe in the day of thy fall.

11 For thus ſayth the Lord God, The kyng of Babylons ſworde ſhall come vpon thee:

12 With the ſwordes of the mightie will I ſmite downe thy multitude: they all ſhall be terrible nations, and they ſhall deſtroy the (h) pompe of Egypt, and all the multitude thereof ſhall be conſumed.

13 I will deſtroy alſo all the beaſtes thereof, from the great waters ſydes, neyther ſhall the foote of man trouble them any more, nor the houes of beaſtes trouble them.

14 Then will I make their waters (i) deepe, and cauſe their riuers to runne lyke (k) oyle, ſayth the Lord God,

15 When I make the lande of Egypt deſolate, and when the countrey with all that is therein, ſhal be layd waſt, and when I ſmite all them whiche dwell in it, then ſhall they know that I am the Lorde.

16 This is the mourning when they ſhall lamente hir, the daughters of the nations ſhall lament hir, they ſhall make the lamentation ouer Egypt & ouer al the people therof, ſayth the Lorde God.

17 In the twelfth yeere, the fifteenth daye of the moneth, came the worde of the Lorde vnto me, ſaying,

18 Then

18 Thou sonne of man, lament for the multitude of Egypt, and (l) cast them downe, euen them and the daughters of the famous nations, vnto the neather partes of the earth, with them that goe downe into the pit.

19 Whome doest thou passe in (m) beautie? goe downe and sleepe with the vncircumcised.

20 Among those that be slayne with the swoorde shall they lye: to the swoord is (n) she already deliuered, drawe hir downe, and all hir multitude.

21 The (o) mightie worthies shall speake to hir out of the hel, and to hir helpers: they are gone downe, and lye vncircumcised wyth them that be slayne with the swoord:

22 Assur is there also, with all his company, and their graues rounde about him, whyche were slayne, and fell all with the swoorde:

23 Whose graues are made in the side of the pit, and his multitude are rounde about hys graue, (to wit) all the slayne and fallen by the swoord, which cause a feare (to be) in the land of the liuing.

24 There is (p) Elam also, with all his people round about his graue: whiche all beyng slayne and fallen with the swoorde, are gone downe vncircumcised vnder the earth, which neuertheless sometime brought feare into the land of the (q) liuing: they beare theyr owne shame, with the other that be gone downe to the graue.

25 They haue made his bed in the middest of the slayne, with all hys multitude, theyr graues are rounde about him: all these vncircumcised, slayne by the swoorde, although they caused theyr feare in the lande of the liuing, yet haue they borne theyr shame with them that goe downe to the pitte, they are layde in the midst of them that are slayne.

26 There is (r) Meshech also and Tubal, and their people, and theyr graues rounde about him: these all vncircumcised were slayn with the swoorde, bycause aforetime they made the land of the liuing afrayde.

27 They shall not lye with the (s) valiaunte, (which are) fallē of the vncircumcised, which are gone down to the graue with their weapons of warre, and haue layd theyr swoordes vnder their heads: but their iniquitie shall be vppon theyr bones, bycause the terrour of theyr myghtie (was) in the lande of the liuing.

28 Yea among the vncircumcised shalte thou be destroyed, and sleepe with them that perished through the swoord.

29 There is Edom, with hir kings and princes also, which with their strength are layde by them that were slayne with the swoorde: yea among the vncircumcised shall they sleepe, and with them which are gone down into the pit.

30 Moreouer, there be all the princes of the (t) north, with all the Sidonians whiche are gone downe with the slayne: with theyr feare and strength they are come to confusion, and lye there vncircumcised among those that be slaine with the swoord, and beare their owne shame with them that goe downe to the pit.

31 Pharao shal see them, and be (v) comforted ouer all his multitude: Pharao and all hys armie (shall be) slayne with the swoord, sayeth the Lord God.

32 For I haue giuen my feare (x) in the lande of the liuing: but Pharao and all his people shall be layd among the vncircumcised, and among thē that be slayne with ẏ swoord, sayth the Lord God.

l. That is, the kings of Babylon.

v. Like as the wicked reioice when they see others partakers of their miseries.

x. I wil make the Egyptians afrayde of me, as they haue caused other to feare them.

The .xxxiij. Chapter.

3. He setteth out the office of the gouernours & ministers. 14. He strengthneth them that despayre, & boldneth them with the promise of mercy. 30. The word of the Lord against the remnant of the people, against the mockers of the wordes of the prophete.

1 AGayne the word of the Lord came vnto me, saying,

2 Thou sonne of man, speake to ẏ children of thy people, and tell them, When I sende a swoord vpon a land, if the people of the lande take a man of their costes, and set him to be their (a) watchman:

3 Yf when he seeth the swoorde come vpon the land, he shall blow the trumpet and warne the people:

4 Then he that heareth the noyse of the trumpet, and will not be warned, and the swoorde come and take him away, his bloud shall be vpon his owne head.

5 For he heard the sound of the trumpet, and would not be warned, therefore his bloud be vpon him: but he that receyueth warning, he shall saue his life.

6 Agayne, if the watchman see the swoorde come, and blowe not the trumpet, so that the people is not warned, if the swoorde come then, and take any man from among them: the same shall be (b) taken away in his owne sinne, but his bloud will I require at the watchmans hande.

7 And thou, O sonne of man, I haue made thee a watchman vnto the house of Israell: therefore thou shalte heare the worde at

a. He sheweth that the people ought continually to haue gouernours and teacher, which may haue care ouer them, and to warne them euer of the dangers which are at hande.

b. Signifying that the wicked shall not escape punishment, though the watchmen be negligent: but if the watchmē blow the trumpet, and then he will not obey, he shal deserue double punishment. Chapt. 3. 6.

at (c) my mouth, and thou ſhalt warne them from me.

c. Which teacheth that he that receyueth not his charge and watche-word at the Lords mouth, is a ſpye, and not a true watchman.

8 If I ſaye vnto the wicked, Thou wicked, thou ſhalte ſurely die, and thou ſpeakeſt not to admoniſhe the wicked of his way: that wicked man ſhall die in his owne ſinne, but his bloud will I require at thy hande.

9 Neuertheleſſe, if thou warne the wicked of his way to turne from it, and he yet will not be turned from his way: then ſhall he die in his iniquitie, but thou haſte deliuered thy ſoule.

10 Therefore, O thou ſonne of man, ſpeake vnto the houſe of Iſraell, yea ſay thus, If our offences and ſinnes lye vpon vs, and we be conſumed in them, (d) how ſhould we then lyue?

d. Thus the wicked when they heare of Gods iudgemẽts for their ſinnes, diſpaire of his mercies, and murmure. Ezec. 18. c.

11 Tell them, as truely as I liue, ſayeth the Lord God, I haue no pleaſure in the death of the wicked, but much rather that the wicked turne from his way, and liue: Turne you, turne you from youre wicked wayes, for why will ye die, O yee of the houſe of Iſraell?

Ezec. 18. c.

12 Therefore, thou ſonne of man, tell the children of thy people, The righteouſneſſe of the righteous, ſhall not ſaue him in the day of his iniquitie: agayne, The wickednеſſe of the wicked, ſhall not ouerthrowe him for it, in the daye that he returneth from his wickedneſſe: neyther ſhall the righteous liue for (e) it, in the day that he ſinneth.

e. Namely, his righteouſneſſe.

13 If I ſay vnto the righteous, He ſhall ſurely lyue, and ſo he truſt to his owne ryghteouſneſſe, and do ſinne: then ſhall his righteouſneſſe be no more thought vppon, but in his wickednеſſe that he hathe done, in it he ſhall die.

14 Agayne, if I ſay vnto the wicked, Thou ſhalte ſurely dye: and ſo he turne from his ſinnes, and (f) do the thing that is lawful and righte,

f. Hereby he condemneth all them of hypocriſie, which pretend to forſake wickedneſſe, and yet declare not theſelues ſuch by theyr fruites: that is, in obeying Gods cõmandements, and by godly life.

15 Inſomuch that the ſame wicked man gyueth the pledge agayne, reſtoreth that he had taken away by robberie, walketh in ỹ commaundements of life, and doth none iniquitie: then ſhall he ſurely lyue, and not dye.

16 None of the ſinnes that he hathe committed ſhall be mentioned vnto hym: for in ſo much as he doth now the thing that is lawfull and right, he ſhall liue,

17 And yet the children of thy people ſay, The way of the Lorde is not equall: but theyr owne way is rather vnequall.

18 When the righteous turneth from his righteouſneſſe, and dothe the thing that is wicked, he ſhall die therein.

19 But if the wicked turne from his wickednеſſe, doing the thing that is lawfull and right, he ſhall liue therefore.

20 Yet ye ſay, The way of the Lorde is not equall, O ye houſe of Iſraell, I will iudge euery one of you after his wayes.

21 In the twelfth yeere, the fifth day of the tenth month of our (g) captiuitie, one which was eſcaped out of Hieruſalem, came vnto me and ſayd, The citie is ſmitten.

22 Nowe the (h) hande of the Lorde had bene vpon me the euening afore this man which was eſcaped came vnto me, and had (i) opened my mouth vntill the morning that he came to me: yea, my mouth was opened, ſo that I was no more dumbe.

23 Then came the worde of the Lord vnto me, and ſayde.

24 Thou ſonne of man, theſe that dwell in the waſted land of Iſraell, talke and ſay, (k) Abraham was but one man, and he had the land in poſſeſſion: nowe are we many, and the land is giuen vs to poſſeſſe alſo.

25 And therefore tell them, Thus ſayeth the Lord God: In the bloud haue ye eaten, your eyes haue ye lift vp to idolles, and haue ſhed bloud: ſhall yee then haue the land in poſſeſſion?

26 Ye (l) leane vpon your ſwordes, yee worke abhominations, euery one defileth his neighbours wife: and ſhall yee then poſſeſſe the lande:

27 Say thou thus vnto them, Thus ſayeth the Lord GOD, As truely as I liue, they that are in the deſolate places ſhall fall by the ſword, and him that is vppon the fielde, will I giue vnto the beaſtes to be deuoured: and they that be in the ſtrong holdes and dennes, ſhall die of the peſtilence.

28 For I will make the land ſo deſolate and waſte, that the pompe of hir ſtrength ſhall ceaſſe: the mountaynes of Iſraell ſhall be ſo waſte, that no man ſhall trauayle thereby.

29 Then ſhall they knowe that I am the Lord, when I make the lande deſolate and waſte, becauſe of all theyr abhominations that they haue wrought.

30 And thou ſonne of man, the children of thy people that talke of thee by the waters, and in the dores of their houſes, and ſpeake one to another, euery one to his brother, ſaying, Come, I pray you, let vs heare what word is gone forth from the Lorde:

31 They come vnto thee as the people vſeth to come, and my people ſit before thee, & heare thy words but they do not therafter: for in their mouthes they make a (m) ieſt of them, and their hart goeth after their couetouſneſſe.

32 And

such zeale and affection, that we ſhould not onely delight to heare it preached, but alſo in all poyntes obey it: else the word to our owne condemnation, and make of the as though they were ieſtes to ſerue mens fantaſies.

32 And lo, thou art vnto them as a (n) iesting song of one that hath a pleasant voyce, and can sing well: for they heare thy wordes, but do them not.

33 When this commeth to passe (loe, it commeth:) then shall they know that there hathe bin a prophet among them.

The .xxxiiij. Chapter.

Against shepheards that despise the flocke of Christe, and seeke theyr owne gayne. 7. The Lorde sayeth that he wyll visite his dispersed flocke, and gather them together. 18. He reproueth the malice of certayne of the flocke. 23. He promiseth the true shepheard Christ, and with him peace.

1 AND the worde of the Lorde came vnto me, saying,

2 Thou sonne of man, prophesie against the shepheardes of Israell, prophecie and speake vnto them, thus sayeth the Lorde God vnto the shepheardes, Wo be vnto the (a) shepeardes of Israell that feede them selues: shoulde not the shepheards feede ỹ flockes?

3 Ye eate vp the (b) fat, ye cloth you with the woll, the best fedde do ye slay: but the flocke do ye not feede.

4 The (c) weake haue ye not strengthned, the sicke haue ye not healed, the broken haue yee not bound together, the driuen away haue ye not brought againe, the lost haue yee not sought: but with force and crueltie haue yee ruled them.

5 They are scattered without a shephearde, yea all the beastes of the fielde (d) deuoure them, and they goe astray.

6 My sheepe go wandring vpon all mountaynes, and vppon euery hygh hill, yea my flocke is scattered thzough all the face of the earth, and there is no man that seeketh or searcheth (after them.)

7 Therefore, O ye shepheards, heare the word of the Lorde.

8 As truely as I liue, sayth the Lorde God, forsomuch as my sheepe are robbed, and deuoured of all the wilde beastes of the fielde, hauing no shephearde, and seeing that my shepheardes seeke not my sheepe, but the shepheardes feede them selues, and feede not my sheepe:

9 Therefore, heare the word of the Lord, O ye shepheardes,

10 Thus sayeth the Lorde God, Beholde, I will vpon the shepheardes, and require my sheepe from their handes, and make them ceasse from feeding of the sheepe, yea the shepheardes shall feede them selues no more: for I will (e) deliuer my sheepe out of their mouthes, so that they shall not deuoure them after this.

11 For thus sayth the Lord God, Beholde, I (euen) I will looke to my sheepe my selfe, and seeke them out.

12 Like as a shephearde when he hathe bin among the flocke, seeketh after the sheepe that are scattered abroade: euen so will I seeke after my sheepe, and deliuer them out of all places where they haue bin scattered, in the (f) cloudie and darke day.

13 I will bring them out from the people, and gather them togeather out of the lands, I wil bring them into their owne land, and feede them vpon the mountaynes of Israell, by the riuers, and in all the places of the countrey.

14 I will feede them in right good pastures, and vpon the high mountaynes of Israell shall theyr foldes be: there shall they lie in a good folde, and in a fat pasture shal they feed, euen vpon the mountaynes of Israell.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 Such as be lost, will I seeke: suche as are driuen away, will I bring againe: suche as be broken, will I bind vp: such as be weake, will I make strong: such as be fat & strong, those will I rote out, and feede them wyth (g) iudgement.

17 And as for you, O my sheepe, sayeth the Lord GOD, I will iudge betweene cattayle and cattaile, betweene the Rammes and the Goates.

18 Seemeth it a small thing to you to haue eaten vp the good (h) pasture, and to treade downe the residue of your pasture with your feete also? to drinke the deepe waters, and to trouble the rest also with your feete?

19 Thus my sheepe must be fayne to eate the thing that ye haue troden downe with your feete, and to drinke it that ye with your feete haue defyled.

20 Therefore, thus sayth the Lorde GOD vnto them, Beholde, I (euen) I will iudge betweene the fatte cattayle, and the leane cattayle.

21 Forsomuch as with syde and shoulder yee haue shoued, and with your hornes haue pushed all the weake, till ye haue scattered them abroade.

22 I will saue my sheepe, so that they shall no more be spoyled, yea I wyll iudge betweene cattayle and cattayle.

23 I will set vp ouer them a shepheardе, and he shall feede them, euen my seruaunt (i) Dauid, he shall feede them, and he shall bee their shepheardе.

24 And I the Lord wyll be theyr God, and my

a. Ezech. 20. 49. 33. 32.

b. Ezech. 44. 3.

c. Ezech. 16. 49.

d. Ezech. 39. 4.

e. Ezech. 34. 10.

f. In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g. That is, by putting difference betweene the good and bad, and so giue to eyther as they deserue.

h. By good pasture & deep waters, is ment the pure word of god, and the administratiō of iustice: which they dyd not distribute to the poore till they had corrupt it.

i. Meaning Christ, of whō Dauid was a figure, as Ose. 3. 4.

my ſeruant Dauid ſhall be their prince: euen I the Lord haue ſpoken it.

25 Moreouer, I will make a couenante of peace with them, and cauſe euill beaſtes to ceaſſe out of the lande: ſo that they may dwel (k) ſafely in the wildernesſe, and ſleepe in the woddes.

Iere.30.b.

k. This declareth, that vnder Christ the flock ſhuld be truely deliuered frō ſinne and hell: and ſo be ſafely preſerued in the Church: where they ſhould neuer periſh.

26 And I will ſet them (as) a bleſſing, euen round about my hyll, and I will cauſe rayne to come downe in due ſeaſon, (and) ther ſhall be rayne of bleſſing.

27 And the tree of the fielde ſhall yeelde hir fruite, and the earth ſhall giue hir encreaſe: they ſhal be ſafe in their land, and ſhal know that I am the Lorde, when I haue broken the bondes of their yoke, and deliuered them out of the handes of thoſe that ſerued themſelues of them.

E 28 They ſhal no more be ſpoyled of the Heathen, nor deuoured with the beaſtes of the land: but ſafely ſhall they dwell, and no man ſhall fray them.

1. That is, the rod that ſhall come out of the roote of Eſay.

Eſay.11.a.

" or, clemd, or hūgerſtarue.

29 And I wil rayſe vp for them a (l) plant of renowme, and they ſhall be no more "clunged with hunger in the lande, neyther beare the reproch of the heathen any more.

30 Thus ſhall they vnderſtande, that I the Lorde their God am with them, and that they, euen the houſe of Iſraell, are my people, ſayth the Lord God.

31 And ye my ſheepe, the ſheepe of my paſture, are men: and I am your God, ſayth ỳ Lord God.

The.xxxv. Chapter.

The deſtruction that ſhall come on the mount Seir, that is, on the Idumeans, bycauſe they troubled the people of the Lorde.

I 1 MOreouer, the worde of the Lorde came vnto me, ſaying,

2 Thou ſonne of man, ſet thy face toward the mount (a) Seir, propheſie againſt it,

Eſay.34.a.

a. Where the Idumeans dwelt.

3 And ſay vnto it, thus ſayth the Lord God, Behold, O thou mount Seir, I will vpon thee, I will reache out my hande ouer thee, yea waſte and deſolate will I make thee,

4 Thy cities will I lay waſte, & thou ſhalte lye voyde, that thou mayeſt know how that I am the Lord,

5 Forſomuch as thou beareſt an old enmitie, and haſte put the children of Iſrael to flight by the force of the ſword, in the time of their calamitie, (when their) iniquitie had an end:

6 Therefore, as truely as I liue, ſayeth the Lorde God, I wil prepare thee vnto bloud, yea bloud ſhall folow vpon thee, except thou (b) hate bloud, euen bloud ſhall perſecute thee.

b. Except thou repent thy former cruelte.

7 Thus will I make the mount Seir deſolate and waſt, and cut out from it him that paſſeth out, and him that returneth. B

8 His mountaynes wyll I fyll with hys ſlayne men, thy hylles, valleyes, and all thy riuers, the ſlayne with the ſword ſhall fall in them.

9 I will make thee a perpetuall wildernesſe, ſo that thy cities ſhall not (c) returne: that ye may know that I am the Lord. c. To the ſame eſtate. d. Not tilled,

10 And bycauſe thou haſt ſayd, (d) Both theſe nations, and both theſe lands muſt be mine, and we will haue them in poſſeſſion, where as the Lord was there:

11 Therefore, as truely as I liue, ſayeth the Lord GOD, I will euen do according to thy (e) wrath, and according to thine enuying, whiche thou haſt vſed in thine hatred againſt them: and I will make my ſelfe knowen amongſt them when I haue iudged thee. Ezec. e. As doo ſo ſhe hate

12 Yea, and thou ſhalt know, that Ỳ Lord haue heard all thy blaſphemies, whiche thou haſt ſpoken againſte the mountaynes of Iſraell, ſaying, They are made waſt, and gyuen vs to deuoure.

13 Thus with youre mouthes ye haue made your boaſtes againſt me, yea and multiplyed youre wordes againſte me, whyche I haue heard.

14 Thus ſaith the Lorde God, To the ioy of all the world will I make thee waſt.

15 And lyke as thou waſt glad bycauſe the heritage of the houſe of Iſraell was deſtroyed, euen ſo will I doe vnto thee: thou ſhalte be deſtroyed, O mount Seir, and all Idumea, wholly, and they ſhal know that I am the Lorde. C

The.xxxvi. Chapter.

2. He promiſeth to deliuer Iſraell from the Gentiles. 22. The benefites done vnto the Iewes, are to bee aſcribed to the mercy of God, not vnto their deſeruings. 26. God reneweth our harts, that we may walke in hys commaundementes.

I 1 THou ſonne of man, propheſie vnto the mountaynes of Iſraell, and ſpeake, Heare the worde of the Lorde, O ye mountaynes of Iſraell. Eze.

2 Thus ſayth the Lord God: Bycauſe your (a) enimie hathe ſayde vpon you haha, the (b) high places of the worlde are nowe become ours in poſſeſſion: a. The Idumeans b. The hyls of Iſ

3 Propheſie therefore, and ſpeake, thus ſayeth the Lorde God, For bycauſe that they haue made you deſolate, and ſwalowed you vp on euery ſide, that ye might be a poſſeſſion vnto

vnto the residue of the Gentiles, and yee are taken vp in the (c) lippes and tongs of men, and to the reproch of the people:

4 Therefore, heare the worde of the Lorde God, O ye Mountaynes of Israell, thus sayth the Lord God to the mountaynes and hilles, to the riuers and valleyes, to the wast and desolate places, and to the cities that are forsaken which are spoyled and had in derision on euery syde, among the residue of the heathen:

5 Therefore, thus sayeth the Lorde GOD, Surely in the fyre of my gelousie haue I spoken againste the residue of the Gentiles, and againste all Edom, whiche haue (d) appointed my land for their possession, whiche also reioyced from their whole hart with a despitefull stomacke, to cast it out for a pray.

6 Prophecie therefore vpon the land of Israel, and speake vnto the mountaynes and hylles, to the riuers and dales, thus sayth the Lord God: Beholde, thys haue I spoken in my gelousie, and terrible wrath, bycause ye haue borne the (e) shame of the heathen:

7 Therefore, thus sayeth the Lorde God, I haue (f) lift vp my hand, surely the heathen that are about you shall beare their shame.

8 But you, O mountaynes of Israel, ye shal (g) shote out your braunches, & bring forth your fruite to my people of Israell: for they are at hand to come.

9 Behold, I come vnto you, and vnto you will I turne my face, that they may be tilled and sowen.

10 I will multiply men vpon you, (euen) all the house of Israell wholly, the cities shall be inhabited, and the decayed places shall be repayred agayne.

11 And I will multiply vpon you man and beast, which shall encrease and bring fruite: and I will cause you to dwell after youre old estate, and be better (h) vnto you than at the beginning: and ye shall know that I am the Lorde.

12 Yea I will cause men to walke vpon (i) you, (euen) my people Israell, and they shal possesse (k) thee, and thou shalt be their inheritance, and thou shalte no more hencefoorth depriue them of (men.)

13 Thus sayeth the Lord God, Forsomuch as they say vnto you, Thou art an (l) eater vp of men, and a waster of thy people:

14 Therefore thou shalt eate no more men, neyther destroy thy people any more, sayeth the Lord God.

15 Neyther will I cause men to heare in thee the shame of the Heathen any more: neyther shalt thou beare the reproch of the people any more, nor cause thy folk to fall any more, sayth the Lord God.

16 Moreouer, the worde of the Lorde came vnto me, saying,

17 O thou sonne of man, when the house of Israel dwelt vpon their owne ground, they defyled them selues with their owne wayes and imaginations: so that in my syght, their way was like the vncleannes of a remoued woman.

18 Wherefore I powred my wrathfull displeasure vpon them, bycause of the bloud that they had shedde in the lande, and bycause of their idolles wherewith they had defyled it:

19 I scattered them also among the heathen, so that they wer strawed about in the lands: according to their ways, and after their own inuentions, so did I iudge them.

20 And when they entred vnto the Heathen whyther they wente, they polluted my holy name, when they sayd of them, These are the people of God, and are gone out of his land. Esay.52.a. Rom.25.d.

21 Then spared I my holy (m) name, whyche the house of Israell had dishonored among the Gentiles where they came.

22 Therefore, tell the house of Israell, thus sayth the Lorde God: I (n) do not thys for your sakes, O house of Israell, but for my holy names sake, whiche ye dishonoured among the heathen, where ye came.

23 Therefore I will halow my great name againe, whiche among the Gentiles is polluted, for ye youre selues haue dishonoured it among them: and the Gentiles shal know that I am the Lorde, sayeth the Lord God, when I shall bee sanctified in you before your eyes.

24 As for you, I will take you from among the Heathen, and gather you together out of all countries, and bring you agayne into your owne lande.

25 Then will I sprinckle cleane (o) water vpon you, and ye shall be cleane: yea from all youre vncleannesse, and from all youre idolles shall I cleuse you.

26 A newe hart also will I giue you, and a new spirite wyll I put into you: as for that stony hart I will take it out of your flesshe, and giue you a fleshy hart. Ieremy.23.g.

27 I will giue my spirit among you, and cause you to walk in my commaundements, and ye shall keepe my iudgementes, and do them.

28 And so ye shall dwell in the lande that I gaue to your fathers: and yee shall be my people, and I will be your God.

29 I wil deliuer you from all your vncleannesse, I will call for the (p) corne, and wyll encrease it, and lay no famine vpon you.

30 I will multiply the fruites of the trees,

m. And therefore would not suffer my name to be had in contempt, as the Heathē would haue reproched me, if I had suffered my church to perish.

n. This excludeth from men al dignitie and meane to deserue any thīg by, seeing that God referreth the whole to him selfe, and that only for the glory of his holy name

o. That is, his spirit, wherby he reformeth the hart, and regenerateth his. Esay.44.a. Iere.23.g.

p. Vnder the abundance of temporal benefites he concludeth the spirituall graces.

and the encreaſe of the fielde: ſo that ye ſhall receyue no more reproch of hũger amõg the Heathen.

31 Then ſhall ye remember your owne wicked wayes, and youre imaginations whiche were not good: ſo that ye ſhall be(q) itkſome in your owne eyes for your ſinnes and abhominations.

q. Ye ſhal come to true repentance, & think yourſelues vnworthy to be of the number of Gods creatures, for your ingratitude againſt him.

32 But I will not doe this for youre ſakes, ſayth the Lorde God, be ye ſure of it: therefore, O ye houſe of Iſraell, be aſhamed and confounded of your owne wayes.

33 Moreouer, thus ſayth the Lord GOD, What time as I ſhall cleanſe you from all your iniquities, then will I make the cities to be inhabited agayne, and the places that be decayed ſhall be repayred.

34 The deſolate lande ſhall be tilled agayne, whiche afore time lay waſt in the ſight of all them that went by.

F 35 And they ſhall ſay, This waſt lande was lyke the garden of Eden: and theſe waſt and deſolate and ruinous cities (were) ſtrong (and) inhabited.

36 Then the reſidue of the Heathen that lye rounde about you, ſhall knowe that I the Lorde, (r) repayre that was broken downe, & plant agayne that, that was made waſte: euen I the Lorde haue ſpoken it, and will do it in deede.

r. He declareth that it ought not to be referred to the ſoyle or fertylitie of the earth, that any countrey is rich and abũdaunt but only to Gods mercies, as hys plagues & curſes declare when he maketh it barren.

37 Thus ſayth the Lorde God, I will yet for this be ſought of the houſe of Iſraell, to doe it for them, I wil multiply them as a flocke of men,

38 Like as the holy flocke, and the flocke of Hieruſalem are in the high ſolemne feaſtes, ſo ſhall alſo the waſted cities be fylled with flockes of men: and they ſhall know that I am the Lorde.

The.xxxvij. Chapter.

12. He propheciеth the bringing agayne of the people being in captiuitie. 16. He ſheweth the viſion of the ten tribes with the two.

A 1 THe hand of the Lord was vpon me, and caried me out in the ſpirit of the Lorde, and ſet me downe in the middeſt of a plaine field that was full of(a) bones.

a. By this viſion, he prophecieth that the people of Iſraell ſhall be deliuered, whome he cõpares to bones of dead men: for as drye bones ſeeme without all hope of life againe, ſo the Iſraelites thought they ſhould neuer returne into their countrey, as appeareth by their words in the eleuenth verſe, Our bones are dried, and our hope is gone, &c.

2 And he ledde me rounde about by them, and beholde, there were very many in the open field, and loe, (they were) very drie.

3 Then ſayde he vnto me, Thou ſonne of man, thinkeſt thou theſe bones may lyue againe? I anſwered, O Lorde God, thou knoweſt.

4 And he ſayde vnto me, Prophecie thou vpon theſe bones, and ſpeake vnto them: Ye drie bones heare the word of the Lorde,

5 Thus ſayeth the Lorde GOD vnto theſe bones, Beholde, I will cauſe breath to enter into you, that ye may liue.

6 I will giue you ſinowes, and make fleſhe growe vpon you, and couer you ouer with ſkinne, and ſo giue you breath, that ye maye liue, and know that I am the Lorde.

7 So I prophecied as I was commaunded: and as I was propheceying, ther was a noiſe, and loe a greate motion, ſo that the bones came neare together bone to his bone.

8 Nowe when I had loked, beholde, they had ſinowes, and fleſh grew vpon them, and aboue they were couered with ſkin: but there was no breath in them.

9 Then ſayd he vnto me, Thou ſonne of mã, prophecie thou towarde the winde, prophecie and ſpeake to the winde, thus ſayth the Lord God: Come, O thou ayre from the foure (b) windes, and blow vpon theſe ſlain, that they may liue.

b. He

10 So I prophecied as he had commaunded me: then came the breath into them, and they receyued life, and ſtode vp vpon their feete, a maruelous great armie.

11 Moreouer, he ſayd vnto me, Thou ſonne of man, theſe bones are the whole houſe of Iſraell: Behold, they ſay, Our bones are dryed vp, our hope is gone, and we are cleane cut off.

12 Therefore propheſie thou, and ſpeake vnto them, thus ſayeth the Lorde GOD, Behold, I will open your graues, O my people, and cauſe you to come vp out of your ſepulchres, and bring you into the land of Iſraell againe.

13 So ſhall yee knowe that I am the Lorde, when I open youre graues, O my people, and bring you(c) out of your ſepulchres.

c. The

14 My ſpirit alſo will I put in you, and ye ſhall lyue, I will ſet you againe in youre owne lande: and ye ſhall knowe that I the Lorde haue ſayde it, and fulfilled it indeede, ſayth the Lord.

15 The word of the Lord came vnto me, ſaying,

16 Thou ſonne of man, take one ſticke, and write vpon it, Vnto Iuda, and to the chyldren of Iſraell hys companions. Then take another ſticke, and write vpon it, Vnto Ioſeph the ſticke of Ephraim, and to al the houſhold of Iſraell his companions.

17 And (d) ioine thee them one to another into one ſticke: and they ſhall be as one in thy hande.

d. Which

18 Nowe if the children of thy people ſpeake vnto thee, ſaying, Wilt thou not ſhewe vs what thou meaneſt by theſe?

19 Then

19 Then giue them this aunswer, thus sayth the Lorde God: Beholde, I wyll take (c) the stocke of Joseph, whiche is in the hande of Ephraim, and of the tribes of Israell hys felowes, and will put them with him (euen) with the stocke of Juda, and make them one stocke, and they shall be one in my hande.

20 And the stickes whereupon thou writest, shalte thou haue in thy hande, that they may see.

21 And thou shalt say vnto them, thus sayth the Lord GOD, Behold, I will take the children of Israell from among the Heathen, vnto whome they be gone, and wyll gather them together on euery side, and bring them againe into their owne lande.

22 Yea, I will make one people of them in the land vpon the mountaynes of Israel, and one king shall be king to them all: they shall no more be two peoples, neyther be diuided from hencefoorth into two kingdomes.

23 They shall also defile them selues no more with their idolles and abhominations, and all their wicked doings: I wyll saue them out of all theyr dwelling places wherein they haue sinned, and will so clense them, that they shal be my people, and I wil be theyr God.

24 Dauid my seruaunt shall be theyr kyng, and they all shall haue one shephearde only: they shall walke in my iudgements, and my commaundements shall they keepe, and fulfyll them.

25 They shall dwell in the land that I gaue vnto Jacob my seruante, whereas your fathers also haue dwelt, yea (euen) in the same land shall they, their children, and theyr childers children dwell for euermore: and my seruant Dauid shall be their prince for euer.

26 Moreouer, I will make a bonde of peace with them, whiche shall be vnto them an euerlasting couenaunt: I will settle them also, and multiply them, my sanctuarie will I set among them for euermore.

27 My tabernacle shall be with them: yea I will be their God, and they shall be my people.

28 Thus the Heathen also shall knowe that I the Lorde do sanctifie Israell, when my sanctuarie shall bee among them for euermore.

The.xxxviij. Chapter.

1. He prophecieth that Gog and Magog shall come with an appoynted host into the land of promise. 12. Theyr intent. 17. He rehearseth that the comming of Gog was before prophecied of the Prophetes. 21. The destruction of him.

1 AND the word of ỹ Lord came vnto me, A saying,

2 Thou sonne of man, set thy face towarde (a) Gog, the lande of Magog, whiche is the chiefe prince at Mesech and Tubal: prophecie against him,

3 And say, thus sayth ỹ Lord God, O Gog, thou chiefe prince of Mesech, and Tubal, behold I will vpon thee:

4 And I wil turne thee backe, and put hookes in thy chawes, I will bring thee forth, and all thine host, both horse and horsemen, al armed with all sortes of armour, a great multitude with speares and shieldes, all handling swordes.

5 They of (b) Paras of Cush, and Phut, with them (euen) all (hauyng) shields and helmets.

6 (c) Gomer and all his hostes, the house of Togarma out of the North quarters, and all his hosts, yea and much people with thee.

7 Therefore prepare thee, set thy selfe in aray with all thy people that are come vnto thee by heapes, and be thou their defence.

8 After many days thou shalt be visited: and in the latter yeeres thou shalt come into the land that hath bin turned (and tost) with the sword, and gathered together againe out of many people vpon the mountaynes of Israell, which haue bene always (subiect) to waste: but it is brought out of the people, and they dwell all safe.

9 Thou shalte ascende and come vp like a storme, as a cloude to couer the lande shalte thou be, thou with all thyne hostes, and a great multitude of people with thee.

10 Moreouer, thus sayth the Lorde GOD, At the same tyme shall thynges come vnto thy minde, so that thou shalt thinke (d) euill thoughtes,

11 And say, I wyll go to the lande of (e) vnwalled villages, I wyll goe to them that be at rest, whiche dwell safely, all dwelling without walles, they haue neyther barres nor gates:

12 To spoyle the pray and to take a bootie, to turne thy hand vpon the desolate places that are (now) inhabited, and vpon that people that is gathered together from among the Heathen, whyche haue gotten cattell and goodes, and dwell in the middest of the lande.

13 Then shall Saba and Dedan, and the marchauntes of Tharsis, with all their Lions, say vnto thee, (f) Art thou come to spoyle a pray? hast thou gathered thy people together to take a bootie, to take away syluer and golde, to carie away cattell and good, and to haue a great pray?

a Which was a people that came of Magog the sonne of Iapheth. Genesis. 10. 2. Magog also here signifieth a certain countrey, so that by these countries whiche had the gouernemente of Grecia and Italy, he meaneth the principall enimies of the Church. Apoc. 20. b.

b. The Persians, Ethiopiãs, and men of Affrica. B

c. Gomer was Iaphets sonne, and Togarma the sonne of Gomer, and are thought to be they that inhabite in Asia minor.

d. That is, to molest and destroy the Church.

e. Meaning Israell, which had now bin destroyed, and was not yet built againe, declaring here by also the simplicitie of the godly, who seeke not so much to fortifie them selues by outwarde force, as to depend on the prouidence and goodnesse of God.

f. One enimie shall enuie another, bicause euery one shal thinke to haue the spoyle of the people of God.

14 Therefore, O thou ſonne of man, thou ſhalt prophecie and ſay vnto Gog, thus ſayth the Lord God, In that day when my people Iſraell (g) dwelleth ſafe, ſhalte thou not know it?

15 And thou ſhalt come from thy place out of the North parts, thou and much people with thee, which ride all vpon horſes (euen) a great multitude, and a mightie armie.

16 Yea thou ſhalte come vppon my people of Iſraell, as a cloude to couer the lande: this ſhall come to paſſe in the (h) latter days, and I will bring thee vp into my lande, that the Heathen may know me, when I ſhall be (i) ſanctified in thee, O Gog, before their eyes.

17 Thus ſayeth the Lorde GOD, Art not thou he of whome I haue ſpoken in olde time (k) by the handes of my ſeruauntes the prophetes of Iſraell, whiche prophecied in thoſe dayes and yeeres, that I ſhould bring thee vpon them?

18 At the ſame time, when Gog commeth vp into the land of Iſraell, ſayth the Lord God, ſhall mine indignation riſe in my wrath:

19 For in my ielouſie, and fyre of my wrathe haue I ſpoke it, ſurely at that time there ſhal be a great ſhaking in the land of Iſraell.

20 The very fyſſhes in the Sea, the fowles in the ayre, the beaſtes of the fielde, and all that moue and creepe vpon the earthe, and all the men that are vpon the earth, ſhal tremble at my preſence: the hylles alſo ſhall be turned vpſyde downe, the (l) ſtayres ſhall fall, and all walles ſhall fall downe to the grounde.

21 I will call for a ſwoord vpon (m) him in al my mountaynes, ſayth the Lorde GOD: ſo that euery mans ſwoorde ſhall be vpon another.

22 With peſtilence and bloud will I pleade againſt him: ſtormie rayne, and bayleſtones, fyre and brimſtone will I cauſe to rayn vpon him, and all his hoſtes, yea and vpon all that great people that is with him.

23 Thus wyll I be magnifyed, ſanctifyed, and known in the eyes of many nations: and they ſhall know that I am the Lorde.

g. Shalt not thou eſpie thine occaſions to come againſte the Churche, when they ſuſpect nothing?

h. Meaning in the laſt age, and from the comming of Chriſt vnto the ende of the world.

i. Signifying that God will be ſanctifyed by mayntenyning his churche, and deſtroying his enimies, as Chap. 36. c. and. 37. d.

k. Hereby he declareth that none afflictiõs can come to the Churche, whereof they haue not bin aduertiſed aforetime, to teach them to endure al thinges with more patience when they knowe that God hath ſo ordeyned.

l. All meanes whereby man ſhould thinke to ſaue hym ſelfe ſhal faile, the afflictions in thoſe dayes ſhal be ſo great, and the enimies deſtruction ſhall be ſo terrible.

m. Againſt the people of Gog and Magog. Chap. 36. c. and. 27. d.

The xxxix. Chapter.

1. He ſheweth the deſtruction of Gog and Magog. 11. The graue of Gog, and hys hoſt. 17. He prophecieth that Gog and hys company ſhall be deuoured of byrdes and beaſts. 23. Wherefore the houſe of Iſraell is waſted. 25. Their bringing agayne from captiuitie is promiſed.

1 THerefore, O thou ſonne of man, prophecie againſte Gog, and ſpeake, thus ſayth the Lord God, Behold, O Gog, thou chiefe prince at Meſech and Tubal, I wyll vpon thee.

2 And I will turne thee about, and I wyll (a) prouoke thee forwarde, and cauſe thee to come vp from the North partes, and bryng thee vp to the mountaynes of Iſraell.

3 As for thy bowe, I will ſmite it out of thy left hand, and cauſe thine arrowes to fall out of thy right hand.

4 Thou with all thine hoſt, and all the people that is with thee, ſhal fall vpon ỳ mountaynes of Iſraell: then will I giue thee vnto the (b) flockes of byrdes (euen) to all feathered foules, and beaſtes of the fielde, to be deuoured.

5 Thou ſhalt fall vpon the open field: for I haue ſpoken it, ſayth the Lord God.

6 Into Magog, and among thoſe that dyt ſo carelеſſe in the (c) Iles, will I ſend a fyre, & they ſhall know that I am the Lord.

7 I will make alſo the name of my holyneſſe to be knowen among my people of Iſraell; and I will not let them pollute my holy name any more: but the very Heathen alſo ſhall know that I am the Lord, the holy one of Iſraell.

8 Behold it is (d) come, and it is done, ſayth the Lord GOD: this is the day whereof I haue ſpoken.

9 They that dwell in the cities of Iſraell, ſhall goe forth, and (e) ſet fyre vpon the weapons; and burne them, ſhields and ſpeares, bowes & arrowes, hand ſtaues and ſwoordes, and they ſhall burne them with fyre ſeuen yeeres.

10 So that they ſhal els bring no wood from the feld, neyther hewe downe any out of the wood: for with weapons ſhall they make their fyre, they ſhall robbe thoſe that robbed them, and ſpoyle thoſe that ſpoyled thẽ, ſayth the Lord God.

11 At the ſame time will I giue vnto Gog, a place to be buried in Iſraell, euen the valley where through men goe toward ỳ Eaſt ſea: thoſe that trauaile thereby, ſhall (f) ſtop their noſes, there ſhall Gog, and all his multitude be buried, and it ſhall be called the valley of the multitude of Gog.

12 Seuen monethes long ſhall the houſe of Iſraell be burying of them, that they maye clenſe the land.

13 Yea all the people of the lande ſhall burie them, and they ſhall haue a name when I ſhall be glorified, ſayth the Lord God.

14 They ſhall chooſe out men to goe continually through the land, to (g) burie, as they paſſe through, thoſe that remayne vppon the ground, to clenſe it: after the ende of ſeuen monethes.

moneths, shall they make their search.

15 And the trauaylers that passe thorough the lande, where they see a mans bone, they shall set vp a token by it, til the dead buryers haue buried it also in the valley of the multitude of Gog.

16 And the name of the citie shall bee called (b) Hamonah: thus shall they make the land cleane.

17 And thou sonne of man, thus sayth ẏ Lord God, Speake vnto the byrdes, and all feathered foules, yea and to all the beasts of the field, Assemble you together, and come, gather you round about to my (i) sacrifice that I sacrifice for you, (euen) a great sacrifice vpon the mountaynes of Israell, that ye may eate flesh, and drinke bloud.

18 Ye shall eate the flesh of the valiant, and drinke the bloud of the princes of the land, of the Rammes, of ẏ Weathers, of ẏ Goates, and of the Bullockes, that be all fedde at Basan.

19 Ye shall eate the fatte your belly full, and drinke blond till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Ye shall fyll you at my table with horses, and horsemen, with the valiant and men of warre, sayth the Lord God.

21 I will set my glory also among the Gentiles, that all the Heathen may see my iudgemente that I haue executed, and my hande which I haue layd vpon them.

22 And the house of Israell shall knowe that I am the Lorde their God, from that daye, and so forwarde.

23 And the Heathen shall know, that wheras the house of Israell was led into captiuitie, it was for their (k) wickednesse sake, bycause they offended me: for the which cause I hyd my face from them, and delinered them into the hands of their enimies, that they might all be slayne with the sworde.

24 According to their vncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therfore, thus saith the Lord God: Now will I bring agayne the captiues of Jacob, and haue mercy vpon the whole house of Israel, and be ielous for my holy names sake.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed againste me when they dwelt safely in their lande, and no man to feare them:

27 And when I haue brought them agayne from among the people, when I haue gathered them together out of their enimies lands, and am sanctified in them in the syght of many nations:

28 Then shall they knowe that I am the Lorde their God, whiche caused them to be led into captiuitie among the heathen, but haue gathered them againe into their owne lande, and not left one of them any more there.

29 After that will I hide my face no more from them, but wyll powre out my spirit vpō the house of Israel, saith the Lord God.

The. xl. Chapter.

The restoring of the cities, and of the temple that was to come, is shewed vnto the prophete.

1 IN the fyue and twentie yeere of oure captiuitie, in the (a) beginning of ẏ yere, the tenth day of the moneth, that is, the fourtenth yeere after the citie was smitten, the selfe same day came the hand of the Lord vpon me, and brought me thither:

2 Euen into the land of Israell brought hee me in the visions of God, and set me downe vppon a marueylous hygh mountayne, whereupon there was as it had bin the building of a citie toward the South.

3 Thyther he caried me, and behold ther was a (b) man, whose similitude was like brasse, which had a twisted line of flaxe in his hand, and a cane to measure with: and he stode in the dore.

4 And that man sayde vnto me, Thou sonne of manne, marke well with thine (c) eyes, hearken to with thine eares, and fasten it in thy hart, what soeuer I shall shewe thee: for to the intent that they might be shewed thee, therefore art thou brought hither, and whatsoeuer thou seest, thou shalt certifie the house of Israell thereof.

5 Behold, there was a wall on the (d) outside of the house, round about: the cane to measure with that he had in his hande, was sire cubites long: by the (e) cubite, and a hande breadth: so he measured ẏ breadth of ẏ building with one cane, and the height with one cane.

6 Then came he to the gate which loketh toward the East, and went vp the stayres therof, and measured the post of ẏ gate one cane broade, and the other post of ẏ gate one cane broade.

7 And (euery) chamber was one cane long, and one cane broad, and betweene the chambers were fyue cubites: and the post of the gate by the porch of ẏ gate within, was one cane.

8 He measured also ẏ porch of the gate within with one cane.

9 Then measured he the porche of the gate

A

a. The Iewes counted the beginning of the yeere after two sorts: for feasts, they began to cōt in March: and for their other affayres in September: so that this is to be vnderstande of September.

b. Which was an angell in forme of a mā, that came to measure out this buildnig.

c. By this and the like Hebrue phrases, he exhorted him to beholde, and marke diligētly as a thing worthy noting

d. Which compassed the whole hill of Sion, in the top whereof the temple was builded.

e. The cubite which he speaketh of, was larger thā the common cubite by a hand breadth: that is, four inches, and it was called the holy cubite: the common cubite conteyned but fyue hand breadth, and this sixe. Read Chap. 43

" or, frontes.

eyght cubites: and the" pentiſes thereof two cubites, and the poꝛche of the gate (was) inwarde.

10 And the chambers of the gate Eaſtwarde, were thꝛee on this ſide, and thꝛee on that ſide: they thꝛee were of one meaſure, and the pentiſes had one meaſure on this ſide, and one meaſure on that ſide.

11 After this he meaſured the bꝛeadth of the entꝛie of the gate ten cubites, and the heyght of the gate thirtiene cubites.

12 The ſpace alſo befoꝛe the chaumbers was one cubite (on thys ſyde) and the ſpace one cubite on that ſide: and the chaumbers ſyxe cubites on this ſyde, and ſyxe cubites on that ſyde.

13 He meaſured the gate from the roꝛe of a chamber to hys owne roꝛe the bꝛeadth of fiue and twentie cubites: doꝛe againſt doꝛe.

C 14 He made" frontes alſo of thꝛeeſcoꝛe cubites, (euen) vnto the front of the court round about the gate.

" or, pentiſes.

15 And from the foꝛefront of the entꝛie of the gate, vnto the foꝛefront of the gate within (were) fyftie cubites.

16 And there were narrowe windowes in the chaumbers, and in the frontes within the gate rounde about, and ſo in the arches: and the windowes (went) rounde aboute within, and vpon the frontes were Paulme trees. G

17 Then bꝛought he me into the outwarde court, where as were chambeers, and a pauement made foꝛ the court round about: thirty chambers were vpon the pauement.

18 And the pauement (was) by the ſyde of the gates, ouer againſt the length of the gates: and the pauement (was) beneath.

19 Then he meaſured the bꝛeadth, from the foꝛefront of the lower gate without, vnto the foꝛefront of the court within, a hundꝛeth cubites Eaſtward and Noꝛthward.

20 And the gate in the outward court, that loked toward the Noꝛth, meaſured he after the length and bꝛeadth thereof.

D 21 And the chambers thereof (were) thꝛee on this ſide, and thꝛee on that ſide: and the fronts thereof, and the arches therꝛof, were after the meaſure of the (f) firſt gate: the length thereof was fiftie cubites, and the bꝛeadth fyue and twentie cubites.

f. That is, the Eaſt gate, as appeareth in the next verſe.

22 And their windowes and their arches with their paulme trees (were) after the meaſure of ẏ gate that loketh toward the Eaſt: and the going vp vnto it (had) ſeuen ſteppes, and the arches thereof (were) befoꝛe them.

23 And the gate of the inner court (ſtoode) ouer againſt the gate toward the Noꝛth, and toward the Eaſt, and he meaſured from gate to gate a hundꝛed cubites.

24 After that he bꝛought me toward the South, where there ſtode a gate toward the South, and he meaſured the fronts therof, and the arches thereof, accoꝛding to thoſe meaſures.

25 And (there were) windowes in it, and in the arches thereof rounde about like theſe windowes: the length (was) fiftie cubites, and the bꝛeadth fyue and twentie cubites.

26 And (there were) ſeuen ſteppes at the going vp to it, and the arches thereof befoꝛe thē: and it had Paulme trees, one on thys ſyde, and another on that ſide, vppon the fronte thereof.

27 And (there was) a gate in the inner courte toward the South, and he meaſured from gate to gate toward the South, a hundꝛed cubites.

28 So he bꝛought me into the inner courte C thoꝛough the South gate, and he meaſured ẏ South gate accoꝛding to thoſe meaſures.

29 And the chaumbers thereof, the frontes thereof, and the arches thereof, accoꝛding to theſe meaſures, and windowes in it: and in the arches thereof round about, fyftie Cubites long, and fyue and twentie Cubites bꝛoade.

30 And the arches rounde about (were) fyue and twentie cubites long, and fyue cubites bꝛoade.

31 And the arches thereof (were) toward the vtter courte, and Paulme trees vppon the frontes thereof, and the going vp to it (had) eyght ſteppes.

32 He bꝛought me alſo into the inmoſt courte toward the Eaſt, and meaſured the gate accoꝛding to thoſe meaſures.

33 And the chaumbers thereof, and frontes thereof, and the arches thereof (were) accoꝛding to theſe meaſures, and there were windowes therein, and in the arches thereof roũd about: it (was) fyftie cubites long, and fyue and twentie cubites bꝛoade.

34 And the arches thereof (were) toward the vtter court, and palme trees vpon the fronts thereof on this ſide, and on that ſide, and the going vp to it had eyght ſteppes.

35 And he bꝛought me to the Noꝛth gate, f & meaſured it accoꝛding to thoſe meaſures.

36 The chambers thereof, the frontes thereof, and the arches thereof, and (there were) windowes therein rounde about, and the length (was) fyftie cubites, and the bꝛeadth fyue and twentie cubites.

37 And the frontes thereof (were) toward the vtter courte, and paulme trees (were) vppon the frontes thereof on this ſide, and on that ſyde, and the going vp to it had

eyght

tyght steppes,

48 And a chamber, and the entrie thereof (was) vnder the fronts of the gates: there they washed the (g) burnt offerings.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slue the burnt offering, & the sinne offering, and the trespasse offering.

40 And at the side without the steppes at the entrie of the North gate (stoode) two tables, and on the other side, which was at the porch of the gate (were) two tables.

41 Foure tables were on this side, and foure on that side, by the syde of the gate (euen) eyghte tables, whereupon they slue (theyr sacrifices.)

42 And the foure tables were of hewen stone for the burnt offering, of a Cubite and a halfe long, and a cubite and a halfe broade, and one cubite high, whereuppon were layde the instrumentes wherewith they slue the burnte offering, and the sacrifice.

43 And within there were hookes one hande breadth (long) fastned round about, and vpon the tables was the offering flesh.

44 And without the inner gate (were) the chambers of the syngers in the inwarde court, whiche was at the side of the North gate, and their prospect was towarde the South: and one was at the syde of the East gate, hauing the prospect towarde the North.

45 And he sayde vnto me, Thys chaumber, whose prospect is towarde the South, (is) for the Priestes that haue charge to keepe the house.

46 And the chaumber whose prospect is towarde the North (is) for the Priestes that haue charge to keepe the aulter: these are the sonnes of Sadoc, whiche of the sonnes of Leui come neare to the Lorde, to minister vnto him.

47 So he measured the court, whiche had in length a hundred cubites, and a hundred in breadth, (euen) foure square: and the aulter stode before the house.

48 And he brought me to the porch of the (h) house, and measured the porche fyue Cubites on this side, and fyue cubites on that side: and the breadth of the gate was three cubites on thys syde, and three cubites on that side.

49 The (i) length of the porche was twentie cubites, the breadth eleuen cubites, and by steppes went men vp to it: by the fronts also were pillers, one on this side, and another on that side.

The.xli. Chapter.

1. The disposition and deuice of building agayne the temple, and of the other thinges thereto belonging.

1 AFter this he brought me to the temple, and measured the frontes sixe cubites broade on the one side, and sixe cubites broade on the other syde (which was) the breadth of the tabernacle. A

2 The breadth of the doze was ten cubites, and the sides of the doze (were) fyue cubites on the one side, and fyue cubites on the other side, and he measured the length (a) thereof foztie cubites, and the breadth twentie cubites.

a. Of the temple, from thys dore to the most holy place.

3 Then went he in, and measured the fronte of the dooze two cubites: but the dooze it selfe was syxe cubites, and the breadth on the other syde of the dooze was seuen cubites.

4 He measured the length thereof twentie cubites, and the breadth twentie cubites before the temple. And he sayd vnto me, Thys is the most holy (place.)

5 He measured also the wall of the house sixe Cubites, and the breadth of a chamber foure cubites rounde about the house on euery side.

6 And the chambers were, chamber vppon chamber, three and thirtie in ozder: and they entred the wall whiche was of the house for the chambers round about, that they myghte be fastned, and not be fastned in the wall of the house.

7 There was an enlarging, and a winding about, mounting still vpward to the chambers: for the staire of ỹ house was mounting still vpward round about the house, therefore the house was larger vpward: so they wente vp from the lowest (chamber) to the hyghest by the middest. B

8 And I saw the house high rounde aboute: the foundations of the chaumbers (were) a full cane of syxe Cubites (b) vp to the armeholes.

b. That is, great, and of the largest sise.

9 The thicknesse of the wall whiche was for the chamber without (was) fyue cubites, and that whiche remayned, was the place of the chambers that were within.

10 And betwene the chambers was the wideneste of twentie cubites rounde about the house on euery side.

11 And the dozes of the chambers were toward the " place that remayned, one dooze toward the North, and another towarde the South: and the breadth of the place that remayned, was fyue cubites round about.

" or, voyde space.

12 Nowe the buylding that was before the ſeparate place at the ende toward the weſte (was) ſeuentie cubites broade: and the wall of the building was fyue cubites thicke rounde about, and the length ninetie cubites.

13 So he measured the house, whyche was a hundred cubites long, and the ſeparate place, and the building with the walles, wer a hundred cubites long also.

C 14 The breadth also of the forefront of the house, and of the ſeparate place towarde the east, was a hundred cubites.

15 And he measured the lēgth of the building ouer againſte the ſeparate place, whiche was behinde it, and the chambers on the one ſide, and on the other ſide a hundred cubites, with the temple within, and the porches of the courte.

16 The dore poſtes, and the narrowe windowes, and the chambers rounde about, on three ſides ouer againſt the dore, ſeeled with wood round about, and from the ground vp to the windowes: and the windowes themſelues were ſeeled.

17 And from aboue the dore vnto the house within and without, and vpon euery wall round about within and without (tooke he) meaſure.

c That is, Cherubims and Palme trees were grauen and carued in the walles.

18 And it was made with (c) Cherubims and Palme trees, ſo that a Palme tree was betweene a Cherub and a Cherub, and euery Cherub had two faces.

19 So that the face of a man was toward the Palme tree on the one ſide, and the face of a Lion towarde the Palme tree on the other ſide: (thus) was it made through all the house round about.

20 From the grounde vnto aboue the dore were Cherubims and Palme trees made: and (thus was) the wall of the temple.

D 21 The poſtes of the temple were foure ſquared, and the faſhion of the ſanctuarie was (d) appearance like appearance.

d. That is, the dore poſts or cheekes of the ſanctuarie, wer lyke the doore cheekes of the temple.

22 The aulter of wood was three Cubites hygh, and two cubites long: the corners, the length, and the walles thereof, were of wood. And he ſayd vnto me, This is the table that ſhall be before the Lorde.

23 The temple and the holyeſt of all had eyther of them two dores.

e. That is, two eaues, one on the one ſide, and the other on the other ſide, of eyther of the dores.

24 And the dores had two (e) dores (a peece, (euen) two folding dores, two for the one dore, and two dores for the other.

25 And vpon the dores of the temple, there were made Cherubims and Palme trees, lyke as was made vpon the walles: and thicke beames vpon the forefront of ẏ porche without.

26 And (there were) narrowe windowes and Palme trees on the one ſide and on the other ſyde, by the ſides of the porche, and vppon the ſydes of the house, and thicke beames.

The. xlij. Chapter.

Of the chambers of the temple for the prieſtes, and the holy things.

1 THen led he me into the vtter courte by the way towarde the northe, and he brought me into the chamber that (was) ouer againſte the ſeparate place, whiche (was) before the building toward the North. A

2 Before the length of a hundred Cubites (was) the North dore: and the breadth (was) fiftie cubites.

3 Ouer againſt the twentie cubites, which were for the inner court, and ouer againſte the pauement, which was for the vtter court (was) chamber agaynſte chamber three (orders.)

4 And before the chambers, there was a walking place of tenne cubites wide inwarde, the way of one cubite: and their dores toward the North.

5 Thus the vpper chambers were alway narower: for thoſe chambers (ſeemed) to eate vp theſe (to wit) the lower and the middlemer of the building.

6 For they were in three orders, but had no pillers as the pillers of the courtes: therefore were they ſmaller than the neathermoſt and the midolemoſt (to reckon) from the grounde.

7 And ẏ wall that was without ouer againſt the chaumbers, towarde the vtter court on the forefront of the chambers, ẏ length therof was fiftie Cubites. B

8 For the length of the chaumbers that were in the vtter court was fiftie Cubites: and loe, before the temple was a hundred cubites.

9 And vnder theſe chambers (was) the entrie from the eaſt, as one goeth vnto them from the vtter court:

10 In the thickneſſe of the wall of the court toward the eaſt before the ſeparate place, and before the building of the chambers.

11 And the way before them, after the appearance of the chambers which were towarde the North, as their length, ſo was their breadth: and al their entries (were) according to their faſhion, and according to their dores.

12 And according to the dores of the chaumbers that were towarde the South, (was) a dore in the head of the way, (euen) the way

waye directly before the wall towarde the east, as one entreth.

12 Then sayde he vnto mee, The chaumbers towarde the northe, and the chaumbers towarde the south, which are before the separate place, those be holy chambers, wherein the Priestes that (a) approche vnto the Lord muste eate the moste holie thyngs, and there muste they lay the moste holy things, and the meate offering and sinne offering, and trespasse offering: for it is a holy place.

13 When the Priestes come therein, they shal not goe oute of the holy place into the vtter courte, but there they shall lay vp their garmentes wherein they minister, for they are holy: and shall put on (b) other garmentes, and so shall approche to those which are for the people.

14 Now when he hadde finished the measuring of the house within, he led me forth toward the gate whose prospect is toward the east, and he measured it rounde aboute.

15 He measured the easte syde with the measuring cane fyue hundred canes, (euen) with the measuring cane rounde about.

17 And he measured the northe syde fiue hundred canes (euen) with the measuring cane rounde about.

18 The south syde also measured he fiue hundred canes, by the measuring cane.

19 He turned aboute (also) to the weste syde, and measured fyue hundred canes, by the measuring cane.

20 So he measured it by the foure sides: it had a wall round aboute, fyue hundred canes long, and fyue hundred brode, to make a separation betweene the (c) sanctuarie, and the prophane place.

The.xliij. Chapter.

1. He seeth the glorie of God goyng into the temple, from whence it had before departed. 7. Hee mencioneth the idolatrie of the children of Israell for the whiche they were consumed and brought to nought. 10. He is commaunded to call them agayne to repentaunce.

1 SO he brought me to the gate (euen) the gate that turneth towarde the east.

2 And beholde, then came the glorie of the God of Israell from out of the easte, whose voyce was lyke a greate noyse of waters, and the earth was lightned with his glorie.

3 And according to the appearance of the vision whiche I sawe (euen) according to the vision whiche I sawe (a) when I came to destroye the citie: and the visions were like the visions whiche I sawe by the riuer Chebar, and I fell vpon my face.

4 And the (b) glorie of the Lorde came into the house, by the way of the gate whose prospect is toward the east.

b. Whiche was departed before. Chapt. 10. 2. & 11. c.

5 So a winde toke mee vp, and brought me into the innermore courte, and beholde, the house was full of the glorie of the Lord.

6 And I heard one speaking vnto me out of the house, and there stoode a man by me:

7 And hee sayde vnto me, O thou sonne of man, this roome is my seate, and the place of my fotesteps, whereas I will dwel among the children of Israell for euermore: so that the house of Israell shall no more defile my holy name, neyther they, nor their kinges throughe their whoredome, and throughe the dead bodies of their (c) kinges (in) their high places.

B

c. He alludeth to Ammon & Manasses, who were buried in their gardens neere the temple, and ther had erected vp monuments to their idols.

8 Albeit they haue set their thresholds by my thresholdes, and their postes by my postes, and a wall betwixte me and them, yet haue they defiled my holie name with their abhominations that they haue committed: wherefore I haue consumed them in my wrathe.

9 But nowe lette them put awaye their whoredome, and the dead bodyes of their kings out of my sight, and I will dwell among them for euermore.

10 Therefore, O thou sonne of man, shewe thou the house of Israell this house, that they may be ashamed of their wickednesse, and measure themselues an example therat.

11 And if they be ashamed of all their workes, then shewe them the forme of the house and paterne therof, the going out, the comming in, all the manner thereof, yea all the ordinaunces therof, the figures, and all the lawes thereof, and write it in their sighte, that they may kepe the whole fashion therof and all the ordinaunces therof, and do them.

12 This is the (d) lawe of the house: Vpon the top of the mounte shall all the limites thereof bee, rounde aboute the moste holye place: loe, this is the lawe of the house.

d Or description.

13 And these are the measures of the aultar in cubites: the cubite is a cubite and a hande breadth, the bottome (shall be) a cubite, and the breadth a cubite, and the border therof, by the edge thereof rounde about, was one spanne, and thys (shall be) the heyghthe of the aultar.

14 And from the bottom vpon the grounde, vnto the lower peece (shall be) two cubites, and the breadth one cubite: and from the little peece to the great peece (shall be) foure cubites, and the breadth one cubite.

15 The aultar was foure cubites hygh, and from the aultar vpward stoode foure hornes.

16 And the aultar was twelue cubites long,

and twelue cubites broade, ſquare in the foure corners thereof.

17 The frame of the aultar (ſhal be) foureteene cubites long, and foureteene brode in the foure ſquare corners therof, and the border aboute it ſhall be halfe a cubite, and the bottome thereof (ſhal be) a cubite about, and the ſteppes therof (ſhal be) turned towarde the eaſt.

18 And hee ſayde vnto mee, Thou ſonne of man, thus ſayeth the Lord God, Theſe are the ordinaunces of the aultar, in the daye when it is made, to offer burnte offerings therupon, and to ſprinkle bloud therupon.

19 And thou ſhalt giue to the Prieſtes, to the Leuites that be of the ſeede of Sadoc, and approche vnto mee, ſayth the Lorde God, to miniſter vnto mee, a young bullocke for a ſinne offering.

20 And thou ſhalte take of the bloud therof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus ſhalt thou cleanſe it, and purge it.

D 21 Thou ſhalte take the bullocke alſo of the ſinne offeryng, and burne him in the appointed place without the ſanctuarie.

22 The ſeconde daye, take a Goate bucke without blemiſhe for a ſynne offeryng, to cleanſe the aulter withall, lyke as it was cleanſed with the bullocke.

23 Nowe when thou haſte made an ende of cleanſing it, then offer a yong bullock without blemiſhe, and a ramme out of the flocke without blemiſhe alſo.

24 Offer them before the Lorde, and let the Prieſtes caſt ſalte therupon, and giue them ſo vnto the Lorde for a burnt offering.

25 Seuen dayes ſhalt thou prepare euery day a goate bucke for ſinne, a yong bullock and a ramme of the flocke, bothe without blemiſhe ſhall they prepare.

26 Seuen dayes ſhal they reconcile and cleanſe the aulter, and (c) fill the place therof.

c. Or, conſecrate it.

27 When theſe dayes are expired, then vpon the eight daye, and ſo forth the prieſts ſhall make youre burnt offerings, and peace offerings vpon the aultar: ſo I will accept you, ſayth the Lord God.

The.xliiij. Chapter.

1. He ſheweth what doore of the Temple is ſhutte. 6. He is commanded to vpbrayd the people with their offence. 9. VVho are to be admitted to the ſeruice of the tẽple, & who to be refuſed. 15. He ſheweth what Prieſtes hee woulde haue admitted into the holye place, and alſo their office

1 AFter this, he broughte me agayne to the vtteward gate of the ſanctuarie on the eaſt ſyde, and that was ſhut.

2 Then ſayd the Lorde vnto me, This gate ſhall be ſtill (a) ſhut, and not opened, neyther ſhall any man goe through it: for the Lorde God of Iſraell hathe entred by it, and it ſhall be ſhut.

a. Mat. 28. from whom but the Chriſt.

3 It is for the prince, the prince himſelfe ſhall ſit in it, to eate bread before the Lord: he ſhal enter by the way of the porche of that gate, and ſhall goe out by the waye of the ſame.

4 Then brought he mee towarde the northe gate before the houſe: and as I loked, behold, the glorie of the Lorde filled the houſe of the Lorde, and I fell vpon my face.

5 So the Lord ſpake vnto me, O thou ſonne of man, ſet thyne hearte, and beholde wyth thyne eies, & heare with thine eares all that I ſay vnto thee concerning all the ordinances of the houſe of the Lorde, and all the lawes therof, and marke well the entring in of the houſe, w̃ euery going forth of the ſanctuarie.

6 And thou ſhalt ſay to the rebellious (euen) to the houſe of Iſrael, Thus ſayth the Lord God, O houſe of Iſraell, ye haue ynoughe of all your abhominations.

7 Seyng ye haue brought into my ſanctuarie (b) ſtrangers hauing vncircumciſed hearts, & vncircumciſed fleſhe, to be in my ſanctuarie, to pollute my houſe, when ye offer my bread fat, and bloud, and they haue broken my couenant, becauſe of all your abhominations:

b. For brought into

8 And ye haue not kepte the (c) ordinances of my holie thinges, and ye haue ſet keepers to keepe my ſanctuarie (d) for you.

c. Ye offred accordyng my law. d. In my place.

9 Therfore thus ſayeth the Lord God, Of all the ſtrangers that dwell among the children of Iſraell, no ſtraunger vncircumciſed in heart, nor vncircumciſed in fleſhe, ſhall enter into my ſanctuarie.

10 But the Leuites that wente backe from me when Iſraell went aſtray, which ſtrayed from me after their idols, (e) ſhall beare their iniquitie:

e. The Leuites had ſome idolatrie put them digreſſion, cauſe receiued the prieſthode, they of the Antichriſt ſeruice, ſeruice as to wayte to keepe doores.

11 And they ſhall be miniſters in my ſanctuarie, and keepe the gates of the houſe, and miniſter in the houſe: they ſhal ſlay the burnt offrings, and the ſacrifice for the people, and they ſhal ſtand before them to ſerue them.

12 Becauſe they ſerued before their idols, and cauſed the houſe of Iſraell to fall into iniquitie: therfore haue I lifte vp my hand againſt them, ſayth the Lord God, and they ſhall beare their iniquitie.

13 And they ſhall not come neare vnto me to do the office of a prieſt vnto mee, neither ſhal they come neare vnto anye of myne holye things in the moſt holy place: but they ſhal beare

heare theyr owne shame and abominations which they haue done.

14 And I will make them keepers of the watch of the house for all the seruice thereof, and for al that shal be done therein.

15 But the priestes, the Leuites, the sonnes of Sadoc, that (f) kepte the charge of my sanctuary, when the chyldren of Israell strayed from me, shal come to me to do me seruice, to stande before me, and to offer me the fat and the blond, sayth the Lorde God.

16 They shal goe into my sanctuarie, and approche vnto my table to do me seruice, and they shal keepe my charge.

17 Now when they goe in at the gates of the innermer court, they shal put on linnen clothes, so that no woollen come vpon thē while they do seruice vnder the gates of the innermer court, and within.

18 They shall haue linnen bonnets vpō theyr heades, and linnen "breeches vppon their loynes: they shall not gyrde them selues in the "sweate.

19 And when they goe forth into the vtter court (euen) to the vtter court of the people, they shal put of the clothes wherin they haue ministred, and lay them in the chamber of the sanctuarie, and put on other apparell, and they shal not sanctifie the people with theyr clothes.

20 They shall not (g) shaue theyr heades, nor suffer theyr heare to growe long, but poule theyr heades only.

21 All the priestes that goe into the innoost court, shal drynke no wine.

22 They shall mary no wydowe, neyther one that is put from hyr husband, but a mayde of the seede of the house of Israel, or a widowe that hath had a priest before.

23 They shall shewe my people the difference betweene the holy & vnholy, & cause them to discerne betwixt the cleane and vncleane.

24 And in controuersie they shall stande to iudge, and giue sentence after my iudgements: and my lawes and my statutes shall they keepe in al my solemne feastes, and halow my sabbothes.

25 They shall come at no dead person to defile them selues: but with father or mother, sonne or daughter, brother or sister, that hath had yet no husband, (h) may they be defiled.

26 And when he is cleansed, there shal be reckoned vnto him seuen dayes.

27 And when he goeth into the sanctuarie, vnto the inner courte, to minister in the sanctuarie, he shal bryng his sinne offeryng, sayth the Lorde.

28 There shal be to them an inheritance, (euen) I theyr inheritance: but possession shall ye gyue them none in Israel, for I am their possession.

29 The meate offeryng, sinne offeryng, and trespasse offeryng shall they eate: and euery dedicate thyng in Israel shalbe theyrs.

30 And al the first of all the first borne, and euery oblation, (euen) al of euery sorte of your oblations shal be the priests: ye shal also giue vnto the priestes the first of your dough, that he may cause the blessyng to reste in thyne house. Exod. 13. a. Num. 5. c.

31 But the priestes shall eate nothyng that is dead (by it selfe) or torne of foule or of beast. Exod. 22. c. Leuit. 22. b.

The. xlv. Chapter.

1. Out of all the lande of promyse are there separated foure portions, of whiche the first is giuen to the priestes and to the temple, the second to the Leuites, the thirde to the citie, the fourth to the prince. 10. Of iust weightes and measures. 13. Of the first fruites.

1 WHen ye diuide the lād by the lot for inheritance, ye shall offer an oblation to the Lorde, a holy (a) portion of the lande, twentie and fiue thousande canes long, and ten thousande broade: this shal be holy in al the borders thereof rounde about. A

a. Of al the lande of Israel, the Lord requireth onely this portiō, for the temple, & for the priestes, for the citie, & for the prince.

2 Of this parte there shall belong vnto the sanctuary fiue hundred cubites (in length) with fiue hundred (in breadth) square, rounde about: and fiftie cubites rounde about for the suburbes.

3 And of this measure shalte thou measure, (namely) of the length of twentie and fiue thousande, and the breadth of ten thousande: and in it shal be the sanctuarie, and the most holy place.

4 That holy portiō of the land shal parteyne vnto the priestes whiche do seruice in the sanctuarie, which come neare to serue the Lord: and it shall be vnto them a place for theyr houses, and a holy place for the sanctuarie.

5 And in the twentie and fyue thousande length, and ten thousande breadth, shall the Leuites that minister in the house, haue their possession for twentie chambers.

6 Ye shall giue also vnto the citie a possessiō of fiue thousande canes broade, and twentie and fiue thousand long, ouer agaynst the oblation of the holy portion, that shal be for the whole house of Israell.

7 And (a portion shal be) for the prince on this side and on that side, of the oblation of the holy portion, and of the possession of the citie, (euen) before the oblation of the holy portion, and before the possession of the citie, frō the west corner westwarde, and from the east corner eastward: and the length shal be B

by

by one of the portions, from the weſt border vnto the eaſt border.

8 In this lande ſhall be his poſſeſſion in Iſraell: and my princes ſhall no more oppreſſe my people, and (the reſt) of the land ſhal they giue to the houſe of Iſrael accordyng to their tribes.

b. The prophete ſheweth that the heads muſt be firſt reformed, afore any good order can be eſtabliſhed among the people.

9 Thus ſayth the Lorde God, (b) Let it ſuffiſe you, O ye princes of Iſraell: leaue off crueltie and oppreſſion, and execute iudgement and iuſtice: take away your exactions from my people, ſayth the Lorde God.

c. Ephah and Bath were both of one quantitie, for the Ephah cõteyned in drie things, that as the Bath did in liquide. Leuit. 5. b. Exod. 30. c. Leuit. 27. d. Num. 3. g.

10 Ye ſhall haue a true Ballance, a true (c) Ephah, and a true Bath.

11 The Ephah and the Bath ſhal be alyke: one Bath ſhall conteyne the tenth part of an Homer, and an Ephah the tenth parte of an Homer: the equalitie therof ſhal be after the Homer.

d. That is, threeſcore Sicles make a weight called Maneh: for he ioyneth theſe three partes to a Maneh.

12 The Sicle maketh twentie Gerahs: and twentie Sicles, and (d) twentie and fiue, and fiftiene Sicles make a Maneh.

13 This is the oblation that ye ſhall offer: the ſixth parte of an Ephah out of an Homer of wheate, and the ſixth part of an Ephah out of an Homer of barley.

14 Concernyng the ordinaunces of the oyle, (euen) of the Bath of oyle, (yea ſhal offer) the tenth part of a Bath out of the Cor: tenne Bathes (ſhal be) a Homer, becauſe tenne Bathes (fyl) a Homer.

15 And one lambe from two hundred ſheepe out of the fat paſtures of Iſrael, for a meate offryng, burnt offryng, and peace offryng, to reconcile them, ſayth the Lord God.

16 All the people of the lande ſhall giue this oblation for the prynce in Iſrael.

17 Agayne, it ſhal be the princes part to offer burnt offerings, meate offerings, and wyne offerings, in the holy dayes, new moones, ſabbothes, and in all the high feaſtes of the houſe of Iſrael: he ſhal prepare the ſinne offeryng, meate offering, burnt offeryng, and peace offeryng, to reconcile the houſe of Iſrael.

e. Which was Niſan, conteyneyng part of March, & part of Aprili.

18 Thus ſayth the Lorde God, The firſt day of the firſt (e) moneth, thou ſhalt take a yong bullocke without blemiſhe, and cleanſe the ſanctuarie.

19 So the prieſt ſhall take of the bloud of the ſinne offeryng, and put it vpon the poſtes of the houſe, and vpon the foure corners of the frame of the aulter, and vpon the poſtes of the gate of the inner courte.

20 And thus ſhalt thou do alſo the ſeuẽth day of the moneth, for ſuche as haue ſinned of ignorance, or beyng deceyued, to reconcile the houſe withal.

D 21 Upon the fourtienth day of the firſte moneth, ye ſhall haue the Paſſouer, a feaſt of ſeuen dayes, and yet ſhall eate vnleauened bread. Exod. 12. c. Leuit. 23. Deut. 16.

22 Upon the ſame day ſhall the prynce prepare for him ſelfe, and all the people of the lande, a bullocke for a ſinne offeryng.

23 And in the ſeuen dayes of the feaſt, he ſhall make a burnt offeryng to the Lorde, (euen) of ſeuen bullockes, and ſeuen rammes without blemiſhe dayly, for ſeuen dayes, and a her goate dayly for a ſinne offeryng.

24 And he ſhall prepare a meate offeryng of an Ephah for a bullocke, and an Ephah for a ramme, and a (f) Hin of oyle for an Ephah. f. Read Exod.

25 In the ſeuenth (moneth) in the fiftienth day of the moneth, on the feaſt, he ſhall do accordyng vnto theſe for ſeuen dayes: accordyng to the ſinne offeryng, accordyng to the burnt offeryng, and accordyng to the meate offeryng, and according to the oyle.

The. xlvi. Chapter.

1. The ſacrifice of the Sabbothes, and of the newe Moones. 8. Through whiche doores they muſt goe in, or come out of the temple.

1 THus ſayth the Lorde God, The gate of the inner courte towarde the Eaſt, ſhal be ſhut the ſixe worckyng dayes: but in the ſabboth and in the day of the newe moone it ſhal be opened.

2 And the prynce ſhall enter by the way of the porche of the gate without, and ſhal ſtand by the poſte of the gate: and the prieſts ſhall make his burnt offeryng, and his peace offerings, and he ſhall worſhip at the threſholde of the gate, and goe forth: and the gate ſhall not be ſhut tyll the euenyng.

3 On the ſame manner ſhall the people of the lande alſo do theyr worſhyp before the Lord at the dore of this gate, vpon the Sabbothes, and new Moones.

4 The burnt offeryng that the prynce ſhall bryng vnto the Lorde vppon the Sabboth, ſhall be ſixe lambes without blemiſhe, and a ramme without blemiſhe.

5 And the meate offeryng ſhal be an Ephah for a ramme, and the meate offeryng for the lambes a (a) gift of his hande, and a Hin of oyle to an Ephah. a. The much as he will.

6 In the day of the newe moneth (it ſhall be) a young bullocke without blemyſhe, and ſixe lambes, and a ramme alſo without blemiſhe.

7 With the bullocke he ſhall gyue an Ephah, and with the ramme an Ephah alſo for a meate offeryng: but to the lambes (b) accordyng as his hande ſhall take, and a Hin of oyle to an Ephah. b. According to his ability.

8 And when the prynce ſhall enter, he ſhall goe

go in by the way of the porche of that gate: he shall go forth by the way therof.

9 But when the people of the land come before the Lorde in the yeare solemne feaste, as many as come in by the north gate to do worshippe, shall go out agayne at the south gate, and they that come in at the southe gate, shall goe forth agayne at the northe gate: there shall none returne by the gate where hee came in, but shall go right forth over on the other side.

10 And the prince, hee shall go in the middest of them when they go in, and so come forth when they come forth.

11 Upon the solemne and high feaste dayes, this shall be the meate offering: an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes the gyft of his hande, and a Hin of Oyle to an Ephah.

12 Nowe when the Prince shall make a free burnt offering, or peace offerings freely vnto the Lorde: one then shall open hym the gate that turneth towarde the east, and hee shal make his burnt offerings, and his peace offerings as he dyd on the sabboth daye: after hee shall go forth, and when hee is gone forth, one shall shut the gate.

13 Thou shalt dayly make a burnt offering vnto ỹ Lorde of a lãbe of one yeere without blemishe, thou shalt do it every morning.

14 Thou shalt prepare a meate offering for it every morning, the sixth part of an Ephah, & the third parte of an Hin of oyle, to mingle with the fyne flowre: this meate offering shalbe continually by a perpetuall ordinance vnto the Lorde.

15 Thus shall they prepare the lambe, the meate offering, and oyle every morning, for a continuall burnt offering.

16 Moreouer, thus sayth the Lord God, If ỹ prince gyue a gyfte vnto any of his sonnes, the inheritance therof shalbe his sonnes, their possession shalbe by inheritance.

17 But if he gyue a gyft of his inheritance to one of his seruantes, then it shalbe his to the (c) yeere of libertie, and then returne to the prince: but the inheritance thereof is his sonnes, and shall be theirs.

18 The prince also (d) shall take none of the peoples inheritance, nor put them from their possession: but to his sonnes shal hee giue his owne possession, that my people be not scattered abrode euery man from his possession.

19 And he brought mee through the entrance at the side of the gate, to the holy chambers of the priestes, whiche stode towarde the north, and beholde there was a place vppon the west syde of them.

20 Then sayde he vnto me, This is the place where the priestes shal seeth the trespasse and sinne offerings, & bake the meate offerings: that they neede not beare them into the outwarde court, and to (e) sanctifie the people.

D

e. To cause the people to thik it is lawful for them to eate them, and so fal into a vaine opinion of holinesse and sanctification.

21 So hee brought mee into the vtter courte, and caused mee to go by the foure corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the courte there were courts ioyned of fourtie cubites long, and thirtie broade: these foure corners were of one measure.

23 And there went a wall rounde aboute them (euen) about those foure: and vnder the walls there were " kitchins made round about.

" rannges.

24 Then sayde hee vnto mee, These are the cookes houses, where the ministers of the house shal boyle the sacrifice of the people.

The.xlvij. Chapter.

2. The vision of the waters that came out of the temple. 13. The coastes of the lande of promise, and the diuision thereof by tribes.

1 AFterwarde he brought mee agayne vnto the dore of the house, and beholde, there gushed out (a) waters from vnder the threshoulde of the house eastwarde: for the forefront of the house stode toward the east: and the waters ranne downe from vnder the right syde of the house, which lyeth to the aulter southwarde.

I

a. Wherby are ment the spirituall graces that should be giuen to the Churche vnder the kingdome of Christe, as, Ioha.4.c.

2 Then ledde he mee out to the north gate, & ledde mee about by the waye without vnto the vtter gate, by the way that turneth eastwarde: and beholde, there issued forth waters from the right side.

3 Nowe when the man that had the lyne in his hande went forth eastwarde, he measured a thousande cubites, & then he brought mee through the waters, the waters were to the ancles.

4 So hee measured yet a thousande, and brought mee through the waters, the waters were to the knees: yet measured he a thousande, and brought mee through, the waters (were) to the loynes.

5 After this he measured a thousande againe, then was it suche a (b) ryuer that I myght not wade through it, the waters was risen, and the waters dyd flowe as a ryuer that myght not be waded ouer.

d. Signifying that the graces of God should neuer decrease but euer abounde in his Churche.

6 And he sayde vnto mee, Hastle thou seene this, O thou sonne of man? and with that he brought mee, and caused mee to returne to the ryuer bancke agayne.

7 Nowe when I returned, beholde, at the

B

banke

banke of the ryuer were verie many trees(c) on the one ſyde, and on the other.

8 Then ſayde hee vnto mee, Theſe waters flowe out towarde the eaſt countreye, and runne downe into the plaine, and come into the (d) ſea: whiche when it commeth into the ſea, the(e) waters ſhall be wholſome.

9 Yea, all that lyue and moue, whereunto this riuer commeth, ſhall lyue, and there ſhall be a verie great multitude of fyſh, becauſe theſe waters ſhal come thither, for they ſhall be wholſome: and euerye thyng ſhall lyue whither the riuer commeth.

10 By this ryuer ſhall the (f) fyſhers ſtande, from En gaddi, vnto (g) En Eglaim, and there ſpread out their nettes: for their fyſhe ſhall bee accordyng to their kyndes, as the fyſhe of the (h) mayne ſea, exceeding many.

11 But the (i) mariſhes therof, and the pittes thereof, ſhall not be made wholſome, they ſhall be made ſalte pittes.

12 By this ryuer vpon the bankes thereof on this ſide and on that ſyde, ſhall growe all trees for meate, whoſe leaues ſhall not fade, neyther ſhall the fruite thereof fall, but ſhal bring forth new fruit accordyng to his monethes, for the waters thereof runne out of the ſanctuarie: and the fruite therof ſhall be for meate, and the leaues thereof for "medicine.

13 Thus ſayth the Lorde God, Let thys bee the border wherby ye ſhall inherite the land, accordyng to the twelue tribes of Iſraell, Joſeph ſhall haue two portions.

14 And ye ſhall inherite it one as wel as another, concernyng the whiche I lyfte vp my hande to giue it vnto your fathers: and this lande ſhall fall vnto you for inheritance.

15 This is the border of the(k) lande vpon the north ſyde, from the mayn ſea toward Hethlon, as men goe to Zedada.

16 (Namely) Hamath, Berotha, Sabarim, whiche are betweene the borders of Damaſcus, and betweene the borders of Hamath, Hazar, Hatichon, that lyeth vpon the coaſts of Hauran.

17 Thus the borders from the ſea forth ſhalbee Hazar Enan, the border of Damaſcus, and the north northwarde, and the borders of Hamath, this is the north parte.

18 The eaſt ſyde ſhall ye meaſure from Hauran and Damaſcus, from Galead and the lande of Iſraell by Jordane, and from the border vnto the Eaſte ſea: and this is the eaſt parte.

19 The ſouth ſyde ſhall be towarde Teman, from Thamar to the waters of ſtrife in Cades, and the ryuer to the mayn ſea: and that is the ſouth parte towarde Teman.

20 The weſt parte alſo ſhall be the great ſea, from the borders tyll a man come ouer againſt Hamath: this is the weſt part.

21 This lande ſhall ye part among you, according to the tribes of Iſraell,

22 And diuide it by lot to be an heritage for you, and for the ſtrangers that dwell among you, and beget children among you: for ye ſhall take them among the children of Iſraell like as though they were of your owne countreye, and they ſhall haue (l) heritage with you among the children of Iſraell.

23 And in what tribe the ſtranger dwelleth, in the ſame tribe ſhall ye giue him his heritage, ſayth the Lorde God.

The xlviij. Chapter.

1. The lots of the ſeuen tribes. 9. The parts of the poſſeſsion of the prieſts & of the temple, of the Leuites, of the citie, & of the Prince, are rehearſed. 23. The lottes of the other tribes. 31. The gates of the citie.

1 THeſe are the names of the tribes: from the north ſyde to the coſt toward Hethlon, tyll thou commeſt vnto Hamath and Hazar Enan, the borders of Damaſcus Northwarde, the coaſt of Hamath: Dan ſhal haue his portion from the eaſte quarter vnto the weſt,

2 Upon the borders of Dan from the eaſte ſide vnto the weſt, ſhall Aſer haue his portion.

3 Vppon the borders of Aſer, from the Eaſt parte vnto the weſte, ſhall Nephthali haue his portion.

4 Upon the borders of Nephthali, from the eaſt quarter vnto the weſt, ſhall Manaſſes haue his portion.

5 Upon the borders of Manaſſes, from the eaſt ſide vnto the weſt, ſhall Ephraim haue his portion.

6 Upon the borders of Ephraim, from the eaſt parte vnto the weſt, ſhall Ruben haue his portion.

7 Upon the borders of Ruben, from the eaſt quarter vnto the weſt, ſhall Juda haue his portion.

8 Upon the borders of Juda, from the eaſt part vnto the weſt parte, ſhall be the (a) offring which they ſhal offer of fiue and twentie thouſand (canes) broade, and of length, as one of the partes, from the eaſt ſide vnto the weſt ſide: and the ſanctuarie ſhall be in the middeſt of it.

9 The oblation that ye ſhall offer vnto the Lorde, ſhall be fiue and twentie thouſande long, and ten thouſand broade.

10 And for theſe euen) for the prieſtes, ſhall be this

c. Meaning the multitude of the that ſhuld be refreſhed by the ſpirituall water.
d. Shewing that the abundãce of theſe graces ſhoulde be ſo greate, that the world ſhould be full therof, whiche is here ment by the Perſian ſea, or Genezareth, and the ſea called Mediterraneum. Zach. 14. b.
e The waters whiche of nature are ſalt & vnholſom, ſhal be made ſweet and comfortable.
f. Signifying that whē God beſtoweth his mercies in ſuch abundãce, the miniſters ſhall by their preaching winne many.
g. Which were cities at the corners of the ſalte or deade ſea.
h. They ſhall be here of all ſortes, and in as great abundance, as in the great Ocean, where they are bredde.
i. That is, the wicked & reprobate.
(l) or, for bruiſes and ſores. Gen. 48. d.
C
Gen. 12. b. Deu. 34. a.
k. By the land of promiſe, he ſignifieth the ſpiritual land, whereof this was a figure.

the holy oblation: towarde the nozth fiue and twentie thousande (long) and towarde the west ten thousand bzode, towarde the east ten thousand bzode also, & towarde the south fiue and twentie thousande long, and the sanctuarie of the Lozde shall be in the middest thereof.

11 This sanctified portion shal be the priestes that are of the children of Sadoc, which haue kept my charge, which went not astray in the erroure of the chyldzen of Israell, lyke as the Leuites went astray.

12 Therfore this oblation of the lande that is offered, shal be theyrs, as a thyng most holy, harde vpon the bozders of the Leuites.

13 And ouer agaynst the bozder of the priests, shal the Leuites haue fiue and twentie thousand long, and ten thousand bzoade: all the length shall be fiue and twentie thousande, and the breadth ten thousande.

14 Of this portion they shal sell nothing, noz make any permutation thereof, noz alienate the fiuste fruytes of the lande: foz it is holy vnto the Lozde.

15 And the fiue thousande that are left in the bzadth ouer agaynst the fiue and twentie thousande, shal be a pzophane place foz the citie, foz bousing, and foz suburbes: and the citie shal be in the middest thereof.

16 And these shal be the measures thereof: the nozth part fiue hundzed and foure thousande, and the south (b) parte fiue hundzed and foure thousand, and the east part fiue hundzed and foure thousande, and the west part fiue hundzed and foure thousande.

17 The suburbes of the citie shal haue toward the nozth two hundzed and fiftie, toward the south two hundzed and fiftie, towarde the east twos hundzed and fiftie, toward the west also two hundzed and fiftie.

18 And the residue in length ouer agaynst the oblation of the holy portion, shall be tenne thousande towarde the east, and ten thousand toward the west: and it shal be ouer agaynst the oblation of the holy portion, and the increase thereof shall be foz theyr meate that serue the citie.

19 And they that serue the citie, they shal serue it out of al the trybes of Israel.

20 All the oblation shall be fiue and twentie thousande, (c) with fiue and twentie thousande: yee shall offer this oblation foure square, foz the sanctuarie, and foz the possession of the citie.

21 And the residue shall be foz the pzynce, on the one side, & on the other of the holy oblation, and of the possession of the citie, ouer against the fiue and twentie thousande, of the oblation towarde the east bozder: and westwarde, ouer against the fiue & twentie thousand towarde the west bozder, ouer agaynst shal be the portion foz the pzynce: this shall be the holy oblation, and the house of the sanctuarie shall be in the middest thereof.

22 Moreouer, from the possession of the Leuites, and the cities possession, that whiche is in the middest shall be the pzynces, betwixte the bozder of (d) Juda, & the bozder of Beniamin shal be the pzynces.

23 Nowe of the other trybes, from the east part vnto the west, shall Beniamin haue his portion.

24 Upon the bozders of Beniamin, from the east side vnto the west, shal Simeon haue his portion.

25 Upon the bozders of Simeon, from the east side vnto the west, shal Issachar haue his portion.

26 Upon the bozders of Issachar, from the east side vnto the west, shall Zabulon haue his portion.

27 Upon the bozders of Zabulon, from the east part vnto the west, shall Gad haue his portion.

28 Upon the bozders of Gad at the South side towarde Temanah, the bozder shall be from Thamar, vnto the waters of strife to Cades, and to the ryuer (that runneth) into the mayne sea.

29 This is the lande whiche ye shall diuide by lot foz an inheritaunce vnto the tribes of Israell, and these be theyr portions, sayth the Lozde God.

30 These be the bondes of the citie, vpon the Nozth part fiue hundzed and foure thousand measures.

31 The gates of the citie shal haue the names of the trybes of Israell, three gates of the Nozth side: one gate of Ruben, another of Juda, the thirde of Leui.

32 Upon the East side fiue hundzed and foure thousande measures, with three gates, the one of Joseph, another of Beniamin, the thyrde of Dan.

33 Uppon the South side fiue hundzed and foure thousande measures, with the three gates: the one of Simeon, another of Issachar, the thirde of Zabulon.

34 And vpon the West side fiue hundzed and fiue thousande measures, with theyr three gates also: the one of Gad, another of Aser, the thyrde of Nephthali.

35 Thus shall it haue eyghtene thousande measures round aboute: and the name of the citie from that time fowth, shal be, The Lozd is there.

d. So that Iuda was on the north side of the princes & Leuites porcions, and Beniamin on the south side.

The ende of the Prophete Ezechiel

¶ The booke of the prophete Daniell.

¶ *The first Chapter.*

1. The prophete sheweth the captiuitie of Iehoachim king of Iuda. 4. Of the children that were in captiuitie, the kyng commaundeth to chooſe whiche of them ſhoulde be taught the learnyng and language of the Chaldeans. 5. They are allowed the kyngs feedyng. 8. Daniel abſteyneth from the meate of the king of Babylon.

a. Reade, 4.Reg.24.a. Iere.25.a.

A 1 N the (a) thyrde yeare of the raygne of Iehoachim kyng of Iuda, came Nabuchodonoſor king of Babylō vnto Hieruſalē, and beſieged it.

2 And the Lorde deliuered Iehoachim the kyng of Iuda into his hande, with parte of the veſſels of the houſe of God, whiche he caried away into the lande of (b) Sennar to the houſe of his God, and he brought the veſſels into his goddes treaſurie.

b. Whiche was a plaine by Babylon, where was the temple of the great God, and is here taken for Babylon.

3 And the kyng ſpake vnto Aſphenaz the (c) chiefe chāberlayne, that he ſhould bring him certayne of the chyldren of Iſraell, of the kings ſeede, and of the princes,

c. Or maiſter of the Eunuches.

4 Syngaldes without any blemiſhe, but well fauoured, ſtudious in all wyſedome, ſkilfull for knowledge, able to vtter knowledge, and ſuche as haue liuelineſſe in them, that they (d) may ſtande in the kings palace: and whom they might teache the learnyng, and the tongue of the Chaldeans.

d. Aſwel to ſerue at the table, as in other offices.

5 Unto theſe the kyng appoynted a dayly prouiſion euery day, of a portiō of the kings meate, and of the wyne whiche he dranke, ſo to nouriſhe them three yeares, that afterward they might ſtande before the kyng.

6 Among theſe nowe were certayne of the chyldren of Iuda: (namely) Daniel, Ananias, Miſael, and Azarias.

B 7 Unto theſe the chiefe chamberlayne gaue (e) other names, and called Daniel, Baltaſar: Ananias, Sidrach: Miſael, Miſach: and Azarias, Abdnego.

e. Rather by-cauſe they would declare their power, as ſuperiors, to change the names of thē they ouercam, or els for hatred of their Hebrue names.

8 But Daniel purpoſed in his harte, that he would not defile himſelfe with the portion of the kings meate, nor with the wine which he dranke: therefore he requyred the chiefe chamberlayne that he might not defile hym ſelfe.

9 (And God brought Daniel into fauour & tender loue with the chiefe chamberlayne.)

10 And the chiefe chamberlayne ſayde vnto Daniel, I am afrayde of my lorde the kyng, whiche hath appoynted you your meate and your drynke: wherefore ſhoulde he ſee your faces worſe lykyng than the ſyngaldes of your age, and ſo ye ſhall make me indanger my head vnto the kyng.

11 Then Daniel ſayde vnto Melaſſar, whom the chiefe chamberlaine had ſet ouer Daniel, Ananias, Miſael, and Azarias:

12 O proue but tenne dayes with thy ſeruants, and let vs haue pulſe to eate, and water to drynke.

13 Then let our countenances be loked vpon before thee, and the countenaunces of the chyldren that eate of the portion of the kings meate: and as thou ſeeſt, deale with thy ſeruantes.

14 So he conſented to them in this matter, & proued them ten dayes.

15 And at the ende of ten dayes, their countenaunces appeared fayrer & (f) fatter in fleſhe than al the chyldrens which did eate the portion of the kings meate.

f. Or lyker.

16 Thus Melaſſar toke away the portion of their meate, and the wyne that they ſhoulde drynke, and gaue them pulſe.

17 As for theſe foure children, God gaue them knowledge and vnderſtandyng in (g) all learnyng and wiſedome: alſo he gaue Daniell vnderſtanding of al (h) viſions and dreames.

g. Hebrue knowledge.

18 Now when the (i) tyme was expired, that the kyng had appoynted to bring them in, the chiefe chamberlayne brought them before Nabuchodonoſor.

i. Of three yeares.

19 And the king communed with them: but among them all were founde none ſuche as Daniel, Ananias, Miſael, and Azarias: therefore ſtode they before the kyng.

20 In all matters of wyſedome and vnderſtandyng that the kyng enquired of them, he founde them tenne tymes better than all the wyſe men and ſothſayers that were in al his realme.

21 And Daniel abode ſtill vnto the (k) firſte yeare of kyng Cyrus.

k. Of his reigne.

The booke

The. ij. Chapter.

1 The dreame of Nabuchodonosor. 2. Hee calleth vnto him soothsayers, and requireth of them both the dreame and the interpretation thereof. 10. They answere, they can not shewe it. 13. The king commaundeth all the wyse menne of Babylon to be slaine. 16. Daniel requireth tyme to solute the question. 19. The Lorde openeth the mysterie vnto Daniell. 24. Daniel is broughte to the king, and sheweth hym his dreame, and the interpretation thereof. 44. Of the euerlasting kingdome of Christe.

1 IN the (a) seconde yeare of the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, wherethrough his spirite was troubled, and his sleepe brake from him.

2 Then the King commaunded to call the wyse men, and soothsayers, and sorcerers, and the (b) Chaldees, for to shewe the kyng his dreame: So they came, and stode before the king.

3 And the kyng sayd vnto them, I haue dreamed a dreame, and my spirite was troubled to knowe the dreame.

4 Vpon this the Chaldees aunswearedthe king in the (c) Syrians speache, O king, god saue thy lyfe for euer: Shewe thy seruantes the dreame, and we shall shewe the interpretation.

5 The king answered, and sayd to the Chaldeans, The thing is gone fro me: If ye wil not make mee vnderstande the dreame with the interpretation therof, ye shall be drawne in peeces, and your houses made a iakes.

6 But if ye tell me the dreame, and the interpretation thereof, yee shall receyue of mee guiftes, rewardes, and great honour, therefore shewe me the dreame, and the interpretation thereof.

7 They answered agayne, and sayde, The kyng must shewe his seruauntes the dreame, and so shall wee declare the interpretation thereof.

8 Then the kyng answeared, saying, I perceyue of a trueth that ye woulde (d) redeeme the tyme, for so muche as ye see the thing is gone fro me.

9 Therfore if ye will not tell me the dreame, this is your onely purpose, ye haue prepared lying and corrupte wordes to speake before me, till the tyme be chaunged: therefore tell me the dreame, that I may knowe that yee can declare me the interpretation therof.

10 Vpon this, the Chaldees gaue answere before the king, and sayde, There is no man vpon earth that can tell the thyng whiche the king speaketh of, yea there is neither king prince, nor lord, that euer asked suche things at a wyse man, soothsayer, or Chaldean.

11 For it is a rare matter that the king requireth, neyther is there any that can certifie the king therof, except the goddes, whose dwelling is not with flesche.

12 For the whiche cause the king was wrothe with greate indignation, and commaunded to destroy all the wyse men at Babylon.

13 So the decree went forth, and the wise mē were slain: they sought also to slay Daniel, with his companions.

14 Then Daniell stayed the counsell and decree with Arioch the captaine of the kyngs gard, who was gone forth to put to death the wyse men of Babylon. ℭ

15 He answered, and sayde vnto Arioch the kings captaine, Why is the sentence so hastly from the kyng? Then Arioch tolde Daniel the matter.

16 Vpon this went Daniell, and desired the king that he woulde giue him leysure, and that he woulde shewe the king the interpretation.

17 Then Daniel went to his house, and shewed the thing to Ananias, Misael, and Azarias his companions:

18 That they should beseeche the God of heauen for grace in this secrete, that Daniel and his felowes, with other such as were wise in Babylon, perished not.

19 Then was the secret reuealed vnto Daniel in a vision by nyght: then Daniel praysed the God of heauen.

20 Daniel also answered, & sayde, The name of God be praysed for euer and euer: for wisdome and strength are his. Psal. 113. a.

21 He chaungeth the times and seasons, he taketh away kings, he setteth vp kings: he gyueth wisedome to the wise, and vnderstanding to those that vnderstande. ℑ

22 Hee reuealeth the deepe and secrete things, he knoweth ẏ thing that lyeth in darkenesse, for the lyght dwelleth with him.

23 I thanke thee, and prayse thee, O thou God of my fathers, that thou hast gyuen mee wisedome and strength, and hast shewed mee nowe the thyng that wee desired of thee: for thou hast declared the kings matter vnto vs.

24 Vpon this went Daniel in vnto Arioch, whome the king had ordeyned to destroy the wise men at Babylon: he went & sayd thus vnto him, Destroy not the wise men of Babylon, but bring mee before the kyng, and I shall shewe the king the interpretation.

25 Then Arioch brought Daniel before the kyng in all the haste, and sayde thus vnto

him, I haue founde a man among the chil-
dren of Juda, that were brought captiues,
that will declare vnto the king the interpre-
tation.

26 Then anſwered the king, and ſayde vn-
to Daniel, whoſe name was Baltaſſar:
Art thou able to ſhewe me the dreame whi-
che I haue ſeene, and the interpretation
thereof?

27 Daniell aunſwered in the preſence of the
king, and ſayde: As for thys ſecrete for the
which the king maketh inquiſition, there can
neyther the men of vnderſtanding, nor ſoth-
ſayers, nor the wyſe men, nor readers of
deſtinies, declare it vnto the king:

E
e. Hereby he
ſmyteth the
king with a
certain feare &
reuerence of
God, that hee
might be the
more apt to re
ceiue the high
myſteries that
ſhould be re-
uealed.

28 But there is a (e) God in heauen that re-
ueraleth ſecretes, and ſheweth the king Na-
buchodonoſor, what is for to come in the la-
ter dayes. Thy dreame, and that which thou
haſt ſeene in thine head vpon thy bed, is this.

29 O king, when thou waſt in thy bed, thou-
ghtes came into thy mynde what ſhoulde
come hereafter: ſo hee that is the opener of
myſteries, telleth thee what is for to come.

30 As for me, this ſecrete is not ſhewed mee
for any wyſedome that I haue more than a-
ny other lyuing: but onely that I might
ſhewe the king the interpretation, and that
thou myghteſt know the thoughtes of thine
owne heart.

f. By this is vn-
derſtanded the
worlde.

31 Thou king ſaweſt, and behold, ther (was)
a great image: this greate (f) image, whoſe
brightneſſe was excellent, ſtode before thee,
and the fourme therof was terrible.

g. By gold, ſil-
uer, braſſe, and
iron, are ment
the Chaldean,
Perſian, Mace-
donian, & Ro-
mane kingdome, whiche ſhould ſucceſſiuely rule the world til chriſt (which is here called the ſtone) come him ſelfe and deſtroye the laſt.

32 This images (g) heade was of fine golde,
his breaſt and armes of ſiluer, his belly and
his thighes of braſſe.

33 His legges were of iron, his feet were part
of iron, and part of clay.

34 Thou beheldeſt it till a ſtone was cutte
without hands, which ſmote the image vp-
on his feete that were of iron and claye,
and brake them to peeces.

35 Then was the iron, the clay, the braſſe, the
ſiluer, and gold, broken altogyther, and be-
came lyke the chaffe of ſommer floures, and
the wynde caried them awaye, that no place
was founde for them: and the ſtone that
ſmote the image, became a great mountain,
and filled the whole earth.

36 This is the dreame: and nowe will we
ſhewe before the king what it meaneth.

37 O king, thou art a king of kyngs: for
the God of Heauen hathe giuen vnto thee a
kingdome, power, ſtrength, and glorie.

38 And in all places whereſoeuer the children
of men dwell, the beaſtes of the fielde, & the
foules of the ayre, hathe hee giuen into thy
hande, and hath made thee ruler in them al:
thou art this (h) head of golde.

h. The
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39 After thee ſhall aryſe (i) an other kingdome
inferior to thee, and an other (k) third king-
dome ſhall be of braſſe, whiche ſhall beare
rule ouer all the earth.

40 The (l) fourthe kingdome ſhall be ſtrong
as yron: for as yron breaketh in peeces, and
ſubdueth all things, and as yron bruiſeth all
theſe thinges, (ſo) ſhall it breake in peeces
and bruiſe (all.)

41 Where as thou ſaweſt the feete and toes,
part of potters clay, and parte of iron: the
kingdome ſhall bee (m) diuided, but there
ſhall be in it of the ſtrength of the iron, for
ſo muche as thou ſaweſt the iron mixt with
the clay and earth.

G
m. Th
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ſtrong

The.iij. Chapter.

1 The kyng setteth vp a golden image, whiche he commaundeth to be worshypped. 8. Sidrach, Misach, and Abednego are accused, bycause they despised the kings commaundement. 13. They are brought vnto the king, and commaunded to woorshyp the image. 16. They refuse to doo it, and are put into a burnyng ouen. 25. By beleefe in God they are deliuered from the fire. 28. Nabuchodonosor confesseth the power of God, after the sight of the miracle.

1 Nabuchodonosor the kyng made an image of golde, whiche was thyrtescore cubites hygh, and sixe cubites thicke: he set it vp in the playne of Dura, in the prouince of Babylon.

2 Then Nabuchodonosor the kyng sente forth, to gather together the Dukes, Lozds, and nobles, the iudges and officers, the deputies, and sheriffes, with all the rulers of the prouinces, that they might come to the (a) dedication of the image whiche Nabuchodonosor the kyng (b) had set vp.

3 So the Dukes, Lozdes, and Nobles, the iudges, and officers, deputies, and sherifes, with all the rulers of the prouince, gathered them together vnto the dedicatyng of the image that Nabuchodonosor the kyng had set vp, and they stode before the image which Nabuchodonosor had set vp.

4 Then an herolde cryed aloude: To you it is commaunded, O (c) people, nations, and langnages,

5 That when ye heare the noyse of the cornet, trumpet, harpe, shawme, psalteries, dulcimer, and all maner of instruments of musicke, ye fall downe and worshyp that golden image that Nabuchodonosor the kyng hath set vp.

6 Who so then falleth not downe, and worshippeth, shall euen the same houre be cast into the middes of a hote fyrie furnace.

7 Therefore, when all the folke heard the noyse of the cornet, trumpet, harpe, shawme, psalteries, and all instruments of musicke, then all the people, nations, and languages fell downe, and worshypped the golden image that Nabuchodonosor the kyng had set vp.

8 Nowe were there certayne men of the Chaldees that went euen then, and (d) cryed out an accusation of the Jewes.

9 They spake, and sayde vnto kyng Nabuchodonosor, O kyng, lyue for euer.

10 Thou, O kyng, haste made a decree, that euery man that shall heare the sounde of the cornet, trumpet, harpe, shawme, psalteries, dulcimer, and all instruments of musicke, shall fall downe, and worshyp the golden image:

11 And who so then fell not downe, and worshipped not, that he shoulde be caste into the middes of an hote fyrie furnace.

12 Nowe are there certayne Jewes, whom thou hast set ouer the charge of the prouince of Babylon, (namely) (e) Sidrach, Misach, and Abednego: these men, O kyng, regarded not thy commaundement: yea they will not serue thy goddes, nor worshyp the golden image that thou hast set vp.

13 Then Nabuchodonosor in his anger and wrathe commaunded, that Sidrach, Misach, and Abednego should be brought vnto him: so these men were brought before the king.

14 Then Nabuchodonosor spake vnto them, and sayde, Is it true, O Sidrach, Misach, & Abednego, wyl not you serue my goddes, nor worshyp the golden image that I haue set vp?

15 Nowe therefore be ready when ye heare the sounde of the cornet, trumpette, harpe, shawme, psalteries, dulcimers, and all instruments of musicke, to fall downe, and worshyp the image whiche I haue made: for if ye worshyp it not, ye shal be cast immediatly into the myddes of a hote fyrie furnace: for who is that God, that can deliuer you out of my handes?

16 Sidrach, Misach, and Abednego answeared the kyng, and sayde, O Nabuchodonosor, we are not (f) carefull to aunsweare thee in this matter:

17 Beholde, our God whom we serue, is (g) able to deliuer vs from the hote firie furnace: and he wyll deliuer vs out of thy hande, O kyng:

18 And though he wyll not, yet shalt thou knowe, O kyng, that we wyll not serue thy gods, nor worshyp the golden image whiche thou hast set vp.

19 Then was Nabuchodonosor full of indignation, so that the countenaunce of hys face chaunged vppon Sidrach, Misach, and Abednego: therefore he charged and commaunded, that they should heate the furnace, one seuen tymes more than it was wont to be heate.

20 And he charged the moste valiant men of warre that were in hys armie, to binde Sidrach, Misach, and Abednego, & to cast them into the hote fyrie furnace.

21 So these menne were bounde in theyr coates, hosen, head attyre, with theyr other garments, and caste into the middes of the hote fyrie furnace

22 Ther-

e. It seemeth that they named not Daniel, bicause he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue better occasion to accuse Daniel after: and this declareth that this policie of erecting this image, was inuented by the malitious flatterers, which sought nothing but the destructiō of the Iewes, whom they accused of rebellion and ingratitude. C

f. They shuld haue done injurie to God, if they shoulde haue doubted in this holy cause, & therfore they say that they are resolued to die for gods cause.

g. They groūd on two poynts: first on the power and prouidence of God euer thē: secondly on theyr cause, whiche was Gods glory, & the testifying of his true religion with theyr bloud, & so make open confessiō that they wil not so much as outwardly cōsent to idolatrie. D

22 Therefore, becauſe the kyngs commaundement was ſtrayte, and the furnace was exceedyng hote, the men that put in Sidrach, Miſach, and Abednego, the flambe of the fire deſtroyed them.

23 And theſe three men Sidrach, Miſach, and Abednego, fell downe in the middes of the hote fyrie furnace bounde.

24 Then Nabuchodonoſor the kyng was aſtonyed, and roſe vp in all haſt: he ſpake vnto hys counſell, and ſayde, Dyd not we caſte three men bound into the myddes of the fire? They aunſweared and ſayde vnto the kyng, It is true, O kyng.

25 He aunſweared and ſayde, Loe, I ſee foure menne lowſe, walkyng in the middes of the fyre, and they haue no hurte: and the fourme of the fourth is lyke the (h) ſonne of God.

h. That is, an angel of God, as verſe. 28.

26 Upon this went Nabuchodonoſor vnto the mouthe of the hote fyrie furnace, he ſpake alſo, and ſayde, O Sidrach, Miſach, and Abednego, ye ſeruants of the hygh God, goe forth, and come hither. And ſo Sidrach, Miſach, & Abednego came forth of the middes of the fyre.

27 Then the dukes, lordes, and nobles, and the kyngs counſell, came together to ſee theſe men, vpon whom the fyre had no maner of power in theyr bodyes: in ſo muche that the very heare of theyr head was not burnt, and theyr clothes vnchaunged, yea there was no ſmell of fyre felt vpon them.

Ⓔ 28 Then ſpake Nabuchodonoſor, and ſayde, Bleſſed be the God of Sidrach, Miſach, and Abednego, which hath ſent his angel, and deliuered his ſeruants that put theyr truſte in hym, and haue altered the kyngs commaundement, and ieoparded theyr bodyes, rather than they would ſerue or worſhip any God, except theyr owne God onely.

29 Therfore I make a decree, that euery people, nation, and language, whiche ſpeake any blaſphemie agaynſt the GOD of Sidrach, Miſach, and Abednego, ſhall be drawen in peeces, and their houſes ſhal be made a iakes: becauſe there is no God that can delyuer after this ſort.

30 So the kyng promoted Sidrach, Miſach, and Abednego, in the prouince of Babylon.

The. iiij. Chapter.

4. Nabuchodonoſor dreameth agayne. 8. Daniel interpreteth it. 29. Nabuchodonoſor is put out of his realme, and eateth with beaſts. 34. He confeſſeth the power of God, and is reſtored vnto his kyngdome.

1 NAbuchodonoſor kyng, vnto all people, nations, & languages, that dwel vpon the (a) whole earth, peace be multiplyed among you. a. Ioſ. 2. dominion vers.

2 I thought it good to ſhewe the ſignes, and marueylous workes that the hygh God hath wrought vpon me.

3 O how great are his ſignes, & how mightie are his wonders? hys kyngdome is an (b) euerlaſtyng kingdome, and his dominiō is from generation to generation. b. dan.

4 I Nabuchodonoſor beyng at reſte in my houſe, and floriſhyng in my palace,

5 Sawe (c) a dreame, whiche made me afrayde, and the thoughts vppon my bedde, with the viſions of my head troubled me. c. Gen. 40. 41. dan. 2. 7.

6 Therfore made I a decree, that they ſhould bryng all the wyſe men of Babylon before me, that they might declare vnto me the interpretation of the dreame.

7 So came the wyſe men, the ſothſayers, the Chaldeans, and wyſardes, to whom I tolde the dreame: but they could not ſhewe me the interpretation thereof.

8 Tyll at the laſte Daniel came before me (whoſe name was Baltaſſar, accordyng to the name of my God) which hath the ſpirite of the holy gods in hym, and before hym I tolde the dreame, ſaying,

9 O Baltaſſar, thou prynce of wyſe men, for ſomuch as I know that thou haſt the ſpirite of the holy gods, & no ſecrete troubleth thee: tel me therfore the viſions of my dreame that I haue ſeene, and the interpretation therof.

10 Thus were the viſions of my head vpon my bedde: And beholde, I ſawe a tree in the middes of the earth, and the heyght therof was great,

11 A great tree and ſtrong, and the heyght therof reached vnto the heauen, and the ſight therof to the endes of all the earth.

12 The leaues therof were faire, and the fruite therof muche, and in it was meate for all: the beaſtes of the fielde had ſhadowes vnder it, and the foules of the ayre dwelt in the bowes therof: all fleſhe fedde of it.

13 I ſawe in the viſions of my head vpon my bed, and beholde a (d) watcher, and a holy one came downe from heauen, d. Or, an angel. Gen.

14 And cryed myghtyly, ſaying thus, Hewe downe the tree, breake off hys braunches, ſhake off his leaues, and ſcatter his fruyte abroade: that the beaſtes may get them away from vnder hym, and the foules from his branches. C.

15 Neuertheleſſe, leaue the ſtumpe of hys rootes ſtyll in the earth, and with a bande of iron and braſſe (bynde it) among the graſſe of the field, and let it be wet with the dewe of

of heauen, and lette his portion be with the beastes among the grasse of the fielde.

16 Let his hart be (e)changed from mans(nature)and let a beasts heart be giue vnto him, and let seuen times be passed ouer him.

17 This sentence (is) according to the (f) decree of the watchers, & the request according to the word of the holy ones: because liuing men should knowe that the highest hath power ouer the kingdome of men, and giueth it to whome it lyketh him, and setteth vp ouer it the baiest among men.

18 This is the dreame that I king Nabuchodonosor haue seene: therefore thou, O Baltassar, declare the interpretation therof, forsomuche as all the wise men of my kingdome are not able to shew me what it meaneth: but thou canst doe it, for the spirite of the holie Gods is in thee.

19 Then Daniel, whose name was Baltassar, beide his peace by the space of one houre, and his thoughtes (g) troubled him: So the king spake and sayde, O Baltassar, let neyther the dreame, nor the interpretation therof trouble thee. Baltassar aunswered, saying, O my Lorde, thys dreame bee to them that hate thee, and the interpretation therof to thyne aduersaries.

20 As for the tree that thou sawest, whiche was greate and myghtie, whose heigth reached vnto the heauen, and the syght thereof through all the worlde,

21 Whose leaues were fayre, and the fruite therof muche, and in it was meate for all, vnder the which the beastes of the fielde had their habitation, and vpon whose braunches the foules of the ayre did sit:

22 It is thou, O king, whiche art great and myghtie, for thy greatnesse increaseth, and reacheth vnto the heauen, so doth thy dominion to the endes of the earth.

23 But whereas the king saw a watcher, and a holie one that came downe from heauen, and sayde, Hewe downe the tree, and destroy it, yet leaue the stumpe of the rootes therof in the earthe, and wyth a bande of yron and brasse, bynde it among the grasse of the fielde, and lette it bee weat wyth the deawe of the heauen, and let his portion be with the beastes of the fielde, till (h) seuen tymes passe ouer him.

24 This, O king, is the interpretation, yea it is the very decree of him that is highest of all, and it toucheth my lorde the king.

25 Thou shalt be cast out from men, and thy dwelling shall bee with the beastes of the fielde: with grasse shalt thou be feddе like (i)Oxen, thou must be weat with the deawe of the heauen, yea seuen tymes shall passe ouer thee, till thou (k) know that the highest hath power ouer the kingdome of men, and giueth it to whom he list.

26 Moreouer, where as it was sayde, that the stumpe of the roote of the tree should be left still: it betokeneth that thy kingdome shall remayne whole vnto thee, after thou haste learned to knowe that the power commeth from heauen.

27 Wherefore, O king, let my counsil be acceptable vnto thee, and (l) breake off thy sinnes by righteousnesse, and thyne iniquities by mercie towarde the poore: loe, let there be a healing of thyne errour.

28 All these thyngs touche the kyng Nabuchodonosor.

29 So after (m) twelue monethes, the kyng walked in the palace of the kyngdome of Babylon.

30 And the king spake and sayde, Is not this greate Babylon that I haue buylte for the house of the kingdome by the myght of my power, and for the honour of my maiestie.

31 Whyle these wordes were yet in the kinges mouth, there fell a voyce from heauen, saying, O king Nabuchodonosor, to thee bee it spoken, Thy kingdome is departed from thee.

32 And thou shalt be cast out of mens companie, thy dwellyng shall be with the beastes of the fielde: so that thou shalte eate grasse like oxen, & seuen tymes shal passe ouer thee, vntil thou knowest that the highest hath power vpon the kingdome of men, and giueth it vnto whom it pleaseth him.

33 The very same houre was this matter fulfilled vpon Nabuchodonosor, so that he was cast out of mennes companie, and did eat grasse lyke Oxen, and his bodie was weat with the deaw of heauen, til his heares were growne as Eagles (feathers) and his nayles lyke byrdes clawes.

34 When this (n) tyme was past, I Nabuchodonosor lift vp mine eyes vnto heauen, and myne vnderstanding was restored vnto me: then gaue I thanks vnto the highest, I magnified, and praysed him that liueth for euermore, whose power is an euerlasting power, and his kyngdome is from one generation to an other.

35 And all they that dwell vpon the earth, are to be reputed as nothyng, and according to his will he worketh in the armie of heauen, among the inhabitours of the earth: and there is none that may resist his hand, or say vnto him, What doest thou?

36 At the same time was myne vnderstanding giuen mee againe, and I was (restored) to the honour of my kingdome, my glorie,

k. Daniel sheweth the cause why God thus punished him.

l. Cease from prouoking God to anger any longer by thy sinnes: and where thou haste cruelly oppressed many poore, be now mercifull vnto them in righteousnes: so shall the errours of thy former life be redressed.

m. After that Daniel had declared this vision, & this his pride declared in the next verse, sheweth that it is not in mans power to conuert to God, except his spirit moue him, seing that these terrible threatnings could not moue him to repent.

n. That is, the seuen times or yeres mentioned in the verses. 16. and 23. and. 25.

and my beautie was reſtored vnto me, and my counſellours and (o) Princes ſought vnto mee, and I was eſtabliſhed in my kingdome, and my glorie was augmented towarde mee.

o. By whom it ſemeth he was put from his kingdome before.

37 Nowe therefore, I (p) Nabuchodonoſor, praiſe, and extoll and magnifie the king of heauen, whoſe workes are all truth, and his wayes iudgement, and thoſe that walke in pride he is able to abaſe.

p. He doth not onely prayſe god for his deliuerance, but alſo confeſſeth his fault, that God only may haue the glorie, and man the ſhame, and that he may be exalted and mā caſt downe.

The.v. Chapter.

1. Balthaſar king of Babylon, abuſing the veſſels of the temple, ſeeth an hande writing in the wall. 8. The ſoothſayers called of the king, can not expounde the writing. 13. Daniel is called, which readeth it, and interpreteth it alſo. 30. Balthaſar being ſlayne, Darius ſucceedeth in his roome.

1 KIng (a) Balthaſar made a great feaſt to a thouſand of his princes, and drank wine (b) before the thouſande.

a. Daniel reciteth this hiſtorie of king Balthaſar Euil-Merodachs ſonne, to ſhewe Gods iudgements againſte the wicked, for the deliuerāce of his churche, and howe the prophecie of Ieremie was true, that they ſhoulde be deliuered after ſeuentie yeares.

b. That is, not alone, as commonly he was wont, but in a ſolemne banket, whervnto he receiued al his nobles to accōpany him.

2 And Balthaſar, when he hadde taſted the wine, commaunded to bring hym the golden and ſyluer veſſelles, whiche his (c) father Nabuchodonoſor hadde broughte from the temple in Hieruſalem, that the kyng, and his princes, and his wyues, and his concubines might drinke therin.

c. Meaning his grandfather.

3 So were brought the golden veſſelles that they hadde taken out of the Temple of the Lords houſe at Hieruſalem: and the king, and his Princes, his wyues, and his concubines dranke in them.

4 They dranke wine, and prayſed the gods of gold, ſiluer, braſſe, iron, wood, and ſtone.

5 In the verye ſame houre there appeared fyngers of a mannes hande, writyng right ouer (d) againſt the candelſticke, vpon the plaſter of the wall of the kinges Palace, and the king ſawe the knuckles of the hande that wrote.

d. That it might the better be ſeene.

6 Then chaunged the king his countenance, and his thoughtes troubled him, ſo that the ioynts of his loynes were looſed, and his (e) knees ſmote one againſt the other.

e. So he that before contemned God, was moued by this ſight to tremble for feare of Gods iudgementes.

7 Wherefore the king cryed mightily, that they ſhould bring the ſoothſayers, Chaldeis, and wyſardes: The King ſpake alſo to the wyſe men of Babylon, and ſayde, Whoſo can reade this writing, and ſhewe me the interpretation thereof, ſhall be clothed with purple, and haue a chayne of gold about his necke, and ſhall bee the thirde ruler in the kingdome.

8 Vpon this came all the kinges wyſe men, but they coulde neyther reade the writyng, nor ſhewe the king the interpretation.

9 Then was king Balthaſar greately troubled, and his countenance was chaunged in him, and his princes were aſtonyed.

10 Now the (f) queene by reaſon of the talke of the king and his Princes, came into the banket houſe, and the queene ſpake, and ſayd, O king lyue for euer, let not thy thoughtes trouble thee, and let not thy countenaunce be chaunged.

f. That thinke moſte

11 There is a man in thy kingdome, that hath the ſpirite of the holy Goddes within him: and in the dayes of thy father, lyght, and vnderſtandyng, and wyſedome, lyke the wyſedome of the goddes, was found in him, whome the king Nabuchodonoſor thy father, the kyng (I ſay) thy father, made chiefe of the (g) wyſe men, ſoothſayers, Chaldeans, and wyſardes:

g. Read 4. h. declare

12 Becauſe that ſuche an abundaunt ſpirite, knowledge, & vnderſtanding, to expounde dreames, to open ſecretes, and to declare harde doubtes, was found in him, yea euen in Daniel, whome the king named Baltaſſar: let Daniel be called, and he ſhall declare the interpretation.

13 Then was Daniel brought before the king: ſo the king ſpake vnto Daniell, and ſayde, Art thou that Daniel, which art of the children of the captiuitie of Iuda, whome my father the king brought out of Iurie?

14 I haue hearde of thee, that thou haſte the ſpirite of the holie goddes, and that lyghte and vnderſtanding, and excellent wiſedome is founde in thee.

15 Now haue ther bin brought before me wiſe men, and ſoothſayers to reade this writing, and to ſhewe mee the interpretation therof: but they coulde not declare the interpretation of the thing.

16 Then hearde I of thee that thou couldeſt ſhewe interpretations, and diſſolue doubts: nowe if thou canſt reade this writing, and ſhewe me the meaning thereof, thou ſhalte be clothed with purple, and haue a chayne of golde aboute thy necke, and be the third ruler in the kingdome.

17 Then Daniel aunſwered, and ſayde before the kyng, Let for thy rewardes kepe them to thyſelfe, and giue thy gyfts to an other: yet I will reade the writing vnto the king, and ſhewe him the interpretation.

18 O thou king, the moſt high God gaue vnto (h) Nabuchodonoſor thy father, a kingdome, and maieſtie, and honour, and glorie.

19 And for the maieſtie that he gaue hym, all people, nations, and languages, trembled and feared before hym: he ſlue whome he would, he ſmote whom it pleaſed hym: againe, whome he would he ſette vp, and whome

whom he lyst he put downe.

20 But bycause his hart was lofte, and hys minde strengthened in pryde, he was deposed from his kyngly throne, and they toke hys glory from hym.

21 He was dryuen out from the sonnes of men, hys harte was made lyke the beastes, and his dwellyng was with the wylde Asses, they fed hym with grasse lyke Oxen, and his body was wet with the deawe of the heauen, till he knewe that the moste hyghe God bare rule ouer the kyngdome of men, and that he appoynteth ouer it whom so euer he pleaseth.

22 And thou his sonne, O Balthasar, hast not submitted thine hart, though thou knewest all these things:

23 But hast lifte vp thy selfe agaynst the Lorde of heauen, so that the vessels of hys house were brought before thee, that thou and thy prynces, with thy wiues and concubines, might drynke wyne therout: and thou hast prayed the goddes of syluer and golde, of brasse and iron, of wood and stone, whiche neyther see, heare, nor vnderstande: As for the God in whose hande consisteth thy breath, and all thy wayes, thou hast not glorified hym.

24 (i) Then was the knockles of the hande sent from hym, and hath written this wryting.

25 And this is the wryting that he hath written: MENE, (k) MENE, THECEL, VPHRASIN.

26 Nowe the interpretation of the thyng is this: MENE, God hath numbred thy kingdome, and brought it to an ende.

27 THECEL, Thou art wayed in the balance, and art founde wantyng.

28 PHERES, Thy kyngdome is diuided, and gyuen to the Medes, and Perses.

29 Then commaunded Balthasar, and they clothed Daniel with purple, and a chayne of golde aboute his necke, and made a proclamation concernyng him, that he shoulde be the thyrde ruler in the kyngdome.

30 The very same night was Balthasar the kyng of the Chaldees slayne.

31 And (l) Darius of the Medes toke the kyngdome, being threescore and two yeeres of age.

The.vi. Chapter.

1. Daniel is made ruler ouer the lordes. 5. The imagination of an acte against Daniel. 7. The proclamation of the acte whereof Daniel is accused vnto the kyng as a transgressour. 16. He is put into a denne of Lions by the commmaundement of the kyng. 23. He is deliuered by fayth in God. 24. Daniels accusers are put vnto the Lions to be torne asunder. 26. Darius by the proclamation of a decree, magnified the God of Daniel.

1 IT pleased Darius to set ouer his kingdome an hundred and twentie gouernours, which should be ouer the whole kingdome. A

2 Aboue these he set three prynces, of whome Daniel was one, that the gouernours might gyue accomptes vnto them, and the kyng should haue no damage.

3 Nowe this Daniel was preferred aboue ỹ princes & gouernours, for the spirite of God was plenteous in him: so that the kyng was minded to set hym ouer the whole realme.

4 Wherefore, the rulers and gouernours (a) sought an occasion agaynst Daniel concernyng the kyngdome, but they coulde finde none occasion nor faulte: for he was so faithfull, that there was no blame nor fault found in hym.

a. Thus the wicked cannot abyde the graces of God in others, but seeke by al occasions to deface thē, therefore agaynst such assaultes there is no better remedie than to walke vprightly in the feare of God, and to haue a good conscience. B

5 Then said these mē, We shal find none occasion against this Daniel, except we find it against him cōcerning the lawe of his God.

6 Upon this went the princes and lords together vnto the kyng, and sayde this vnto him, Kyng Darius, lyue for euer.

7 All the rulers of thy kyngdome, the officers and gouernours, the counsellers & dukes, haue consulted together to make a decree for the kyng, and to establishe a statute, That who so desireth any petition eyther of any God or man within these thyrtie dayes, except of thee, O kyng, he shall be cast into the Lions denne.

b. Bicause he would not by his scilence shew that he consented to this wicked decree, he set open his windowes toward Hierusalem whē he praied, both to stirre vp himselfe with the remēbrance of gods promises to his people, when they should pray towarde that temple: & also that others might see, that he woulde neuer consent in hart nor deede for these fewe dayes, to any thyng cōtrarie to Gods glory.

8 Nowe, O kyng, confirme the decree, and seale the wryting, that it be not changed accordyng to the lawe of the Medes and Persians, which altereth not.

9 Wherefore, kyng Darius sealed the wryting and decree.

10 Nowe when Daniel vnderstode that he had sealed the wryting, he went into his house, and the (b) wyndowes of his chamber towarde Hierusalem stode open, there kneeled he downe vpon his knees three tymes a day, he made his petition, and prayed hys God, as he dyd aforetyme.

11 Then these men assembled, and found Daniel makyng his petition, and praying vnto his God.

12 So they came to the kyng, and spake before hym concernyng hys commaundement, saying, O kyng, hast thou not sealed the decree, that within thirtie dayes, who so requyreth his petition of any God or man,

but onely of thy ſelfe, O king, he ſhall be caſt into the denne of Lions? The kyng anſweared, and ſayde, Yea, it is true, accordyng to the lawe of the Medes and Perſes that altereth not.

12 Then anſwearyd they, and ſayde vnto the kyng, This Daniel, whiche is of the chyldren of the captiuitie of Juda, O kyng, regardeth neyther thee, nor thy decree that thou haſte ſealed: but maketh his petition three tymes a day.

13 ℭ When the kyng heard theſe wordes, hee was ſoare diſpleaſed with hymſelfe, and ſet his hart on Daniel to deliuer him, and he labboured till the ſunne went downe, to delyuer hym.

15 Then theſe men aſſembled vnto the kyng, and ſayde vnto hym, Knowe this, O kyng, that the lawe of the Medes and Perſes (is,) that the commaundement and ſtatute whiche the kyng maketh, may not be (c) altered.

c. Thus the wicked maintayne ill lawes by conſtancie & auctoritie, whiche is ofte tymes, eyther lightneſſe, or ſtubburnneſſe, whē as the innocents thereby periſhe: and therfore gouernours ought neyther to feare nor be aſhamed to breake ſuch.

16 Then the kyng commaunded, and they brought Daniel, and they caſte hym into the Lions denne. Nowe the kyng ſpake vnto Daniell, and ſayde, Thy God whom thou alway ſerueſt, euen hee wyll delyuer thee.

17 And there was brought a ſtone, and layde vppon the mouthe of the denne, this the kyng ſealed with his owne ryng, and with the ſignet of his prynces, that the purpoſe concernyng Daniel ſhould not be changed.

18 So the kyng went into his palace, and remayned faſtyng, neyther was there any inſtruments of muſicke brought in before him, and his ſleepe went from hym.

19 But betymes in the morning at the breake of the day, the kyng aroſe, and went in all haſte vnto the denne of the Lions.

20 Nowe as he came nygh vnto the denne, he cryed with a pitteous voyce vnto Daniell, yea the kyng ſpake, and ſayde vnto Daniel, O Daniel, thou ſeruaunt of the lyuyng God, is not thy God, whome thou ſerueſt alway, able to deliuer thee from the Lions?

d. Myne vprightneſſe in this thyng wherein I was charged, was approued of God.

21 Then Daniel ſayd vnto the king, O king, lyue for euer:

22 My God hath ſente hys Angell, whiche hath ſhutte the Lyons mouthes, ſo that they nyght not hurte mee, for myne (d) vngyltineſſe is founde out before hym: and as for thee, O kyng, I neuer (e) offended thee.

e. For he dyd diſobey the kings wicked cōmandemēt, to obey God, and ſo did no iniurie to the kyng, who ought to commaūd nothing whereby God ſhould be diſhonoured.

23 Then was the kyng exceedyng gladde for hym, and commaunded to take Daniel out of the denne: ſo Daniel was brought out of the denne, and no manner of hurte was founde vpon hym, for he (f) put his truſte in his God.

f. By

24 And as for thoſe men whiche had accuſed Daniel, the kyng commaunded to bryng them, and to (g) caſte them into the Lions denne, them, theyr children, and theyr wyues: ſo the Lions had the maſterie of them, and brake all their bones aſunder, or euer they came at the grounde of the denne.

25 After this, wrote kyng Darius vnto all people, nations, and tongues, that dwelt in al landes, Peace be multiplied vnto you:

26 My commaundement is in all my dominion and kingdome, that men feare & ſtande in awe of Daniels God: for he is the liuing God whiche abideth euer, his kingdome ſhal not faple, and his power is euerlaſtyng.

27 It is he that delyuereth and ſaueth, he doth wonders, and marueylous workes in heauen, and in earth, he hath preſerued Daniel from the power of the Lions.

28 So this Daniel proſpered in the raygne of Darius, and in the raygne of Cyrus of Perſia.

The.vij. Chapter.

1. A viſion of foure beaſts is ſhewed vnto Daniel. 4. The viſion is interpreted of foure kingdomes of the worlde. 27. Of the euerlaſtyng kyugdome of Chriſt.

1 IN the firſt yeare of Balthaſar kyng of Babylon, ſawe Daniel a Dreame, and there were viſions in his head vpon his bed, whiche (a) dreame he wrote, and declared the ſumme of the matter,

2 Daniel ſpake, and ſayde, I ſawe in my viſion by night, & beholde, the foure (b) windes of heauen ſtroue vpon the great ſea,

3 And foure great beaſtes came vp from the ſea, one diuers from another.

4 The firſt was as a (c) Lion, and had Eagles wings: I beheld till his wings were pluckt from hym, and he lyfted vp from the earth, and ſet vpon his feete like a man, and there was gyuen him a mans hart.

5 Behold another beaſt, (whiche was) the ſeconde, was like a (d) Beare, and ſtode vpon the one ſide: betwixt his teeth in his mouth he had three ribbes, & it was ſayde vnto him thus, Ariſe, eate vp muche fleſhe.

6 Then I loked, and beholde, there was an

a. Whi

have a certayne token in the deſtruction of the Babylonical dome. b. Which ſignifieth that there ſhuld be horrible and afflictiōs in the world in al quarters. c. The beaſts are kingdomes, or Monarchies: By the Lion, the kingdome of is vnderſtanded, which ſpeedily vanquiſhed the nations but after his wings were pluckte, and his kingdome taken returned to the condition of a man, and no Lion. d. Monarchie of the Perſians and Medes.

an other like vnto a (e) Leoparde, this had wings as a foule, euen (f) foure vppon the backe: this beast had foure heads, and there was power giuen him.

7 After this I sawe in a vision by nyght, and beholde, the fourth beaste was grimme and horrible, and marueylous strong: (g) it had great iron teeth, it deuoured and destroyed, and stamped the residue vnder his feete, it was vnlike the other beastes that were before it, for it had (g) ten hornes.

8 As I consydered the hornes, beholde, there came vp emong them another little horne, before whome there were three of the fyrste hornes pluckt away: and beholde, this horne had eyes like the eyes of a man, and a mouth speaking presumptuous things.

9 I beheld till the thrones were set vp, and the (h) auncient of dayes did syt: whose garment was white as snowe, and the heares of his head lyke the pure wool: his throne was like the fierie flambe, and his (i) wheeles as burning fyre.

10 There issued forth a fyerie streame, and went out from before him: a thousand thousands ministred vnto him, and ten thousande thousandes stode before him: the iudgement was set, and the (k) bookes opened.

11 Then take I heede therevnto, because of the voyce of the prowde wordes whiche the horne spake: I beheld til the beast was slain, and his body destroyed, and giuen to be brit in the fyre.

12 As concerning the other beastes, they had their dominion taken away, but their lyues were prolonged for a certaine tyme and season.

13 I sawe in visions by nighte, and beholde there came (l) one in the cloudes of heauen, like the sonne of man: which went vnto the auncient of dayes, before whom they brought him.

14 And he gaue hym dominion and honour, and a kingdome, that al people, nations, and languages shoulde serue him: his dominion is an euerlasting dominion, which shall neuer be taken away, and his kingdome shall neuer be destroyed.

15 I Daniel was troubled in my spirite in the middest of my body, and the visions of my head made me afrayde.

16 I gate me vnto (m) one of them that stod by, and asked him the trueth concerning all these thynges: so he tolde mee, and made me vnderstande the interpretation of these thynges.

17 These great beastes whiche are foure, are foure kynges whiche shall aryse out of the earth:

18 But the (n) hygh saintes shall receyue a kingdome, and possesse a kingdome for euer, euen for euer and euer.

n. That is, gods elect people, which shal haue a kingdome and church to continue in for euer.

19 After this, I required to knowe the truth concerning the fourth beast, whiche was so vnlike the other beastes, & so horrible, whose teeth were of iron, and his nayles of brasse, which deuoured, and destroyed, and stamped the residue vnder his feete:

20 (I desyred) also (to knowe the trueth) as touching the ten hornes that he had vpon hys head, and this other whiche came vp afterward, before whose face there fell downe three, which horne had eyes, and a mouth that spake presumptuous things, and loked with a grimmer visage than his (o) felowes.

o. That is, the three other empires.

21 I beheld, and the same horne made battaile against the saints, yea and preuayled against them.

22 Untill the auncient of dayes came, that the iudgemente was giuen to the high saintes, and till the time came that the saints had the kingdome in possession.

23 He gaue me this answeare: That fourth beast, shall be the fourth kingdome vppon earth, it shall be vnlike to all the kingdomes: it shall deuour, treade downe, and destroy al other landes.

24 The ten hornes, are ten kynges that shal arise out of that kingdome: after whome there shall stande vp another, which shall be vnlyke to the fyrste, and he shall subdue three kynges:

25 And he shall speake wordes against the hyghest of all, hee shall destroy the high saintes, and thynke that he may chaunge times and lawes: they shall be giuen into hys hand vntill a tyme, and tymes, and the diuiding of a tyme.

26 But the iudgement shal sit, and they shal take away his dominion, to consume and destroy it vnto the ende.

27 And the kingdome and dominion, and the greatnesse of the kingdome vnder the whole heauen, shall be giuen to the (p) people of high saintes, whose kyngdome is an euerlasting kingdome, and all powers shall serue and obey it.

p. That is, to the Church.

28 Hitherto the end of the wordes: I Daniel had many cogitations (which) troubled me, and my countenance changed in me: but the wordes I kept still in mine hart.

The. viij. Chapter.

1. A vision of a strife betweene a ramme and a hee goate. 20. The vnderstanding of the vision is, of the battayle betweene the king of Persia, and the king of the Grecians.

VIII 1 IN the third yeere of the raygne of king Balthaſar, there appeared a viſion vnto me (euen) vnto mee Daniel, (a) after that which I had ſeene in the beginning.

2 I ſaw in a viſion (and when I ſawe it, I was in the palace of Suſis, whiche is in the prouince of (b) Elam) and in the viſion me thought I was by the riuer of Ulai.

3 Then I loked vp and ſawe, and beholde, there ſtode before the riuer a (c) ramme which had two hornes: and theſe two hornes were high, but (d) one was higher than the other, and the higheſt came vp laſt.

4 I ſaw that this ramme puſhed wyth hys hornes againſt the weſt, againſte the north, and againſt the ſouth: ſo that no (e) beaſtes might ſtande before him, nor defende them from his power, but he did as him lyſted, and became great.

5 And as I conſydered, behold there came a hee (f) goate from the weſt, ouer the whole earth, and touched not the ground: and hys goate had a (g) horne appeared betwixt hys eyes.

6 And he came vnto the ramme that had the two hornes, (whome I had ſeene ſtandyng by the riuer) and ranne fiercely vpon hym with his might.

7 And I ſawe hym drawe nygh vnto the ramme, being very fierce vpon him, yea he (h) ſmote the ramme, and brake his two hornes, neyther hadde the ramme ſo muche ſtrength as to ſtande before him: but he caſt him downe to the ground, trode him vnder his feete, and there was none able to deliuer the ramme out of his power.

8 Therfore the goate waxed exceeding great, and when he was at the ſtrongeſt, his great (i) horne was broken: then grew there other (k) foure notable ones in the ſteede of it, toward the foure windes of the heauen.

9 And out of one of them came forth a little (l) horne, whiche waxed very great towarde the (m) ſouth, toward the (n) eaſt, and toward the (o) pleaſant lande.

10 (p) It grewe vp vnto the hoſt of heauen, wherof it did caſt ſome down to the grou̇nd, and of the ſtarres alſo, and trode them vnder foote.

11 Yea it grewe vp againſte the (q) prince of the hoſt, from whom the (r) dayly (ſacrifice) was taken away, and the places of his ſanctuarie caſt downe.

12 And power was giuen vnto it ouer the dayly (ſacrifice) for the iniquitie, and it ſhall (s) caſt downe the trueth to the ground: and thus ſhall it do, and proſper.

13 Upon this, I heard one of the ſaintes ſpeaking, and one of the (t) ſaintes ſpake vnto (v) Palmoni, ſaying, Howe long ſhall the viſion of the dayly (ſacrifice) and of the iniquitie of deſolation (endure) to giue both the ſanctuarie and the power to be troden vnder foote:

14 And he anſweared me, Vnto the (x) euening and the morning two thouſande and three hundred: then ſhall the ſanctuarie bee cleanſed.

15 Now when I Daniel had ſeene thys viſion, and ſought for the vnderſtanding of it: beholde there ſtode before me (y) like the ſimilitude of a man.

16 And I hearde a mans voyce (z) betweene Ulai, whiche cryed, and ſayde, O Gabriel (aa) make this manne vnderſtande the viſion.

17 So he came, and ſtode by me: but I was afrayd at his comming, and fell down vpon my face: Then ſayd he vnto me, Vnderſtande O thou ſonne of man: for at the (bb) time of the ende this viſion (ſhalbe.)

18 Now as he was ſpeaking vnto me, I fell in a ſlumber vpon my face to the ground: but he touched mee, and ſet me vp in my place.

19 And he ſayde, Beholde, I will ſhewe thee what ſhall be in the laſt wrathe: for in the time appoynted, it ſhall be fulfilled.

20 The ramme whiche thou ſaweſt hauyng two hornes, is the king of the Medes and Perſes.

21 And the goate is the king of Grecia: and the great horne that is betwixt his eyes, that is the firſt king.

22 But whereas it brake, and four other roſe vp in the ſteede: (it ſignifyeth,) that out of this people ſhall ſtande vp four kingdomes, but not ſo mightie as it.

23 And in the end of their kingdome, when the wicked are come to the full, a king of a (cc) fierce countenance, and vnderſtandyng hard ſentences, ſhall ſtand vp.

24 His power ſhall be mightie, but not in (dd) hys ſtrength, and he ſhall deſtroy wonderfully, he ſhall proſper and practiſe, and deſtroy the (ee) mightie, and the holy people.

25 And through his policie alſo he ſhal cauſe craft to proſper in his hands, he ſhall extoll hym ſelfe in his hart, and in proſperitie her ſhall deſtroy many, and many one ſhall be put to deathe in hys wealthyneſſe: he ſhall ſtand vp againſte the (ff) prince of princes, but

a. After the generall viſion, he commeth to certayne particular viſions, as touching the deſtruction of the Monarchie of the Perſians, and Macedonians, for the ruine of the Babylonians was at hand, and alſo he had ſufficiently ſpoken therof.

b. Elam is Perſia.

c. That is, the kingdome of the Perſians and Medes now ioyned togeather.

d. Meaning, Cyrus, who after grew greater in power than Darius his vncle and father in lawe.

e. No kings or nations.

f. Meaning, Alexander, that came with great expedition.

g. Though he came in the name of all Grecia, yet he bare the title and dignitie of the generall captayn, ſo that the ſtrength was attributed to him: whych is meant by this horne.

h. Alexander ouercame Darius in two battayles, and ſo hadde the kingdomes of the Medes and Perſians.

i. Alexanders great power was broken: for when he had ouercome al the Eaſt, he thought to returne toward Grecia, to ſubdue them that there had rebelled, and ſo dyed by the way.

k. For Caſſander had Macedonia, Seleucus, Syria, Antigonus, Aſia the leſſe, and Ptolomeus Egypt.

l. Antiochus Epiphanes.

m. Toward Egypt.

n. Ptolomias.

o. Iudea.

p. Antiochus who raged againſt the elect of God.

q. That is, God.

r. He laboured to aboliſhe Gods religion and to caſt downe his ſeruice.

s. This ſhall a... for a ti... true d... and ſo ... Gods ſe...

t. One ... angels.

v. That ... cret one ... mariey ... one, w... is voic... del Ch... reuealed ... ſecret.

x. Eue... morni... ſignifie ... tuall ... is ano...

y. The Chriſt.

z. The ... twee... banke... riuer ...

aa. Thi... to co... the ... clare... God.

bb. T... the ... bee ... here... time...

cc. Th... Anoth... who ... be ... ſhame ... ſubdu... craftie.

dd. Th... not ... ande...

ee. Be... Gentil... dwell... him, ... lewes.

ff. Me... againſt

but he shall be destroyed without (gg) hand.
26 And the vision of the (hh) euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.
27 Vpon this was I Daniel feeble, so that I lay sycke (certayne) dayes: but when I rose vp, I wente about the kings businesse, and was astonied at the vision, neuertheless no man vnderstode it.

The.ix. Chapter.

1. Daniel desyreth to haue that perfourmed of God, whyche hee hathe promised concernyng the returne of the people from their banishment in Babylon. 15. A true cõfession. 20. Daniels prayer is heard. 21. Gabriel the angell expoundeth vnto hym the vision of the threescore and ten weekes. 24. The annoynting of Christ. 25. The buildyng agayne of Hierusalem vnder Nehemias. 26. The death of Christ.

1 IN the firste yeere of Darius the sonne of (a) Thaluerus, whiche was of the sede of the Medes, and was made king ouer the (b) realme of the Chaldees.
2 Euen in the fyrste yeere of his raigne, I Daniel vnderstode by (c) bookes the number of the yeeres, whereof the Lorde spake vnto Jeremie the prophet, that he would accomplishe seuentie yeeres in the desolation of Hierusalem.
3 And I turned my face vnto the Lorde God, and sought by prayer and supplication, with fasting, sackcloth and ashes.
4 I prayed vnto the Lorde my God, and made my confession, saying, O Lord God, great and fearefull, which keepeth couenant and mercy with them that loue "him, and keepe his commaundements:
5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, and haue departed from thy precepts, and from thy iudgements.
6 We woulde not obey thy seruauntes the prophets, ỳ spake in thy name to our kinges and princes, to our forefathers, and to all the people of the lande.
7 O Lorde, rygh̃teousnesse belongeth vnto thee, vnto vs open shame, as is come to passe this daye vnto euery man of Juda, and to them that dwell at Hierusalem, yea vnto al Israll, whether they bee farre or nigh thoroughout all the landes whyther thou hast driuen them, bycause of their offences that they haue done against thee.
8 O Lord, vnto vs, to our kings, and princes, to oure forefathers that haue offended thee, belongeth open shame.
9 Vnto the Lord our God perteyneth compassion and forgiuenesse, though we haue rebelled against him.
10 And we haue not obeyed the (d) voice of the Lord our God, to walke in his lawes, which he layd before vs, by the hand of his seruants the prophetes.
11 Yea all Israel haue transgressed and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce: wherefore the (e) curse and othe that is written in the lawe of Moses the seruaunt of God, against whome we haue offended, is powred vpon vs.
12 And he hath confirmed his wordes, whyche he spake against vs, and against our iudges that iudged vs, to bring vpon vs such a great plague as neuer was vnder heauen, lyke as it is now come to passe in Hierusalem.
13 Yea, all this plague, as it is written in the law of Moses, is come vppon vs: yet made we not our prayers before the Lord our god, that we might turne agayne from our wickednesse, and vnderstand thy truth.
14 Therefore hath the Lorde watched vppon the plague, and brought it vppon vs: for the Lord our God is righteous in all his workes whyche he doth: for we would not hearken vnto his voyce.
15 And nowe, O Lorde our God, thou that with a myghtie hande hast brought thy people out of the land of Egypt to get thy selfe a name, which remayneth thys day, we haue sinned, we haue done wickedly.
16 O Lorde, according to all thy (f) rygh̃teousnesse, I beseech thee, let thine anger and thy wrath be turned away from thy citie of Hierusalem, thy holy hyll: for bycause of our sinnes, & for the wickednesse of our fathers, Hierusalem and thy people are a reproche to all them that are about vs.
17 Now therefore, O our God, heare ỳ prayer of thy seruaunt, and his intercession: Cast thy face (g) shyne ouer thy sanctuarie that lyeth waste, for the (h) Lords sake.
18 O my God, encline thine eare, and heare, open thyne eyes, beholde how we be desolated, yea, and the citie also which is called after thy name: for we doe not presente oure prayers before thee in our owne righteousnesse, but in thy great mercies.
19 O Lord heare, O forgiue Lord, O Lorde (k) consyder and doe it, deferre not for thyne owne sake, O my God, bycause thy name is called vpon thy citie, and vpon thy people.
20 As I was yet a speaking at my prayers, knowledging mine owne sinnes, and the sinnes of my people Israell, presenting so myne intercession before the Lorde my God,

d. He sheweth that they rebel against the God, whiche serue him not according to his commandemente and word.
e. As Deu. 27. c. or the curse confirmed by an othe.

f. That is, according to all thy mercifull promises, and the perfourmance thereof.
g. Shew thy selfe fauourable.
h. That is, for thy Christes sake, in whom thou wilt accept all our prayers.
i. Declaring that the godly flee only vnto Gods mercies, and renounce their owne workes, when they seeke for remission of their sinnes.
k. Thus hee could not content him selfe with any vehemencie of words, when he was so led with a feruent zeale, consydering gods promise made to the citie in respect of the Church, and for the aduauncement of Gods glory.

God, for the holy hyll of my God:

21 Yea, whyle I was yet ſpeaking in my prayer, the man Gabriel (whom I had ſeene afore in the viſion) came fleeing, and touched me, about the time of the euening oblation:

22 And he enfourmed me, and talked with me, and ſayd, O Daniel, I am now come forthe to giue thee knowledge and vnderſtanding.

23 At the beginning of thy ſupplications, the commaundemente came forthe, and I am come to ſhewe thee, for thou art greatly beloued: therefore vnderſtand the matter, and conſyder the viſion.

24 (l) Seuentie weekes are determined ouer thy people, and ouer thy holy citie, to finiſhe the wickednesse, and to ſeale vp the ſynnes, and to reconcile the iniquitie, and to bring in euerlaſting righteouſneſſe, to ſeale vp the viſion and prophetie, and to annoynt the moſt holy.

25 Know therefore, and vnderſtand that (m) from the goyng forthe of the commaundemente, to bring agayne the (people,) and to builde Hieruſalem vnto Meſſiah the prince, there ſhall be ſeauen (n) weekes, and three-score, and two weekes, and the ſtreete ſhal be built agayne, and the wall, (euen) in the (o) ſtraiteneſſe of tyme.

26 After theſe (p) three-score and two weekes, ſhall Meſſiah be ſlayne, and (q) not for hym ſelfe: and the people of the (r) prince that ſhall come, ſhall deſtroy the citie and the ſanctuarie, and the end thereof ſhal be with a floodde, and vnto the ende of the battayle, it ſhall be deſtroyed by deſolations.

27 He ſhall (s) confirme the couenaunt wyth many for one weeke, and in the middeſt of the weeke, he ſhall cauſe the ſacrifice and the oblation to (t) ceaſſe, and for the (v) ouerſpreadyng of the abhominations, hee ſhall make it deſolate, (euen) vntill the conſummation determined, ſhall be powred vppon the deſolate.

The.x. Chapter.

1. There appeareth vnto Daniel a mã clothed in lynnen, 11. which ſheweth him wherefore he was ſent.

1 IN the (a) third yeere of Cyrus king of Perſia, there was ſhewed vnto Daniel, otherwiſe called Baltaſſar, a matter, yea, a true matter, but it is yet a long time vnto it: he vnderſtood the matter, and perceyued what the viſion was.

2 At the ſame time, I Daniel mourned for the ſpace of three weekes of dayes.

3 I ate no pleaſant bread, as for fleſhe and wine, ther came none within my mouth: no, I dyd not once annoynte my ſelfe, till the whole three weekes of dayes were fulfilled.

4 Vpon the four and twentieth daye of the firſt moneth, I was by the ſyde of the great ryuer, (euen) Hiddekel.

5 I lift vp mine eyes, and loked: and behold a man clothed in linnen, whoſe loynes were girded vp with fyne golde of Vphaz.

6 His body was like the Thurkis ſtone, hys face to loke vpon was lightning, hys eyes as lampes of fyre, his armes and feete were like in colour to pullifhed braſſe, and the voyce of his wordes, was like the voyce of a multitude.

7 And I Daniel alone ſawe this viſion, for the men that were with me, ſawe not the viſion: but a great fearefulneſſe fell vpon them, ſo that they fledde away, and hidde themſelues.

8 Therefore I was left alone, and ſawe thys great viſion, and there remayned no ſtrength in me: for my colour was turned in me into corruption, and I reteyned no ſtrength.

9 Yet heard I the voyce of hys wordes: and when I heard the voyce of his wordes, I fell aſtonied vpon my face, and my face towarde the earth.

10 And behold, a hand touched me, which ſet me vp vpon my knees, and vpon the paulms of my handes.

11 And hee ſayde vnto me, O Daniel, thou welbeloued man, take good heede to y words that I ſay vnto thee, and ſtand in thy place: for vnto thee am I now ſent. And when he had ſayde theſe wordes vnto me, I ſtode vp trembling.

12 Then ſayde he vnto me, feare not Daniel, for ſynce the firſt day that thou diddeſt set thyne hart to vnderſtande, and to chaſten thy ſelfe before thy God, thy wordes were herde, and I am come for thy wordes.

13 But

I. He alludeth to Ieremies propheſi, wher by he declared there ſhoulde be ſeuentie yeeres of the Iewes captiuitie, for the execution of gods iudgement: but now Gods mercie ſhould ſeuen folde exceede his iudgement, in giuing them ſeuentie times ſeuen yeeres of a happyer ſtate, though not altogether voyde of affliction: which amounteth to foure hundred and ninetie yeeres, euen to the commyng of Chriſt, and ſo the it ſhuld continue for euer.

m. From the time that Cyrus gaue them leaue to depart.

n. And theſe ſeuen weekes make fortie and nine yeres, whereof three are referred to the time of the layyng of the foundatiõ of the temple, and. 46. to the building of it, as Iohn. 2. d. o. That is, in a troublous time. p. Counting from the fyxth yeere of Darius, who gaue the ſecond commaundement for the building of the temple, are. 62. weekes, whiche make. 434. yeeres, which comprehende the tyme frõ the building of the tẽple to the baptiſme of Chriſt. In the laſt weeke of the ſeuentie, ſhall Chriſt preach, ſhew myracles, and ſuffer. q. That is, not for any his owne deſerts or offences, as Eſai. 53. b. r. Meaning, Titus Vaſpaſians ſonne, who ſhould come and deſtroy both the temple and the people, without all hope of recouerie. s. By preaching the Goſpel the cõfyrmed his promiſe: fyrſt to the Iewes, and after to the Gentiles. t. That is, by Chriſtes ſacrifice vpon the croſſe, all ceremonies of the law were fulfilled, full remiſſion of ſinnes purchaſed, ſo that there remayned no more oblation or offering for ſinnes, as Hebr. x. c. v. Meaning, that Hieruſalem and the ſanctuarie ſhoulde vtterly be deſtroyed for their rebellion againſt God. Or, ſome read, that the plagues ſhall be ſo great, that they ſhall all be aſtonied at them.

13 But the (b) prince of the kingdome of Perſia withſtode me one and twentie dayes: but loe, Michael one of the chiefe princes came to helpe mee, and I remayned there by the kings of Perſia.

14 And I am come to ſhewe thee what ſhall come vnto thy people in the latter dayes: for it wyl be long yet or ẏ viſion be fulfilled.

15 Nowe when he had ſpoken theſe wordes vnto mee, I caſt downe my head to the grounde.

16 And beholde, there touched my lippes one very like vnto a man: then opened I my mouth, and ſpake, and ſayde vnto him that ſtode before me, O my Lorde, by the viſion my ioyntes are turned out of (theyr) place, & I haue reteyned no ſtrength.

17 For how can the ſeruant of thys my Lord talke with my Lord (beyng) ſuch a one? And as for me, ſtraightway there remayned no ſtrength in mee, neyther is there breath lefte in me.

18 Then there came agayne, and touched me, one like the appearance of a man, and hee ſtrengthened me.

19 And ſayd, O man, greatly beloued, feare not, peace be vnto thee, be ſtrong, and of good courage. So when he had ſpoken vnto me, I was ſtrengthened, and ſayde, Speake on my Lord, for thou haſt ſtrengthened me.

20 Thus ſayd he, Knoweſt thou wherefore I am come vnto thee? Now will I returne to fyght with the prince of the Perſes: as ſone as I goe forthe, loe, the (c) prince of Greke land ſhall come.

21 Neuertheleſſe, I will ſhewe thee that, that is noted in the ſcripture of trueth: and ther is none that helpeth me in theſe thinges, but (d) Michael your prince.

The. xi. Chapter.

1. A propheſie of the kyngs of Perſia. 3. Of the kingdome of Greece. 5. Of the kingdome of Egypt, and of the bond thereof. 15. Of the battayle with the kingdome of Syria.

1 AND in the fyrſt yeere of Darius of Media, (a) I ſtode to comforte him, and to ſtrengthen him.

2 And now will I ſhew thee the truth: Beholde, there ſhall ſtande vp yet (b) three kings in Perſia, but the fourth ſhall be farre rycher than they all: and by his ſtrength, and by hys riches, hee ſhall ſtyrre vp (c) all againſte the realme of Greke land.

3 Then ſhall there ariſe yet a (d) mightie king, that ſhall rule with greate dominion, and do what him liſt.

4 And when he ſhall ſtand vp, his kingdome ſhall be (e) broken, and ſhall be diuided toward the foure windes of the heauen, and not toward his poſteritie, nor according to hys dominion which he ruled: for his kingdome ſhal be pluckt vp, euē for others beſides theſe.

5 And the (f) king of the ſouth ſhal be mightie, and (g) (one) of his princes, and he ſhall preuayle againſt him, and beare rule: his dominion ſhall be a great dominion.

6 And in the ende of yeeres they ſhall be ioyned together, and the kinges (h) daughter of the ſouth, ſhall come to the king of ẏ north, for to make an agreement, but he ſhall not reteyne the power of the (i) arme, neyther ſhall he continue, nor his arme: but he ſhall be deliuered (to death) & they that brought hir, and he that begate hir, and he that comforted hir in theſe times.

7 But out of the budde of hir (k) rootes ſhall one ſtande vp in his ſteede, whiche ſhall (l) come with an armie, and ſhall enter into the fortreſſe of the king of the north, and do with them (as he lyſt,) and ſhall preuayle.

8 And ſhall alſo cary captiues into Egypt, they Goddes, with their moulten images, with their precious veſſelles of ſyluer and of golde, and he ſhall continue more yeeres thā the king of the north.

9 So the king of the ſouth ſhall come into his kingdome, and ſhall returne into hys owne lande.

10 Wherefore his ſonnes ſhall be ſtirred vp, (m) and ſhall gather togeather a mightie greate hoſt of people, and (n) one ſhall come and ouerflow, & paſſe through: then ſhall he turne again, & be (o) ſtirred vp at his fortreſſe.

11 Then the king of the ſouth ſhall be angry, and ſhall come forth to fyght with hym, (euen) with the king of the north, for he ſhal ſet forth a great multitude, and the multitude ſhall be giuen into his hand.

12 Then the multitude ſhall be proude, and their harts ſhall be lifted vp, for he ſhall caſt downe thouſandes, but he ſhall not ſtil preuayle.

13 For the (p) king of the north ſhall returne and ſhall ſet forth a greater multitude than afore, and ſhall come forthe (after certaine yeres) with a mightie arme, & great richeſſe.

14 And

a. Whereof Cyrus was the fyrſte, the ſeconde Cambyſes, Darius Hiſtaſpis, the fourth Xerxes. c. For hee ſtirred all the eaſt countries, to fyghte againſte the Grecians: and had in his armie nine hundred thouſand men, yet in foure dayes he was diſcomfited, and fled away with ſhame.

d. That is, Alexander the great. e. Read Ch. 8. b f. To wit, Ptolomeus king of Egypt. g. That is, Antiochus the ſonne of Seleucus, and one of Alexanders princes, ſhal be more mightie, for hee ſhall haue both Aſia and Syria. h. That is, Berenice, the daughter of Ptolomeus Philadelphus, ſhall be giuen in mariage to Antiochus Theos, thinking by this affinitie, that Syria and Egypt ſhoulde haue a continuall peace togeather. i. That force and ſtrength ſhall not continue: for ſone after, Berenice and hir yong ſonne, after hir husbandes deathe, was ſlayne of hir ſtepſonne Seleucus Calinícus, the ſonne of Laodice, the lawfull wife of Antiochus, but put away for this womans ſake. k. Meaning that Ptolomeus Euergetes, after the death of his father Philadelphus, ſhould ſuccede in the kingdome, being of the ſame ſtocke that Berenice was. l. To reuenge hys ſiſters death, againſte Antiochus Calinicus king of Syria. m. Meanyng Seleucus, and Antiochus the great, the ſon of Calinicus, ſhall make war againſt Ptolomeus Philopator the ſon of Philadelphus. n. Here he changeth the number, for one of thē periſhed by the way, & Antiochus Magnus maynteyned the warre alone. o. Philopator miſtruſting good ſucceſſe for his wicked paricide, durſt not meete Antiochus in Syria: but whē he himſelf was in dāger alſo for Egypt his own coūtrey, he was ſtirred vp to reſiſt & put Antiochus to the foyle at that time. p. Meaning Antiochus the great, king of the north, or Syria.

14 And at the ſame time there (q) ſhall many ſtand vp againſt the king of the ſouth, ſo that the (r) ſeditious children of thy people alſo ſhall exalt themſelues to eſtabliſh the viſion, but they ſhall fall.

15 So the king of the north ſhall come and caſt vp a mount, and take the ſtrong cities: and the (s) armes of the ſouth ſhall not reſiſt, neyther his choſen people, neyther ſhall there be any ſtrength to withſtand.

16 And when hee commeth, hee ſhall handle him as he liſt, and no mã ſhall ſtand againſt him: he ſhall ſtande in the pleaſant (t) lande, which by his hand ſhall be conſumed.

17 Agayne, he ſhall ſet his face to enter wyth the power of his whole kingdome, and hys confederates with him, thus ſhall he do: and he ſhall giue him the (v) daughter of women to deſtroy hir: but ſhe ſhall not ſtand (on hys ſyde,) neyther before him.

18 After this, ſhall he turne his face vnto the (x) Iſles, and ſhall take many: but a (y) prince ſhall cauſe his ſhame to lyght vpon him, beſyde that, hee ſhall cauſe his owne ſhame to turne vpon hym ſelfe:

19 For he ſhall turne his face toward the forts of his owne lande, but he ſhall be (z) ouerthrowen, and fall, and be no more founde.

20 Then ſhall (aa) ſtand vp in his place a raiſer of taxes (in) the glory of the kingdome, and after a few dayes he ſhall be deſtroyed, neyther in wrath nor in battayle.

21 In his ſtede there ſhal ſtand vp a (bb) vile perſon, to whome they ſhall not giue the honour of the kingdome: but he ſhall come in peaceably, and obteyne the kingdome wyth flatteries.

22 And the (cc) armes ſhall be ouerflowed with a floud before him, and ſhall be broken, and alſo the prince of the couenant.

23 And after the (dd) league made with hym, he ſhall worke deceitfully: for he ſhall come vp and ouercome with a (ee) ſmall people.

24 He ſhall enter into the quiet and plentiful prouince, and he ſhall do that whiche (ff) his fathers haue not done, nor his fathers fathers: he ſhall diuide among them the pray, and the ſpoyle, and the ſubſtance, yea, and hee ſhall forecaſt his deuiſes againſte the ſtrong holds, (euen) for a time.

25 Alſo his power and hart ſhall be ſtyrre vp with a greate armie againſte the king of the ſouth, the king of the ſouth ſhal be moued vnto battayle with a greate and a mightie hoſt alſo: neuertheleſſe, he (gg) ſhall not ſtande, for they ſhall forecaſt deuiſes againſt hym.

26 Yea, (hh) they that feede of the portion of his meate, ſhall deſtroy him, and his armie ſhall (ii) ouerflowe and many ſhall fall, and be ſlayne.

27 Theſe two kynges hartes ſhall be to doe (kk) miſchiefe, and they ſhall talke of deceit at one table, but it ſhall not proſper, for yet the end ſhall be at the time appoynted.

28 Then ſhall he goe home againe into hys lande with (ll) greate ſubſtance, and ſet hys hart againſt the holy couenant, ſo ſhal he do, and returne to his owne land.

29 At the time appoynted hee ſhall come againe, and goe toward the ſouth: but the laſt ſhall not be as the fyrſt.

30 For the ſhips of (mm) Chittim ſhall come againſt him, therefore he ſhal be ſorie, and returne, and fret againſt the holy couenant: ſo ſhall he do, he ſhall (euen) returne and haue intelligence with them (nn) that forſake the holy couenant.

31 And (oo) armes ſhall ſtande on his parte, and they ſhall pollute the ſanctuarie of (pp) ſtrength, and ſhall take away the dayly (ſacrifice) and they ſhall ſet vp the abhominable deſolation.

32 And ſuch as wickedly breake the couenant, ſhall hee cauſe to ſynne by flatterie, but the people that knowe their God, ſhall preuayle, and proſper.

33 Thoſe alſo that haue (qq) vnderſtanding among the people, ſhall enſourme the multitude, and for a long ſeaſon they ſhal (rr) fall with ſworde, with fyre, with captiuitie, and with the taking away of their goodes.

34 Now when they ſhall fall, they ſhall be holpen with a (ss) little help, but many ſhall cleaue

q. Not only Antiochus, but alſo Philip king of Macedonia.

r. For vnder Onias, whiche falſly alleaged that place of Eſai. 19. c. certaine of the Iewes accompanied him into Egypt, to fulfill his propheſie. Alſo the angell ſheweth that all theſe troubles whiche are in the church, are by the prouidence of God.

s. That is, the Egyptians with their captayne Scopas, were not able to withſtand Antiochus.

t. He ſheweth that he ſhall not only afflict the Egyptians, but alſo the Iewes, and ſhall enter into their countrey, whereof he admoniſheth thē before, that they maye know that all theſe thyngs come by Gods prouidence.

v. Antiochus maried hys daughter Cleopatra to Ptolomeus Epiphanes, thereby the rather to ouercome him but ſhe fauoured hir huſbande, and obeyed not the ſubtill practiſe of hir father.

x. The Iewes manner was to call all countreys Iſles, that were diuided from them by the ſea: yet Antiochus inuaded ſome that were Iſles indeede, as Euboea, Phocea, Samos, Cyprus, &c. and at length conducted his armie into Grecia.

y. Whereas Antiochus contemned the Romanes, and put their Ambaſſadours to ſhame in all places, Attilius the Conſul, and Scipio put him to flyghte, and cauſed his ſhame to turne vppon hys owne head.

z. When as vnder the pretence of pouertie he woulde haue robbed the temple of Iupiter Dodoneus, the countreymē ſlue him.

aa. That is, Seleucus ſhall ſucceede his father Antiochus, who ſhould ſhortly be deſtroyed by poyſon.

bb. Namely Antiochus Epiphanes, who was thoughte to bee the occaſion of Seleucus his brothers death, & was of a vile, cruel, & flattering nature, & defrauded his brothers ſon of the kingdom, and vſurped the kingdom without cōſēt of the people.

cc. Antiochus ſhall not only vanquiſh al the aydes that Seleucus ſhall procure againſt him: but alſo Ptolomeus Philometor, whome he calleth here the prince of the couenant.

dd. For after that battayle, Philometor, and his vncle Antiochus made a league.

ee. For Antiochus came vpon Philometor vnawares, when he ſuſpected nothing.

ff. Meaning in Egypt.

gg. Philometor ſhall vnderſtand Antiochus treaſon, his priuie chiefe him.

hh. And ſhall with the Egyptians, and

kk. The

ll. With ſhall take the ſpoyle

mm. Meaning the Romanes.

nn. Which forſake the holy couenant.

oo. That is, a great factiō of the wicked Iewes holde with Antiochus.

pp. So called, becauſe the power was nothing diminiſhed, though this tirant ſet vp in the temple image of Iupiter Olimpius, and ſo began to corrupte the true uice of God. 2. Mach. 6. a.

qq. They that remayne conſtant the people, ſhall teache others by their example, and edifie the true religion.

rr. Whereby hee exhorteth the godly conſtancie, although they ſhuld periſh a thouſand times, and theyr miſerie endure neuer ſo long.

ss. As God will not his church deſtitute, ſo he will not deliuer it al at once: but as they may ſtil ſeme to fight vnder the croſſe, as he did in of the Machabees, whereof he propheſieth.

against the Iewes by Iaſon the high prieſt, and this ſecond by Menelaus.

ctaine vnto them faignedly.

35 Yea, some of those that haue vnderstãding shall fall, that they may be tried, purified, and made white till the time be out: for there is a time appointed.

36 And a (tt) kyng shall doe what him list, he shall exalt and magnifie him selfe against all that is God, yea he shall speake marueylous things against the God of Gods, and he shal prosper (vv) till the wrath be fulfylled: for the determination is made.

37 He shall not regard the God of hys (xx) fathers, nor the desyres of women, yea he shall not care for any God: for he shall magnifye him selfe aboue all.

38 But in his place shall he honoure the god (yy) Mauzzim, and the God whome his fathers knewe not, shall hee honour with (zz) golde and syluer, with precious stones, and pleasant things.

39 Thus shall hee doe in the holdes of Mauzzim, with a strange God whome he shall acknowleoge, he shall encrease his glory, and shall cause them to rule ouer many, and shall diuide the land for gayne.

40 And at the ende of time shall the king of the (aaa) south push at him, and the king of the north shall come against him like a whirlewinde, with charrets, horsemen, and wyth manye shyppes: hee shall enter into the countreyes, and shall ouerflowe and passe through.

41 He shall enter also into the pleasant lande, and many countreyes shall be ouerthrowen: but these shall escape out of his hande, (euen) Edom and Moab, and the chiefe of the chyldren of Ammon.

42 He shall stretch forth his hande also vpon the countries, and the lande of Egypt shall not escape.

43 But hee shall haue power ouer the treasures of golde and of siluer, and ouer all the precious things of Egypt, and of ẏ Libians and Ethiopians in his passing (by them)

44 Neuertheless, the tydings out of the east (bbb) and the North shall trouble him, therefore he shall (ccc) goe forth with great wrath, to destroy and rote out many.

45 And he shall plant the tabernacles of hys palace betweene the seas, in the glorious and holy mountayne: yet hee shall come to hys ende, and none shall help him.

for their power and rychesse. aaa. That is, both the Syrians shal at length fyght agaynst the Romanes, but they shall be ouercome. bbb. When hee shall heare of tydynge, and Antonius discomfyted. ccc. For Auxentius the Parthians, and recouered that which Antoni-

The.xij. Chapter.

1. He propheſieth the reſurrection of the ded.
9. The darkneſſe of the propheſie of Daniel.

1 AND at that time shall (a) Michael stand vp, the greate prince whiche standeth for the children of thy people: for there shall be a time of trouble, such as neuer was, since there began to be a nation, vnto that same tyme: and at that time, thy people shall be deliuered euery one that shall be found written in the booke.

2 And many of them that slepe in the dust of the earthe, shall (b) awake, some to euerlasting life, and some to shame and perpetuall contempt.

3 They that bee (c) wyse, shall shine as the brightnesse of the fyrmament: and they that (d) turne many to righteousnesse, as ẏ starres for euer and euer.

4 But thou, O Daniel, shut vp the wordes, and seale the booke till the time of the ende: many shall goe (e) about here and there, and knowledge shall be encreased.

5 Then I Daniel loked, and beholde there stode other two, the one on this syde of the banke of the (f) riuer, and the other on that syde of the banke of the riuer.

6 And (one) sayd vnto the mã clothed in linnen, which was ouer the waters of the ryuer, When shall the end of these wonders be?

7 And I hearde the man clothed in linnen, which was ouer the waters of the riuer, whe he held vp his right (g) hande, and his left hand vnto heauen and sware by hym that liueth for euer, that (it shall tarie) for a (h) time, times, and a halfe: and when hee shall haue accomplished to scatter the power of the holy people, all these things shall be finished.

8 Then I hearde it, but I vnderstood it not: then sayd I, O my Lorde, what shall be the end of these thynges?

9 And he sayd, Goe thy way Daniel, for the wordes are closed vp, and sealed, till the tyme of the ende.

10 Many shall be purified, made whyte, and tried: but the wicked shal do wickedly, and none of the wicked shal haue vnderstanding, but the wise shall vnderstande.

11 And from the time that the (i) dayly (sacrifice) shall be taken away, and the abhominable desolation set vp, there shall be a (k) thousande, two hundred, and ninetie dayes.

12 Blessed

a. The angell here noteth two things, first that the Church shal be in great affliction and trouble at Christes comming, and next that God wyll send his angel to declare it, whome here he calleth Michael.

b. Meaning, all shall ryse at the generall resurrection, whiche here he mentioneth, that the faythfull may euer haue respect vnto it, for in earth shall they find no comfort.

c. Or suche as teach and instruct others, or suche as haue kept the feare of God, and his religion.

d. He chiefely meaneth the ministers of Gods worde, and next, al the faithful which instruct the ignorant, and bring them to the true knowledge of God.

e. Not wandering as vacabounds, but to searche for knowledge of God.

f. Which was Tygris, in Hebrue, Hiddekel. as Eze. x. a g. Which was a double oth, and did the more cõfirme the thing.

h. Whereby the angell declareth rather that whiche parteyneth to the comfort of the elect, that these afflictions should once haue a certayne ende, than that the tyme thereof should be certaynely knowen as a thing not expedient for creatures to know. Act 1.a. Mar.24.a

i. From the time that Christ by his sacrifice shal take away the sacrifice and ceremonies of the lawe, and the destruction of the temple and citie, which is meant here by the abhominable desolation.

k. Signifying that the time shall be long, and yet the chyldren of God ought not to be discouraged, though it be deferred.

12 Bleſſed is he that waiteth and commeth to the thouſand, three hundred, and (l) fiue and thirtie dayes.

13 But goe thou thy way till the ende be, for thou ſhalt (m) reſt, and ſtande vp in thy lot, at the ende of the dayes.

l. In this nũber he addeth a moneth and a halfe to the former nũber, ſignifying, that it is not in mã to appoynt the time of Chriſtes comming, but that they are bleſſed that patiently abyde his appearing.

m. Signifying that they ſhould this life, and ryſe agayne with the elect, when God ficiently humbled and purged his Churche.

T. C. L.

The ende of the propheſie of Daniel.

The booke of the prophet Oſea.

¶ The firſt Chapter.

1. The tyme wherein Oſea prophecied. 2. The idolatrie of the people. 10. The calling of the Gentiles. 11. Chriſt is the head of all people.

A 4. Reg. 15. 16. and 17.

THe worde of the Lorde came vnto Oſea, the ſon of Beeri, in the dayes of Oſea, Joathan, Ahas, and Hezekias, kinges of Juda, and in the tyme of Jeroboam the ſonne of Joas king of Iſraell.

2 When the Lorde ſpake fyrſte vnto Oſea, he ſayde vnto him, Goe, take vnto thee a wyfe of (a) fornications, and children of fornications: for the land hath committed great fornication (departyng) from the Lord.

3 So he went and tooke Gomer the daughter of Diblaim: whiche conceyued and bare him a ſonne.

4 And the Lorde ſayde vnto him, Call hys name Jezrahel: for I will ſhortly auenge the bloud of Jezrahel vppon the houſe of Jehu, and will bring the kingdome of the houſe of Iſraell to an ende.

5 And in that daye will I alſo breake the bow of Iſraell, in the valley of Jezrahel.

6 And ſhee conceyued agayne, and bare a daughter: and (the Lorde) ſaid vnto him, Cal hir name Lohuhamah (that is, not obteyning mercy) for I will no more haue pitie vppon the houſe of Iſraell, but I will vtterly take them away.

B 7 Yet I will haue mercy vppon the houſe of Juda, and will ſaue them, euen thorough the Lorde their God: and will not ſaue them by bowe, ſworde, battell, horſes, or horſemen.

8 Now when ſhe had wained Lohuhamah, ſhe conceyued againe, and bare a ſonne.

9 Then ſayd he, Cal his name Loammi (that is, not my people:) for ye are not my people, therefore I will not be your (God.)

10 Yet the number of the children of Iſraell, ſhall be as the ſand of the ſea, which can neyther be meaſured nor tolde: and in the place where it was ſayd vnto them, Ye are not my people: it ſhall be ſaide vnto them, ye are the children of the liuing God.

11 Then ſhall the chyldren of Juda, and the children of Iſraell be gathered together, and appoynt them ſelues one head, and they ſhall come vp out of the lande: for greate ſhall be the day of Jezrahel.

The. ij. Chapter.

1. The people is called to repentance. 5. He ſheweth their idolatrie, & threatneth them, except they repent.

1 TEl your brethren that they are my people, and youre ſyſterne, that they haue obteyned mercie.

2 As for your mother, ye ſhall chyde with hir, and reproue hir, for ſhe is not my wyfe, neyther am I hir huſbande: let hir therefore put away hir whoredome from hir face, and hir adulterie from hir breaſts.

3 Leſt I ſtrip hir naked, and ſet hir euen as ſhe came into the worlde, and make hir as a wildernes, and as drie land, and ſlay hir for thirſt.

4 And I will haue no pitie vpon hir children: for they be the children of fornication:

5 Their mother hath played the harlot, and ſhe that bare them is come to confuſion: for ſhee ſayde, I will goe after my louers that gyue me my bread, and my water, my wool and flare, my oyle and my drinke.

6 Therefore beholde, I will ſtoppe thy way with thornes, and make a hedge, that ſhe ſhal not fynde hir paths.

7 And though ſhe run after hir louers, yet ſhal ſhe not ouertake them: ſhe ſhall ſeeke them: but

a. That is, one that of long time hath accuſtomed to play the harlot, not that the prophet did this indeed but he ſawe this in a viſion: or els was cõmanded by God, to ſet foorth vnder this parable or figure, the idolatrie of the Iſraelites.

4. Reg. 15. c 17. 18. b. 3. Reg. 21. b 4. Reg. 19. b

Gen. 49. c. 4. Reg. 19. g

but not hynde them. Then shal she say, I wil goe, and returne to my fyrst husbande: for at that time it was better with me than nowe.

8 And she did not knowe that I gaue hir corne, and wine, and oyle, and multiplyed hir syluer and golde, which they bestowed on Baal.

9 Therefore I will returne, and take away my corne in the time thereof, and my wyne in the season thereof, and set agayne my wool and my flaxe (whych I gaue hir) to couer hir shame.

10 And now wil I discouer hir shame (euen) in the syghte of hir louers, and no man shall deliuer hir out of my handes.

11 Moreouer I will take away all hir mirth, hir holy dayes, hir newe moones, hir Sabbothes, and all hir solemne feastes.

12 I will destroy hir vineyards and fygge trees, whereof she sayde, These are my rewardes that my louers haue giuen mee, I will make them as a wood, and wild beastes shall eate them vp.

13 I will visite vppon hir the dayes of Baal, wherein she burned incense to him, and decked hir selfe with earerings and iewels, she folowed hir louers, and forgate me, sayth the Lorde.

14 Wherefore beholde, I will allure hir, and bring hir into the wildernesse, and speake friendly vnto hir.

15 From thence will I giue hir hir vineyards agayne, yea and the valley of Achor for an entrie of hope: and she shall syng there as in the dayes of hir youth, and as in the day whē she came out of the land of Egypt.

16 And at that day (sayth the Lord) thou shalt call me, O my husband, and shalt call me no more Baal.

17 For I wil take away those names of Baal from hir mouth, yea she shall neuer remember their names any more.

18 Then will I make a couenaunt for them, with the beastes of the fielde, with the foules of the ayre, and with euery thyng that creepeth vpon the earth: Is for bowe, sword, and battayle, I will destroy out of the lande, and will make them to sleepe safely.

19 And I will marrie thee vnto myne owne selfe for euer, yea euen to my selfe will I marrie thee in ryghteousnesse, in iudgement, in louing kindnesse and mercie.

20 In faythfulnesse also wil I marie thee vnto my selfe, and thou shalt knowe the Lorde.

21 At the same time will I shewe my selfe gratious vnto the heauens, sayeth the Lorde, and the heauens shall help the earth:

22 And the earth shall help the corne, wyne, and oyle: and they shall help Jezrahel.

23 And I will sowe hir for my selfe in the earth, and will haue mercy vpon hir that had not obteyned mercie: And to them whiche were not my people, I will say, Thou art my people: and they shall say, Thou art my God. 1. Pet. 2. b. Rom. 9. c.

The. iij. Chapter.

1. The Iewes shall be cast off for their idolatrie.
5. Afterward they shall returne to the Lorde.

1 THen sayd the Lorde to me, Goe yet and loue a woman beloued of hir husbande, and yet an adultresse, according to the loue of the Lord towarde the children of Israell: and yet they haue respect to strange goddes, and loue the wine pottes. I Ezec. 42. d. Esay. 28. a. Amos. 6. a.

2 So I gate hir for fiftiene syluerlyngs, and for an homer and an halfe of barley,

3 And sayde vnto hir, Thou shalt bide wyth me a long season, thou shalt not play the harlot, thou shalt be to none other man, and I will be so vnto thee.

4 For the children of Israell shall syt a great while without king, without prince, without sacrifice, without image, without Ephod, and without Theraphim. 2. Par. 15. a.

5 But afterward the children of Israel shall be conuerted, and seeke the Lord their God, and Dauid their king, and in the latter days they shall worship the Lorde, and his louing kyndnesse. Ezec. 34. d.

The. iiij. Chapter.

A complaynt agaynste the people, and the prieste of Israell.

1 HEare the worde of the Lorde, O ye children of Israell, for the Lord hath a controuersie with the inhabitantes of the lande: for there is no truth, there is no mercie, there is no knowledge of GOD in the lande. I

2 But swearing, lying, manslaughter, theft, and adulterie, hath gotten the ouer hand, and one bloudgiltinesse folowyth another.

3 Therefore shall the lande mourne, and all they that dwell therein shal be rooted out, the beastes of the field, the foules of the aire, and the fishes in the sea, shall be consumed.

4 Yet let no man rebuke or reproue another, for the people (are) as they that are at controuersie with the priest. Mala. 1. b. * or, contend.

5 Therefore shalte thou fall in the day time, and the prophet with thee in the nyght, and I will bring thy mother to destruction.

6 My people perish for lacke of knowledge: because thou hast refused knowledge, there- Baruc. 3. d. Esay. 5. b.

foꝛe will I reiecte thee alſo, ſo that thou ſhalt no moꝛe be my pꝛieſt: and foꝛ ſomuch as thou haſt foꝛgotten ẏ̄ law of thy God, I will alſo foꝛget thy childꝛen.

B 7 The moꝛe they increaſed in multitude, the moꝛe they ſinned agaynſte mee, (therefoꝛe) will I change their honour into ſhame.

Leuit.6.d. Ezec.13.d. 8 They eate vp the (a) ſynnes of my people, and encourage them in their wickednеſſe.

a. That is, the prieſts ſeeke to eate the peoples offerings, and flatter the in their ſinnes.

9 Thus the pꝛieſte is become like the people: Wheꝛefoꝛe I will puniſh them foꝛ theyꝛ wicked wayes, and rewarde them accoꝛding to their owne imaginations.

Ezec.14.a. Leuit.26.b. Mich.6.c. Agge.1.a. 10 They ſhall eate, and not haue ynough, they haue vſed whoꝛedome, but ſhall not pꝛoſper, they haue foꝛſaken the Loꝛde, & not regarded hym.

11 Whoꝛedome, wyne, and newe wine, take the hart away.

4.Reg.1.a. 12 My people aſke counſell at their ſtockes, and their ſtaffe teacheth them: foꝛ the ſpirite of foꝛnication hathe cauſed (them) to goe aſtray, and they haue committed foꝛnication againſt their God.

4.Reg.17.b 13 They make ſacrifices vppon the toppes of the mountaynes, and burne their incenſe vppon the hylles, yea vnder the okes, poplars, and elmes, foꝛ there are good ſhadowes: theꝛefoꝛe your daughters are become harlots, and your ſpouſes haue broken their wedlocke.

C 14 I will not puniſh your daughters foꝛ beyng defyled, and youre ſpouſes that became whoꝛes: ſeeyng the fathers them ſelues haue medled with harlottes, and ſacrificed wyth whoꝛes: but the people that will not vnderſtand, muſt be puniſhed.

Num.25.d. 15 Though thou Iſraell play the harlot, yet let not Juda ſinne, come not yee vnto Eſigal, neyther goe yee to Bethauen, neyther ſweare ye, The Loꝛd lyueth.

2.Reg.12.d. Deut.10.d. 16 Foꝛ Iſraell is rebellious lyke an vnruly heyfer: nowe the Loꝛd will fede them as a lambe in a large place.

17 Ephꝛaim (is become) partaker of idolles, let him alone.

18 Their dꝛunkennеſſe ſynketh, they haue committed whoꝛedome: their rulers loue (to ſay) with ſhame, Bꝛyng ye.

19 The winde hathe bounde them vp in hir wynges, and they ſhall be aſhamed of theyꝛ ſacrifices.

The.v. Chapter.

1. Agaynſte the prieſtes and rulers of Iſraell. 13. The help of man is in vayne.

A 1 GYe pꝛieſtes heare this, take heede, O thou houſe of Iſraell, giue eare, O thou houſe of the king, foꝛ iudgemnt (is) agaynſte you, byeauſe you are become as a ſnare on Miꝛphah, and a ſpread net vpon the mount of Thabeꝛ.

2 They kill ſacrifices by heapes, and turne far from the Loꝛd, and I haue bin a rebuker of them all.

3 I know Ephꝛaim well ynough, and Iſraell is not hid from me: foꝛ now, O Ephꝛaim, thou art become an harlot, and Iſrael is defyled. Ezec. Jer.

4 They will not giue their mindes to turne vnto their God: foꝛ the ſpirite of foꝛnication (is) in the middeſt of them, and they haue not knowen the Loꝛde.

5 And the pꝛide of Iſraell doth teſtifie to hys face: theꝛefoꝛe bothe Iſraell and Ephꝛaim ſhall fall foꝛ theyꝛ wickednеſſe, and Juda with them alſo. Oſe.

6 They ſhall come with theyꝛ ſheepe and bullockes to ſeeke the Loꝛde, but they ſhall not fynde him: foꝛ he is gone from them. Jere. Dan. Ezec.

7 They haue tranſgreſſed againſt the Loꝛde, and bꝛought vp baſtarde childꝛen: a moneth theꝛefoꝛe ſhall deuoure them, with their poſſions. B

8 Blowe with the ſhawmes at Gibea, and with the trumpet in Ramah, cry out at Bethauen, after thee, O Beniamin.

9 In the tyme of the plague ſhall Ephꝛaim be layd waſte: in the tribes of Iſraell haue I ſhewed the trueth.

10 The pꝛinces of Juda haue bin like them that remoue the land markes: theꝛefoꝛe will I powꝛe out my wꝛath vppon them lyke water. Deut. and.

11 Ephꝛaim is oppreſſed and bꝛoke in iudgement, byeauſe he willingly folowed the (a) commaundement. a. In ping ver bean

12 Theꝛefoꝛe will I be vnto Ephꝛaim, as a moth, and to ẏ̄ houſe of Juda as a caterpiller

13 When Ephꝛaim ſawe his ſickneſſe, and Juda his diſeaſe, Ephꝛaim wente vnto Aſſur, and ſent vnto king Jareb, yet coulde not he help you, noꝛ eaſe you of your payne. 4.R

14 I wyll be vnto Ephꝛaim as a Lion, and as a Lions whelpe to the houſe of Juda: I (euen) I will ſpoyle, and go my way: I will take away, and no man ſhall reſcue. C

15 I will goe and returne to my place, till they knowledge that they haue ſynned, and ſeeke me. In their aduerſitie they ſhall (b) early ſeeke me. b. Th dilige

The.vi. Chapter.

1 Affliction cauſeth a man to turne to God. 9. The wickednеſſe of the prieſtes.

1 COme, let vs turne againe to the Loꝛde: I foꝛ hee hathe ſmitten vs, and hee ſhall Jeh.

heale

heale vs, he hath wounded vs, and hee shall bynde vs vp agayne.

2 After two dayes shall hee quicken vs, in the thirde day hee shall rayse vs vp, so that wee shall lyue in hys syght.

3 Then shall wee haue vnderstanding, and endeuour our selues to know the Lorde: he shall goe forth as the spring of the day, and come vnto vs as the rayne, and as the latter rayne vpon the earth.

4 O Ephraim, what shall I doe vnto thee? O Iuda, how shall I intreate thee? for your godnesse is lyke a morning cloude, and lyke a deawe that goeth early away.

5 Therefore haue I cut downe the prophetes, and let them be slayne for my words sake, so that my punishment shall come to light.

6 For I desyred mercy, and not sacrifice: and the knowledge of God more than burnt offerynges.

B 7 But euen lyke as Adam dyd, so haue they broken my couenaunt, and set me at nought.

8 Gilead is a citie of wicked doers, and (is) polluted with bloud.

9 And as theeues (armed) waite for hym that passeth by the way: such is the counsell of the priests, which with one agreed counsel murder cruelly suche as keepe the way, yea they dare do all vnspeakeable mischiefe.

10 Horrible things haue I seene in the house of Israell: there is the fornication of Ephraim, and Israell is defyled.

11 Yea, and thou Iuda keepest an harueste for thy selfe, when I returne the captiuitie of my people.

The. vij. Chapter.

1 Of the vices and wantonnesse of the people. 11. Of their punishment.

1 WHen I vndertooke to make Israell whole, then the vngratiousnesse of Ephraim, and the wickednesse of Samaria came to light, for they goe about with lyes, therefore the thiefe robbeth within, and the spoyler destroyeth without.

2 They consider not in their harts that I remember all their wickednesse: Nowe theyr owne inuentions haue beset them, whyche I see wel ynough.

3 They make the kyng glad with theyr wickednesse, and the princes with theyr lyes.

4 All these burne in adulterie, as it were an ouen that the baker heateth when he hath left kneading, till the dowe be leauened.

5 (This is) the daye of oure kyng, the princes haue made him sicke with bottelles of wyne, he hath stretched out his hand to scorners.

6 For whyles they lye in wayte, they haue made ready their hart lyke an ouen, their baker sleepeth all night, in the morning it burneth as a flambe of fyre.

7 They are altogeather as hot as an ouen, B and haue deuoured their owne iudges, all their kings are fallen, yet is there none of thē that calleth vpon me.

8 Ephraim hath mixt him selfe among (Heathen) people, Ephraim is become like a cake that no man turneth.

9 Strangers haue deuoured his strength, and he regardeth it not: hee waxeth full of gray heares, yet will he not knowe it.

10 And the pryde of Israell testifyeth to hys face, yet will they not turne to the Lord their God, nor seeke him for all this. Osea. 5. a.

11 Ephraim is like a done that is beguyled, and hath no hart: now call they vpon the Egyptians, now goe they to the Assyrians. 4. Reg. 16. b

12 But whyle they be going here and there, I shal spread my net ouer them, and drawe thē downe as the foules of the ayre: and according as they haue bin warned, so wyll I punish them.

13 Wo be vnto them: for they haue forsaken me, they must bee destroyed, for they haue set me at nought: I am hee that hathe redeemed them, yet haue they spoken lyes agaynst me. Esai. 1. a. 2. Pet. 2. a.

14 They call not vpon me with their hartes, C but lye howling vpon their beddes: they wil assemble them selues for corne and wine, but rebell against me. Math. 15. a. Esai. 20. c. Ezec. 33. f.

15 I haue bound ((vp) and strengthened theyr arme: yet do they imagine mischiefe against me.

16 They turne themselues, but not to the most byghest, and are become as a broken bowe, their princes shall be slayne with the swoorde for the malice of their tongues: this shall be their derision in the land of Egypt.

The. viij. Chapter.

The destruction of Iuda and Israel, bycause of their idolatrie.

1 SEt the trumpet to thy mouth, (swiftly) as an Eagle (shall the enimie come) against the house of the Lorde: for they haue broken my couenant, and transgressed my lawe. Deut. 3. d.

2 Israell should haue layd vnto me, Thou art my God, we know thee.

3 But he hathe refused the thing that is good, therefore shall the enimie pursue him.

4 They haue ordayned kinges, but not thorough me, they haue made princes, & I knew it not, of their syluer & golde haue they made them idols, therefore shall they be destroyed. 3. Reg. 12. c. Ezech. 6. d.

5 Thy calfe, O Samaria, hathe cast thee off, 3. Reg. 12. d

for my wrathfull indignation is gone forth againſt them: how long wil they be without innocencie?

6 For (the calfe) came from Iſrael, the workman made it, therefore can it be no God: but euen in peeces ſhall the calfe of Samaria be broken.

ℬ 7 They haue ſowen wind, therefore ſhal they reape a whirlewinde: it hath no ſtalke, the bud ſhall bring forth no meale: and if happily it do, ſtrangers ſhall deuour it vp.

8 Iſrael is deuoured, now ſhal they be amõg the Gentiles as a veſſell of no reputation.

9 For they haue gone vp to Aſſyria (and are as) a wilde Aſſe ſolitarie by him ſelfe: Ephraim hath hired louers.

3. Reg. 17. c. 10 And though they haue hired them among
Ezech. 16. b. the heathen, yet now will I gather them, and they ſhall begin to be weerie with the burden of the king and the prince.

11 Ephraim hathe made many aulters to doe wickednelle, his aulters (I ſay) he had to hys ſinne.

12 I haue written to them the greate thyngs of my law, (but) they are counted as a ſtrãge thing.

13 They ſacrifice fleſh for the ſacrifice of mine offerings, and eate it, (but) the Lorde hath no pleaſure in it: now will he remember theyr iniquitie, and viſite theyr ſinnes, they ſhal returne into Egypt.

℃ 14 For Iſrael hath forgotten hym that made him, and hath builded fayre palaces, and Iuda hathe encreaſed ſtrong cities: but I wyll ſend a fyre into theyr cities, and it ſhall conſume their palaces.

The. ix. Chapter.

Of the hunger and captiuitie of Iſrael.

Ī 1 DO not thou triumph, O Iſraell, make no boaſting ouer ioyous thynges, as do the Heathen: for thou haſt committed adulterie againſt thy God, whoſe rewards haſte thou ioued more than all the corne flowrs.

2 The corne flowre, and the wine preſſe ſhall not feede them: and the newe wyne ſhal faile them.

Ezech. 4. c. 3 They ſhal not dwell in the Lordes lande, but Ephraim ſhall turne agayne into Egypt, and eate vncleane thyngs among the Aſſyrians.

4 They powre out no wine for a drinke offering vnto the Lorde, neyther ſhall theyr ſlayne offerings be pleaſant vnto him, they ſhall be vnto them as the bread of mourners, all they that eate ſhall be defyled: for theyr bread (a) for their ſoules ſhall not come into the houſe of the Lorde.

a. The ſacrifice whiche they offered for their ſinnes

5 What will ye do then in the ſolemne day, and in the feaſt day of the Lorde?

6 For beholde, they are gone away for deſtruction, (but) Egypt ſhall gather them, and Memphis ſhall burie them: the nettles ſhall poſſeſſe the pleaſaunt (places) of theyr ſiluer, thornes ſhall be in their tabernacles.

7 The dayes of viſitation are come, the dayes ℬ of recompence are come: and then ſhall Iſraell know that they were deceyued by a fooliſh, mad, and franticke prophet: for the multitude of thyne iniquitie (God) ſhall multiply enimies againſt thee.

8 The watcheman of Ephraim (was) with my (b) God (but) the prophet (is) the ſnare of a fouler in all his wayes, and an abhomination in the houſe of his God.

b. As it ginne teachers ſtudy people God calleth ſeruants the doctours.

9 They haue gone to the bottome, they are corrupt as in the dayes of Gibea: (therefore) he will remember their iniquitie, and viſite their ſinnes.

10 I found Iſraell like grapes in the wyldernelle, and ſawe their fathers as the fyrſte rype in the figge tree at hir fyrſte ſeaſon: but they went to Baal Peor, and ſeparated themſelues to that ſhame, and became as abhominable as their louers. Iud.

11 Ephraim their glory ſhall flee away lyke a birde: for birth, for wombe, and conception.

12 And though they bring vp children, yet I wil deſtroy them before they be men: Yea woe ſhall come to them when I depart from the. Gen.

13 Ephraim (as me thinke) is planted in a pleaſant place, lyke as is Tyrus: but nowe muſt ſhe bring hir owne children forthe to the manſlayer.

14 O Lorde, giue them: what ſhalte thou ℂ giue them? Giue them an vnfruitfull wombe, and drie breaſtes.

15 All their wickednelle is done at Gilgal, Iud. there do I abhorre them: for the vngratiouſnelle of their owne inuentions I will dryue them out of my houſe, I will loue them no more, for all their princes are vnfaythfull.

16 Ephraim is hewen downe, their rote is dried vp, ſo ỹ they ſhal bring no more fruite: yea and though they bring forth any, yet wil I ſlay euen the beſt beloued of their body.

17 My God ſhall caſt them away, for they haue not bin obediente vnto hym, therefor ſhall they wander among the Heathen.

The. x. Chapter.

1. Againſt Iſrael and his idols. 14. His deſtruction for the ſame.

Ī 1 ISrael (is) an (a) empty vine, (yet) hathe it brought forthe fruite to it ſelfe, according

a. As the ſpoyled grape tree

new the yere folowing, ſo the Iſraelites enioying reſt renewed their former wickednelle and idolatrie.

ding to the multitude of the fruite thereof he hathe encreased alwayes: according to the goodnesse of their lande they haue made them fayre images.

2 Their hart is diuided, (therefore) shall they now be destroyed, (the Lorde) shall breake downe their images, he shal destroy their aulters.

3 For now shall they say, we haue no kyng, because we haue not feared the Lorde: and what should then a king do to vs?

4 They haue spoken wordes, swearing falsely in making a (b) couenaunt: thus (c) iudgemente groweth as wormewood in the furrowes of the fielde.

5 They that dwell in Samaria shall feare, because of the calfe of Bethauen, for ỳ people thereof shall mourne ouer it, yea and the priestes also reioyced on it for the glory therof, because it is departed from it.

6 It shall be brought to the Assyrian for a present to the king Iareb: Ephraim shal receyue shame, and Israel shall be confounded for his owne imaginations.

B 7 Samaria with his king shall banish away, as the fome vpon the water.

8 The hygh places of Auen where Israell dothe synne shall be destroyed, thistles and thornes shall growe vpon their aulters: then shall they say to the mountaynes, Couer vs, and to the hylles, Fall vpon vs.

9 O Israell, thou hast sinned from the dayes (d) of Gabaa: there they stode, the battayle in Gabaa againste the childzen of iniquitie did not touch them.

10 It is my desyre that I should chastise the: and the people shall bee gathered agaynste them, when they shall ioyne them selues together in their (e) two furrowes.

11 And Ephraim (is as) an heyfer vsed to delite (f) in treading out the corne, but I wyll passe by hir fayre (g) necke, I will make Ephraim to (h) ryde: Juda shall (i) plowe, (and) Jacob shall breake his cloddes.

12 Sowe to youre selues in ryghteousnesse, and reape the fruites of well doing, plowe vp your fresh lād: for it is time to seeke ỳ Lord, till he come and raine righteousnes vpō you.

13 For you haue plowed vngodlynesse, ye haue reaped iniquitie, you haue eaten the fruite of lyes, because thou puttest thy confidence in thyne owne wayes, and leanest to the multitude of thy strong men.

14 There shall growe a sedition among thy people, all thy strong cities shall bee layde wast, euen as Salma destroyed Beth Arbel in the day of battayle, wher the mother with the childzen were dashed in peeces.

15 Euen so shall Bethel do vnto you, because of youre malitious wickednesse: in a morning shall the king of Israel be destroyed.

The. xi. Chapter.

1. The benefytes of the Lorde toward Israell.
5. Their ingratitude against hym.

1 When Israell was yong, I loued hym, and called my sonne out of the lande of Egypt. A Exod. 3. b. Mat. 2. c.

2 They (a) called them (but) they wente thus from them: they sacrificed vnto Baal, and burned incense to images.

3 I gaue to Ephraim one to leade, (b) him, who should beare him in his armes: but they knew not that I healed them.

4 I led them with cordes of a man (euen) (c) with bands of loue: and I was at them as he that taketh off the yoke from their iawes, and I layde (d) meate to them.

5 He shall no more returne into Egypt, but Assur (e) shall be his king, because he refused to conuert.

6 Therefore shall the sword fall on his cities, and shall consume his (f) branches, and deuour them, because of their own counsayles.

7 And my people shall stand in a doubt whyther to turne them: for when the (prophetes) called to the most highest, not one yet would giue him his glory.

8 How shall I giue thee vp Ephraim? (how) shall I deliuer thee Israell? howe shall I make thee as (g) Adama? (how) shall I set thee as Zeboim? mine hart is turned within me, my repentings are kindled within me.

9 I will not execute the fiercenesse of my wrath, I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middest of thee, and I wil not enter into the citie.

10 They shall walke after the Lorde, he shall roare lyke a Lion: when he shall roare, then the childzen of the West shall feare.

11 They shall feare as a sparrowe out of Egypt, and as a doue out of the lande of Assur, and I will place them in their houses, sayth the Lorde.

12 Ephraim compasseth me about with lyes, and the house of Israell with deceit: but Juda yet ruleth (h) with God, and is faythfull with the saintes.

a. The prophets called the people.

b. He meaneth Moses.

c. That is, friendly, not as beastes.

d. He fed them with Manna in the desert.

e. For their vnthankfulnesse they shall be led captiue into Assyria.

f. The villages adioyning to the cities. B

g. Whych wer two of the cities destroyed with Sodome. Gen. 19. d. Deut. 29. a.

Ruleth their people agreeing to Gods worde.

The. xij. Chapter.

He admonisheth by Iacobs example to trust in God, and not in man.

1 Ephraim is fed with the winde, and followeth after the East winde, hee dayly encreaseth lyes and destruction, they be confe- A

4.Reg.16.b
Esai.57.b.
derate with the Assyrians, they oyle is caried into Egypt.

2 The Lord hath a controuersie with Juda, and will visit Jacob according to his ways, according to their owne inuentions will he recompence them.

Gen.25.b.
3 He toke his brother by the heele, when hee was yet in his mothers wombe, and in hys strength he wrestled with God:

Gen.32.d.
Gen.35.b.
4 He stroue with the angel, and gate the victorie, he wept and prayed to him: he founde him at Bethel, and there he spake with vs.

5 Yea the Lord God of hostes, euen the Lord him selfe remembred him.

6 Therefore turne to thy God, keepe mercy and iudgement, and hope still in thy God.

B
a. More lyke to the wicked Chanaanites, than to Abraham and the godly patriarkes.
7 (He is) (a) Chanaan, the ballances of deceit are in hys hand, he loueth to oppresse.

Apoc.3.c.
8 And Ephraim hath sayd, Tushe, I am rich, I haue good enough: in all my workes shall not one iniquitie be founde, wherein I haue offended.

9 Yet am I the Lord thy God from the land of Egypt, I will yet make thee dwell in the tabernacles, as in the high feast dayes.

10 I haue spoken through the prophetes, and haue multiplyed visions, and shewed similitudes by the ministerie of the prophetes.

11 In Galaad is iniquitie, they are fallen to vanitie: at Gilgal they haue sacrificed oxen, and their aulters are as heapes in ỹ furrowes of the fielde.

Gen.28.b.
12 Jacob fled into the land of Syria, and Israel serued for a wife, and for a wife he kept (sheepe.)

13 By a prophete the Lord brought them out of Egypt, and by a prophete was he preserued.

C
14 But Ephraim hathe prouoked him to displeasure through his abhominations, therefore shall his blond be powred vpon him selfe, and the Lord his God shall reward him hys blasphemies.

The.xiij.Chapter.

1. The abhomination of Israell, 9. and cause of their destruction.

I
Esai.46.a.
Ezec.16.b.
Osea.2.b.
a. When they sacrificed their children to Moloch.
b. That is, worship the Calues set vp by king Hieroboam. 3.Reg.12.
1 When Ephraim spake, there was trembling, he was exalted among the Israelites: but hee hathe sinned in Baal, and is dead.

2 And now they sinne more and more, and of their syluer they haue made them molten images, after the imaginations of their owne braynes, (that is) very idolles, and yet all is nothing but the worke of the craftesman: they say one to another, Whyles they (a) sacrifice a man, let them kisse (b) the calues.

3 Therefore they shall bee as the morning cloude, and as the deawe that early palleth away, and lyke as dust that the whirlewinde taketh away from the flowre, and as smoke that goeth out of the chimney.

4 Yet am I the Lord thy GOD (whyche brought thee) out of the land of Egypt, and thou shalt knowe no God but me only, neyther is there any sauiour besydes me. Exod.

5 I did know thee in the wildernesse, in the lande of drought. Elay.

6 But when they were well fedde, & had ynough, they waxed proude, and forgate me.

7 Therefore will I be vnto them as a Lion, & B as a Leoparde in the wayes, to the Assyrians. Exod.

8 I will meete them as a Beare that is robbed of hir whelpes, and I will breake that stubborne hart of theirs, there will I deuour them lyke a Lion, yea the wilde beastes shall teare them.

9 O Israell (thyne iniquitie) hath destroyed thee: but in me (onely is) thy helpe. Iob.

10 I am: where is thy king now that should help thee in all thy cities? Yea, and thy iudges of whome thou saydest, Giue me a king and princes. 1.Reg.

11 I gaue thee a king in my wrath, and in my displeasure I toke him from thee agayne.

12 The wickednesse of Ephraim is bounde togeather, and his sinne lyeth hid.

13 Therefore shall sorowes come vpon hym, C as vpon a woman that trauayleth: an vndiscrete sonne is he, els woulde he not stand still at the tyme (c) of byrth of children. c. Are not la at the hir chi

14 I wil redeeme them from the power of the graue, and deliuer them frō death: O death, I will be thy deathe, O hell, I will be thy sting: Yet can I see no comfort.

15 Though he grewe among his brethren, the East winde (euen) the winde of the Lorde shall come vp from the wildernesse and drie vp his vayne, and his fountaines shall be dried vp: he shall spoyle the treasure of all pleasant vessels.

16 Samaria shall be made wast, for she is disobedient vnto hir God: they shall perish with the swoorde, their children shall be dashed in peeces, and their women greate with childe shall be rypt vp.

The.xiiij.Chapter.

1. The destruction of Samaria. 3. He exhorteth the Israelites to turne to God, who requireth prayse and thankes.

1 O Israel, returne vnto the Lord thy God, I for thou hast fallen through thyne owne wickednesse. Jere. Ezec.

2 Take these wordes vnto you, when ye turne to the

to the Lorde, and say vnto him, O forgiue vs all our sinnes, receyue vs gratiously, and then will we offer ỹ calues of our lippes vnto thee.

3 Assur shall be no more our helper, neyther will we ride vppon horses any more, neyther will we saye any more to the worke of oure handes, Ye are our goddes: for in thee the fatherlesse findeth mercy.

4 I will heale their rebellion, I will loue them freely: for mine anger is turned away from him.

5 I will be vnto Israll as the dewe, and he shall growe as the Lilie, and his rote shall spreade out as the (trees) of Libanus.

6 His branches shall spreade out abroade, and be as fayre as the Olyuetree, and smell as Libanus.

7 They that dwell vnder his shadowe, shall returne and growe vp as the corne, and florish as ỹ vine: he shall haue as good a "name as the wyne of Libanus. "or, sauour.

8 Ephraim (shall say) What haue I to doe with idols any more? I haue heard him, and loked vppon him, I am lyke a greene fyrre tree, vpon me is thy fruite founde.

9 Who so is wise, shall vnderstande these thyngs, and he that is vnderstanding shall regarde them: for the wayes of the Lorde are righteous, such as be godly shall walk in the: as for the wicked, they shall stumble therein. Iere 19.b. Psal.18.c.

The ende of the prophesie of Osea.

¶ The booke of the prophete Ioel.

¶ The first Chapter.

1. A prophecie agaynst the Iewes. 2. He exhorteth the people to prayer and fastyng, for the miserie that was at hand.

1 THe word of ỹ lord that came to Ioel the sonne of Pethuel.

2 Heare ye thys, you elders, & hearken w̄ youre eares, all you that dwell in this lande: was there euer suche a thing in your dayes, or in the dayes of your fathers?

3 Of this thing tell youre children, and lette your children (shewe it) to their children, and their children to (their) posteritie afterwarde.

4 That whiche the caterpiller hathe left, the grashopper hath eaten, & what the grashopper left, hath the (a) canker worme eaten, and what the canker worme left, the locust hathe deuoured.

5 Awake ye drunkardes, and weepe, howle all ye wine bybbers, for lacke of newe wine: for it is cleane taken away frō your mouth.

6 For a nation is come vp vppon my lande, myghtie and without number: hys teeth are as the teeth of a Lion, and he hath the iawes of a great Lion.

7 He hath destroyed my vine, and barked my figge tree, he hathe pilled it, and cast it from him, and hath left boughes thereof white.

8 Lament as a virgin girded with sackcloth, for the husband of hir youth.

9 The meate offering and drinke offeryng is cut off from the house of the Lorde, the priestes (I meane) the Lords ministers mourne.

10 The field is wasted, the land mourneth: for corne is destroyed, the new wine is dried vp, the oyle is vtterly taken away.

11 Be ye ashamed, O yee husbandmen, howle O ye wine dressers, for the wheate and for ỹ barly: for ỹ harnest of ỹ fielde is perished.

12 The wine is dryed vp, and the figge tree is decayed, the pomegranate tree, & the paulme, and the apple tree, (euen) all the trees of the fielde are withered vp: for ioy is withered away from the sonnes of men.

13 Girde your selues, & lament, O ye priests, howle ye out, ye ministers of the aulter, come and lye all nyght in sackcloth, ye seruauntes of my GOD: for the meate and drynke offeringes are taken away from the house of your God.

14 Proclayme a fast, call a congregation, gather the elders togeather, (with) all the inhabitants of the lande, vnto the house of the Lord your God, and crye vnto the Lord.

15 Alas for thys day, for the day of the Lorde is at hand, euen as a destruction from the almightie, shall it come.

16 Is not the meate cut off before our eyes, (yea,) myrth and ioy from the house of oure God?

17 The seede is rotten vnder their cloddes, the garners are destroyed, the barnes are ouerthrowen: for the corne is withered.

18 O howe cattayle mourne? the heardes of

beaſts are in woful caſe for lacke of paſture, and the flockes of sheepe are deſtroyed?

19 Unto thee, O Lorde, will I crie, for feare hath deſtroyed the fruitefull places of the deſart, and the flambe hathe burnt vp all the trees of the fielde.

20 The beaſtes alſo of the field crye out vnto thee: for the riuers of waters are dried vp, and fire hath deuoured vp the fruitefull places of the deſart.

The.ij. Chapter.

1. He prophecieth of the comming and cruelties of their enimies. 13. An exhortation to moue them to conuert. 18. The loue of God toward his people.

1 BLow vp a trumpet in Sion, & showte in my holy hill, let all the inhabitantes of the earth tremble: for the day of the Lorde is come, for it is nigh at hande.

2 A darke and glomie day, a cloudy & blacke day: as the morning is ſpread ouer the mountaynes, (so is this) populous and ſtrong people, lyke it there was none from the beginning, nor ſhall be hereafter for euermore.

3 Before him is a deuouring fyre, and behinde him a burning flambe: the land is as a pleaſant garden before him, and behind hym a waſt deſart, yea and nothing ſhall eſcape hym.

4 The ſhewe of him is as the ſhewe of horſes, and lyke horſemen, ſo ſhall they runne.

5 Like the noyſe of charrettes vpon ẏ toppes of the mountaynes they ſhall skip, like the noyſe of a flaming fyre deuouring the ſtubble, (and) as a ſtrong people prepared to battayle.

6 Before his face ſhall the people tremble, the countenance of all folkes ſhall ware (blacke) as a pot.

7 They ſhall runne like ſtrong men, and climbe the walles like men of warre: and euery one ſhal march on in his way, and they ſhall not linger in their paths.

8 No man ſhall thruſt another, but euery one ſhall walke in his path: and if they ſhall fall on the ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the citie, they ſhall run vp and downe vpon the wall, they ſhall climbe into the houſes, they ſhall enter in at the windowes like a theefe.

10 The earth ſhall quake before him, the heauens ſhall tremble, the ſunne and the mone ſhall be darke, and the ſtarres ſhal withdraw their ſhining.

11 And the Lord ſhall giue his voyce before his hoſt, for his campe is exceeding great, for he is mightie that executeth his commaundement: for the day of the Lord is great and very terrible, and who can abide it?

12 But now ſayth the Lord, Turne you vnto me with all your harts, with faſting, with weeping, and with mourning.

13 And rent your hartes, and not your garments, and turne you vnto the Lorde your God, for he is gratious and mercifull, ſlowe to anger, and of great gentleneſſe, and he will repent him of the euill.

14 Who knoweth whether the Lorde will returne, and take compaſſion, and wil leaue behind him a bleſſing, (euen) meate offering, and drinke offering, vnto the Lorde your God?

15 Blow vp a trumpet in Sion, proclayme a faſt, call an aſſemblie, ſanctify the congregation:

16 Gather ẏ people, gather the elders, aſſemble the children and ſucking babes: lette the bridegrome come forth of his chamber, and the bride out of hir cloſet.

17 Let the prieſts, the Lords miniſters, weepe betwixt the porche and the aulter, and let the ſay, Spare thy people, O Lord, and giue not ouer thyne heritage to reproche, that the heathen ſhould rule ouer them: Wherfore ſhuld they ſay amongſt the heathen, Where is their God?

18 And (then) the Lorde will be ielous ouer his land, and will ſpare his people.

19 Yea, the Lorde will anſweare, and ſay to his people, Behold, I will ſende you corne, and wine, and oyle, and will ſatisfye you therewith, and will not giue you ouer any more to be a reproche among the heathen.

20 And I will remoue farre off from you the northren (armie,) and I will driue hym into a land barren and deſolate, with his face towards the eaſt ſea, and his hynder partes towards the vttermoſt ſea: and his ſtinch ſhall ariſe, and his corruption ſhal aſcend, becauſe he hath exalted him ſelfe to do this.

21 Feare not, O thou lande, be glad and reioyce: for the Lord will do great thinges.

22 Be not afrayde, ye beaſtes of the fielde, for the fruitefull places of the deſart are greene: for the tree beares hir fruite, the figge tree & the vine yeeld their ſtrength.

23 Be glad then, ye children of Sion, and reioyce in the Lord your God: for he hath giuen you moderate (a) raine, and he will ſende downe for you the raine (euen) the firſt rayn, and the latter raine, in the firſt (moneth.)

24 And the barnes ſhall be filled with corne, and the preſſes ſhall ouerflowe with wyne and oyle.

25 And I wil reſtore to you the yeeres which the graſſhopper, the canker worme, the locuſt, and

and the caterpiller haue deuoured, my great armie whiche I sent among you.

26 And you shall eate in plentie, and be satisfied, and shall prayse the name of the Lorde your God, whiche hath dealt wonderously with you, and my people shall not be ashamed any more.

27 And you shall knowe that I am in the middle of Israel, and (that) I am the Lorde your God, and none but I: and my people shall neuer be ashamed.

28 And it shall come to passe after this, I will powre out my spirite vpon all flesshe, & your sonnes and your daughters shall prophesie, your olde men shall dreame dreames, your young men shall see visions.

29 Yea in those dayes, vpon the seruants, and vpon the handmaydens will I powre out my spirite.

30 And I will shewe wonders in heauen, and in earth, bloud, and fire, and pillers of smoke.

31 The sunne shall be turned into darknesse, and the mone into bloud, before that great and terrible day of the Lorde come.

32 But whosoeuer shall call on the name of the Lord, shal be saued: for there shal be deliuerance in mount Sion, and in Hierusalē, as the Lorde hath promised, and (also) in the remnant whom the Lorde shall call.

The.iij. Chapter.

Of the iudgement of God, agaynst the enimies of his people.

1 FOr beholde, in those dayes, and in that tyme, when I shall bryng agayne the captiuitie of Juda and Hierusalem,

2 I will also gather all the Gentiles, & cause them to come into the valley of (a) Iehosaphat, and I wyll pleade with them there for my people and heritage Israel, whiche they haue scattered amongst the nations, and haue parted my lande.

3 And they haue cast lots for my people, and changed the boy for an (b) harlot, and sold the gyrle for wine, that they might drynke.

4 And what haue you to do with me, O Tyre and Sidon, and all the coastes of Palestine? wyll ye render me recompence? and if you recompence me, I shall swiftly (and) spredily returne your recompence vpon your owne heads.

5 For ye haue taken my siluer and my gold, my pleasant and pretious things, and haue caryed them into your temples.

6 You haue solde also the children of Juda, and the chyldren of Hierusalem, to the Grecians, that you myght sende them farre from theyr owne country.

7 Behold, I wil rayse them out of that place whyther you haue sold them, and wil returne your recompence vpon your owne heads. B

8 And I wyll sell your sonnes and your daughters, into the hands of the chyldren of Juda, and they shall sell them vnto the Sabeans, to a nation that dwelleth farre off: for the Lorde hath spoken it.

9 Publishe this thing among the Gentiles, proclaime war, wake vp the mightie men, let all the men of warre drawe neare, & come vp.

10 Breake your plough shares into swordes, and your sithes into speares, let the weake say, I am strong.

11 Assemble your selues, and come all you heathen, and gather your selues together round about, there shal the Lord cast downe thy mightie men.

12 Let the heathen stryre, and come vp to the valley of Iehosaphat: for there wyll I sit to iudge al nations rounde about.

13 Put in your sithes, for the harueſt is rype: come ye (and) nether, for the (c) wynepresse is full, (yea) the prestes ouerflowe: for their wickednesse is multiplied. c. When the measure of wickednesse is ful, then destruction is at hande. C

14 O people, people (come) into the valley of final iudgement: for the day of the Lorde is at hand, in the valley of finall iudgement.

15 The sunne and the mone shal be darkned, and the starres shal withdrawe their light.

16 The Lord also shal roze out of Sion, and out of Hierusalem shall he giue hys voyce, the heauens and the earth shall shake: but the Lorde will be the hope of his people, and the strength of the chyldren of Israel.

17 So shall you knowe that I am the Lorde your God, dwelling in Sion my holy mountaine, then shal Hierusalem be holy, and there shall no strangers passe through here any more.

18 And in that day, shal the mountaynes drop downe sweete wine, and the hylles shal flow with milke, and all the ryuers of Juda shall runne with water, and a fountayne shal come out of the house of the Lorde, and shal water the valley of Sittim.

19 Egypt shal be waste, and Edom shal be a desolate wildernesse: for the iniuries (done) to the chyldren of Juda: bycause they haue shed innocent bloud in theyr lande.

20 But Juda shall dwell for euermore, and Hierusalem from generation to generation.

21 I wil also cleanse the bloud of them (that) I haue not cleansed, and the Lorde dwelleth in Sion.

The ende of the propheſie of Ioel.

¶ The booke of the prophete Amos.

¶ The first Chapter.

1. The condition and state of Amos, and the tyme of his prophesie. 3. The woorde of the Lorde against Damascus, the Philistines, Tyrus, Idumea, and Ammon.

1 The woordes of Amos, who was among ỳ shepheards at Thecua, whiche he sawe vpon Israel, in the daies of Osia kyng of Juda, and in the dayes of Jeroboam the sonne of Joas kyng of Israel, two yeeres before the earthquake.

2 And he sayde, The Lorde shal rore out of Sion, and vtter his voyce frō Hierusalem: and the "dwellyng places of the shepheardes shall "mourne, and the top of Charmel shal wither.

3 Thus sayth ỳ Lord, For (a) three "wickednesses of Damascus, and for foure, I wyll not "spare hyr: bycause they haue threshed Gilead with iron flayles.

4 But I wyll sende a fyre into the house of Hazael, and it shall deuoure the palaces of Benhadad.

5 I wyll breake also the barres of Damascus, and "rote out the inhabiters from the "playne of Auen, and hym that holdeth the scepter out of the house of "Eden, and the people of Syria shal goe into captiuitie vnto Kir, sayth the Lorde.

6 Thus sayth the Lorde, For three wickednesses of "Izza, & for foure, I wyl not spare hyr: bycause they caryed "away prysoners into captiuitie, to shut them vp in Edom.

7 Therfore wyll I send a fyre vpō the walles of "Izza, which shall deuour hyr palaces.

8 And I will cut off the inhabiter from Asdod, and hym that holdeth scepter from Ascalon, and turne my hande to "Ecron, and the remnant of the Philistines shall perysh, sayth the Lorde God.

9 Thus sayth the Lorde, For three "wyckednesses of Tyre, and for foure, I will not spare hyr: bycause they shut the whole captiuitie in Edom, and haue not remembred the (b) brotherly couenant.

10 Therefore wyll I sende a fyre vpon the wall of Tyre, and it shall consume the palaces thereof.

11 Thus sayth the Lorde, For three wickednesses of Edom, and for foure, I wyll not spare hym: bycause he pursued hys brother with the swoorde, and did "caste off all pitie, and "in his anger spoyled hym continually, and his indignation he kept alwayes.

12 Therfore I wil send a fyre into Theman, which shal deuour the palaces of Bozra.

13 Thus sayth the Lorde, For three wickednesses of the chyldren of Ammon, & for foure, I wyl not spare them: bicause they (c) haue rypt vp the women with chylde of Gilead, that they might enlarge theyr borders.

14 Therfore wil I kindle a fire in the walles of Rabbah, that shal cōsume hir palaces with a great crye in the day of battayle, and with a tempest in the day of the whirlewinde.

15 And theyr king shal goe into captiuitie, he, and his princes together, sayth the Lorde.

The. ij. Chapter.

He prophesieth against Moab, Iuda, and Israel.

1 Thus sayth the Lord, For three wickednesses of Moab, & for foure, I will not "spare him: bycause he burnt the bones of the kyng of Edom into (a) lyme.

2 Therefore I wyl sende a fyre into Moab, which shall consume the palaces of Carioth, & Moab shal dye with tumulte, with showtyng, and with the sounde of the trumpet.

3 And I wyll cutte off the iudge out of the middes thereof, and wyl slay all the princes thereof with hym, sayth the Lorde,

4 Thus sayth the Lorde, For three wyckednesses of Juda, & for foure, I wyll not spare hym: bycause they haue cast away the law of the Lorde, and haue not kept his ordinances, and theyr lyes caused them to erre, after the whiche theyr fathers walked.

5 Therefore wyll I sende a fyre into Juda, which shal cōsume the palaces of Hierusalē.

6 Thus sayth the Lorde, For three wyckednesses of Israel, & for foure, I will not spare him: bycause they solde the ryghteous for syluer, and the powre for a payre of shoes.

7 They "gape for breath ouer the head of the powre in the dusse of the earth, and peruert the way of the "meeke: a man and hys father will goe in to one "mayde, to dishonour my holy name.

8 And

"or, heardmē.

"or, prophesied.

Zach. 14. a.

"or, pastures.

"or, perishe.

a. The manifolde sinnes of Damascus, are meant by thre and foure, whiche make seuen.

"or, transgressions.

"or, bryng hir again, or turne to it.

4. Reg. 8. c.

"or, cut off.

"or, bailey.

"or, pleasure.

"or, Gaza.

"or, away prisoners, the whole captiuitie.

"or, Gaza.

"or, Accaron.

"or, transgressions.

b. For Esau (of whom came the Edomites) and Iacob were brethren.

a. Hest. 1. Reg. 13. c. 4. Reg. 3. c. Amos. 1. c.

"or, gape.

"or, meeke.

"or, mayde.

8 And they "lye vppon clothes layde to pledge by euery aulter: and in the house of their God, they drinke the wine "of the condemned.

9 Yet destroyed I the Amorite before them, whose heigth was like the heigth of the Cedar trees, and he was strong as the okes: notwithstanding, I destroyed his fruite frō aboue, and his rote from beneath.

10 Also I brought you vp from the lande of Egypt, and led you forty yeres through the wyldernesse, to possesse the lande of the Amorites.

11 And I raysed vp of youre sonnes for prophetes, and of your yong men for "Nazarites: Is it not euen thus, O ye chyldren of Israell, sayth the Lorde?

12 But yee gaue the Nazarites wyne to drynke, and commaunded the prophets, saying, Prophesie not.

13 Behold, I am pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the "flight shal not perishe from the swifte, and the strong shall not strengthen his force, neyther shal the mighty saue his lyfe.

15 Nor he that handleth the bowe shal stand, nor hee that is swyfte of foote shall escape, neyther shall hee that rydeth the horsse, saue his lyfe.

16 And he that is of mightie courage among the strong men, shal flee away naked in that day, sayth the Lorde.

The.iij. Chapter.

He reprouеth the house of Israell of ingratitude, foreshewyng Gods most iust punishement for the same.

1 HEare this word that the Lord pronoūceth against you, O chyldren of Israel (euen) against the whole familie, which I brought vp from the lande of Egypt, saying,

2 You only haue I knowen of all the families of the earth, therefore I will visite you for all your iniquities.

3 Can two walke together, excepte they bee agreed?

4 Wyll a Lion roare in the forrest when he hath no pray? Or will a Lions whelpe crye out of his denne, if he haue taken nothing?

5 Can a byrd fall in a snare vppon the earth, where no Fowler is? Or wyll he take vp the snare from the earth, and haue taken nothing at all?

6 Or shall a trumpet bee blowen in the citie, and the people be not afrayde? Or shal there bee (a) euyll in a citie, and the Lorde hath not done it.

7 "Surely the Lorde God will do nothing, but he reueleth his secrete vnto his seruantes the Prophets. "or, for.

8 The Lion hath roared, who will not be afrayde? The Lorde God hath spoken, who "can but prophesie? "or, Who will not prophesy.

9 Proclayme in the palaces at Asdod, and in the palaces in the lande of Egypt, and say, Assemble your selues vppon the mountaynes of Samaria, and beholde the great tumultes in the middes thereof: and the oppressed in the middes thereof:

10 For they knowe not to doe ryghte, sayeth the Lorde, they store vp "violence and robberie in their palaces. "or, iniurie.

11 Therefore thus sayeth the Lorde God, An aduersarie (shall come) euen rounde aboute the countrey, and shall bryng downe thy strengthe from thee, and thy Palaces shall be spoyled.

12 Thus sayth the Lorde, As the shepheарde taketh out of the mouth of the Lyon two legges or a peece of an eare: so shall the chyldren of Israell bee taken oute, that dwell in Samaria, in the corner of a bed, and in Damascus, (as in) a couche.

13 Heare and testifie in the house of Jacob, sayth the Lorde God, the God of hostes.

14 That in the daye that I shall visite the "transgressions of Israell vpon him, I will also visite the aultars of Bethel, and the hornes of the aultar shall bee "broken off, and fall to the grounde. "or, wickednesse. "or, cut off.

15 And I will smyte the winter house with the sommer house, and the houses of Iuorie shall perishe, and the greate houses shall be consumed, sayth the Lord.

The.iiij. Chapter.

1. Vnder the name of fat kyne of Basan, he inueyeth against the gouernoures of Samaria, and foreshewеth their punishment. 4. Hee laugheth to scorne their idolatrie. 8. He sheweth that notwithstanding they had bin plagued with hunger, drought, blasting, caterpillers, pestilence, and warre, yet were they not turned vnto God.

1 HEare this word, ye kyne of Basan, that are in the mountayn of Samaria, which oppresse the poore, and destroye the needye, whiche saye to their (a) maysters, Bryng, and let vs drinke.

2 The Lorde God hathe sworne by his holinesse, that loe, the days shal come vpon you, that he will take you away with (b) thornes, and your posteritie with fishehookes.

3 And yee shall goe out at the breaches, euery (kowe) forewarde: and ye shall "cast your selues

a. That is, to the creditours to whome the poore are indebted.

b. He alludeth to fishers, whiche catch fishe by hookes and thornes.

"or, cast downe the palace.

ſelues out of the pallace, ſayth the Lorde.

4 Come to Bethel, and "tranſgreſſe: to Gilgal, and multiplie tranſgreſſion: and bring your ſacrifices in the morning, and your tythes after three yeres,

5 And offer a thankeſgeuyng of leauen, publiſhe and proclayme the free offeryngs: for this lyketh you, O yee chyldren of Iſraell, ſayth the Lorde God.

6 Therfore haue I giuen you (c) cleanneſſe of teeth in all youre cities, and ſcarceneſſe of bread in all your places: yet haue ye not returned vnto me, ſayth the Lorde.

7 And alſo I haue withholden the rayn from you, when there were yet three monethes to the harueſt, and I cauſed it to rayne vpon one citie, and haue not cauſed it to rayn vpon an other citie: one peece was rayned vpon, and the peece whereupon it rayned not, withered.

8 So two (or) three cities wandred vnto one citie to drinke water, but they were not ſatisfyed, yet haue ye not returned vnto mee, ſayth the Lorde.

9 I haue ſmitten you with blaſting and mildeawe, your great gardens, and your vineyards, and your figgetrees, and your Oliue trees, did the "Palmer worme deuoure: yet haue yee not returned vnto mee, ſayeth the Lorde.

10 Peſtilence haue I ſente among you, after the manner of Egypt: your yong men haue I ſlayne with the ſworde, and haue taken awaye your horſſes, and I haue made the ſtinke of youre tentes to come euen vp into your noſthyrilles: yet haue yee not returned vnto me, ſayth the Lorde.

11 I haue ouerthrowen "you, as God ouerthrew Sodoma & Gomorra, and ye were as a fyrebrand pluckte out of the burning: yet haue ye not returned vnto me ſaith the Lord.

12 Therefore thus wil I do vnto thee O Iſrael, (and) bicauſe I will doe this vnto thee, (d) prepare to meete thy God, O Iſrael.

13 For lo, he that fourmeth the mountaynes, and createth the wynde, and declareth vnto man what is his thoughte, whiche maketh the "morning darkneſſe, and walketh vpon ẏ high places of the earth, the Lord God of hoſtes is his name.

3. Re. 12. g. "or, committe wickednesse. Deu. 14. d.

Leui. 7. b.

c. That is, lack of breade and meate.

"or, caterpiller.

"or, among you, meaning ſome part of their countrey to haue bin ouerthrowen.

d. Turne to him by repentance.

"or, morning and darkneſs.

The. v. Chapter.

1. The Prophete lamenteth the captiuitie of Sion. 4. He calleth to repentaunce. 8. He deſcribeth the power of God. 14. He exhorteth to good workes. 16. He deſcribeth the heauie day of the Lorde. 21. And reiecteth their feaſt dayes and ſacrifices.

1 HEare ye this worde which I lifte vp vpon you (euen) a lamentation "of the houſe of Iſraell.

2 The virgin Iſraell is fallen, and ſhall no more ryſe, ſhe is left vpon hir land, and there is none to rayſe hir vp.

3 For thus ſayeth the Lorde God, The citie which went out by a thouſande, ſhall leaue an hundred, and that which went forth by an hundred, ſhal leaue ten, to the houſe of Iſrael.

4 For thus ſayth the Lorde vnto the houſe of Iſraell, Seeke ye me, and ye ſhall liue.

5 But ſeeke not Bethel, nor enter into Gilgal, and goe not to Beerſeba: for Gilgal ſhall goe into captiuitie, and Bethel ſhall come to nought.

6 Seeke the Lorde, and ye ſhall lyue, leaſt he breake out lyke a fyre in the houſe of Joſeph, and deuoure it, and there be none to quench it in Bethel.

7 They turne iudgement to Wormewode and forſake righteouſneſſe in the earth.

8 Hee maketh the ſeuen ſtarres and Orion, and he turneth (a) the ſhadowe of death into the morning, and he maketh the day darke as nyght: hee calleth the waters of the ſea, and poureth them out vpon the open earth, the Lorde is his name.

9 He ſtrengtheneth the deſtroyer againſt the mighty, and the deſtroyer ſhall "come againſt the fortreſſe.

10 They hate hym that rebuketh (b) in the gate, and they abhorre hym that ſpeaketh vprightly.

11 Forasmuche then as your treading is vpon the poore, and ye (c) take from him burdens of wheate: ye haue buylt houſes of hewen ſtone, but ye ſhall not dwell in them: ye haue planted pleaſant vineyardes, but ye ſhall not drinke wyne of them.

12 For I knowe youre manyfolde "tranſgreſſions, and youre myghtie ſynnes: they afflict the iuſt, they take rewardes, and they oppreſſe the poore in the gate.

13 Therefore the wyſe ſhall keepe ſcilence in that tyme: for it is an euill tyme.

14 Seeke good and not euil, that ye may liue: and ſo the Lord God of hoſtes ſhall be with you, as you haue ſpoken.

15 Hate the euill, and loue the good, and eſtabliſhe iudgement in the gate: it maye bee, that the Lorde God of hoſtes will be mercyfull vnto the remnant of Joſeph.

16 Therfore the Lorde GOD of hoſtes, the Lord ſayth thus, Mournyng ſhall be in all ſtreetes, and they ſhall ſaye in all the bigge wayes, Alas, alas: and they ſhal cal the husbandman to lamentation, and ſuche as can mourne, "to mourning.

17 And

a. The darkneſſe and light.

b. That is, openly blames.

c. Read his more also largely where ſhould.

"or, great ſwelling

"or, mourning

17 And in al the vines shal be lamentation: for I wil passe through thee, sayth the lord.
18 Woe vnto you that desire the day of the Lord, what haue ye to do with it? the day of the Lorde is darkenesse, and not light.
19 As if a man dyd flee from a Lion, and a Beare meete him, and went into the house, and leaned his hande vnto the wal, and a serpent byte him.
20 Shal not the day of the Lorde be darkenesse, and not light? euen darkenesse, and no "light in it.
21 I hate, I abhorre your feast dayes, and I will not (d) smel in your solēne assemblies.
22 Though ye offer me burnt offerings, and meate offerings, I wyll not accepte them, neyther wyl I regarde the peace offeryng of your fatte beasts.
23 Take thou away frō me the multitude of thy songs, for I will not heare the melodie of thy violes.
24 And "let iudgement run downe as water, and righteousnesse as a mightie ryuer.
25 Haue ye offred vnto me sacrifices, and offerynge in the wildernesse fourtie yeeres, O house of Israel?
26 But ye haue borne (e) Siccuth your king, and Chiun your images, and the starre of your gods, whiche ye made to your selues.
27 Therefore wyll I cause you to goe into captiuitie beyonde Damascus, sayth the Lorde, whose name is the God of hostes.

The. vi. Chapter.

1. He prophesieth against the princes of Israel lyuyng in pleasures. 8. The Lorde sweareth that he will bring to passe the things that are purposed agaynst Israel.

1 WO to them that are at ease in Sion, and trust in the mountaine of Samaria, whiche were famous at the beginnyng of the nations, and the house of Israel came to them.
2 Goe you vnto Chalneh, and see, and from thence goe you to Hemath the great, then goe downe to Gath of ỹ Philistines: be (a) they better than (b) these kingdomes? or the border of ỹ lande greater than your border?
3 Ye that put farre away the euill day, and "approche to the seate of iniquitie.
4 They lie vpon beds of Iuorie, and stretch themselues vpon theyr couches, and eate the lambes out of the flocke, and the calues out of the stall.
5 They sing to the sounde of the viole, they inuent to themselues instruments of musicke, lyke Dauid.
6 They drinke wine in bowles, & annoynt themselues with chiefe ointments: but no man is sory for the affliction of Ioseph.
7 Therefore nowe shall they goe captiue with the firste that goe captiue, and "the sorow of them that stretched themselues, is at hande.
8 The Lorde God hath sworne by himselfe, sayth the Lorde God of hostes, I abhorre the "excellencie of Jacob, and hate his palaces, therefore wyll I deliuer vp the citie, with al that is therein.
9 And if there remayne tenne menne in one house, they shal die.
10 And his vncle shall take him vp, and burne hym, to carry out the bones out of the house, and shall say vnto him that is by the (c) sides of the house, Is there yet any with thee? And he shall say, None. Then shal he say, Holde thy tongue: for we may not remember the name of the Lorde.
11 For beholde, the Lorde commaundeth, and he wil smite the great house with breaches, and the litle houses with clefts.
12 Shal horses runne vpon the (d) rocke? Or will one plowe there with oxen? for ye haue turned iudgement into "gall, and the fruyte of righteousnesse into wormewood.
13 Ye reioyce in a thyng of nought, yee say, Haue not we gotten vs hornes by our owne strength?
14 But behold, I wyl raise vp agaynst you a nation, O house of Israel, sayth the Lorde God of hostes, and they shal afflict you from the entryng of (e) Hemath, vnto the ryuer of the wildernesse.

The. vij. Chapter.

1. God sheweth certaine visiōs, wherby he signifieth the destruction of the people of Israel. 10. The false accusation of Amazia the priest. 17. His prophesie agaynst Amazia, and of the captiuitie of the people.

1 THus hath the Lorde God shewed vnto me, & beholde, he fourmed grashoppers in the beginning of the shwtyng vp of the latter growth, and loe, it was in the latter growth, after the (a) kings mowyng.
2 And when they had made an ende of eatyng the grasse of the lande, then I sayde, O Lorde God spare I beseeche thee: who shall rayse vp Jacob? for he is smal.
3 So the Lorde (b) repented for this: it shal not be, sayth the Lorde.
4 Thus also hath the Lorde God shewed vnto me, and beholde, the Lorde God called to iudgement by fyre, and it deuoured the great deepe, and dyd eate vp "a part.
5 Then sayde I, O Lord God, ceasse I beseeche

B "or, the ioy of them that stretched themselues shal departe.

"or, magnificence, that is, the riches and pompe.

c. That is, to some neyghbour that dwelleth neare about.

d. He compareth them to barren rockes, whereupon it is in vayne to bestowe labor, shewyng that gods benefites can haue no place among them.

"or, popion.

e. That is, frō one corner of the coūtrey vnto another. For Antioche, whiche is here called Hemath and the west sea whiche is here signified by the riuer of the wildernes, are the vtter borders of the coūtrey of the tenne tribes. See. 4. Re. 14. f.

I

a. After the publique commaundement for mowyng was gyuen, or as some reade, after the kings sheepe were shorne.
b. That is, stayed this plague at my prayer.

"or, ỹ poll. sīō, meanyng the whole fielde.

seche thee: who shall rayse vp Jacob? for he is small.

6 So the Lorde repented for this, this also shall not be, sayth the Lorde God.

B 7 Thus agayne he shewed me, and beholde, the Lorde stoode vpon a wall (made) by line, (c) with a line in his hande.

c. Signifying that this should be the laste measuryng of the people, and that he woulde deferre his iudgement no longer.

8 And the Lord sayde vnto me, Amos, what seest thou? And I sayde, A line. Then saide the Lorde, Beholde, I will set a line in the myddes of my people Israel, and wil passe by them no more.

9 And the hygh places of Isaac shal be desolate, and the "temples of Israel shal be destroyed, and I will ryse agaynst the house of Jeroboam with the swoorde.

"or, sanctuaries, or holy places.

10 Then Amazia the priest of Bethel, sent to Jeroboam kyng of Israel, saying, Amos hath conspired agaynst thee in the middes of the house of Israel, the lande is not able to beare all his wordes.

11 For thus Amos sayth, Jeroboam shall dye by the swoorde, and Israel shall be led away captiue out of theyr owne lande.

12 Also Amazia sayde to Amos, O thou the seear, Goe, flee thou away into the lande of Juda, and there eate thy bread, and prophesie there.

13 But prophesie no more at Bethel: for it is the kings chappel, and it is the kings court.

C 14 Then answeared Amos, and sayde to Amazia, I was no prophete, neyther was I a prophets sonne: but I was an heardman, and a gatherer of wilde figges.

15 And the Lorde toke me as I followed the flocke, and the Lorde sayde vnto me, Goe, prophesie vnto my people Israel.

16 Nowe therefore, heare thou the woorde of the Lorde: Thou sayest, Prophesie not agaynst Israel, and speake nothing agaynst the house of Isaac.

17 Therefore thus sayth the Lorde, Thy wife shal be an harlot in the citie, and thy sonnes & thy daughters shall fall by the swoorde, & thy lande shal be diuided by line, and thou shalt die in a polluted land, and Israel shal surely goe into captiuitie, forth of his lande.

The.viij. Chapter.

1. By a vision of a basket of sommer fruyte, the ende of the kyngdome of Israel is shewed. 4. He speaketh agaynst the oppressours of the poore. 11. And prophesieth of the famine of the worde of God.

a. Which signified the ripenesse of theyr sinnes, and the readinesse of Gods iudgement.

1 Thus hath the Lorde God shewed vnto me: & behold, a basket of sommer fruite.

2 And he sayde, Amos, what seest thou? And I sayde, A basket of (a) sommer fruite. Then sayde the Lorde vnto me, The ende is come vpon my people of Israel, I wyll passe by them no more.

3 And the songs of the temple shal be howlings in that day, sayth the Lorde God: many dead bodies shal be in euery place, they shall cast them forth with silence.

4 Heare this, O yee that swallowe vp the poore, that ye may make the needy of the land to fayle,

5 Saying, When will the newe moneth be gone, that we may sell corne? and the sabboth, that we may set forth wheate, and make the (b) Epha small, and the sicle great, and falsifie the weightes by deceyt?

b. Which is the measure of three bushels.

6 That we may buye the poore for siluer, and the needie for shoes, yea, and sell the refuse of the wheate?

7 The Lorde hath swoorne by the excellencie of Jacob, surely I will neuer forget any of theyr workes.

8 Shall not the lande tremble for this, and euery one mourne that dwelleth therin? And it shal ryse vp wholly as a floudde, & it shal be cast out and (c) drowned, as by the floudde of Egypt.

c. Or, be driuen.

9 And in that day, sayth the Lorde God, I wyll euen cause the (d) sunne to goe downe at noone, and I wyll darken the earth in the cleare day.

d. Meaning, that he would take away the light of the Gospell.

10 And I wil turne your feasts into mourning, and al your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnesse vpon euery head, and I wyll make it as the mourning of an only sonne, and the ende therof as a bitter day.

11 Beholde, the dayes come, sayth the Lorde God, that I wyll sende a famine in the land, not a famine of bread, nor thirste for water, but of hearyng the woorde of the Lord.

12 And they shall wander from sea to sea, and from the north, euen vnto the east, shall they runne to and fro to seeke the woorde of the Lorde, and shall not finde it.

e. Because they had not receiued the Gospell.

13 In that day shal the fayre virgins, and the yong men perysh for thirst.

14 They that sweare by the (e) sinne of Samaria, and that say, Thy God, O Dan, liueth, and the (f) manner of Beersheba liueth, euen they shal fal, and neuer ryse vp agayne.

f. Or, vow.

The.ix. Chapter.

1. Threatnings agaynst the temple. 5. The subuersion of the people. 11. The restoring of the Churche is promised.

1 I saw the Lord standyng vpon the aulter, and he sayde, Smite the lintel of the dowre, that the postes may shake, & "cut them in peces

a. Which was a token of fiercenesse.

in peces, euen the (b) heads of them all, and I will slay the last of them with the swoꝛd: he that fleeth of them, shall not flee awaye, & he that escapeth of the, shall not be deliuered.

2 Thoughe they digge into (c) hell, thence shall my hande take them: thoughe they climbe vp to heauen, thence will I bꝛyng them downe.

3 And thoughe they hyde themselues in the toppe of Charmell, I wyl searche, and take them out thence: and though they be hidde from my syghte in the bottome of the sea, thence will I commaunde (d) the serpente, and he shall byte them.

4 And thoughe they goe into captiuitie before their enimies, thence will I cõmaunde the swoꝛde, and it shall slaye them: and I will set mine eyes vpon them foꝛ euill, and not foꝛ good.

5 And the Loꝛde God of hostes shall touche the lande, and it shall melte awaye: and all that dwell therein shall mourne, and it shall ryse whole lyke a flood, and shall be dꝛowned as by the flood of Egypt.

6 He buyldeth his "spheres in the heauen, and hath layde the foundation of his globe of elements on the earth: he calleth the waters of the sea, and poureth them out vppon the open earth, the Loꝛde is his name.

7 Are ye not as the Ethiopians (e) vnto me, O chyldren of Israell sayeth the Lord? Haue not I bꝛought vp Israell out of the lande of Egypt? and the Philistines from Cappadocia? and the Syrians from Cyrene?

8 Beholde, the eyes of the Loꝛde God are vpon the sinfull kingdome, and I will destroye it cleane out of the earth: neuertheleſſe, I will not vtterly destroy the house of Jacob, sayth the Loꝛde.

9 Foꝛ loe, I will commaunde, and I will syfte the house of Israell among al nations, lyke as coꝛne is sifted in a siue: yet shall not the (f) least stone fall vpon the earth.

10 But all the sinners of my people shall dye by the swoꝛde, which say, The euill shal not come, noꝛ hasten foꝛ vs.

11 In that daye will I rayse vp the tabernacle of Dauid that is fallen downe, and close vp the bꝛeaches thereof, and I wyll rayse vp his ruines, and I will buylde it, as in the dayes of olde:

12 That they maye possesse the remnaunt of Edom, and of all the Heathen, "bycause my name is called vpon them, sayeth the Loꝛde that doth this.

13 Beholde, the dayes come, sayeth the Loꝛde, that the plowman shal (g) touch the mower, and the treader of grapes hym that soweth seede, and the mountaynes shall (h) dꝛoppe sweete wine, and all the hilles shall melt.

14 And I wyll bꝛing agayne the captiuitie of my people of Israell, and they shal buyld the wast cities, and inhabite them: and they shall plante vineyardes, and dꝛinke the wine therof: they shall also make gardens, and eate the fruites of them.

15 And I will plante them vpon their lande, and they shall no moꝛe be pulled vp agayne, out of their lande which I haue giuen them, sayth the Loꝛde God.

f. Meanyng that none of his should peꝛishe in his wrath.

"or, vpon whõ my name is called.

g. Signifyng that there shal be great plentie of al things that when one kinde of fruite is ripe, another should folow, and euery one in course. Leuit. 26.

h. He meaneth that the plenty of Gods giftes shal not be cõmon & vsuall, but aboue all hope, yea and aboue the order of nature, as though the hilles should melt, and flow with wine and mylke.

The ende of the Propheſie of Amos.

¶ The booke of the Prophet Abdias.

Agaynst Edom, and the truſt that they had in richeſſe.

1 THe vision of Abdi, thus sayth the Loꝛde God agaynste Edom. We haue heaꝛde a rumoꝛ from the Loꝛde, and an Imbassadour is sente among the Heathen: aryse, and let vs ryse vp agaynst hir to battayle.

2 Beholde, I haue made thee small among the heathen, thou art vtterly despised.

3 The pryde of thyne heaꝛte hathe deceyued thee, thou that dwellest in the clyfters of the rockes, whose habitation (is) hyghe, that sayeth in his heaꝛte, Who shall bꝛyng mee downe to the grounde?

4 Yea though thou exalt thy selfe as the Egle, and make thy neste among the starres, thence will I bꝛyng thee downe sayeth the Loꝛde.

5 Came theeues to thee, oꝛ robbers by night? howe waste thou bꝛoughte to scilence? would they not haue stollen tyll they had ynoughe? If the Grape gatherers came to thee, would they not leaue (some) grapes?

6 Howe are the things of Esau soughte vp, (and) his treasures searched?

7 All the men of thy confederacie haue dꝛyuen thee to the boꝛders, the men that were at peace

at peace with thee haue deceyued thee, and preuayled agaynſt thee (they that eate) thy bread haue layde a wounde vnder thee, there is none vnderſtanding in hym.

8 Shall not I in that day ſayth the lord, euen deſtroy the wyſe men out of Edom, and vnderſtanding from the mount of Eſau?

9 And thy ſtrong men, O Theman, ſhal be afrayde: becauſe euery one of the mount of Eſau ſhall be cut off by ſlaughter.

10 For thy cruelitie agaynſte thy brother Jacob, ſhame ſhall couer thee, and thou ſhalte be cut off for euer.

11 When thou ſtoodeſt on the other ſyde, in the daye that the ſtraungers caried away his ſubſtance, and ſtrangers entred into his gates, and caſt lottes vppon Hieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the daye of thy brother, in the daye that he was made a ſtranger, neither ſhouldeſt thou haue reioyced ouer the children of Juda in the daye of their deſtruction, thou ſhouldeſt not haue ſpoken proudly in the day of affliction.

13 Thou ſhouldeſt not haue entred into the gate of my people, in the day of their deſtruction, neither ſhouldeſt thou haue once looked on their affliction in the day of their deſtruction, nor haue layde handes on their ſubſtance in the day of their deſtruction:

14 Neyther ſhouldeſt thou haue ſtande in the croſſewayes to cut off them that ſhoulde eſcape, neyther ſhouldeſt thou haue ſhut vp the remnant therof in the day of affliction.

15 For the day of the Lorde is neare vpon all the heathen: as thou haſt done, it ſhalbe done to thee, thy rewarde ſhall returne vpon thine heade.

16 For as ye haue (a) dronke vppon myne holy mountayne, ſo ſhall all the heathen drinke continually: yea they ſhall drink and ſwallowe vp, and they ſhall be as though they (b) had not bin.

17 But vpon mount Sion ſhall be deliuerance, and it ſhall be holy, and the houſe of Jacob ſhall poſſeſſe their poſſeſſions.

18 And the houſe of Jacob ſhall be a fyre, and the houſe of Joſeph a flambe, and the houſe of Eſau as ſtubble, and they ſhall kindle in them, and deuoure them, and there ſhall be no remnaunt of the houſe of Eſau: for the Lorde hath ſpoken it.

19 And they ſhal poſſeſſe the ſouth ſyde of the mount of Eſau, and the plaine of the Philiſtines, and they ſhall poſſeſſe the fieldes of Ephraim, and the fieldes of Samaria, and Beinamin (ſhal haue) Eilead.

20 And the captiuitie of this hoſte of the children of Iſrael, whiche were among the Chanaanites (ſhal poſſeſſe) vnto Zarephath, and the captiuitie of Hieruſalem, whiche is in Sepharad, ſhall poſſeſſe the cities of the Southe.

21 And they that ſhall (c) ſaue, ſhall come vp to mount Sion to iudge the mount of Eſau and the kingdome ſhall be the Lordes.

The ende of the Propheſie of Abdias.

¶ The booke of the Prophete Ionas.

¶ *The firſt Chapter.*

3. Ionas fled when he was ſent to preache. 4. A tempeſt aryſeth, and he is caſt into the ſea for his diſobedience.

1 THe worde of the Lorde came vnto (a) Jonas the ſonne of Amitai, ſaying,

2 Aryſe, & goe to (b) Minine, that greate citie and crye agaynſt it: for their wickedneſſe is come vp before me.

3 And Jonas roſe vp to flee into Tharſis from the preſence of the Lorde, and wente downe to (c) Joppa, and founde a ſhip goeing to (d) Tharſis: ſo he payd his fare, and wente downe into it, that he might goe with them vnto Tharſis, from the (e) preſence of the Lorde.

4 But the Lorde ſent out a great winde into the ſea, and there was a mightie tempeſt in the ſea, ſo that the ſhip was in danger of ſplitting in ſunder.

5 Then the mariners were afrayd, and cryed euery man vnto his God, and caſt the wares that were in the ſhip into the ſea, to lyghten it of them: but Jonas was gone downe into the ſydes of the ſhippe, and he lay downe ſleeping.

6 And

a. He propheſied vnder Ieroboam the ſecõd. 2. Re. 14 b. It was the greateſt citie of the Aſſyrians, ſituate by the riuer Lycus, as Strabo writeth, hauing in number a hundred & fifty toures. c. It is a hauen town in which Peter lodged. Actes. 10.

6 And the shyp mayster came to hym, and sayde, What meanest thou sleeper? Up, and call vpon thy God, if so be that God wyll thinke vnto vs, that we perishe not.

7 And they sayde euery one to his felowe, come let vs cast (c) lottes: that we may know for whose cause this euyll is on vs. And they cast lottes: and the lot fel on Ionas.

8 Then sayde they vnto hym, Tell vs, for whose cause is this euyll come vppon vs? what is thyne occupation? whence camest thou? what countrey man art thou, and of what nation?

9 And he answered them, I am an Hebrue, and I feare the Lord God of heauen, which hath made the sea, and the drie lande.

10 Then were the men exceedyngly afrayde, and sayde vnto hym, Why hast thou done this? (for the men knewe that he fledde from the presence of the Lorde, bycause he had told them.)

11 And they sayd vnto him, What shal we do vnto thee, that the sea may be calme vnto vs? for the sea wrought, and was troublous.

12 And he sayde vnto them, Take me, and cast me into the sea, and the sea shal be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Nevertheless, the men assayed with rowing to bryng the shyp to land, but they could not, bycause the sea wrought, and was troublous agaynst them.

14 Wherefore, they cryed vnto the Lorde, and sayde, We beseeche thee, O Lord, we beseeche thee, let not vs perish for this mans lyfe, and lay not to our charge innocent blood: for thou, O Lorde, hast done as it pleased thee.

15 So they toke vp Ionas, and cast hym into the sea, and the sea left ragyng.

16 And the men feared the Lorde exceedyngly, and offered a sacrifice vnto the Lorde, and made (g) vowes.

17 And the Lorde prepared a greate fysshe to swalow vp Ionas: & Ionas was in the belly of the fysshe three dayes and three nightes.

The. ij. Chapter.

1. Ionas is in the fishes belly. 3. His prayer. 11. He is deliuered.

1 AND Ionas prayed vnto the Lorde hys God out of the (a) fishes belly,

2 And sayde, In affliction I cried vnto the Lorde, and he heard me: out of the belly of hel cryed I, and thou heardest my voyce.

3 Thou hadst cast me downe into the deepe, into the middest of the sea, and the flouddes compassed me about: all thy billowes and waues passed ouer me.

4 And I sayde, I am caste away out of thy sight, yet wyll I loke agayne toward thyne holy temple.

5 The waters compassed me euen vnto the soule, the deapth closed me on euery side, and the weedes were wrapt about my head.

6 I went downe to the bottome of the mountaynes, the earth with hyr barres was aboute me for euer: yet hast thou brought vp my lyfe from corruption, O Lorde my God.

7 When my soule faynted within me, I remembred the Lorde, and my prayer came in vnto thee into thy holy temple.

8 They that hold vpon (b) lying vanitie, forsake his mercy.

9 But I wyll sacrifice vnto thee, with the voyce of thankesgeuyng, and will pay that that I haue vowed: for saluation is of the Lorde.

10 And the Lorde spake vnto the fysshe, and it cast out Ionas vpon the (c) drye lande.

b. Al that is lying vanitie that a man inuenteth of him self to trust in.

c. Iosephus in the nienth booke of antiquities sayth, he was cast out on the shore of the sea Euxinū, whiche is not farre frō Asia.

The. iij. Chapter.

2. Ionas is sent agayne to Niniue. 5. The repentance of the kyng of Niniue.

1 AND the worde of the Lorde came vnto Ionas the second tyme, saying,

2 Aryse, and goe to Niniue that great citie, and preache agaynst it the preachyng whiche I speake vnto thee.

3 So Ionas arose, and went to Niniue, according to the worde of the Lord. (Niniue was a greate citie and (a) excellent, of three dayes iourney.)

4 And Ionas began to enter into the citie a dayes iourney, and he cryed, and sayde, Yet fourtie dayes, and Niniue shal be destroyed.

5 And the men of Niniue beleeued God, & proclaymed a fast, and put on sackcloth, from the greatest of them, to the least of them.

6 And word came vnto the king of Niniue: whiche arose from his throne, and put off hys robe, and couered himselfe with sackclothe, and sate downe in ashes.

7 And he caused a crier to crye, & say through the citie, by the counsell of the kyng and his nobles, Let neyther man nor beast, bullocke nor sheepe, taste aught at all, neyther feede, nor drynke water.

8 And let both man and beaste put on sackcloth, and crie mightily vnto God: yea let euery man turne from his euyll way, and frō the wickednesse that is in hys handes.

9 Who can tel whether God wil turne, and be moued with (b) repentāce, and turne from his fierce wrath, that we perishe not?

a. In the Hebrue it is a great citie to God: but soth, Hebrues call great & excellent things. So the hyl of God, the Cedar of God, for a great hyl and hygh Cedar.

b. God is sayd to repent whē he doth those things that mē do repenting.

c. Of the euil, that is, of the plague whiche is euil to our ſelue, although not in his own nature.

10 And God ſaw their workes, that they turned from theyr euill wayes, and he repented of the (c) euill that he ſayde he would do vnto them, and did it not.

The.iiij. Chapter.

The great goodneſſe of God towarde his creatures.

1 ¶ AND this diſpleaſed Jonas greatly, and he was (a) angrie (within himſelfe.)

a. Bycauſe hereby he ſhould be take as a falſe prophete, & ſo the name of God, which he preached, ſhould be blaſphemed.

2 And he prayed vnto the Lord, and ſayde, I pray thee, O Lorde, was not this my ſaying when I was yet in my countrey? therefore I haſted to flee into Tharſis: For I knewe that thou art a gratious God, and mercyful, long ſuffering, and of great kindneſſe, and repenteſt thee of euyll.

3 And now, O Lord, take I beſeche thee my lyfe from me: for it is better for me to dye, than to lyue.

4 Then ſayde the Lorde, Doeſt thou well to be angrie?

5 And Jonas went out of the citie, and ſate him downe on the Eaſt ſide therof, and there made hym a bowthe, and ſate vnder it in the ſhadowe, till he might ſee what ſhoulde be done in the citie.

6 And the Lorde God prepared a gourde, and made it ſpryng vp ouer Jonas, that it might be a ſhadowe ouer hys head, to deliuer hym from his griefe: So Jonas was exceedyng glad of the gourde.

7 But God prepared a worme, when the morowyng roſe the next day, whiche ſmote the gourde, that it withered.

8 And when the ſunne roſe, God prepared a feruent Eaſt wynde, and the ſunne beate vpon the head of Jonas that he fainted: and wyſhed vnto hys ſoule, that he myght dye, and ſayde, It is better for me to dye, than to lyue.

9 And the Lorde ſayde vnto Jonas: Doeſt thou well to be ſo angry within thy ſelfe for the gourde? And he ſayde, I do well to be angry euen vnto death.

10 Then ſayde the Lorde, Thou haſt had compaſſion on the gourde, about the whiche thou beſtowedſt no labour, neyther madeſt it growe, whiche came vp in a night, and periſhed in a nyght:

11 And ſhall not I ſpare Nineue that greate citie, in the whiche are more than ſixſcore thouſande perſons that knowe not theyr ryghthande and theyr left, and alſo muche cattayle?

The ende of the prophete Ionas.

¶ The booke of the prophete *Micheas.*

¶ *The firſt Chapter.*

Of the deſtruction of Samaria bycauſe of their idolatrie.

1 THE worde of the Lorde came vnto Micheas the Morathite, in the dayes of Jotham, Ahas, and Hezekiah, kings of Juda, whiche he ſawe concernyng Samaria and Hieruſalem.

4.Reg.15.a
2.Par.27.a.
3.Reg.16.a.
4.Reg.18.a

2 Heare all ye people, marke this well, O earth, and all that therein is, yea let the Lord God himſelf be witneſſe againſt you, (euen) the Lorde from his holy temple.

3 For beholde, the Lorde ſhall come out of his holy place, and come downe, and treade vpon the high things of the earth.

4 The mountaynes ſhall melt vnder hym, and the valleys ſhall cleaue aſunder, lyke as waxe (melteth) before the fire, and as the waters runne downewarde.

5 And all this ſhal be for the wickedneſſe of Jacob, and the ſinnes of the houſe of Iſrael: but what is the wickedneſſe of Jacob? is not (a) Samaria? Whiche are the hygh places of Juda? Is not Hieruſalem?

a. Iſrael and Iuda were cities of two diuers kingdomes, the one of the ten tribes, the other of two.

6 Therefore, wyll I make Samaria an heape of the fielde (meete) for the plantyng of a vineyarde: hyr ſtones wyll I tumble downe into the valley, and diſcouer hyr foundations.

7 All hyr images ſhal be broken downe, and al hyr garments ſhal be brent in the fyre: yea al hir idols wil I deſtroy: for they are gathered out of the hyre of an (b) harlot, and into an harlots hyre ſhal they be turned againe.

b. Idolatrie is ſpiritual whoredome.

8 Wherefore I will mourne and make lamentation,

mentation, bare and naked will I goe: I will moorne lyke the Dragons, and take sorowe as the Estriches.

9 For their wounde is past remedie, it is come into Juda, and hath touched the gate of my people at Hierusalem alreadie.

10 Declare it not at Gath, neyther weepe ye: for the house of Aphra roll thy selfe in the dust.

11 Thou that dwellest at Saphir get thee hence naked with shame: he that dwelleth at (e) Zaanan, shall not come forthe in the mourning of Bethezell: (the enimie) shall receyue of you for his (d) standing.

12 For the inhabitaunters of Maroth wayled for good, but the plague shall come from the Lorde, euen vnto the gates of Hierusalem.

13 O thou (e) inhabitant of Lachis, bynd the charet to the swiftest (f) beaste, she is the beginning of the sinne of the daughter of Sion: for the transgressions of Israell were founde in thee.

14 Therefore shalte thou bryng presentes to (g) Morasheth Gath: the houses of Achzib, (shall be) as a lye to the kings of Israell.

15 And as for thee, O thou that dwellest at Marsa, I shall bryng a possessioner vpon thee, he shall come to Adullam, the glorie of Israell.

16 Make thee balde, (h) and shaue thee, because of thy tender chyldren: make thee cleane balde as an Egle, for they shall be caryed away captiue from thee.

The. ij. Chapter.

1. Threatninges against the sinnefull people. 6. They woulde teache the Prophetes too preache.

1 WO vnto them that imagine iniquitie, & worke wickednesse vppon their beds: when the morning is light, they practise it, because their hande hath power.

2 And they covet fieldes, and take them by violence, and houses, and take them away: so they oppresse a manne and his house (euen) man and his heritage.

3 Therefore thus sayth the Lorde, Beholde, against this householde haue I deuised a plague, wherefrom ye shall not plucke your neckes: ye shall no more go so proudly, for it will be a perillous tyme.

4 In that day shall this parable bee vsed, and a mourning shall be made ouer you on this maner: We be vtterly desolate, the portio of my people is translated: how will he part vnto vs the land that he hath taken from vs?

5 Therefore there shal be no man to diuide thee by portion in the cõgregation of the Lord.

6 Ye shall not (a) prophecie (say they) to them that prophecie: (b) they shall not prophecie to them, neyther shall they take shame.

7 O thou that art named the house of Jacob, is the spirite of the Lorde shortened? are these his workes? are not my wordes good vnto him that walketh vpright?

8 But he that was yesterdaye my people, is risen vp on the other syde (as) against an enimie: they spoyle the beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye shutte out from their pleasaunte houses, and taken awaye myne excellente gyftes from their childzen.

10 Vp, get you hence, for here shall yee haue no rest: because (the land) is defiled, it shall destroy (you) with vtter destruction.

11 If a man (i) walke in the spirite, and woldlye falsly, (saying) I will prophecie to thee of (d) wine and strong drynke: that were a prophete for this people.

12 I will surely gather thee wholly, O Jacob, (e) I will surely gather the remnant of Israell, I will put them together as the (f) sheepe of Bozra, as the flocke in the middest of their folde, they shall make great noyse by reason of the (multitude of) men.

13 The (g) breaker shall come vp before them, they shall breake oute, and passe by the gate, and goe out by it: and their kyng (h) shal go before them: and the Lorde shall be vppon their (i) heades.

The. iij. Chapter.

Against the tyrannie of false prophetes.

1 AND I sayd, heare I pray you, O heads of Jacob, and ye princes of the house of Israel, should not ye knowe iudgement?

2 (But) they hate the good, and loue the euill, they plucke off their skinnes from them, and their flesche from their bones.

3 And they eate also the flesche of my people, and flaye off their skinne from them: and they breake their bones, and choppe them in peeces as for the potte, and as flesche within the cauldron.

4 Then shall they crye vnto the Lorde, but he will not heare them: he will euen hyde his face from them at that time, because they haue done wickedly in their workes.

5 Thus sayth the Lord concerning the Prophetes that deceyue my people, (a) and byte them with their teeth, and crye peace: but if a mãn put not into their mouthes, they prepare warre against him.

6 Therefore (b) night (shal be) vnto you for a

Ttt. ij. vision

a. The people tooke vpon them to forbid the prophetes to preache and rebuke sinne.
b. God threatneth he will sende no mo prophetes to preache vnto them, which is the greatest plague that cã com to a natiõ
c. Taking vpon them the office of a prophet, and pretending that he is directed by the spirite of God.
d. Flattering them, by promising plentie and not reprouing their sins.
e. To make an vniuersall destruction.
f. Where was greate plentie of sheepe, by reason of the good pastures
g. To breake downe their walles & gates to carry them away captiues by heapes.
h. As a prisoner or captiue.
i. To stirre his wrathfull indignation against the Israelites for their obstinate wickednesse.

a. False prophets deuoured the substãce of their folowers, and make gaine of religion.

b. The knowledge whiche ye nowe pretende, shall be knowen to be grosse ignorance.

vision, and darkenesse (shall be) vnto you for a diuination: and the sunne shall go downe ouer the Prophetes, and the daye shall bee darke ouer them.

B 7 Then shall the seers bee ashamed, and the soothsayers confounded: yea, (c) they shal all couer their lippes, for they haue none answere of God.

c. They shall couer their faces for shame.

8 Yet notwithstanding, I am full of power by the spirite of the Lorde, and of iudgement, and of strengthe, to declare vnto Jacob his transgression, and to Israel his sinne.

9 Heare thys I praye you, ye heades of the house of Jacob, and Princes of the house of Israel: they abhorre iudgemente, and peruert all equitie.

d. They fortifie and garnish their citie with goods wrongfully gotten, which here are called bloud and iniquitie.

10 (d) They buyld vp Syon with bloud, and Hierusalem with iniquitie.

11 (The heades thereof iudge for rewardes, and the Priestes thereof teache for hyre, and the Prophetes thereof prophecie for money: yet will they leane vpon the Lord, and saye, Is not the Lorde among vs? no euill can come vpon vs.)

12 Therefore shall Sion for your sake be plowed (as) a fielde, and Hierusalem shal be an heape, and the mountayne of the house, as the hygh places of the forest.

The. iiij. Chapter.

The calling of the Gentiles, and conuersion of the Iewes.

A 1 BVt in the (a) latter dayes it will come to passe, that the hil of the Lords house shall be prepared in the toppe of the mountaynes, and shall be sette vp hygher than any mountaynes or hilles, and people shall preasse vnto it.

a. Whē Christ shall come.

2 Yea, the multitude of the Gentiles shall hast them thyther, saying, Come, let vs go vp to the hill of the Lorde, and to the house of the God of Jacob, and he shall teache vs his wayes, and we will walke in his pathes: for the lawe shall come oute of Sion, and the worde of God from Hierusalem.

3 And he shal iudge many people, and rebuke mightye nations of farre countreys: so that of their swordes they shall make ploughshares, and sythes of their speares: one people shal not lift vp a sword against another, yea they shall no more learne to fight.

4 But euery man shall sitte vnder his vineyarde, and vnder his fyg tree, and no man shall make them afrayde: for the mouthe of the Lorde of hostes hath spoken it.

5 Therfore all people will walke euery man in the name of his God: & we will walk in ỹ name of our Lord God for euer and euer.

6 At the same tyme sayth the Lorde, will I gather vp the lame and the outcast, and suche as I haue chastened,

7 And will giue a remnaunt vnto the lame, and make of the outcaste a myghtie people: B and the Lorde himselfe shall bee their kyng vpon the mount Sion, from this tyme forth for euermore.

8 And vnto thee, O thou towre of the flocke, thou strong holde of the daughter Sion, vnto thee shall it come, euen the lordeshyp and kingdome to the daughter Hierusalem.

9 Why then doest thou crye and lament? is there no king in thee? are thy counsellours perished, that thou art so payned as a woman in hir trauayle?

10 And now, O thou daughter Sion, sorow & lamente as a woman in hir trauayle: for now must thou get thee out of the citie, and dwell vpon the playne field: yea vnto Babylon shalt thou go, (but) there shalt thou be deliuered, and there the Lord shall redeeme thee from the hande of thyne enimies.

11 Nowe also there bee manie people gathered together agaynste thee, saying, Syon shall be condemned, and our eye shall looke vpon Syon.

12 But they knowe not the thoughtes of the Lorde, they vnderstande not his counsell: for he shal gather them together as the sheaues in the barne.

13 Therefore get thee vp, O thou daughter Sion, and threasshe out the corne: for I will make thy horne iron, & thy houes brasse, that thou mayst breake in peeces manie people: their goodes shalte thou consecrate vnto the Lorde, and their substaunce vnto the ruler of the whole worlde.

The. v. Chapter.

Of the destruction of Hierusalem.

1 NOw shalt thou be robbed thy selfe, O I thou robbers daughter: they shall lay siege against vs, and smyte the iudge of Israel with a rodde vpon the cheeke.

2 And thou Bethlehem Ephrata art little amōg the thousands of Jude, out of thee shal he come forth vnto me, which shalbe the gouernour in Israel, whose outgoing hath bin from the beginning, & from euerlasting.

3 Therefore will I giue them vp for a season, vntill the tyme that thee whiche shall beare, haue borne: then shall the remnant of his brethren bee conuerted vnto the children of Israel.

4 He shall stande fast, and giue foode in the strengthe of the Lorde, and in the maiestie of the name of the Lorde hys GOD: and

when

when they be conuerted, he shal be magnified vnto the farthest partes of the worlde.

5 And he shal be our peace: when the Assyrians shall come into our lande, when he shall treade in our palaces, then shall we rayse against hym seuen shepheardes, & eight principal men.

6 These shall subdue the land of Assur with the sworde, & the land of Nimrod with their naked weapons: Thus shall he deliuer vs from the Assyrian, when he commeth within our lande, and setteth hys foote within our borders.

B 7 And the remnant of Jacob shal be among the multitude of people, as the deawe of the Lorde, & as the droppes vpon the grasse, that tarieth for no man, and wayteth on no body.

8 Yea the residue of Jacob shall be among the Gentiles, and the multitude of people, as the Lion among the beasts of the wood, and as the Lions whelpe among the flockes of sheepe: whiche when he goeth through, treadeth downe, teareth in peeces, and there is no man that can deliuer.

9 Thyne hande shal be lift vp vpon thyne enimies, and al thyne aduersaries shal perish.

10 And it shal come to passe in that day, sayth the Lorde, that I wil take thine horses from thee, and destroy thy charrets.

11 I will breake downe the cities of thy land, and ouerthrowe all thy strong holdes.

12 Ill witchcraftes wyll I rote out of thyne hand there shall no mo soothsayings be within thee.

13 Thine idols and thine images will I destroy out of thee, so that thou shalt no more bowe thy self vnto the workes of thine owne handes.

C 14 Thy groues wil I plucke vp by the rootes, and breake downe thy cities.

15 And I will execute a vengeance in my wrath and indignation vpon the Heathen, such as they haue not hearde.

The.vi. Chapter.

1. An exhortation to heare the iudgement against Israel beyng vnkinde. 8. What maner of sacrifices do please God.

1 HEarken ye nowe what the Lorde sayth, Arise thou, and contende with the mountaynes, and let the hilles heare thy voyce.

2 Heare, O ye mountaines the Lords quarrell, and ye mightie fundations of the earth: for the Lorde hath a quarrel against his people, and wyll pleade with Israel.

3 O my people what haue I done vnto thee? or wherein haue I grieued thee? giue mee answeare.

4 For I brought thee out of the lande of Egypt, and deliuered thee out of the house of bondage, and I made Moses, Aaron, and Miriam to leade thee.

5 Remember, O my people, what Balach the kyng of Moab had diuised against thee, and what answeare that Balaam the sonne of Beor gaue hym, from Sethim vnto Galgal, that ye may know the righteousnesse of the Lorde.

6 Wherewith shall I come before the Lorde, and bowe mee selfe to the hygh God? Shall I come before hym with burnt offerynges, and with calues of a yeare olde?

7 Hath the Lorde a pleasure in many thousands of Rammes, or innumerable streames of oyle? shal I giue my first borne for mine offences, and the fruyte of my body for the sinne of my soule? B

8 He hath shewed thee, O mā, what is good, and what the Lord requireth of thee: (namely) to do iustly, to loue mercy, and to humble thy selfe to walke with thy God.

9 The Lordes voyce cryeth vnto the citie, and the man that shall be saued, considereth thy name: hearken what is your rodde, and heare hym that warneth you.

10 Are not yet the treasures of wickednesse in the house of the wicked, and the scant measure which is abominable?

11 Should I iustifie the false balances, and the bagge of deceitfull weightes?

12 For the riche men therof are ful of cruelties, & the inhabitants therof haue spoken lyes, and haue deceytfull tongues in their mouthes.

13 Therefore I wyll take in hande to punishe thee, and to make thee desolate, bycause of thy sinnes.

14 Thou shalt eate, and not haue ynough: C yea, thou shalt bryng thy selfe downe in the middes of thee, thou shalt flee, but not escape, and those that thou wouldest saue, wil I deliuer to the sworde.

15 Thou shalt sowe, but not reape, thou shalt presse out Olines, but oyle shalte thou not haue to annoynt thy selfe withall: thou shalt treade out sweete must, but shalt drynke no wine.

16 Ye keepe the ordinances of Amri, & all the customes of the house of Ahab, ye walke in theyr counsels: therefore will I make thee waste, & cause thy inhabiters to be hissed at, & ye shal beare the reproche of my people.

The.vij. Chapter.

1. A complaint of the litle number of the righteous. 5. Against the truth ought wee not to holde with our greatest friendes. 14. The prosperitie of the Churche.

A 1 WO is me, I am become as one that goeth a gleanyng in the harueſt: there are no mo grapes to eate, yet woulde I fayne with all my hart haue of the beſt fruyte.

Rom.3.d. 2 There is not a godly vpon earth, there is not one righteous among men: they al lie in wayte for bloud, and euery man huntеth hys brother to death.

a. Both the prince & iudges for gayne peruert iuſtice: and ſo the mightie & the riche eſcape vnpuniſhed, though they commit greeuous crymes.

3 Yet they lay they dw well, when they dw euill: the prince(a) aſketh, and the iudge(iudgeth) for a reward, therefore the great man ſpeaketh out of the corruption of hys ſoule, and ſo they wrap it vp.

4 The beſt of them is as brier, and the moſte righteous of them is (ſharper) than a thorne hedge: the day of thy watchmen, (and) of thy viſitation cōmeth: then ſhal be their cōfuſiō.

Ieiem.9.a. 5 Let no man beleeue his friende, nor put his confidence in hys brother: keepe the dwre of thy mouth from hyr that lieth in thy boſome.

Deut.13.b. and 33.b. Pſalm.37.b. and.54.b. 6 For the ſonne diſhonoureth hys father, the daughter ryſeth agaynſte hyr mother, the daughter in law againſt hyr mother in law: and a mans foes are euen they of his owne houſholde.

B 7 Neuertheleſſe, I wyll looke vp vnto the Lorde, I will patiently abyde God my ſauiour: my God ſhal heare me.

Prou.17.a. 8 O thou enimie of myne, reioyce not at my fall, for I ſhall ryſe agayne: and though I ſit in darkeneſſe, yet the Lorde is my light.

9 I will beare the wrath of the Lorde, for I haue offended him, till he ſtte in iudgement vpon my cauſe, and ſee that I haue right: then will he bryng me forth to the light, and I ſhall ſee hys righteouſneſſe.

10 She that is mine enimie, ſhall looke vpon it, and be confounded, whiche nowe ſayth, 4.Reg.19.a Where is the Lorde thy God? myne eyes ſhall beholde hir, when ſhe ſhal be troden downe as the myre in the ſtreetes.

11 This is the day that thy walles ſhall be buylte, this day ſhall dryue farre away the (b) decree. Iſay.

12 And at that tyme ſhall they come vnto thee from Aſſur, from the ſtrong cities, and from the ſtrong holdes, euen vnto the riuer: from the one ſea to the other, and frō mountayne to mountayne.

13 Notwithſtandyng, the lande muſt be waſted, bycauſe of them that dwell therein, and for the fruytes of theyr owne imaginations.

14 Therefore feede thy people with thy rod, C the flocke of thyne heritage which dwell deſolate in the wood, that they may be fed vpon the (c) mount of Carmel, Baſan, and Gilead as aforetyme. c. The people returne into the coaſts of Iſrael, euery of whom they ſpake before.

15 Marueylous thyngs wyll I ſhewe ther, lyke as when thou cameſt out of the lande of Egypt. Exod. Iob.

16 This ſhall the Heathen ſee, and be aſhamed for all theyr power: ſo that they ſhall lay their hande vpon theyr mouth, and ſtoppe their eares.

17 They ſhall licke the duſte lyke a Serpent, Ge. and as the wormes of the earth that tremble in theyr holes: they ſhal be afrayde of the lord our God, and they ſhall feare thee.

18 Who is luche a God as thou, that pardoneſt wickedneſſe, and forgiueſt the offences of the remnant of thine heritage? He keepeth not his wrath for euer: for hys delight is to haue compaſſion.

19 He ſhal turne agayne, and be mercyfull to Iere. vs, he ſhal put downe our wickednеſſes, and caſt al our ſinnes into the bottome of the ſea.

20 Thou wilt performe to Jacob thy truth, and thy mercy to Abraham, lyke as thou haſt ſworne vnto our fathers in olde tyme.

The ende of the propheſie of Micheas.

¶ The booke of the Prophete Nahum.

¶ *The firſt Chapter.*

Of the deſtruction of the Aſſyrians, and of the deliuerance of Iſrael.

a. The Niniuites were ſpared, bycauſe they repented at the preachyng of Ionas: but afterwardes they returned to their former wickedneſſe, therefore God threatneth the by this prophet.

1 THe burden of(a) Niniue: The booke of the viſion of Nahum the Elkoſhite.

2 God is ielous, and the Lord auengeth, the lord auengeth & hath wrath in ſtore: the Lorde auengeth vpon them that trouble hym, and he remembreth his enimies.

3 The Lorde is ſlowe to anger, and (alſo) of great power, and in no caſe wyll not acquite (the wicked,) the Lordes dealyng is with blutteryng tempeſt and whirle winde, and the cloudes are the duſt of his feete.

4 He rebuketh the ſea, and dryeth it vp, all the

the ryuers also he maketh drie: Basan and Carmel are destroyed, the spring also of Libanon is destroyed.

5 The mountaynes quake at his power, and the hilles are resolued: the earth also burneth at his countenance, the worlde and all that dwelleth therin.

6 Who can stand before his wrath? Or who can ryse vp before the anger of his countenance? his fiercenesse is powred out like fire, yea, y rockes cleaue in peces at his myghte.

7 The Lord is gracious, a strong hold in the day of trouble, and knoweth them that trust in him.

8 But with an ouerrunning flood he will destroy his place, and will pursue his enimies with darknesse.

9 What imagine ye against the Lorde? He makes an vtter destruction: yee shall not bee troubled twice.

10 For whiles the thornes cleaue together, and whiles they banquet out their feastes, they are deuoured vp as very drie stubble.

11 There came out of thee such as thoughte euil against the Lorde, suche as gaue wicked counsell.

12 Thus sayeth the Lorde, Though ye be in concord, and also many, yet so shall ye be cut downe, and passe: and (though) I haue afflicted thee (O Hierusalem,) yet will I trouble thee no more.

13 And now I will breake off his yoke from (vpon) thee, and I will breake thy bonds in sunder.

14 The Lord also hath giuen a commaundement touching thee, that there shall bee no more offspring of thy name: from the house of thy God I will cut off carued and molten image, I will make (it) thy graue, for thou art vile.

15 Behold vpon the mountaynes the feete of him that bringeth good tidings, that preacheth peace: Keepe thy feastiual dayes O Iuda, pay thy vowes: for the wicked (tyrant) shall hereafter passe no more thorow thee, he is vtterly cut off.

The.ij. Chapter.

He describeth the victories of the Chaldeans, against the Assyrians.

1 The destroyer is come vp before thy face, keepe thy fort, see to thy way, strengthen (thy) loynes, increase (thy) strength mightily:

2 For the Lord restoreth againe the glorious estate of Iacob, as (also) the glorious estate of Israell: for spoylers haue spoyled them, and haue wasted their branches.

3 The shield of his valiant souldiers (is) dyed red, his captaynes of warre are clad with scarlet: the charret is (compassed) with flaming torches in the day of his expedition, and the fyrre staues are drenched in poyson.

4 The charrets shall rage in the streets, they shall make a terrible noyse in y brode ways, to looke too like (flaming) crescets shyning as lightning.

5 Hee shall remember his notable souldiers, they shal stumble in going, they shall hasten to the wall, the couering fence is prepared.

6 The riuer gates are opened, and the palace dissolued.

7 Huzab is brought forthe captiue, made to ascende (into the charrettes,) his handmaydens also leading (one another,) as in y voice of doues, knocking vpon their breastes.

8 Yea, many a day Niniue was as a pod ful of water, yet (now) they flee: Stand ye, stand ye, and no man loketh backe.

9 Take youre spoyle of syluer, take youre spoyle of golde, for there is no ende of rychesse: treasure passing all treasure.

10 Sacking, rifling, raysyng, a dissolued hart, and collision of knees, sorow in al loines also, & the faces of them as blacke as a potte.

11 Where is the abiding place of Lions, and the feeding plotte of Lios whelps (become,) whither the yong and olde Lion had theyr resort? there dwelt the Lion, and there was no man to put him in feare.

12 The Lion made his pray abundantly for his whelpes, and strangled for his she Lios, and hath filled his dennes with pray, and hys abyding places with spoyle.

13 Beholde me against thee, sayth the Lord of hostes, and I will burne in smoke hir charrettes, and the sword shall deuour thy Lios, I will rote out also from the earth thy spoyling and the voyce of thy messengers shal be heard no more.

The iij. Chapter.

Of the fall of Niniue. 8. No power can escape the hand of God.

1 Giue Blouddie citie, stuffed thorowout with falshood, with extreme dealing, nor wil be brought from spoyling.

2 The noyse of the whippe, the noyse of the ratling of wheeles, the praunsyng of horses, and the iumping of charrettes.

3 The horseman lifting vp both the glistering blade of the sword, and also the shinyng speare, many wounded, many corpses and no end of carkasses, they shall stumble at deade bodies.

4 Because of the manyfolde fornication of y beautifull harlot, full of charmes, that selles nations by the meanes of hir whoredome, and the people through hir charmings:

5 Loe, I against thee, sayeth the Lorde of hostes, and will turne vp thy skirtes ouer thy face, and will shewe the Gentiles thy fylth, and kingdomes thy shame.

6 And will cast vpon thee abhominable filth, and will bring thee downe, and will make thee as vile as dung.

B 7 And it shall come to passe, that all that shall beholde thee, shal flee from thee, and shal say, Niniuie is destroyed, and who is greeued therewith? from whence shall I seeke out comforters for thee?

8 Wilt thou count thy selfe better than Alexandria the greate, that was scituate amongst the riuers, compassed round about with waters, whose fortresse was the sea, (and had) hir wall from the sea?

9 Ethiopia and Egypt (were thy) strength, and there was none ende (of ayde) Phut and Lubim were thy helpers.

10 Notwithstanding, thou passed away, thee went into captiuitie, hir children also were dashed in peeces in the top of all the streetes: for hir honorable men they cast lottes, and al hir great states they chayned in fetters.

11 And thou (also) shalt be dronken (with trouble,) thou shalt be hidde: "thou also shalt seeke after strength against thyne enimie.

12 All thy strong aydes (are as) figge trees with the fyrste ripe figges: if they be shyred, they fall into the mouth of the eater.

13 Beholde, thy men (are as barren) women in the middest of thee, the gates of thy lande shall be set wide open to thyne enimies, fyre hath deuoured thy barres.

14 Drawe thee water for the siege, strengthen thy fortes, goe into the clay, treade the morter, make strong the brickyl.

15 There the fyre shall deuoure thee, the sword shall cut thee off, shall deuoure thee as the locust, though (thou) be multiplyed as the locust, though thou be as many as the Grashopper.

16 Thou hast encreased thy marchantes as the starres of heauen, the locust spoyleth, & fleeth away.

17 Thy princes are as Grashoppers, and thy rulers as greate locustes, they swarme in hedges in colde weather, the sunne ariseth, and they flee, and the place where they were, is not knowen.

18 Thy shepheardes, O kyng of Assur, slumber, thy noble men shall dwell (in deathe,) thy people is scattered vpon the mountaynes, and there is none to gather them together.

"or, moreouer

19 Thy wound (shall) not be healed, thy plage is great, al that heare of thee, clap their handes: for to whome hath not thy euil dealing passed continually?

The ende of the Prophesie of Nahum.

¶ The booke of the Prophet Habacuc.

¶ *The first Chapter.*

1. A complaynt against the wicked that persecute the iust. 6. He sheweth that the Chaldeans are raysed vp of the Lord for the chastisement of the Iewes, and describeth their armie. 12. He comforteth the faythfull, declaring that God will also destroy the Babylonians, bycause they shall abuse theyr victorie, and become proud and insolent, attributing the prayse thereof to their idols.

1 THE (a) burden whiche Habacuc the prophete dyd see.

a. That is, the great calamitie whiche he prophesied to come on Iuda, as a most greeuous burden, which they were not able to beare.

2 O Lorde, how long shall I crye, and thou wilt not heare? (euen) crie out vnto thee for violence, and thou wilt not help?

3 Why dost thou shew me iniquitie, & cause me to behold sorow? for spoyling and violence are before me, and ther are that rayse vp strife and contention.

4 Therefore the law is "dissolued, and iudgemente dothe neuer goe forthe: for the wicked dothe compasse about the righteous, therefore wrong iudgment proceedeth.

"or, weakened

5 Behold among the heathen, and regard, and wonder, and marueyle: For I will worke a worke in your dayes, yee will not beleeue it, though it be told you.

6 For lo, I rayse vp the Chaldeans, that bitter and furious nation, which "shall goe vpon the breadth of the lande, to possesse the dwelling places that are not theirs.

"or, walke

7 They are terrible & fearful: (b) their iudgemēt and their dignitie shal proceede of themselues.

8 Theyr horses also are swifter than the Leopards, & are more fierce than the Wolues in ye euening, & their horsemen shal come frō far: they shal flee as the Eagle hasting to meate.

9 They

9 They come all to ſpoyle: before theyr faces ſhall be an (e) eaſt winde, and they ſhall gather the captiuitie as the ſande.

10 And they ſhall mocke the kynges, and the princes ſhall be a ſcorne vnto them: they ſhal deride euery ſtrong holde, for they ſhall gather (d) duſt, and take it.

11 Then ſhall they "take a courage, and tranſgreſſe, and do wickedly, (imputing) this their power vnto their God.

12 Art not thou of olde, O Lorde my God, my holy one? we ſhall not die, O Lord, thou haſt ordeyned them for iudgement. & O God, thou haſt eſtabliſhed them for correction.

13 Thou art of pure eyes, and canſt not ſee euil, thou canſt not behold wickednesse: wherfor (then) dorſt thou looke vppon the tranſgreſſours, and holdeſt thy tongue when the wicked deuoureth the mā that is more righteous than he?

14 And maketh men as the (e) fyſh of the ſea, and as the creeping things that haue no ruler ouer them.

15 They take vp all with the angle, they catch it in their net, and gather it in their yarne: wherof they reioyce, and are glad.

16 Therefore they ſacrifice vnto theyr (f) net, and burne incenſe vnto their yarne: bycauſe by them their portiō is fatte, and their meate "plenteous.

17 Shall they therfore "ſtretche out their net, and not ſpare continually to ſlay the (g) nations?

The.ij. Chapter.

A viſion againſt pryde, couetouſneſſe, drunkenneſſe, and idolatrie.

1 I Will ſtand vpon my watche, and ſet me vppon the towre, and will looke and ſee what he will ſay vnto me, and what I ſhall anſweare to "him that rebuketh me.

2 And the Lorde aunſwered me, and ſayde, Write the viſion, and make it playne vppon tables, that he may run, that (a) readeth it.

3 For the viſion is yet for an appoynted time, but at the laſt it ſhall ſpeake, and not lye: though it tarrie, wayte: for it ſhall ſurely come, and ſhall not ſtay.

4 Beholde, (b) he that "lifteth vp him ſelfe his mind is not vpryghte in him: but the iuſt ſhall liue by his faith.

5 Yea, in deede (c) the proude man (is as) he that tranſgreſſeth by wine, therefore ſhall he "not endure, bycauſe he hath enlarged his deſyre as the hel, and is as death, and can not be ſatiſfyed, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all theſe take vp a parable againſt him? and a "taunting prouerbe againſt him, and ſay, Wo, he that encreaſeth that whych is not his? (d) how long? and he that ladeth him ſelfe with thycke clay?

7 Shal (e) they not ryſe vp ſuddenly that ſhal byte thee? and awake that ſhal ſturre thee, and thou ſhalt be "their pray?

8 Bycauſe thou haſt ſpoyled many nations, all the remnaunt of the people ſhall ſpoyle thee, bycauſe of mens bloud, and for the wrong (done) in the lande, in the citie, and vnto all that dwell therein.

9 "Wo, he that coueteth an euill couetouſneſſe to his houſe, that he may ſet his neſt on high, to eſcape from the power of "euill.

10 Thou "haſt conſulted ſhame to thine own houſe, by deſtroying many people, and haſte ſinned againſt thine owne ſoule:

11 For the ſtone ſhall crie out of the wall, and ẏ beame out of the timber ſhal aunſweare it.

12 (f) Wo vnto him that buildeth a towne with bloud, and "erecteth a citie by iniquitie.

13 Beholde, is it not of the Lord of hoſtes that the people ſhall labour in "the very (g) fyre? the people ſhall euen weerie them ſelues for very vanitie.

14 For the earth ſhall be (h) fylled with the knowledge of the glory of the Lord, as the waters couer the ſea.

15 Wo vnto him that giueth his neyghbour drinke, thou powreſt thy "heate, and makeſt (him) drunken alſo, that thou mayeſt ſee their priuities.

16 Thou art fylled with ſhame for glorie, drinke thou alſo, "and be made naked: the cup of the Lords right hande ſhall be turned vnto thee, and ſhamefull ſpuyng ſhall be for thy glory.

17 For the crueltie of (i) Libanus ſhall couer thee: ſo ſhall the ſpoyle of the beaſtes "whyche he made afrayde, bycauſe of mens bloud, and for the wrong done in the lande, in the citie, and vnto all that dwell therein.

18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lyes, though he that made it, truſt therein when he maketh dumbe idols.

19 Wo vnto him that ſayth to the wood, Awake: and to the dumbe ſtone, Ryſe vp, "it will teach (thee:) beholde, it is layde ouer with golde and ſyluer, and there is no breath in it.

20 But the Lord is in his holy temple: let all the earth keepe ſcilence before him.

The.iij. Chapter.

A prayer for the faythful.

without reaſon and ſenſe, whom God will puniſh, and a laughing ſtocke to all the worlde. "or, haue no reſt.

"or, prouide taunt.

d. Signifying that all the worlde ſhall wiſh the deſtruction of tyraunts, and that by theyr oppreſsion and couetouſneſſe they heape but vpon theſelues more heauie burdens: for the more they get, the more they are troubled.

e. That is, the Medes and Perſians that ſhould deſtroy the Babylonians.

"or, troden vnder theyr feete.

"or, Wo vnto hym that couereth euil ayenſt.

"or, mill for tune.

"or, taken counſel to the ſhame of thine houſe.

f. He ſheweth what the ſtone ſhall crye, and what the wood ſhal anſweare.

"or, eſtabliſhed.

"or, for the fire

g. That is, God will deſtroy all theyr labours, as though they were cōſumed with fyre.

h. In the deſtruction of the Babyloniſans his glory ſhall appeare thorowe all the world.

"or, thy bottel

"or, till thou ſhuldeſt withal.

i. By Libanus and the beaſts thereof, hee meaneth the land and people of Iurie.

"or, which he deſtroyed.

"or, ſhall it teach thee.

1 A Prayer of Habacuc the prophet for (a) the ignorances.

2 O Lorde, I haue heard thy voyce, and was afrayde: O Lorde reuiue thy (b) worke in the middes of the yeeres, in the middes of the yeeres make it knowen, in wrath remember mercy.

3 God commeth from (c) Theman, and the holy one from mount Paran, Selah. his glory couereth the heauens, and the earthe is full of his prayse.

4 And (his) brightnesse was as the lighte: (d) he had hornes (commyng) out of his handes, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feete.

6 He stode and measured the earth, he beheld, and dissolued the nations, and the euerlasting mountaynes were broken, and the auncient hylles dyd bowe, hys wayes are euerlasting.

7 For iniquitie I sawe the tentes of Chusan, (and) the (e) curtaynes of the land of Madian did tremble.

8 Was the Lorde angry against the (f) ryuers? Or was thine anger against ỳ floods? Or was thy wrath against the sea, that thou diddest ride (g) vpon thy horses? thy charrets (brought) saluation.

9 Thy (h) bowe was manifestly reuealed, and the (i) othes of the tribes (were) a sure word Selah. thou diddest cleaue the earthe with riuers.

10 The mountaynes sawe thee, and they trembled, the streame of the water (k) passed by, the deepe made a noyse, and lyft vp his hands on hygh.

11 The Sunne (and) Mone stode still in (their) habitation (l) at the lyghte of thine arrowes they went, (and) at the bryght shining of thy speares.

12 Thou m trodest downe the lande in anger, (and) diddest thresh ỳ heathē in displeasure.

13 Thou wentest forth for the saluation of thy people, (euen) for saluation with thine (m) annoynted: thou hast wounded the head of the house of the wicked, and discouered the foundations vnto the (n) necke Selah.

14 Thou diddest (o) strike throughe with hys owne staues the heads of his villages, they came out as a whirlewind to scatter me: their reioycing was, as to deuoure the poore secretely.

15 Thou diddest walke in the sea with thine horses, vpon the heape of great waters.

16 When I (p) heard, my belly trembled, my lyppes shoke at the voyce, rottennesse entred into my bones, and I trembled in my selfe, that I might rest in (q) the day of trouble: for when he (r) commeth vp vnto the people, he shall destroy them.

17 For the fygge tree shall not florish, neyther shall fruite be in the vines: the labour of the Olyue shall fayle, and the fieldes shall yelde no meate: the sheepe shall be cut off from the folde, & there shal be no bullocke in ỳ stalles.

18 But I will reioyce in the Lorde, I will ioy (s) in the God of my saluation.

19 The Lord God is my strength, he will make my feete like Hindes (feete,) and he will make me to walke vpon my hygh places. (t)
To the chiefe singer on Neginothai, (or vpon the instruments of musicke.)

a. That is, of the people of Israell.
b. That is, the state of thy Church, which is now ready to perish before it come to halfe a perfect age, which should be vnder Christe.
c. Theman and Paran were neare Sinai where the law was gyuen: wherby is signified that his deliuerance was as present now, as it was then.
d. Whereby is meant, a power that was ioyned with hys bryghtnesse, which was hid to the rest of the world, but was reuealed in mount Sinai to his people.
e. That is, the tents.
f. Meaning, that God was not angry with the waters, but that by this meanes hee would destroy his enimies, and deliuer hys Church.
g. And so diddest vse all the elements as instrumentes for the destruction of thine enimies. h. That is, thy power. i. For he had not only made a couenant with Abraham, but renued it with his posteritie. k. He alludeth to the redde sea, and Iordane, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of theyr handes.
l. As though they were ashamed to haue true rest, except they feele before the weight of Gods iudgements. m. That is, the enimie: but the godly shall be sure by seeing that al things shal turne to good vnto them. n. That is, the foundation wherein standeth the comfort and ioy of the faithfull. o. The like shall they see neuer so great afflictiōs prepared. p. The chiefe singers and instrumēts of musick shal haue occasiō to praise god for the glorious deliuerāce of his church. Neginoth is a tune or instrument.

The ende of the prophesie of Habacuc.

¶ The booke of the Prophet Sophonia.

¶ The first Chapter.

Threatnings against Iuda and Hierusalem, by cause of their idolatrie.

1 THe worde of the Lorde whyche came vnto Sophoni the sonne of Chusi, the son of Gedaliah, the sonne of Amariah, the sonne of Hezekiah, in the time of Iosia ỳ son of Amon kyng of Iude.

2 I will surely destroy all things in the land, sayth the Lorde.

3 I will destroy man and beast, I will destroy the foules in the ayre, and the fishe in the sea, and great ruine shall fall on the wicked, and I will vtterly destroy the men out of the land, sayth the Lorde.

4 I will stretche out mine hand vpon Iuda,

and vpon all suche as dwell at Hierusalem: thus will I roote out the remnant of Baal from this place, and the names of the Kemurins and preistes:

5 Yea, and suche as vppon their house toppes worship and bowe them selues vnto the host of heauen, which sweare by the Lord, and by their (o) Malcom also:

6 Which start backe from the Lord, and neither seeke after the Lord, nor regard hym.

7 Be still at the presence of the Lord God, for the day of the Lord is at hand: yea, the Lord hath prepared a sacrifice, and called his guests thereto.

8 And thus shall it happen in the day of the Lords sacrifice, I will visite the princes and the kings children, and all suche as weare strange clothing.

9 In the same day also will I visite al those that leape ouer the threshold so proudely, whiche fyll their Lordes house with robbery and falshood.

10 At the same time, sayth the Lorde, (there shall be hearde) a greate crye from the fysshe port, and an howling from the second porte, and a great destruction from the hylles.

11 Howle, ye that dwell in ỹ lowe places, for all the marchant people are destroyed, and al they ỹ were laden with siluer, are roted out.

12 At the same time will I searche Hierusalem with lanternes, and visite them that continue in their dregges, and say in their harts, Tush, the Lord wil do neyther good or euill:

13 Therefore their goodes shall be spoyled, and their houses layde waste, they shall builde houses, and not dwell in them, they shal plãt vineyardes, but not drinke the wine therof.

14 For the great day of the Lord is at hande, it is hard by, and commeth on a pace, euen the bytter voyce of the Lords day, then shall the strong man crie out,

15 That day is a day of wrath, a day of trouble and heauinesse, a day of vtter destruction and mistrie, a darke and glowming day, a cloudy and stormy day.

16 A day of the trumpet and alarme agaynste the strong cities, and high towres.

17 I will bring the people into such veration, that they shall goe about lyke blynd men, because they haue sinned against the Lorde, their bloud shall be powred out as dust, and their bodies as the myre.

18 Neither their syluer nor their golde shal be able to deliuer them in that wrathfull day of the Lorde, but the whole land shal be consumed through the fire of hys ielousie: for hee shall haue make cleane riddance of all them that dwell in the lande.

The. ij. Chapter.

1 He moueth to returne to God, 5. prophesying vnto the one destruction, and to the other deliuerance.

1 GAther your selues, euen gather you, O A
nation, not worthy to be loued.

2 Before the decree goe forth that God hath concluded (and ye be) as chaffe that passeth in a day, and before the fearefull wrath of the Lord come vpon you, and before the daye of the Lordes sore displeasure come vpon you.

3 Seeke the Lord all ye meeke harted vppon earth, ye that worke after his iudgemẽt: seeke righteousnesse, seeke lowlinesse, that ye maye be defended in the wrathful day of ỹ Lorde: 4.Re.20.a. Ionas.3.a. (o) or, hydde.

4 For Gaza shall bee destroyed, and Ascalon shal be laid waste, they shal cast out Asdod at the noone day, and Accaron shal be roted vp. Esai.14.c. Iere.46.a.

5 Wo vnto you that dwel vpon the sea coast, the nation of the Cherethims: the worde of the Lord shall come vpon you, O Chanaan, thou land of the Philistines, I will destroye thee, so that there shall no man dwell in thee any more. Ezec.25.c.

6 And as for the sea coast, it shall be heardmens cotages, and sheepefoldes.

7 Yea, it shal be a portio for such as remayne of the house of Iuda, to feede therevpon, in the houses of Ascalon shall they rest towarde night: for the Lord their God shall visite the, and turne away their captiuitie. B

8 I haue heard the despite of Moab, and the blasphemies of the children of Ammon, howe they haue shamefully entreated my people, and magnified them selues within the borders of their lande. Esai.15.& 16.c. Iere.48.a. Ezec.25.b.

9 Therefore as I liue, sayeth the Lorde of hostes, the God of Israell, Moab shall be as Sodoma, and Ammon as Gomorra, euen the breeding of nettles and salt pittes, and a perpetuall wildernesse: the residue of my folke shall spoyle them, the remnaunt of my people shall haue them in possession.

10 This shall happen vnto them for their pryde, because they haue dealt so shamefully with the Lord of hostes people, and magnifyed them selues about them. Zach.2.b.

11 The Lord shal be terrible vnto them, and destroy all the goddes in the lande: and all the Iles of the heathen shall worship hym, euery man in his place. Esai.2.c.

12 Ye Morians also shall perish with my swoorde.

13 Yea, he shall stretch out his hande ouer the North, and destroy Assur: as for Niniue, he shal make it desolate, drie, and waste. Tob.14.c.

14 The flockes and all the beastes of the people shall lye in the middest of it, Pellicanes

and

and Owles ſhall abide in the vpper poſtes of it, fowles ſhall ſyng in the windowes, and deſolation ſhall be vppon the poſtes, for the Cedars are vncouered.

15 This is the proude and careleſſe citie, that
4. Reg. 19. e
Elai. 47. b.
ſayd in hir hart, I am: and there is els none beſydes me: O how is ſhe made ſo waſt, that the beaſts lye in hir? Who ſo goeth by, mocketh hir, and poynteth at hir with hys fynger.

The. iij. Chapter.

4. Againſte the gouernours of Hieruſalem. 8. Of the calling of all the Gentiles. 11. A comfort to the reſidue of Iſraell.

A 1 WO to that abhominable, fylthy, and cruell citie.

2 She heard not the voyce, ſhee receyued not correction, ſhe truſted not in the Lorde, ſhee drew not neare to hir God.

Ezec. 22. c.
Mich. 3. b.
Abac. 1. b.
3 Hir rulers within hir are as roryng Lions, hir iudges are as Wolues in the euening, whych leaue nothing behinde them tyll the morowe,

4 Hir prophets are light perſons and vnfaithfull men, hir prieſts haue polluted the ſanctuarie, and haue wreſted the lawe.

5 But the iuſt Lorde that doth no vnryghte, was in the middeſt thereof, euery morning ſhewing them his lawe clearly, and ceaſſed not: but the vngodly will not learne to bee aſhamed.

6 I haue deſtroyed the nations, their towres are deſolate, I haue made their ſtreetes waſt, that none ſhall paſſe by: their cities are deſtroyed, without man, and without inhabitant.

B 7 I ſayd vnto them, O feare me, and be content to be reformed, ſo their dwelling ſhuld not be deſtroyed, howſoeuer I viſited them: but neuertheleſſe, they roſe vp early, and corrupted all their workes.

8 Therefore wayte yee vppon me, ſayeth the Lorde, vntill the time that I ryſe vp to the pray: for I am determined to gather ỹ people, and to byng the kyngdomes togeather, that I may powre out mine anger, yea, al my wrathfull diſpleaſure vpon them: for all the
Nanm. 1. a.
Soph. 1. c.
earth ſhall be conſumed with the fyre of my iealouſie.

9 And then will I cleanſe the lippes of the people, that they may euery one call vpon the name of the Lord, and ſerue hym with one conſente.

10 From beyond the riuers of Ethiopia, the daughter of my diſperſed praying vnto me, ſhall bryng me an offering.

11 In that tyme ſhalte thou no more be confounded, bycauſe of all the imaginations wherewyth thou haſt offended me: for I will take away the proude boaſters of thyne honour from thee, ſo that thou ſhalt no more triumph, bycauſe of my holy hyll.

12 In thee alſo will I leaue a ſmall poore ſymple people, which ſhall truſt in the name of the Lord.

13 The remnant of Iſraell ſhall doe no wickednes, nor ſpeake lyes, neyther ſhall there any deceytfull tong be found in their mouth: for they ſhall be feede, and take their reſt, and no man ſhall make them afrayde.

14 Reioyce, O daughter Sion, be ioyfull, O Iſraell, reioyce and be gladde, from thy whole hart, O daughter Hieruſalem:

15 For the Lord hath take away thy punishment, and hath caſt out thine enimies: ỹ king of Iſraell, euen the Lorde him ſelfe is with thee, ſo that thou needeſt no more to feare any miſfortune.

16 In that time it ſhall be ſayde to Hieruſalem, Feare not: and to Sion, Let not thyne handes be ſlacke:

17 For the Lorde thy God in the middes of thee is mighty, he will ſaue (thee) he will reioyce ouer thee with ioy, he will quiet hym ſelfe in his loue, hee will reioyce ouer thee with gladneſſe.

18 After a certayne time, will I gather the afflicted that were of thee, and them that bare the reproch for it.

19 And behold, in that time will I deſtroy al thoſe that vexe thee, I will helpe the lame, and gather vp the caſtaway: yea, I will get them praiſe and honour in all landes, where they haue bin put to ſhame.

20 At the ſame tyme I wil bring you again, and at the ſame time will I gather you: I will get you a name and a good report among all people of the earthe, when I turne youre captiuitie before your eyes, ſayeth the Lorde.

The ende of the Propheſie of Sophonias.

The

¶ The booke of the Prophet Aggeus.

¶ *The first Chapter.*

1. The time of the prophesie of Aggeus. 8. An exhortation to buyld the temple agayne.

1 IN the seconde yeere of kyng Darius, in the sixth moneth, ỹ fyrst day of the moneth, came the word of the Lord by ỹ ministerie of the prophete Aggeus, (a) vnto Zorobabel the (b) sonne of Salathiel, a prince of Juda, and to Josua, the son of Josedech, the high priest saying,

2 Thus speaketh the Lorde of hostes, saying, This people sayeth, (c) The time is not yet come for the Lords house to be buylded.

3 Then came the word of the Lord by ỹ ministerie of the prophet Aggeus, saying,

4 Is it time for you your selues to dwell in ceiled houses, and this house lye wast?

5 Now thus sayth the Lord of hostes, Consyder your owne wayes in your hartes.

6 Ye (d) haue sowen muche, but ye bring little in: ye eate, but ye haue not ynough: ye drinke, but ye are not fylled: yee cloth you, but ye be not warme: & he that earneth wages, putteth the wages into a broken bagge.

7 Thus sayeth the Lorde of hostes, Consyder your owne wayes in your hartes.

8 (e) Geat you vp to the mountaynes, & fetche wod, and buylde this house, and I wil (f) take pleasure in it, and (g) I wyll be glorifyed, sayth the Lorde.

9 Ye looked for muche, and loe it came to little, and when yee brought it home, I dyd blowe vppon it: and why, sayth the Lord of hostes? Bycause of my house that is wast, and you runne euery man into his owne house.

10 Therefore, vppon you the heauen is stayed from deawe, and the earthe is stayed from yeelding hir increase

11 And I haue called for a (h) drought vppon the lande, and vppon the mountaynes, and vppon the corne, and vpon the wine, and vpon the oyle, & vpon al that the ground bryngeth forth, vpon men, and vpon cattayle, and vpõ all the labour of the handes.

12 Then Zorobabel the sonne of Salathiel, and Josua the sonne of Josedech the hyghe priest, with all the (i) remnant of the people, hearde the voyce of the Lorde their God, and the (k) words of the prophet Haggeus, as the Lord their God had sent him, then the people did feare before the Lorde.

13 Then Haggeus the (l) Lordes messenger sayd in the Lordes message vnto the people, saying, I (m) am with you, sayth the Lorde.

14 And the Lorde styrred vp the (n) spirite of Zorobabel, the sonne of Salathiel, a prince of Juda, and the spirit of Josua the sonne of Josedech the high priest, and the spirit of al ỹ people: and they came and did the worke of the house of the Lorde of hostes their God.

i. For the greter part tarried in Babylon, & woulde not take the libertie which Cyrus had gyuen them.

k. Here is no differẽce made betweene the worde of the prophet, and the worde of God, to shewe that the prophet must so speake, and the people so heare them, as the wordes of God.

l. This should be remembred of all ministers that they be Gods messengers, and therfore must be faithful, diligent, and constant.

m. The penitent are not forsaken, God comforteth them, and assureth them of hys owne presence.

n. God is sayde to styrre vp our spirites, when hee moueth oure heartes by the power of his spirite, boldely too take in hande, and perfectly to fynishe that which he commaundeth.

The. ij. Chapter.

He sheweth that the glory of the seconde temple shall exceede the firste.

1 IN the (a) twentie and fourth day of the sixth moneth, in the second yeere of king Darius,

2 In the (b) seuenth moneth, in the twentie and one day of the moneth, came the worde of the Lord by the ministerie of the prophete Haggeus, saying,

3 Say nowe to Zorobabel the son of Salathiel, prince of Juda, and to Josua the sonne of Josedech the high priest, and to the rest of the people, saying,

4 (c) Who is among you left, whiche sawe this house in hir fyrst glory, and how do you see it nowe? Is it not in your eyes in comparison of it, as nothing?

5 Yet now be of good cheare, O Zorobabel, sayth the Lord, and be of good comforte, O Josua thou high priest, sonne of Josedech, & be strong all ye people of the land, sayth the Lorde, and worke: for I am (d) with you, sayth the Lord of hostes,

a. They had but three weekes, and three dayes, to heare the prophete, and to prepare theyr tooles for their worke, so diligent were they after the preaching of the prophet.

b. They had nowe not wrought a full moneth, yet they waxed weerie: & therfore had neede to be set on afresh by the prophete, who was therefore now sent vnto them agayne.

c. As were Seraiah, Zephaniah, and others. 2. Reg. cap. 25. vers. 18 which sawe the olde temple, and nowe were returned with Zorobabel. Esdr. cap. 6. verse. 3.

d. A strong argument why the people should be of good courage, when they are sure that God is with them.

6 Accor-

power of God, that he needeth but to call for his plagues, & commaundement.

6 According to the (e) word that I couenanted wt you, when ye came out of Egypt: and my (f) ſpirit ſhal remayne wt you, feare ye not.
7 For thus ſayeth the Lorde of hoſtes, (g) Yet a litle whyle, and I wil (h) ſhake the heauēs, & the earth, and the ſea, and the drye lande.
8 And I will moue all nations, & the deſyre of al nations ſhal come, and I wil fyll thys houſe with glory, ſayth the Lord of hoſtes.
9 (i) The ſyluer is myne, and the golde is mine, ſayth the Lord of hoſtes.
10 The glory of the (k) ſecond houſe, ſhall be greater than the glory of the firſte, ſayeth the Lord of hoſtes: and in this place will I giue peace, ſayth the Lord of hoſtes.
11 In the twentie and fourth daye of the (l) ninth moneth, in the ſecōd yere of king Darius, came the worde of the Lorde vnto the prophet Haggeus, ſaying,
12 Thus ſayth the Lord God of hoſtes, Aſke now ye prieſts (concerning) the law, ſaying.
13 If one beare holy fleſhe in the ſkirt of hys coate, and with his ſkirt do touche the bread, potage, wine, oyle, or any other meate: ſhall it be holy? And the prieſtes aunſwered, and ſayd, No.
14 And Haggeus ſayd, If a polluted perſon touch any of theſe, ſhall he not be polluted? And the prieſtes aunſwered, and ſayde, Hee ſhall be polluted.
15 Then Haggeus aunſwered, and ſayde, So is this people, and ſo is this nation (m) before me, ſayeth the Lorde, and ſo is all the worke of their handes: and that whiche they offer there, is vncleane.
16 And nowe conſyder, I pray you, in your mindes, from this daye, and vpwarde, before there was layde one ſtone vppon another in the houſe of the Lorde,
17 Before theſe things (were done) when one came to a heape of twentie (meaſures) there were but tenne: ſo, who came to the wyne preſſe for to drawe out fiftie (veſſels of wine) out of the preſſe, there were but twentie.
18 I ſmote you with blaſting, and with mildeawe, and with hayle, and in all the worke of your hands, and you turned not vnto me, ſayth the Lorde.
19 Conſyder now in your mindes, from thys day, and afore, from the foure and twentith day of the ninth (moneth,) vnto the day that the foundation of the Lordes temple was layde, conſyder it in your mindes.
20 Is the ſeede yet in the barne? as yet the vines, and the fygge tree, and the pomegranate, and the olyue tree, hathe not brought fowth: from this day will I bleſſe (you.)
21 And (n) agayne, the worde of the Lorde came vnto Haggei, in the four and twentith (day) of the moneth, ſaying,
22 Speake to Zorobabel the prince of Iude, and ſaye, I will ſhake the heauens, and the earthe:
23 And I will ouerthrowe the "throne of kingdomes, and I wyll deſtroy the ſtrength of the kingdomes of the Heathen, and I will ouerthrowe the charrettes, and the ſitters thereon, and the hoyſe and the riders ſhall fall downe euery one by the ſworde of his brother.
24 In that daye, ſayeth the Lorde of hoſtes, will I take thee Zorobabel my ſeruaunte, ſonne of Salathiel, ſayeth the Lord, and wil make thee as a ſignet: for I haue choſen thee, ſayth the Lord of hoſtes.

The ende of the prophet Haggeus.

e. God made many promiſes to his people, after theyr departure out of Egypt: but in as muche as he goeth about to ſpeake of Chriſt in thys place, it may well be thoght that he meaneth here the promiſe made Deu. 18. verſ. 15. and repeated Act. 7. verſ. 37. f. Before he confirmed hys promiſe made of Chriſt, nowe he promiſeth his ſpirit: therfore there is no cauſe of feare. g. Ther paſſed 519. yeeres after this propheſie, before Chriſte came: yet are they ſayd to be but a little whyle in compariſon of the tyme ſince the creation, the tyme that ſhall be before the iudgement: or in reſpect of eternitie, or in the ſighte of GOD, with whom, a thouſand yeeres is but as one day. h. I will cauſe great feare to be: or the heauens ſhall be ſtirred at the byrth of Chriſte, his baptiſme, aſcention, at his comming to iudgement: but chiefly it ſetteth out the maieſtie of Chriſt, to whom heauen, earth, and ſea, ſhal obey. i. It is not the want of riches that cauſeth this houſe to be built in this ſort, ſeing that I haue all treaſures at my commaundement.

k. This is ſpoke not of this houſe, but of the ſpiritual Hieruſalē. Heb. 12. ver. 22. l. In the ſixth moneth, and in the ſeuenth, had Aggeus propheciedin the eyght moneth Zacharie: and now in the ninth is Aggeus ſent agayn: ſuch care hath God ouer his, and ſuche nede haue the people of inſtructiō. m. Seme they neuer ſo perfect in their owne eyes, yet to God, who knoweth thē, they apeare as they are.

¶ The booke of the Prophet Zacharias.

¶ *The firſt Chapter.*

1. He moueth the people to returne to the Lorde, and eſchewe the wickedneſſe of theyr fathers. 16. He prefigureth Chriſt and his Apoſtles.

1 IN the eyghte moneth of the ſecond yeere of king Darius, came the worde of the Lorde vnto Zacharias the ſon of Barachias the ſonne of Addo ỹ prophet, ſaying,

Math. 23. d.

2 The Lorde hathe bene ſore diſpleaſed with your forefathers.
3 And ſay thou vnto them, thus ſaith the Lord of hoſtes, Turne you vnto me, ſayth the lord of hoſtes, and I will turne vnto you, ſayth the Lord of hoſtes.

Iere. 31. c. Malac. 3. b.

4 Be ye not lyke your forefathers, vnto whō Iere. 25. the prophets cryed, ſaying, Thus ſaith ỹ Lord of hoſtes, Turne you from your euil ways, and from your wicked imaginations: But they would not heare, nor regarde me, ſayeth the Lorde. Iere. 35. a.
5 What is now become of your forefathers? and do the prophets lyue for euer?
6 But did not my wordes and ſtatutes, whyche I commaunded by my ſeruaunte the

the Prophetes; take holde of your forefathers? and they returned, and sayde, Like as the Lord of hostes determined to do vnto vs according to our owne wayes and imaginations, euen so hath he dealt with vs.

7 Upon the four and twentith day of the eleuenth moneth, (which is the moneth Sebah) in the second yeere of Darius, came ẏ worde of the Lord vnto Zacharias ẏ son of Barachias, the sonne of Iddo, the prophet, saying.

8 I sawe by night, and behold, there sate one vpon a red horse, & stood still among ẏ myrre trees ẏ were in a bottome: and behinde hym were there red, speckled, and white horses.

9 Then said I, O my Lord, what are these? And the angel that talked with me, sayd vnto me, I will shew thee what these be.

10 And the man that stoode among the myrre trees answeared, and sayde, These are they whome the Lorde hathe sent to goe thorowe the worlde.

11 And they answeared the angel of ẏ Lorde that stoode among the myrre trees, and sayd, We haue gone thorow ẏ worlde, & behold, all the world sitteth still, and is careles.

12 Then the Lordes angel gaue answer, and sayd, O Lord of hostes, how long wilt thou be vnmercifull to Hierusalem, and to ẏ cities of Iuda, with whom thou hast bin displeased now these threescore and ten yeeres?

13 So the Lorde gaue a louing and a comfortable answeare vnto the angell that talked with me.

14 And the angell that communed with me, sayd vnto me, Crie thou, and speake, Thus sayth the Lord of hostes, I am exceeding ielous ouer Hierusalem and Sion,

15 And sore displeased at the careles Heathe: for where as I was but a little angrie, they helped forward the affliction.

16 Therfore, thus sayth the Lord: I wil returne vnto Hierusalem in tender mercy, so that my house shall be buylded in it, sayth the Lord of hostes, Yea, and the (a) lyne shall be stretched vpon Hierusalem.

17 Crye also, and speake, thus sayth the Lord of hostes, My cities shall be in good prosperitie agayne, the Lord shall yet comforte Sion, and chose Hierusalem.

18 Then lift I vp mine eyes and sawe, and beholde, foure hornes.

19 And I sayde vnto the angell that talked with mee, What be these? He answeared me, These are the hornes whiche haue scattered Iuda, Israel, and Hierusalem.

20 And ẏ Lord shewed me foure carpenters.

21 Then sayde I, what will these doe? Hee answeared, and sayde, These are the hornes whyche haue scattered Iuda, so that no man durst lift vp his head: but these are come to fray them away, and to cast out the hornes of the Gentiles, whiche lift vp their horne ouer the land of Iuda to scatter it abroade.

The. ij. Chapter.

The renewing of Hierusalem and Iuda.

1 I Lift vp mine eyes againe, and looked: and beholde a man, with a measure line in his hande. A Ezech.14.8 Apoc.21.c.

2 Then sayde I, Whyther goest thou? And he sayd vnto me, To measure Hierusalē, that I may see howe long, and how broade it is.

3 And beholde, the angell that talked wyth me, went his way forth: Then went there out another angel to meete him,

4 And sayd vnto him, Runne, speake to thys yong man, and say, Hierusalem shall be inhabited without any wall, for the very multitude of people and cattell ẏ shal be therein.

5 For I my selfe, sayeth the Lorde, will bee vnto hir a wall of fyre round about, and wil be the glory in the middest of hir. Deut.3.d.

6 O geat you forth, O flee from the land of the North, sayeth the Lorde: For I haue scattered you into the four windes of ẏ heauen, sayth the Lorde.

7 Saue thy selfe, O Sion, thou that dwellest with the daughter of Babylon: B

8 For thus sayeth the Lorde of hostes, After this glory hath he sent me out to the Heathē which spoyled you: for who so toucheth you, Iere.2.a. shall touch the apple of his owne eye.

9 Beholde, I will lyft vp myne hande ouer them, so that they shall be spoyled of those which afore serued them: and ye shal knowe that the Lord of hostes hath sent me. Psal.17.b.

10 Be glad and reioyce, O daughter Sion: for loe, I am come to dwell in the myddest of ther, sayth the Lorde. Exod.25.a.

11 At the same time, there shall many Heathe cleaue to the Lorde, and shall be my people: Thus will I dwell in the middest of thee, and thou shalt knowe that the Lord of hosts hath sent me vnto thee.

12 The Lorde shall haue Iuda in possession for his part in the holy lande, and shall chose Hierusalem yet agayne.

13 Let al flesche be still before the Lorde: for he is raysed vp out of his holy place. Soph.1.a.

The. iij. Chapter.

1. Of the lowe and high estate of Christ, vnder the figure of Iosua the priest. 8. A prophecie of Christe.

1 AND he shewed me Iosua the high priest A standing before the angell of the Lorde, & Satan stood at his right hād to resist him. Psal.109.a.

2 And the Lord sayd vnto Satan, The Lord rebuke thee thou Satan, yea the Lorde that hath chosen Hierusalem rebuke thee: Is not this a brand taken out of the fyre?

3 Now Iosua was clothed in vnclean rayment, and stode before the angell.

4 And hee aunswered, and sayde vnto those that stode before him, Take away the foule clothes from him. And vnto him hee sayde, Beholde, I haue taken away thy sinne from thee, and I will cloth thee with change of raymente.

5 And I sayde, Let them set a fayre myter vpon his head: So they set a fayre myter vpon his head, and put on clothes vppon hym, and the angell of the Lord stode there.

6 Then the angell of the Lord testifyed vnto
* or, Iesua. * Iosua, and spake,

B 7 Thus sayeth the Lorde of hostes, If thou wilte walke in my wayes, and keepe my watch, thou shalt iudge my house, and keepe my courtes, and I will giue thee place amõg these that stand here.

8 Heare, O Iosua, thou high priest, thou and thy felowes that sitte before thee, for they are monstrous persons: beholde, I will bryng forth the branche my seruaunt.

Esai. 4. a. Ierr. 33. a.

9 For loe, the stone that I haue layde before Iosua, vpon one stone shall bee seuen eyes: beholde, I will cut out the grauing thereof, sayth the Lord of hostes, and I will take away the sinne of the land in one day.

10 And in that day shall euery man call hys neyghbour vnder the vine, and vnder ỹ figge tree, sayth the Lord of hostes.

The.iiij. Chapter.

The vision of the golden candlestick, and the exposition thereof.

A 1 AND ỹ angell that talked with me, came
* or, againe. * againe, and waked me, as a man that is rayed out of his sleepe.

2 And sayd vnto me, What seest thou? And I sayd, I haue loked, and behold, a candlestick all of golde, with a bowle vppon it, and hys seuen lampes therein, and vpon euery lampe seuen pipes,

Apoc. 2. a. 3 And two Olyue trees thereby: one bpõ the right syde of the bowle, and the other vppon the leaft syde.

4 So I answeared, and spake to the angell that talked with me, saying, O my Lorde, what are these?

5 The angell that talked wyth me, answeared, and sayde vnto mee, Knowest thou not what these be? And I sayde, No my Lorde.

6 He answeared, and sayde vnto me, Thys is the word of the Lord vnto Zorobabel, saying, Neyther through an host of men, nor

Esai. 11. a. through strength: but through my spirit, sayth the Lorde of hostes.

7 What art thou greate mountayne before B Zorobabel? thou must be made euen, and he shal bring forth the head stone thereof, with showtings, crying, Grace, grace, vnto it.

8 Moreouer, the word of the Lorde came vnto me, saying,

9 The handes of Zorobabel haue layde the fundation of this house, his hands shall also finish it: and thou shalt know that the Lorde of hostes hath sent me vnto you.

10 For who hathe despised the day of small thinges? they shall reioyce, and shall see the stone (a) of tynne in the hand of Zorobabel: these seuen are the eyes of the Lorde, whiche goe through the whole worlde.

a. A
tynne

11 Then aunswered I, and sayde vnto hym, What are these two Olyue trees vppon the right and left syde of the candlestick?

12 I spake moreouer, and sayde vnto hym, What be these two Olyue branches, which through the two golden pipes emptie them selues into the golde?

13 He aunswered mee, and sayde, Knowest thou not what these be? And I sayde, No my Lorde.

14 Then sayde hee, These are the two Olyue C branches, that stande with the ruler of the whole earth.

The.v. Chapter.

1. The vision of the fleeing booke, signifying the curse of theeues, and suche as abuse the name of God. 6. By the visiõ of the measure, is signifyed the bringing of Iuda to Babylon.

1 SO I turned me, lifting vp mine eyes, I and loked, and behold, a fleeing booke.

2 And he sayde vnto me, What seest thou? I aunswered, I see a fleeing booke, of twentie cubites long, and ten cubites broade.

3 Then sayde he vnto me, Thys is the curse that goeth forth ouer the whole earth: for al theeues shall be iudged after this booke, and all periured persons shall be iudged accordyng to the same.

4 And I will bring it forth, sayth the Lorde of hostes, so that it shall enter into the house of the theefe, and into the house of hym that falsely sweareth by my name: and shall remayne in his house, and consume it, with the timber and stones thereof.

5 Then the angell that talked wyth mee, wente forthe, and sayde vnto me, Lyft vp thyne eyes, and see what this is that goeth forthe.

6 And I sayd, What is it? hee aunswered, This is a
* or, Ephi * measure going out. Hee sayde moreouer, Euen thus are they that dwell vpon

vpon the whole earth to loke vpon.

7 And beholde, there was lift vp a talente of leade: and loe, a woman sate in the middest of the measure.

8 And he sayd, This is vngodlynesse: So hee cast hir into the middest of the measure, and threw the lumpe of leade into the mouthe of the measure.

9 Then lift I vp mine eyes, and loked, and beholde, there came out two women, and the winde was in their wings: for they hadde wings like the wings of a Storke, and they lift vp the measure betwixt the earth and the heaven.

10 Then spake I to ỹ angel that talked wyth me, Whyther will these beare the measure?

11 And he sayd vnto me, Into ỹ land of Sinnaar, to buyld it an house, and it shal be established, and set there vpon hir owne place.

The.vi. Chapter.

By the foure charrettes, hee describeth the prosperitie of foure kyngdomes.

1 MOreouer, I turned me, lifting vp mine eyes, and loked, and behold, there came four charrets out from betwixt two hylles, which hilles were of hasse.

2 In the fyrste charret were red horses, in the second charret were blacke horses,

3 In the thirde charret were white horses, in the fourth charret were horses of diuers colours, and strong.

4 Then spake I, & sayde vnto the angell that talked with me, O Lord, what are these?

5 The angell answeared, and sayde vnto me, These are the foure spirites of the heauen, which be come forth to stand before the ruler of all the earth.

6 That with the blacke horse went forth into the lande of the North, and the white folowed them, and the speckled horses wente forth toward the south:

7 And the strong horses went out, and required to goe, and take their iourney ouer the whole earth: And he sayde, Get you hence, and goe through the world: So they wente throughout the worlde.

8 Then cryed hee vppon mee, and spake vnto me, saying, Beholde, these that goe towarde the North, shall still ny wyath in the North countrey.

9 And the worde of the Lord came vnto mee, saying,

10 Take of the prisoners that are come from Babylon, namely, Heldai, Tobiah, and Idaia: and come thou the same day, and goe vnto ỹ house of Iosiah the son of Zophonia.

11 Then take golde and syluer, and make crownes therof, and set them vppon the head of Iosua the son of Iosedech the hyghe priest,

12 And speake vnto him, thus sayeth the Lord of hostes, Beholde, the man whose name is the branche, and he shall growe vp out of hys place, and he shall builde vp the temple of the Lorde. Zach.3.b.

13 Yea euen hee shall builde vp the temple of the Lorde, and he shall beare the prayse: hee shall syt vppon the Lordes throne, and haue the dominion: A priest shall he be also vppon his throne, and a peaceable counsell shall be betwixt them both. Psal.110.b. Heb.5.6.7.

14 And the crowne shall be to Helem, and to Tobiah, and to Idaia, and to Hen the sonne of Zophoni, for a memorial in the temple of the Lord. C

15 And suche as bee farre off, shall come, and builde in the temple of the Lorde, that yee may know how that the Lord of hostes hath sent me vnto you: And this shall come to passe, if yee will hearken diligently vnto the voyce of the Lord your God.

The.vij. Chapter.

5. The true fasting. 11. The rebellion of the people, is the cause of their affliction.

1 AND in the fourth yeere of king Darius the word of the Lord came vnto Zacharia in the fourth (day) of the ninth moneth, which is called Casleu, I

2 What time as Sarasar and Rogommelech, and the men that were with them, sente vnto the house of God for to pray before the Lorde:

3 And that they shoulde speake vnto the priestes whiche were in the house of the Lord of hostes, and to the prophets, saying, Should I weepe in the fyfth moneth, and absteyne as I haue done now certayne yeeres. 3.Reg.25.d

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto al the people of the lande, and to the priestes, and say, When yee fasted and mourned in the fyfth and seuenth moneth, Jere. 41.a. 3.Reg.25.d now this threescore and ten yeeres, dyd yee fast vnto me?

6 When ye did eate also and drynke, dyd ye not eate and drinke for your owne selues?

7 Are not these the wordes whiche the Lorde spake by his prophets aforetime, when Hierusalem was yet inhabited, and wealthy, she and the cities round about hir, when ther dwelt men both towarde the South, and in the playne countries? B

8 And the word of the Lord came vnto Zachari, saying,

9 Thus sayeth the Lorde of hostes, Execute true iudgemente, shewe mercy and louyng Zach.13.b. Exod.22.c.

kindneſſe, euery man to his brother.

10 Do the widowe, the fatherleſſe, the ſtraungers and poore no wrong, and let no man imagine euill againſt his brother in his hart.

Iere. 8. g. 11 Neuertheleſſe, they woulde not take heede, but turned their backes, and ſtopped theyr eares that they ſhould not heare.

12 Yea they made their heartes as an Adamant ſtone, leſt they ſhoulde heare the lawe, 2. Pet. 1. b. and wordes whiche the Lorde of hoſtes ſent in his holie ſpirit by the Prophets aforetime: Wherefore the Lorde of hoſtes was verye wroth at them.

Iere. 11. d. 13 And thus it is come to paſſe, that lyke as he cryed, and they woulde not heare: euen ſo they cryed, and I woulde not heare, ſayth the Lorde of hoſtes:

℄ 14 But ſcattered them among al the nations whom they knewe not: Thus the land was made ſo deſolate after them, that there trauayled no man in it, neither to nor fro: for that pleaſant lande was vtterly layde waſte.

The. viij. Chapter.

2. Of the returne of the people vnto Hieruſalē, and of the mercy of God toward thē. 16. Of good workes. 20. The calling of the Gentils.

A 1 AGain the word of the Lorde of hoſtes came vnto me, ſaying,

2 Thus ſayeth the Lorde of hoſtes, I was in great ielouſie for Sion, yea I haue bin very ielous for hir with great wrath.

3 Thus ſayth the Lorde, I will returne vnto Sion, and will dwel in the middeſt of Hieruſalem: ſo that Hieruſalem ſhall be called, Eſai. 1. b. A faythfull and true citie, the hill of the Lorde of hoſtes, an holy hill.

4 Thus ſayth the Lord of hoſtes, There ſhall yet olde men and olde women dwell againe in the ſtreetes of Hieruſalem: yea, and ſuche as goe wyth ſtaues in theyr handes for verie age.

5 The ſtreetes of the citie alſo ſhall be full of young boyes, and damſels playing in the ſtreetes therof.

6 Thus ſayeth the Lorde of hoſtes, If the reſidue of this people thynke it to be vnpoſſible in (their) eyes in theſe dayes: Math. 19. b. ſhoulde it therfore be vnpoſſible in my ſighte, ſayeth the Lorde of hoſtes?

B 7 Thus ſayth the Lorde of hoſtes, Behold, I will delyuer my people from the countreyes of the Eaſt and Weſt,

8 And wil bring them agayne, that they may dwell in the middes of Hieruſalem: they ſhall be my people, and I will be their God Iere. 3. e. Apoc. 21. c. in truth and righteouſneſſe.

9 Thus ſayeth the Lorde of hoſtes, Let your handes bee ſtrong ye that nowe heare theſe wordes by the mouth of the Prophets, which are in theſe dayes, that the foundation of the houſe of the Lorde of hoſtes is layde, that the temple may be buylded.

10 For before theſe days, neyther men, or cattell could win any (a) thing, neyther might any mā come in & out in reſt for trouble: but I let euery man goe againſt his neighbour.

11 Neuertheleſſe, I will now intreat the reſidue of this people no more as afore tyme, ſayth the Lorde of hoſtes.

12 For the ſeede ſhall proſper, the Vine ſhall giue hir fruite, the grounde ſhal giue hir increaſe, and the heauēs ſhal giue their dewe, and I ſhall cauſe the remnant of this people to haue all theſe in poſſeſſion.

13 And it ſhall come to paſſe, that lyke as ye wer a curſe among the Heathen, O ye houſe of Iuda, and ye houſe of Iſrael, euen ſo wil I deliuer you, that yee ſhall bee a bleſſing: feare not, but let your hands be ſtrong:

14 For thus ſayth the Lorde of hoſtes, Lyke ℄ as I thought to puniſhe you, what tyme as your fathers prouoked me vnto wrath, ſayth the Lorde of hoſtes, and ſpared not:

15 Euen ſo am I determined nowe in theſe dayes for to do well vnto the houſe of Iuda and Hieruſalem: (therefore) feare ye not.

16 Now the things that ye ſhall do, are theſe: Speake euery man the trueth vnto his neighbour, execute iudgement truely and peaceably within your portes:

17 And let none of you imagine euill in hys hart againſt his neighbour, and loue no falſe othes: for all theſe are the things that I hate, ſayth the Lorde.

18 And the word of the Lorde of hoſtes came vnto me, ſaying,

19 Thus ſayth the Lord of hoſtes, The faſt of the fourth (moneth) the faſt of the fyfth, the faſt of the ſeuenth, and the faſt of the tenth, ſhall be ioy and gladneſſe, and proſperous high feaſtes vnto the houſe of Iuda: onely loue the truth and peace.

20 Thus ſayth the Lord of hoſtes, There ſhal yet come people, and the inhabiters of many cities:

21 And they that dwell in one citie ſhall goe D to another, ſaying, Vp, let vs goe and pray before the Lord, let vs ſeeke ẏ Lord of hoſts: I wil goe with you.

22 Yea muche people, and mightie nations ſhall come to ſeeke the Lord of hoſtes at Hieruſalem, and to pray before the Lorde.

23 Thus ſaith the Lord of hoſtes, In that time ſhal ten men (out of al maner of language of the Gentiles) take one Iewe by the hemme of his garment, and ſay, We will goe wyth you: for we haue heard ẏ God is amōg you.

The

The.ix.Chapter.

1. The conuersion of the Gentiles. 9. The comming of Christ sitting on an Asse.

1 The burden of the woꝛd of the Loꝛde in the lande of Hadꝛach and Damascus shall be his rest, when the eyes of man, euen of all the tribes of Israell shall be towardes the Loꝛde.

2 The boꝛdeꝛs of Hemath shall be hard theꝛeby, Tyrus also and Sydon, foꝛ they are veꝛie wyse.

3 Tyrus shall make hir selfe strong, heape vp siluer as the sande, and golde as the clay of the streetes.

4 Beholde, the Loꝛde shall spoyle hir, he shal smyte doꝛone hir poꝛwer in the sea, and shee shall be consumed with fyre.

5 This shall Ascalon see, and bee afrayde: Gaza shall be veꝛie soꝛie, so shal Accaron also, bycause hir hope is come to confusion: foꝛ the king of Gaza shall perishe, and at Ascalon shal no man dwell.

6 Straungers shall dwell at Asdod, & as foꝛ the pride of the Philistins, I shal roꝛt it out.

7 Their blood will I take away from theyꝛ mouth, and their abhominations from betweene their teeth: Thus they that shall be left, shal be foꝛ our God, he shalbe as a prince in Juda, and Accaron lyke as a Jebusite.

8 And I will pitche a campe (a) about myne house against the armie, agaynste hym that passeth by, & against him that returneth, and no oppꝛessoꝛ shal come vpon them any moꝛe: foꝛ nowe I haue seene with myne eyes.

9 Reioyce thou greatly, O daughter Sion, be glad, O daughter Hierusalem: Foꝛ lo, the king cõmeth vnto thee, euen ẏ righteous and sauiour, lowly and simple is he, he ryꝺeth vpon an Asse & vpon the foale of an asse.

10 I will roote out the charrets from Ephraim, and the hoꝛse from Hierusalem, the battaile bowes shalbe destroied, he shal giue the doctrine of peace vnto the heathen: & his dominion shall bee from the one sea to the other, & from the riuer to the end of ẏ woꝛld.

11 Thou also (shalt be saued) thꝛough the blood of thy couenant: I haue losed thy pꝛisoneꝛs out of the pit wheꝛin is no water.

12 Turne you nowe to the strong holde, yee that be in pꝛyson, and long soꝛe to be deliuered: euen this day I bring thee woꝛd that I will reꝛwarde thee double agayne.

13 Foꝛ Juda haue I bent as a bow foꝛ me, Ephraim (his hand) haue I filled, and thy sons O Sion, will I rayse vp against the Greekes, and make thee as a Giants swoꝛde.

14 The Loꝛde God shalbe seen aboue them, & his dartes shall goe foꝛth as the lightning: the Loꝛd God shall blowe the trumpet, and shal come foꝛth as a stoꝛme out of ẏ south.

15 The Loꝛd of hosts shall defend them, they shal consume & deuoure and subdue thẽ with sling stones, they shall ꝺrinke and rage as it were thꝛough wine, they shall be filled lyke the basons, and as the hoꝛnes of the aulter. Zach.2.a. 1.Re.17.f.

16 The Loꝛde their God shal deliuer them in that daye as the flocke of his people: foꝛ as pꝛetious stones of a Diademe, they shall be set vp ouer his lande.

17 O howe pꝛosperous and goodly a thyng shall that bee? foꝛ the coꝛne shall make the yong men chearefull, and the newe wyne the maydens.

The.x.Chapter.

1. The people is moued to require the doctrine of truth of the Lord. 3. The Lord promiseth to visite and comfort the house of Israel.

1 PRay the Loꝛd then betimes to giue the latter rayn, so shal the loꝛd make bright cloudes, and giue you raine inough, and to euery one grasse in the field. A Deut.28.b.

2 Foꝛ vaine is the aunswere of idolles, the sothsayers see lyes, and the ꝺreamers tell but vayne thyngs, the comfoꝛt that they giue, is nothing woꝛth: theꝛfoꝛe they went awaye lyke a flocke of sheepe, and were troubled, bicause they had no shepheard. Ezec.13.a.

3 My wꝛathefull displeasure was moued against the shepeheꝛds, and I will visite the goates: foꝛ the Loꝛde of hostes wyll visite his flocke the house of Juda, and will make them as a goodly faire hoꝛse in the battayle.

4 Out of Juda shall come the coꝛner, the nayle, the battaile bowe, and the appointer of tribute also. Gen.49.b. Esai.22.d.

5 They shall be as Giantes, whiche in the battayle treade doꝛone their enimies in the myre of the streetes: they shal fyght, foꝛ the Loꝛde shall be with them, and the hoꝛsemen shall be confounded.

6 I will comfoꝛte the house of Juda, and pꝛeserue the house of Joseph, I will bꝛyng them agayne, foꝛ I pitie them, and they shall be lyke as they were when I had not cast them off: foꝛ I the Loꝛd am their God, and will heare them.

7 Ephraim shall bee as a Giant, and theyꝛ heart shall be chearefull as thꝛough wyne: yea, their childꝛen shall see it, and be gladde, and their heart shall reioyce in the Loꝛd. B

8 I will hisse foꝛ them, and gather them togither, foꝛ I will redeeme them: they shall encrease, as they encreased afoꝛe.

9 I will sowe them among the people, that they maye thynke vppon mee in farre countreyes, they shall lyue with theyꝛ chyldꝛen,

and turne agayne.

10 I will bring them agayne alſo from the lande of Egypte, and gather them oute of Aſſyria: I will carrie them into the land of Gilead, and to Libanus, and place (a) ſhall not be founde for them.

a. The multitude ſhall be ſo great.

11 He ſhall goe vppon the ſea of trouble, and ſmyte the ſea waues, ſo that all the deepe floods ſhall bee dryed vp: the proude boaſting of Aſſur ſhall be caſt downe, and the ſcepter of Egypt ſhall be taken away.

Eſai. 19. a. Ezech. 29. a.

12 I will comfort them in the Lord, that they may walke in his name, ſayth the Lorde.

The. xi. Chapter.

1. The deſtruction of the temple. 4. The care of the faythfull is committed to Chriſt by the father. 6. A grieuous viſion againſt Hieruſalem and Iuda.

I 1 OPen thy doores, O Libanus, that the fire may conſume thy Cedar trees,

2 Howle ye fyrre trees, for the Cedar is fallen, yea all the proude are waſted awaye: Howle, O ye oke trees of Baſan, for the myghtie ſtrong wood is cut downe.

3 Men maye heare the ſhepeheardes mourne, for their glorie is deſtroyed: men may heare the Lions whelpes roare, for the pryde of Iordane is waſted away.

4 Thus ſayth the Lorde my God, Feede the ſheepe of the ſlaughter.

5 Which haue bin ſlayne of thoſe that poſſeſſed them, yet they (tooke) it for no ſinne, but they that ſolde them, ſayde, The Lorde bee thanked, for I am riche: yea, theyr owne ſhepheardes ſpare them not.

6 Therefore will I no more ſpare thoſe that dwell in the lande ſayth the Lord: But loe, I will delyuer the people, euery man into his neighbors hand, and into the hande of his king, that they may ſmite the lande, and out of their handes I will not deliuer them.

B 7 I my ſelfe fedde the ſlaughter ſheepe, a poore flocke verily, and toke vnto mee two ſtaues: the one called Beautie, the other called Bandes: and ſo fedde the ſheepe.

8 Three ſhepeheardes I put out of office in one moneth, for I myght not awaye with them, neither had they any delight in mee.

Exo. 22. a. 9 Then ſayde I, I will feede you no more: the thing that dyeth, let it die, & that that wil periſhe, let it periſhe: and let the remnaunt eate euery one the fleſhe of his neighbour.

10 I toke alſo my ſtaffe (euen) Beautie, and brake it, that I might diſanull the couenant which I made with all people.

11 And ſo it was broken in that daye: then Oſea. 2. c. the poore ſimple ſheepe that had a reſpecte vnto mee, knewe thereby that it was the worde of the Lorde.

12 And I ſayde vnto them, If yee thynke it good, bryng hyther my wages: if no, then leaue, So they weyghed downe thirtie ſiluer pence, the value that I was priſed at.

13 And the Lorde ſayde vnto me, Caſt it vnto the potter, a goodly price for me to be valued at of them. And I toke the thirtie ſiluer pence, and caſt them to the potter in the houſe of the Lorde.

14 Then brake I my other ſtaffe alſo (namely) Bandes, that I myght loſe the brotherhoode betwirt Iuda and Iſraell.

15 And the Lorde ſayde vnto mee, Take thee alſo the ſtaffe of a foliſhe ſhepeheard:

16 For lo, I wyl rayſe vp a ſhepeheard in the land, which ſhall not ſeeke after the thynges that be loſt, nor ſeeke after the lambes, he ſhall not heale the wounded, he ſhall not nouriſhe the thyngs that are whole: but he ſhall eate the fleſhe of ſuche as be fatte, and teare their clawes in peeces.

17 O idoll ſhepherd that leaueth the flocke, the ſworde ſhall come vpon his arme, & vpon his right eye: his arme ſhall be cleane dried vp, and his right eye ſhall be ſore blinded.

The. xij. Chapter.

Of the deſtruction and buylding agayne of Hieruſalem.

1 THe heauie burthen which the Lord hath deuiſed for Iſrael. Thus ſaith the Lorde whiche ſpreade the heauens abroade, layd the foundation of the earth, and gaue man the breath of lyfe.

2 Behold, I will make Hieruſalem a cup of ſurfet vnto all the people that are rounde about hir: yea, Iuda himſelfe alſo ſhall be in the ſiege againſt Hieruſalem.

3 At the ſame tyme will I make Hieruſalem an heauie ſtone for all people, ſo that all ſuch as lift it vp, ſhall be torne and rent, and all the people of the earth ſhall bee gathered together againſt it.

4 In that day ſayth the Lorde, I wil make all horſes aſtonyed, and thoſe that ryde vpon them to be out of their wittes: I will open myne eyes vpon the houſe of Iuda, & ſmite all the horſes of the people with blindneſſe.

5 And the princes of Iuda ſhall ſaye in their heartes, The inhabiters of Hieruſalem haue gotten mee conſolation in the Lord of hoſtes their God.

6 In that tyme will I make the princes of Iuda like an hot burning ouen with wood, and lyke a fyrebrande among the ſtrawe, ſo that they ſhall conſume all the people rounde about them, both vpon the ryght hande and the left: Hieruſalem alſo ſhall bee inhabited agayne,

agayne, (namely) in the same place where Hierusalem standeth.

7 The Lorde shall preserue the tentes of Iuda as aforetime, so that the glorie of the house of Dauid, & the glorie of the citizens of Hierusalem, shall not be exalted against Iuda.

8 In that day shal the Lorde defende the citizens of Hierusalem, so that the weakest then among them shall be as Dauid, & the house of Dauid shall be as Gods house, and as the angell of the Lorde before them.

9 At the same tyme will I go about to destroy al such people as come against Hierusalem.

10 Moreouer, vpon the house of Dauid, and vpon the citizens of Hierusalē, will I poure out the spirite of grace & compassion, so that they shall looke vpon me, whom they haue pearsed, and they shall lamente for him as men mourne for their only begotten sonne: yea, and be sorie for him, as men are sory for their first childe.

11 Then shall there bee a greate mournyng at Hierusalem, like as the lamentation at Adadremmon, in the field of Mageddon.

12 And the lande shall bewayle, euery kinred by themselues alone: the kinred of the house of Dauid by themselues, and theyr wiues by themselues: the kinred of the house of Nathan themselues, & their wiues by themselues:

13 The kinred of the house of Leui themselues alone, & their wiues by themselues: the kynrede of the house of Semei themselues alone, and theyr wyues by themselues.

14 In like maner, all the other generations euery one by themselues alone, & theyr wiues by themselues.

The.xiij. Chapter.

1. Of the wel of grace & truth. 2. Of the cleane riddance of idolatrie, and of false prophets.

1 IN that time shal the house of Dauid, & the citizens of Hierusalem haue an open wel to washe off sinne and vncleannesse.

2 And then, sayth the Lorde of hostes, I will destroy the names of the idols out of the lād: so that they shall no more be put in remembrance. As for the false prophetes also, and the vncleane spirites, I will take them out of the lande.

3 So that if any of them prophesie any more, hys owne father and mother that begate hym, shall say vnto hym, Thou shalt dye, for thou speakest lyes vnder the name of the Lorde: yea, hys owne father and mother that begate hym, shall wounde him, when he prophesieth.

4 And then shall those prophets be confounded euery one of hys vision when he prophesieth: neyther shall they weare heare cloth any more, to deceyue men withal.

5 But he shal be fayne to say, I am no prophete, I am an husbandman: for so am I taught by man from my youth vp. Amos.7.c. Gene.3.d.

6 And if it be sayde vnto hym. Howe came these woundes then in thyne handes? He shall answeare, Thus was I wounded in the house of myne owne friendes.

7 Aryse, O thou swoorde, vpō my shepeheard, and vpon the man that is my felowe, sayth the Lorde of hostes: Smite the shepeheard, and the sheepe shal be scattered abrode: and so will I turne mine hande to the litle ones. B Mat.26.c.

8 And it shal come to passe, sayth the Lorde, that in al the lande two partes shal be rooted out, but the thirde part shal remayne therein. Amos.9.b Iob.13.a

9 And the same thyrde parte wyll I bryng through the fyre, & wyll cleanse them as the siluer is cleansed, yea, and trie them lyke as golde is tryed: then shall they call vpon my name, & I wil heare them: I will say, It is my people, and they shal say, Lord my God. Esai.43.a Psal.17.a 1.Pet.1.b Sapi.3.a Eccle.2.a Prou.17.

The.xiiij. Chapter.

1. The wasting of the Church, vnder the figure of Hierusalē. 9. Of the kingdome of the lord.

1 BEhold, the day of the Lord cōmeth, and thy spoyle shall be diuided in the middest of thee. I

2 For I will gather together all the heathen to fight agaynst Hierusalem, so that the citie shal be wonne, the houses spoyled, & the women defiled: the halfe of the citie shall goe into captiuitie, and the residue of the people shall not be caryed out of the citie.

3 After that, shal the Lord goe forth to fight agaynst those heathen, as men vse to fight in the day of battayle.

4 Then shal his feete stand vpon the mount Oliuete, that lieth vpon the east side of Hierusalem, and the mount Oliuete shal cleaue in two, eastwarde & westwarde, so that there shall be a great valley: and the halfe mount shall remoue towarde the north, and the other towarde the south.

5 And ye shall flee vnto the valley of my hilles, for the valley of the hylles shall reache vnto Asal: yea, flee shall ye, lyke as ye fledde for the earthquake in the dayes of Oziah king of Iuda: and the Lord my God shal come, and all the saintes with him. Amos.1.a

6 In that day shall there be no cleare light, but darke.

7 This shalbe ỳ spetial day which is knowē vnto the Lorde, neyther day nor night: but about the euenyng time it shal be light. B Mat.24.c

8 In

Zach.13.a. Apoc.22.a.

8 In that tyme ſhal there waters of life run out from Hieruſalem: the halfe part of them towarde the eaſt ſea, and the other halfe towarde the vttermoſt ſea, and ſhal continue both ſommer and winter.

Abdi.1.d.

9 And the Lorde himſelfe ſhal be kyng ouer all the earth: at that tyme ſhall there be one Lorde onely, and hys name ſhal be but one.

10 All the lande ſhall be turned as a playne from Gibea to Remmon, towards the ſouth of Hieruſalem: ſhe ſhal be ſet vp, and inhabited in hyr place, from Beniamins porte, vnto the place of the firſt porte, and vnto the

2.Eſd.3.a. Iere.41.f.

corner porte, and from the towre of Hananeel, vnto the kings wineprelles.

11 There ſhall men dwel, and there ſhal be no more deſtruction, but Hieruſalē ſhal be ſafely inhabited.

12 This ſhal be the plague wherwith the lord wil ſmite al people that haue fought againſt Hieruſalem: Their fleſhe ſhall conſume away, though they ſtande vpon theyr feete, theyr eyes ſhal be corrupt in theyr holes, and theyr tongue ſhall conſume in their mouth.

13 In that day ſhall the Lorde make a great ſedition among them: ſo that one man ſhall take another by the hande, and lay his hands vpon the hands of his neyghbour.

¶ 14 Juda ſhal fight againſt Hieruſalem, and the armies of all the heathen ſhal be gathered together round about, with golde and ſiluer, and a very great multitude of apparel.

15 And this plague ſhal go ouer horſes, Mules, Cammels, Aſſes, & all the beaſts that ſhal be in the hoſt, lyke as yonder plague was.

16 Euery one that remayneth them of all the people whiche came againſt Hieruſalem, ſhal goe vp early to worſhip the king, (euen) the Lorde of hoſtes, and to keepe the feaſt of tabernacles.

17 And loke what generation vpon the earth goeth not to Hieruſalem for to worſhyp the kyng the Lorde of hoſtes, vppon the ſame, ſhal come no rayne.

18 If the kynrede of Egypt goe not vp, and come not, it ſhall not (rayne) vpon thē: This ſhal be the plague wherwith the Lorde will ſmyte all the heathen, that come not vp to keepe the feaſt of tabernacles,

19 Yea, this ſhal be the plague of Egypt, and the plague of all people that goe not vp to keepe the feaſt of tabernacles.

20 At that tyme ſhall the rydyng geare of the horſes be holy vnto the Lorde: the kettels in the Lordes houſe, ſhal be lyke the balons before the aulter.

21 Yea, all the kettels in Hieruſalem and Juda ſhal be holy vnto the Lorde of hoſtes: and all they that ſlay offerings, ſhall come and take of them, and ſeethe therein: and at that tyme there ſhal be no mo Chanaanites in the houſe of the Lorde of hoſtes.

The ende of the propheſie of Zacharias.

The booke of the prophet Malachias.

¶ *The firſt Chapter.*

A complaynt agaynſt Iſrael, and chiefly the prieſts.

a. That is, the greeuous and threatning propheſie.

I 1 The (a) burden of the worde of the Lorde to Iſrael by the miniſtery of Malachi.

2 I haue loued you, ſaythe the Lord, yet ye ſay, Wherein haſte thou loued vs?

b. In our election is Gods great loue to vswarde declared.

(b) Was not Eſau Jacobs brother, ſayth the Lorde, yet loued I Jacob?

3 And I hated Eſau, and made his mountaynes waſte, and his heritage a wylderneſſe for dragons.

4 Though Edom ſay, Wee are impouerished, but we wil returne, & buyld the deſolate places: yet, ſayth the Lord of hoſtes, they ſhal builde, but I wil deſtroy, and they ſhall call them, The border of wickedneſſe, & the people with whom the Lorde is angry for euer.

5 And your eyes ſhal ſee: and you ſhall ſay, The Lord will be magnified vpon the borders of Iſrael.

6 A ſonne honoreth his father, and a ſeruant hys maiſter: If then I be a father, where is mine honour? If I be a mayſter, where is my feare, ſayth the Lord of hoſtes to you, O ye prieſtes that deſpiſe my name? and ye ſay, Wherein haue we deſpiſed thy name?

c. Vncleane bread, that is, ſacrificed vpon the vncleane aulter.

7 Ye offer vpon mine aulter (c) vncleane bread, and ſay, Wherein haue we polluted thee? In that ye ſay, The table of the Lorde is not to be regarded.

8 When yee bryng the blynde for ſacrifice, (you ſay) It is not euil: and when ye bryng the lame and ſicke, (you ſay) It is not euil: offer it now (d) to thy prynce, wyll he be content with thee, or accept thy perſon, ſayth the Lorde of hoſtes?

9 And

9 And now I praye you, praye before God, that he may haue mercy vpō vs: (This (euil) hath bin done by out meanes) will he regard your persons, sayth the Lord of hostes?

10 Who is there euen among you that wold shut the doores, and kindle not fyre an myne aultar in vayne? (e) I haue no pleasure in you sayth the Lord of hostes, neyther wil I accept an offering at your hande.

11 From the rising of the sunne, vnto the going downe of the same, my name is greate among the Gentiles, and in euery place (f) incense shall be offered to my name, & a pure offering: for my name is greate among the vnciē heathen, sayth the Lord of hostes?

12 But ye haue (g) polluted it, in that ye say, The table of the Lorde is polluted, and the fruite thereof, (euen) his meate is not to be regarded.

13 And ye sayde, Behold, (it is) a wearynesse, and you haue snuffed at it, sayth the Lord of hostes, and ye haue offered the stollen, and the lame, and the sicke ye haue offered an offering: shoulde I accept this of your handes, sayth the Lorde?

14 Cursed be the deceytfull, whiche hath in his flocke a male, and voweth, and sacrificeth a corrupt thing to the Lorde: bycause I am a greate kyng, sayeth the Lorde of hostes, and my name is fearefull among the heathen.

The. ij. Chapter.

Threatnings against the Priests, being seducers of the people.

1 AND now, O ye Priests, this commaundement is for you.

2 If ye will not heare it, nor regarde it, to giue the glorie to my name, sayth the Lorde of hostes, I will send a curse vpon you, and will curse your blessings, yea I haue cursed them already, bycause ye doe not consider it in your heart.

3 Behold, I will (a) corrupt your seed, & cast (b) doung on your faces, (euen) the doung of your solemn feasts, & you shalbe like vnto it.

4 And you shall know that I haue sente this commaundement vnto you, that my couenant, which I haue made with Leui, might stande, sayth the Lorde of hostes.

5 My couenant was with him of life & peace, and I gaue them him (for) the feare wherwith he feared me, and was afrayde before my name.

6 The lawe of truth was in his mouth, and there was no iniquitie founde in his lips, he (c) walked with me (d) in peace, & (e) in equitie, and he turned many from their iniquitie.

7 (f) For the Priestes lippes shall kepe knowledge, and they shall seeke the lawe at his mouth: bicause hee is the messenger of the Lorde of hostes.

8 But ye haue gon out of ỹ way, ye haue caused many to fal by ỹ lawe: ye haue corrupted ỹ couenāt of Leui, sayth the Lord of hostes.

9 Therfore haue I also made you despised, and vile before al the people, bicause you kept not my ways, but haue bin partiall in the lawe.

10 Haue we not all one father? hath not God made vs all? why then is euery one deceyued of his brother, to violate the couenaunt of our fathers?

11 Juda hath offended, and abhomination is committed in Israel and in Hierusalem: for Juda hath defiled the holynesse of the Lord which he loued, and hath maried the daughter of a strange God.

12 The Lord will destroy the man that doth this, both the rayser vp, and the answearer, out of the Tabernacle of Jacob, and him that offreth an offring to the Lord of hostes.

13 (g) And this againe haue ye done, in couerynge the aultar of the Lorde with teares, with weping and mourning, and therefore there is no more respect to ỹ offering, neither acceptable receiuing of it at your handes.

14 Yet ye say, Wherin? Bicause the Lorde hath bin witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is she thyne owne companion, and the wyfe of thy couenant.

15 And did not he make one? yet had hee abundance of spirite: and wherfore one? Bicause he sought a godly seede: therfore keepe your selues in your spirit, and let none transgresse against the wife of his youth.

16 If thou hatest hir, put hir away, sayth the Lord God of Israell: yet he conuerteth the iniurie vnder his garment, sayth the Lord of hostes, and be ye kepte in youre spirite, and transgresse not.

17 Yee haue wearyed the Lorde with youre wordes, and you haue sayde, Wherin haue we wearied him? whylest you say, Euery one that doeth euyll, is good in the syght of the Lorde, and hee is pleased in them: or where is the God of iudgement?

The. iij. Chapter.

Of the Messenger of the Lord Iohn Baptist, and of Christes office.

1 BEholde, I wil send my messenger, and he shal prepare the way before me, and the Lorde (a) whome ye seeke shall speedily come to his temple, and the messenger of the couenant whome ye desyre, beholde he commeth sayth the Lorde of hostes.

2 But

B

f. The priest therfore must be learned in the law, otherwise the people seeke an answere at his mouth in vain.

g. Not contented with one wickednesse, you wilfully fall into an other.

C

A

a. Though not as you should: for you seeke an earthlye Messias, and a worldly kingdoms

2 But who may abyde the day of his commyng? and who shall stande when he appeareth? For he is lyke a purging fyre, and lyke Fullers sope.

3 And he shall sit downe to trye and fine the siluer, and he shal purge the children of Leui, and purifie them as golde and siluer: and they shall bryng vnto the Lorde offerings in righteousnesse.

b. Whē Christ shall haue clensed his, and reconciled them to his father againe: then shal their seruice be accepted.

4 Then shall the (b) offerings of Iuda and Hierusalem be acceptable vnto the Lord, as in olde tyme, and as in the yeares afore.

5 And I will come neare vnto you in iudgement, and I will be a (c) swifte witnesse agaynst the (d) swthsayers, and against the adulterers, and agaynst false sweareres, and agaynst those that wrongfully keepe backe the hyrelyngs wages, and vexe the wyddowe, and the fatherlesse, and oppresse the straunger, and feare not mee, sayeth the Lorde of hostes.

c. Offenders thinke them selues safe, if they maye denie their fault: but when the iudge himself is a witnesse agaynst them, they shall not escape.

d. Soothsaying not inferior to adulterie, swearing, and such like vices with whom it is here numbred.

6 For I am the Lorde, I chaunge not: and you sonnes of Jacob are not consumed.

7 From the dayes of your fathers, ye are gone away from myne ordinances, and haue not kept (them:) turne you to mee, and I will turne to you, sayth the Lorde of hostes. And ye sayde, Wherin shal we returne?

8 Will a man (e) spoyle his gods? yet ye haue spoyled me: and ye say, Wherein haue we spoyled thee? In tithes and offerings?

e. Such regard hath God to his ministers and poore members, that he thynketh himselfe robbed, whē they are defrauded.

9 Ye are cursed with a curse, and me haue ye spoyled, euen this whole nation.

10 Bring euery tythe into the storehouse, that there maye bee meate in my house, and proue mee withall, sayth the Lord of hosts, if I will not open the wyndowes of heauen vnto you, and powre you oute a blessing without measure.

11 And I will reproue the deuourer for your sakes, and he shall not destroye the fruite of the grounde, neyther shall your vine be barrein in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: because you shall be a pleasant lande, sayth the Lorde of hostes.

13 Your wordes haue bene stout against me, sayth the Lorde: and you sayde: Wherein haue we spoken agaynst thee?

14 Ye haue sayde (It is but) vayne to serue God, and what profite (is it) that we haue kepte his commaundement, and that wee haue walked humbly before the face of the Lorde of hostes?

15 And now we cal the proud happie: yea, the workers of wickednesse are sette vp, and also they that tempte God, yea, they are deliuered.

16 Then they that feared God, spake euery one to his neighbour, and the Lorde considered and hearde, and there was written a booke of remembrance before hym, for them that feared the Lorde, and for them that thynke vpon his name.

17 And they shall be to mee, sayth the Lorde of hostes, in that day wherein I shall doe (iudgement) a storke: and I will spare them, as a man spareth hys owne sonne which serueth him.

18 Then shall yee returne, and discerne betweene the iuste and the wicked, betweene him that serueth God, and him that serueth hym not.

The. iiij. Chapter.

The day of the Lorde, before the which Elias shoulde come.

1 BEhold, the day commeth, burning like an Ouen: and all the proude, and all that worke wickednesse, shall be stubble, and the day that is for to come, shall burne them, saith the Lord of hostes, and shal leaue them neyther roote, nor branche.

2 But to you that feare my name, shall the sunne of righteousnesse aryse, and healthe shall be vnder his wings: and ye shall go forth, and skippe lyke fat calues.

3 And ye shall treade downe the vngodly, for they shall be dust vnder the soales of your feete, in the day that I shall doe this, sayth the Lord of hostes.

4 Remember the lawe of Moyses my seruant, which I commaunded hym in Horeb, for all Israell, with the ordinances and iudgementes.

5 Beholde, I will sende you Elias the prophete, before the comming of the great and fearefull day of the Lorde.

6 He shall turne the hearte of the fathers to their children, and the hearte of the children to their fathers, least I come and smyte the earth with curling.

The ende of the Prophesie of Malachias, and consequently of all the Prophetes.

1575.

The volume of the bookes called Apocrypha, conteyning *theſe bookes* folovving.

The third booke of Eſdras.
The fourthe booke of Eſdras.
The booke of Tobia.
The booke of Iudith.
The reſte of the booke of Eſther.
The booke of VViſedome.
Eccleſiaſticus.
Baruch the Prophete.
The Song of the three children.
The ſtorie of Suſanna.
The ſtorie of Bel, and the Dragon.
The prayer of Manaſſe.
The firſte booke of Machabees.
The ſeconde booke of Machabees.

God ſaue the Queene.

The thirde booke of Eſdras.

¶ The firſte Chapter.

1. Ioſias appoynteth Prieſts, and keepeth the Paſſeouer. 7. Offerings for the Prieſts, and the people. 11. The order of the Leuites. 23. The vpright lyfe of Ioſias. 25. Hys death, and the occaſion thereof, and the lamentation for him. 34. Ioachas is appoynted King. 53. the deſtruction of Hieruſalem.

1 ND Ioſias helde the feaſt of Eaſter in Ieruſalem vntoo hys Lorde, and offered the Paſſeouer ẏ fourtenth day of the firſte moneth.

2 He ſet the Prieſts alſo in order, accordyng to theyr dayly courſes, being arayed in long garmẽts, in the temple of ẏ Lord.

3 And he ſpake vnto the Leuites, the holy miniſters of Iſraell, that they ſhould hallow themſelues vnto the Lorde, to ſet the holy arke of the Lorde, in the houſe that King Salomon the Sonne of Dauid had builded,

4 And ſayde, Yee ſhall no more beare the arke vpon your ſhoulders: and now ſerue the Lorde your God, and take the charge of his people Iſrael, and prepare you after your byllages and tribes,

5 Accordyng as King Dauid the king of Iſraell hath left in writing, and "accordyng as Salomon his Sonne hath honorably prepared: And ſtanding each of you in that degree of aucthoritie, which in the diſtribution was appointed vnto your fathers the Leuites, in the preſence of your brethren the children of Iſraell:

6 Offer the Paſſeouer in order, and make ready the ſacrifices for your brethren, and kepe the Paſſouer, accordyng to the commaundement of the Lord, which was gyuen vnto Moſes.

7 And vnto the people that was founde ther, Ioſias gaue thirtie thouſand Lambs and Kiddes, and three thouſande Calues. Theſe things wer giuẽ of the kings owne poſſeſſions, accordyng as he promiſed to the people, to the Prieſtes, and to the Leuites.

8 And Helkias, and Zacharias, & Siel, ẏ gouernours of ẏ temple, gaue to ẏ prieſts for the Paſſeouer, two thouſande and fiue hundred Sheepe, & three hundred Calues.

9 Moreouer, Iechonias, and Samaias, and Nathanael his brother, and Sabias, and Ochiel, and Iozam, Captaines ouer thouſandes, gaue to the Leuites, for the Paſſeouer, fiue thouſande Sheepe, and ſeuen hundred Calues.

10 And when theſe thinges were brought to paſſe, the prieſts and Leuites ſtod godly in their order, and had the vnleauened bread throughout the tribes.

11 And after the degrees of preheminence appoynted to their fathers, to offer to the Lord in the ſight of the people, accordyng as it is written in the booke of Moſes: and thus did they in the morning.

12 And they roſted the Eaſter Lamb with fire, as accordyng was: As for ẏ offerings, they dight them in kettels and pots with good ſauours,

13 And ſet thẽ before al them of the people, & afterward they prepared for thẽſelues & ẏ prieſts their brethren, ẏ ſonnes of Aaron.

14 For the prieſtes offered the fat, "vntill the time was expired, and the Leuites prepared for themſelues, and for the prieſtes their brethren, the children of Aaron. C "or, vntill the euening time.

15 The holy ſingers alſo the children of Aſaph, ſtode in their orders, accordyng as Dauid deuiſed, to wit, Aſaph, "Zacharias, and Iduthum, which was appoynted by the king. "or, Izaras, and Eddimus

16 Moreouer, the (porters and) dorekeepers ſtode by the dores (and that diligently,) ſo that none went out of his "ſtanding and ſeruice, for their brethren the Leuites prepared for them. "or, his watch or turne, and courſe.

17 Thus were all things perfourmed, that belonged to ẏ offering of ẏ Lorde in that day, that they might hold the Paſſeouer,

18 And offer ſacrifices vpon the aulter of the Lord, accordyng to the commaundement of king Ioſias.

19 So the childr̃ of Iſrael which wer then preſent, held a (honourable) Paſſeouer, and the feaſt of ſweete bread, ſeuen days long.

20 Yea ſuche a Paſſeouer was not kept in Iſrael, frõ the time of ẏ prophet Samuel.

21 And al the kings of Iſrael held not ſuch an Eaſter, as this which king Ioſias held, and the prieſtes, the Leuites, the Iewes, and all Iſrael, of all them that "were at Hieruſa- "or, found dwelling at Hieruſalem.

Hierusalem.

22 In the eightenth yeere of the raigne of Iosias, was this Passeouer kept.

23 And with an hart full of godlinesse, did king Iosias rightly order all his workes before the Lord.

24 And the thinges that came to passe in his time, they were written of olde before those days, concerning those that sinned, & were vngodly against the Lord, aboue all people & kingdomes, and howe they greeued him in seruing sensible things, so that ẏ words of ẏ Lord rose vp against Israel.

25 Now after all these actes of Iosias, it came to passe, that Pharao the king of Egypt came to Charchamis vpon Euphrates, to moue warre: and Iosias went out against him.

26 But the king of Egypte sente to hym, saying, What haue I to do with thee, O king of Iudea?

E 27 I am not sent of ẏ Lorde God against thee, for my warre is vpon Euphrates, and now the Lord is with me, yea the Lorde maketh diligent " speede with me: departe from me, and be not against the Lorde.

" or, haste.

28 How be it, Iosias woulde not turne backe his chariot from him, but vndertooke to fyght with him, and hearkened not to the words of the prophet Jeremie, spoken by the mouth of the Lord:

29 But pitched a batayle agaynst hym in the field of " Mageddo: And the princes prested to king Iosias.

" or Megiddo

30 Then sayd the king vnto his seruantes, Carie me away out of the battayle, for I am very weake. And immediatly his seruantes tooke hym away out of the frunt of the batayle.

31 Then gate he vp vppon the second charet, came to Hierusalem, died, and was buried in his fathers sepulchre.

32 And in all Iurie they mourned for Iosias, yea Jeremie the prophet lamented for Iosias, and ẏ rulers also with their wiues made lamentation for him vnto this day: and it became a custome to be done continually in all the kinred of Israel.

33 These thinges are written in the booke of the stories of the kings of Iuda: and all the actes of Iosias, and his glory, and vnderstanding in the law of the Lord, & the things which he had done before, and that was now (recited) are written in the booke of the kings of Israell and Iuda.

3. Reg. 23. k. 2. Par. 26. a.

34 And the people tooke Iechonias the son of Iosias, and made him king in stede of Iosias his father, when he was twentie and three yeeres olde.

35 And he raigned in Iuda and in Ierusalem, three moneths, and then the kyng of Egypt put him downe from raigning in Ierusalem:

36 And rayled vp a tare of the people, namely an hundred talents of siluer, and one talent of golde.

37 The king of Egypt also made Joachim his brother king of Iuda and Ierusalem.

38 (a) And (thus) he " bound Joachim, and his gouernours: but Zaracen his brother he apprehended, and led away with hym into Egypt.

a. Par. 36. a.

" or, tooke

39 Fiue and twentie yeeres olde was Joachim, when he was made king in the land of Iuda and Hierusalem, and he did euill before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came vp, and bound him with bands of iron, and caried him vnto Babylon.

4. Reg. 24. a.

41 Nabuchodonosor also tooke of the holy vesselles of the Lorde, caried the away, & set them in his owne temple at Babylon.

42 But all his actes, and his prophanatiõ, and reproch, are written in the Chronicles of the kings.

G 43 And Joachim his sonne raigned in his stede: He was made king being eightene yeeres old,

44 And raigned but three moneths and tenne dayes in Hierusalem, and did euill before the Lord.

45 So after a yere, Nabuchodonosor sent, and caused him to be brought vnto Babylon, with the holy vessels of the Lord,

46 And made Zedechias king of Iuda & Hierusalem, when he was one and twitie yeeres old, and he raigned a leuen yeeres.

47 And he did euill also in the sight of the Lord, and cared not for the wordes that were spoken vnto him by the prophete Jeremie, from the mouth of the Lord,

Jer.

48 And where he had made an othe vnto king Nabuchodonosor, he forswore hym selfe by the name of the Lord, and hardened his necke and harte, and transgressed the lawes of the Lord God of Israel.

49 The gouernours also of the people and priestes, dyd many thinges against the lawes, and passed all the pollutions of all nations, & defiled the temple of the Lorde, which was sanctified in Hierusalem.

50 Wherefore the God of their fathers sent his messenger to call them backe, because he spared them, & his tabernacle also.

51 But they had his messengers in derisiõ:

and

and loke when the Lord spake vnto them, they made a sport of hys prophets.

51 This drew on so lōg, till the Lord was wroth with his people for their great vngodlynesse, so that he caused the kinges of the Chaldees to come vp against them:

53 Whiche slue their young men with the sword, yea euen in " the compasse of theyr holy temple, and spared no body, neyther young man nor mayden, olde man nor childe among them:

54 But they were all deliuered into theyr hands, and all the holy vessels of the Lord both great and smal, with the vessels of the arke of God: and they tooke and caried away the kinges treasure into Babylon.

55 As for the house of the Lord, they went vp into it, & brent it, brake down ẏ walles of Jerusalem, set fire vpon hir towres,

56 Destroyed all hir " noble buildings, and broughte them to nought, and the people that were not slayne with the sworde, he caried vnto Babylon:

57 Which became seruants to him and his children, till the Persians raigned: to fulfill the word of the Lorde, (spoken) by the mouth of Jeremias:

58 Till the lande had fully " taken hir ease from them, which toke that ease all ẏ tyme she lacked hir inhabitants, to the ende and terme of seuentie yeeres.

The. ij. Chapter.

1. Cyrus gaue leaue to the Iewes too returne. 10. He sent the holy vessels. 13. The names of them that returned. 16 Their aduersaries dyd let their building, and the kings letters for the same.

1 NOw when king Cyrus raigned ouer the Persians in his firste yeere, when the Lord would perfourme the word that he had promised by the mouth of (the prophet) Jeremie:

2 The Lord rayled vp the spirite of Cyrus the king of the Persians, so that he caused his writing to be proclaymed throughout his whole Realme,

3 Saying, Thus sayeth Cyrus king of the Persians, The Lorde of Israel, that high Lorde, hathe made me king of the whole worlde:

4 And commaunded me to build hym an house at Jerusalem in Jurie.

5 If ther be any now of you that are of his people, let the Lord, euen his Lord, be with him, and let him go vp to Jerusalem that is in Judea, and build the house of ẏ Lord of Israell, that is, the Lorde that dwelleth in Jerusalem.

6 And al they that dwell round about that place shall helpe hym, all that dwell in hys place, I say, whether it be with gold, with siluer,

7 With giftes, with horses, and necessary cattayle, and all other thinges that are brought with a free will to the " house of the Lord at Hierusalem. B

" or temple.

8 Then the principall men out of the tribes and villages of Juda and Beniamin stood vp: so did the priests also and the Leuites, and all they whose minde the Lorde had moued to goe vp, and to build the house of the Lord at Hierusalem.

9 And they that dwelt about them, helped them in all thinges, with siluer and golde, horses and cattayle, and with " manye free gifts of many men, whose minds were stirred vp thereto.

" or, sundry vowes of sundry men.

10 King Cyrus also brought forth the vessels and ornamentes that were halowed vnto the Lorde, whiche Nabuchodonosor had caried away from Jerusalem, and consecrated them to his idoll (and image.)

11 And hauing brought them forth, he deliuered them to Mithridates his treasourer.

12 And by him they were deliuered to Abassar the deputie in Jurie.

13 And this was the number of them: a thousand golden cuppes, and a thousande of siluer, basens of siluer nine and twentie, for the sacrifices, vials of Golde thirtie, and of siluer two thousande foure hundred and tenne, and a thousande other vesselles.

14 So all the vesselles of golde and syluer which they caried away, were fiue thousād foure hundred threescore and nine. C

15 These were brought by Salmanasar, with them of the captiuitie, from Babylon to Jerusalem.

16 But in the time of Artaxerxes king of the Persians, Belemus, & Mithridates, and Tabelius, and Rathumus, and Beeltethmus, and Semellius the secretary, with other that were ioyned to them, dwelling in Samaria and other places, wrote vnto him against them that dwelt in Jurea and Jerusalem, these letters following:

To the king Artaxerxes our Lorde.

17 Thy seruauntes, Rathumus the story writer, and Semellius the secretarie, and the rest of their counsell, and the iudges that are in Coelosyria and Phenice:

18 Be it now knowen to our Lord ẏ king, ẏ the Iewes which are come vp from you

vnto vs into the rebellious and wicked citie, beginne to builde the market places, and to make vp the walles about it, and to set vp the temple a newe.

19 Nowe if this citie, and the walles thereof be set vp agayne, they shall not only refuse to giue tributes (and taxes) but also rebell vtterly agaynst kings.

20 And for so muche as they take this in hande nowe about the temple, we thought it reason to thinke no skorne of it:

D 21 But to shew it vnto our Lord the king, to the intent that if it please the king, he maye cause it to be sought in the bookes of olde,

22 And thou shalt finde in recordes hereof written, and shalte vnderstande that this citie hath alway bin rebellious and disobedient, that it hath troubled kings & cities.

23 And that the Jewes were rebellious, and rayled alwayes warres therein: for the which cause this citie is wasted.

24 Wherefore nowe we certifie our Lorde the king, that if this citie be builded (and occupyed) agayne, and the walles thereof set vp a newe, thou canst haue no passage into Coelosyria and Phenice.

25 Then wrote the king to Rathumus the "skory wryter, to Beeltethmus, to Semellius the scribe, and to the other officers and dwellers in Samaria, and Syria, and Phenice, after this manner.

" or, register.

26 I haue read the epistle whiche ye sente vnto me: therefore I commaunded to make diligent search, and haue founde that this citie hath euer resisted kings.

E 27 That the same people are disobedient, and haue caused muche warre, and that mightie kinges haue reygned in Jerusalem, which also haue rayled vp taxes of Coelosyria and Phenice.

28 Wherefore I haue commaunded to forbid those men, that they shall not build vp the citie, and heede to be taken, that there be no more done in it:

29 And that they proceed no further in those wicked workes, for so much as it might be occasion of trouble vnto princes.

30 Nowe when Rathumus, and Semellius the scribe hadde read the wryting of king Artaxerxes, they gat them together, and came in all the haste to Jerusalem, with an host of horsemen, and with muche people on foote,

31 And forbad them to builde: And so they left of from building of the temple, vnto the seconde yeere of king Darius, king of the Persians.

The. iij. Chapter.

1. The feast of Darius. 16. The three wise sentences.

1 KIng Darius made a great feast vnto his "seruantes, vnto all his coute, and to all the officers of Media and Persia.

2 Yea to al the gouernours, and captaines, and lieftenantes, that were vnder him, from India vnto Ethiopia, an hundred and twentie and seuen "countreys.

3 So when they had eaten and dranken, beying satisfied, and were gone home agayne, Darius the king went into his chamber, layde him downe to sleepe, and after that awaked.

4 Then the three yong men that "kept the kings person, and watched his body, (communed among them selues, and) spake one to another.

5 Let euery one of vs speake a sentence, and loke who shall ouercome, and whose sentence may seeme wiser than the others, vnto him shall king Darius giue great gyftes, & great things, in token of victory:

6 As to weare purple, to drinke in golde, and to sleepe in golde, and a chariot with brydles of golde, and an "heade tyre of fine linnen, and a chayne about his necke:

7 Yea, he shall sit next to Darius, because of his wisedome, and shall be called Darius cousin.

8 So euery one wrote his "meaning, sealed it, and layd it vnder king Darius pelow.

9 And sayde, When the king aryseth, they woulde giue him the wrytings, and loke whose worde the king and the three princes of Persia shall iudge to be the moste wisely spoken, the same shall haue the victorie as it was appoynted.

10 One wrote: wine is a strong thing.

11 The second wrote: The king is strong,

12 The thirde wrote: Women haue very much strength: but aboue all thinges, the trueth beareth away the victory.

13 Nowe when the king was risen vp, they toke their wrytings, and deliuered them vnto him, and so he read them.

14 Then sent he forth to call all his chiefe Lordes of Persia, and of Media, and the rulers, and the captaynes, and lieftenants, and consuls:

15 And when he had set him downe in the counsel, the writings were read before thē.

16 And he commaunded to call for the yong men, that they might declare their meanings them selues by mouth. So they

they were ſent for,and came in.
17 And then he ſayde vnto them, Shew vs, and make vs to vnderſtande, what the thinges are that ye haue written. Then beganne he firſt, which had ſpoken of the ſtrength of wine,
18 And ſayde thus,O ye men,how ſtrong is wine,that deceiueth al men which drink it?
19 It maketh the kings minde and the fathers to be both one, the bondmans and the free,the poore mans and the riche.
20 It turneth alſo euery thought into ioye and gladneſſe, ſo that a man remembreth neither heauineſſe nor debt.
21 And it maketh euery heart(thinke it ſelfe) riche, ſo that a man remembreth neyther king nor gouernour,and it maketh to ſpeak all things by talentes.
22 Moreouer, when men haue dronke, they forget all friendeſhip & brotherly faythfulneſſe, & a litle after they draw out ſwords.
23 And afterwardes when they are from the wine,they remēber nothing what was don.
24 O ye men,is not wine the ſtrongeſt,that thus enforceth men to doe? And when hee had ſpoken this,he helde his peace.

The.iiij.Chapter.

1 Of the ſtrength of a king. 13. Of the ſtrength of women. 34. Of the ſtrength of trueth, which ſentence is approued. 47. And his petition graunted.

1 Then the ſeconde that had ſpoken of the ſtrength of the king,began to ſay,
2 O ye men,are not men the ſtrongeſt of al, that conquere both by lande and ſea, and all the things that are in them?
3 Nowe is the king ſtronger,as Lord of all theſe thinges, and that hath the dominion ouer them: and loke what he commaundeth them,it is all done.
4 If he byd them the one againſt the other to make warre, they doe it: if he ſende them out againſt the enimies,they goe and breake down mouſaines,walles,& towers.
5 They ſlaye,and are ſlayne, and ouerpaſſe not the kynges commaundement: if they get the victorie, they bring all to the king, as well the ſpoyle as other things.
6 Likewiſe, the other that meddle not with warres and fighting,but till the grounde: when they haue ſowen and reaped, they bring to the kyng, and compell one another to paye his trybute vnto the king.
7 And if the king,though he be but one man, commaunde to kyll, they kyll, if he commaunde to "forgiue,they forgiue:
8 If he commaunde to ſmite, they ſmyte, if he byd "driue away, they driue awaye, if he commaunde to builde,they builde: "or, make waſte, they make waſte.
9 If he commaunde to breake downe, they breake downe, if he commaunde to plant, they plant.
10 "So the common people, and the rulers are obedient vnto him, and the king in the meane ſeaſon ſitteth him downe, eateth, and drynketh,and taketh his reaſt. "or,ſo all his people and al his armies obey vnto one.
11 And theſe keepe him rounde about, and not one of them dare geat him out of the way,to do his owne buſineſſe," but muſt be obedient vnto the king at a worde. "or,neither diſob. y they him in any
12 Iudge ye nowe,O ye men,howe ſhoulde not the king goe farre aboue, when in ſuch ſort he is obeyed? And(when he had ſpoken thus)he helde his tong. thing.
13 The third(whoſe name was Zorobabel) which had ſpoken of women,and of trueth, began to ſay(after this maner,)
14 O ye men, it is not the great king, it is not the multitude of men,neither is it wine that excelleth. Who is it then that ruleth them,or hath the lordeſhip ouer them? is it not women? C
15 Women haue borne the kyng, and all the people,which beare rule by ſea & by land.
16 And euen of them were they borne, and they brought thoſe vp that planted the vines,whereof the wine commeth.
17 They make garmentes for men, they get honoure vnto men, and without women,can not men continue:
18 Yea, if they haue gathered together gold and ſiluer, or any other precious thing, doe they not loue a womā for hir comely ſhape and beautie?
19 And letting all thoſe things goe, do they not gape, and euen with open mouth, fixe their eyes faſt on hir? and haue not al men more deſire vnto hir,thā vnto ſiluer & gold, or any maner of precious thing?
20 A man leaueth his owne father that Gene.2. b.
brought him vp,leaueth his owne naturall Mat.19.a.
countrey,and cleaueth vnto his wife. 1.Cor.6.D.
21 Yea, he "iopardeth his life with his wife, Epheſ.5.g.
and remembreth neither father nor mother, "or,paſſeth.
nor countrey.
22 By this alſo ye muſt needes knowe, that women haue dominion ouer you: doe ye not labour and trauayle, and giue and bring all to the woman? D
23 A man taketh his ſworde, and goeth his way to ſteale, (to kill,) to murder, to ſayle vpon the ſea,and vpon riuers.
24 And ſeeth a Lio, and goeth in the darkneſſe: and when he hath ſtolne,"deceiued,& "or,ſpoyled.

robbed, he bringeth it vnto his loue.

25 Wherfore, a man loueth his wife better than father and mother.

26 Yea manye there bee that runne out of their wittes, and become bondmen for their "wiues sakes.

"or, for womens.

E 27 Many one also haue perished, haue erred, and sinned also for women.

28 And now doe ye not beleeue me? is not the king great in his power? do not all regions feare to touch him?

29 Yet dyd I see him, & Apame ỹ daughter of the great king Bartacus the kinges concubine, sate beside the king vppon the right hande,

30 And toke off his crowne from his head, and set it vpon hir owne head, and stroke the king with hir left hand.

31 And therewhile stedily the king looked vpon hir with open mouth: if she laughed vpon him, he laughed also: but if she toke any displeasure with him, the king was fayne to flatter hir, (and to giue hir good words) till he had gotte hir fauour againe.

32 O yee men, are not women then stronger, that do these things?

33 Then the king and the princes looked one vppon another: So hee beganne to speake of the truth.

Eccle. 1. a. 34 O ye me, are not wome stroger? Great is the earth, high is the heauen, swifte is the course of the sunne, he compasseth the heauen rounde aboute, and fetcheth hys course again to his own place in one day.

F 35 Is he not excellente that maketh these things? Therefore great is the trueth, and stronger than all things.

36 All the earth calleth vpon truth, the heauen prayseth it, all workes shake and treble at it, and with it is no vnrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, yea and such are all their wicked workes, and there is no truth in them, in their vnrighteousnesse also shall they (be destroyed and) perish:

Esai. 40. a. Psal. 117. a. 38 As for the trueth it endureth and is alway strong, it liueth and conquereth for euermore world without ende.

39 With hir there is no exception or difference of persons, but she doth that iust is, & refrayneth fro all vniust & wicked things, and all men do well like of hir workes.

40 In the iudgement of it, there is no vnrighteous thing, and shee is the strength, kingdome, power, and maiestie of al ages: Blessed be the God of truth.

41 And with that he held his peace: and all the people cryed, and then sayde, Great is truth, and aboue all.

42 Then sayde the king vnto him, Aske what thou wilte, more than is appoynted in the writing, and we shall giue it thee, for thou art found wiser (than thy companions) thou shalte sit next me, and shalt be called my kinsman.

43 Then sayd he vnto the king, Remember thy (promise and) vowe which thou hast vowed, (and promised) in the daye when thou camest to the kingdome, to builde vp Jerusalem:

44 And to send agayn all the vesselles (and iewels) that were taken away out of Jerusalem, whiche Cyrus set apart, when he vowed to destroy Babylon, and to sende them againe thyther.

45 And thy mind was also to build vp the temple, whiche the Edomites burnt when Judea was destroyed by the Chaldees.

46 And now this only (O king) is the thing that I require and desire of thee, this is the princely liberalitie that I aske of thee: I desire therefore, that thou performe the vowe which thou with thine owne mouth hast made vnto the king of heauen.

47 Then Darius the king stode vp, and kissed him, wrote him letters vnto all the Deputies and Lieftenantes, & to all the Lords and Nobles, that they should conuay him forth, and all them that went vp with him to build Jerusalem.

48 He wrote letters also vnto al the Lieftenants that wer in Coelosyria and Phenices, and vnto them in Libanus, ỹ they should bring Cedar trees from Libanus vnto Jerusalē, and build the citie wt hym.

49 Moreouer, he wrote for all the Jewes that were gone out of his "Realme into Jurie, concerning their freedome, that no Officer, no Ruler nor Lieftenante, nor Steward, should enter into their dores:

50 And that all their land which they kept, shoulde bee free, and not tributarie: and that the Edomites shoulde giue ouer the (cities and) vyllages of the Jewes whiche they had taken in:

51 Yea, & that there should be yeerely giuen twentie talents to the building of the temple, vntill the time that it were finished:

52 And to maintayne the burnt offerings vpon the aulter euery day, (as they had a commaundement to offer seuentene) other tenne talents euery yeere.

53 And that all they which come from Babylon to builde the citie shoulde haue free libertie, they and their children, and all the Priests

prieſtes that went away.

54 He wrote alſo concerning the charges, & the prieſts garment wherin they miniſter.

55 And likewiſe for ỳ charges of ỳ L cuites to be gyuen them, vntyll the daye that the houſe were finiſhed, & Ieruſalē builded vp.

56 And hee commaunded that all they that watched the citie, ſhould haue their pentions and wages.

57 He ſent away alſo al ỳ veſſels that Cyrus had ſeparated from Babylon: and all that Cyrus had giuen in cōmaundement, the ſame charged he alſo that it ſhoulde be done, and ſent to Ieruſalem.

58 Nowe when this yong man was gone forth, he lifted vp his face toward heauē toward Ieruſalem, & prayſed the king of Heauen.

59 And ſayde, of thee commeth victorie, of thee commeth wiſedome, and thine is the glorie, and I am thy ſeruant.

60 Bleſſed art thou whiche haſt gyuen mee wiſedome, for to thee I acknowledge it, O Lorde (thou God) of our fathers.

61 And ſo he toke the letters, and went out and came vnto Babylon, and tolde it all his brethren.

62 And they prayſed the God of their fathers, that hee had gyuen them freedome and libertie.

63 To go vp, and to buylde Ieruſalem, and the temple, "wherin the name of the Lord is called vpon: and they reioyced with inſtrumentes of muſicke and gladneſſe ſeuen dayes long.

The.v. Chapter.

1. The number of them that returned from the captiuitie. 42. Their vowes and ſacrifices. 54. The Temple is begunne to be buylt. 66. Their enimies would craftily ioyne with them.

1 AFter this, were the principall men of the houſes of their fathers, choſen in ỳ tribes and kinreds, that they ſhoulde go with their wyues, and ſonnes, & daughters, with their ſeruauntes and maydens, with all their cattell and ſubſtance.

2 And Darius (the king) ſent with them a thouſand horſemen, to conuey them ſafely vnto Ieruſalem, and with muſicall inſtruments, with tabrets and fluites.

3 And all their brethren played, & he made them go vp togither with them.

4 And theſe are the names of ỳ men which went vp out of the vilages, according to ỳ tribes, & after the order of their dignitie.

5 The prieſtes the ſonnes of Phinees, the ſonne of Aaron, Ieſus the ſonne of Joſedec, the ſonne of Sariab, & Joachim the ſonne of Zorobabel, the ſonne of Salathiel, of the kinrede of Dauid, out of the kinrede of Phares, of the tribe of Juda. Mat.1.b.

6 Which ſpake "wonderfull wordes before Darius the king of Perſia, in the ſeconde yeere of his raigne, in the firſt moneth (called) Niſan. "or.wyſe.

7 And theſe are they of Jurie ỳ came vp from the captiuitie of the traſmigration, whom Nabuchodonoſor the king of Babylon had brought away vnto Babilon. B

8 And returned vnto Ieruſalem to ỳ reſt of Jury, euery mā to his own citie, which came with Zorobabel, with Jeſus, Nehemias, & Zacharias, Reſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, & Baana their guides.

9 The number of them of the nation, and their gouernours: the ſonnes of Phares, two thouſande, an hundred ſeuentie and two: the ſonnes of Saphat, foure hundred ſeuentie and two. D

10 The ſonnes of Areh, ſeuen hundred, fiftie and ſixe.

11 The cōnes of Phaath-moab, two thouſande, eyght hundred and twelue.

12 The ſonnes of Eilam, a thouſand, two hūdred fiftie & four: the cōnes of Zathui, nine hundred fortie & fyue: the ſonnes of Cozbe, ſeuen hundred & fyue: the ſonnes of Bani, ſixe hundred fourtie and eyght.

13 The ſonnes of Bibai, ſixe hūdred twentie and three: the ſonnes of Azgad, three thouſand, two hundred twentie & two.

14 The ſonnes of Adonicam, ſixe hūdred, ſixtie and ſeuen: the ſonnes of Bagoi, two thouſand ſyxtie and ſyxe: the ſonnes of Adim, foure hundred fiftie and foure. E

15 The ſonnes of Aterhezetia, ninetie and two: the ſonnes of Ceilam, and Azota, threeſcore and ſeuen: the ſonnes of Azuram, foure hundred, thirtie and two.

16 The ſonnes of Inanias, an hundred, and one: the ſonnes of Arom, and the ſonnes of Baſſa, three hundred, twentie and three: the ſonnes of Arſiphuneth, an hundred and two.

17 The ſonnes of Meterus, three thouſand and fyue: the ſonnes of Bethlehem, an hundred, twentie and three.

18 They of Netophath, fyftie & fyue: they of Anathoth, an hundred, fiftie & eyght: they of Bethlamos, fourtie and two.

19 They of Kiriathiarim, twentie & fiue: they of Caphiras and Beroth, ſeuen hundred, fourtie and three, they of Pirath, ſe-

uen hundred.
D 20 They of Chadias and Ammidioi, fiue hundred twentie & two, they of Cirama and Gabdes, fixe hundred twentie & one.
21 They of Macamos, an hundred twentie and two, they of Bethel, fiftie & two, ỹ sonnes of Nebus, an hundred, fiftie & fixe.
22 The sonnes of Calamolaus & Onus, seuen hundred twentie & fiue, the sonnes of Jerechus, three hundred foztie and fiue.
23 The sonnes of Sanaah, three thousand, three hundred and thirtie.
24 The priestes, the sonnes of Jeddu, the sonne of Jesus, which are counted among the sonnes of Sanassib, nyne hundred seuentie and two, the sonnes of Meruth, a thousand fiftie and two.
25 The sonnes of Phalhur, a thousande foztie and seuen, the sonnes of Charim, a thousand and seuentene.
26 The Leuites, the sons of Jesue Cadmiel, Banua, and Suia, seuentie & foure.
E 27 The sonnes (which were) holy singers the sonnes of Asaph, an hundred fourtie and eyght.
28 The porters, the sonnes of Salum, the sonnes of Jatal, the sonnes of Talmon, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami, all (were) an hundred thirtie and nyne.
29 The ministers of the temple, the sonnes of Elau, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of Ceras, the sonnes of Sud, the sonnes of Phalcu, the sonnes of Labana, the sonnes of Hagaba,
30 The sonnes of Acub, the sons of Uta, the sonnes of Cetab, the sonnes of Agab, the sonnes of Sibe, the sonnes of Anan, the sonnes of Cathua, the sonnes of Gedur,
31 The sonnes of Kaia, the sonnes of Daisan, the sonnes of Meroda, the sonnes of Phaseba, the sonnes of Gazema, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sonnes of Basse, the sonnes of Asana, ỹ sonnes of Meunim, the sonnes of Naphiton, the sonnes of Bacubub, the sonnes of Acupha, the sonnes of Assur, the sonnes of Pharacim, ỹ sons of Baraloth.
32 The sonnes of Nehida, the sonnes of Coutha, the sonnes of Carescha, the sonnes of Bareus, the sonnes of Sserar, the sons of Thomoth, the sonnes of Nasid, the sonnes of Atipha,
33 The sonnes of the seruantes of Solomon, the sonnes of Hasopherath, the sonnes of Pharuda, the sonnes of Geelah, the sonnes of Lozon, the sonnes of Isdael, the sonnes of Staphelia,
34 The sonnes of Agia, the sonnes of Pharareth, the sonnes of Sabin, the sonnes of Spartia, the sunes of Nasias, the sonnes of Gar, the sonnes of Iddu, the sonnes of Subah, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Asson:
35 All the ministers of the temple, and the sonnes of the seruants of Solomo, were three hundred, seuentie and two.
36 These came vp from Thelmelah, and Thelharsa, Carathalat, & Alar, leading them:
37 Neither could they shewe their families, nor their stocke, howe they were of Israell. The sonnes of Dalaias, the sons of Thubia, the sonnes of Necodan, six hundred, fiftie and two.
38 Of the priestes that executed the office of the priesthode, and were not founde, the sonnes of Hobia, the sonnes of Hacoz, the sonnes of Addus, which maryed Iugia, one of the daughters of Barzeleus,
39 And was named after him: the wryting of the same kinred was sought in the register of their generation, but it was not founde, and therefore were they forbidden to execute the office of the priesthod.
40 For vnto them sayd Nehemias and Atharias, that they should haue no portion in the sanctuarie, till there rose vp an highe priest that were well instruct in the plaine clearenesse and trueth.
41 So of Israel, from them of twelue yeres old, & childre, they were al in nuber foztie & two thousande, three hundred & threescore, besides men seruantes & women seruants.
42 Their seruauntes and handmaydens were seuen thousand, three hundred, foztie and seuen. The singing men and singing women, two hundred foztie and fiue,
43 Foure hundred thirtie and fiue camels, seuen thousand thirtie and six horses, two hundred foztie and fiue mules, fiue thousande fiue hundred twentie and fiue beastes vsed to the yoke.
44 And of their rulers also after their families, when they came to the temple of God that is in Hierusalē, there were that vowed to set vp the house agayne in his owne place, accozding to their abilitie:
45 And to giue into the holy treasure of the wozkes, a thousande poundes of golde, fiue thousande of siluer, and an hundred precious garmentes.
46 And so dwelt the priestes and the Leuites and the people in Jerusalem, and in the countrey, (there about) the singers also and

and ẏ porters, & al Iſrael in their vilages.
47 But when the ſeuenth moneth came, & when the chyldren of Iſrael were euery man in his owne, they came all togyther with one conſent into the open place of ẏ gate, which is towardes the eaſt.
48 And there Jeſus the ſonne of Joſedec, and his brethren the prieſtes, and Zorobabel the ſonne of Salathiel, and his brethren, kyling vp, made readie the aulter of the God of Iſrael.
49 To offer burnt ſacrifices vpon it, ſo as it is written in the law of Moſes the man of God.
50 And thyther were gathered agaynſte them, diuers of other nations of the land: but they dreſſed ẏ aulter in his own place, although all the nations in the land were enimies to them, and vexed them: and they offered ſacrifices to the Lorde bothe morning and euening.
51 And alſo they helde the feaſt of tabernacles as it is commaunded in tye law, and ſacrifices dayly as it was appertayning.
52 And after ẏ alſo the continual oblatiõs, and the offerings of the Sabboths, and of the newe monethes, & of all holy feaſtes.
53 And al they which had made any vow to God, began to offer ſacrifice to God, from the firſte daye of the ſeuenth moneth, although the temple of the Lorde was not yet built vp.
54 And they gaue vnto the Maſons and Carpenters, money, meate, & drinke, with chearefulneſſe.
55 Vnto them of Sidon alſo & Tyre, they gaue carres, that they ſhoulde bryng Cedar trees from Libanus, whiche ſhould be brought by flote to the hauen Joppe, according as it was commaunded them by Cyrus the king of the Perſians.
56 And in the ſecond yeere and ſecond moneth, came into the temple of God at Jeruſalē, Zorobabel the ſonne of Salathiel, and Jeſus the ſonne of Joſedec, and their brethren, and the prieſtes & Leuites, and al they that were come vnto Jeruſalem out of the captiuitie (of Babilon.)
57 And they layde the foundation of the houſe of God in the newe moone of the ſeconde moneth, in the ſeconde yeere that they were come to Jurie and Jeruſalem.
58 And they appointed the Leuites ẏ were abone twentie yeeres olde, ouer ẏ worckes of the Lord: So Jeſus, and his ſonne and brethren, aſſiſted, & Cadmiel alſo his brother, & the ſonnes of Madiabon, with the ſonnes of Joda the ſõne of Eliadon, & his ſonnes & brethren, euen al ẏ Leuites wt one accord, folowed on earneſtly to aduaũce ẏ worckes in the houſe of God: ſo the workmen buylt vp the temple of the Lorde.
59 And the prieſtes ſtode, & had their garmentes, with muſicall inſtrumentes, and trumpets, and the Leuites the ſonnes of Aſaph had Cymbales.
60 Gyuing thankes and prayſes vnto the Lorde, according as Dauid the King of Iſrael had ordeyned. 1. Par. 16. d.
61 And they ſong wt loude voyces songs, to the prayſe of the Lord, becauſe his mercie and glorie is for euer in Iſrael.
62 And all the people blew out with trumpets, and cryed with loude voyce, prayſing the Lorde togyther, for the rearyng vp of the houſe of the Lorde.
63 There came alſo from among ẏ prieſtes and Leuites, and of the chiefeſt according to the tribes of the kinredes, to wit, the elders which had ſeene the former houſe. 1. Eſd. 5. a.
64 To the buylding of this with great cry, & great mourning, many alſo with trumpets & (great) ioy cryed with loude voyce:
65 Inſomuch that the trumpets might not well be heard for the weeping and mourning of the people: yet there was a greate multitude that blewe trumpets marueyloully, ſo that it was heard farre of.
66 Wherfore, when the enimies of ẏ tribes of Juda and Beniamin heard it, they came to knowe what that noyſe of trumpets ſhould meane. 1. Eſd. 4. a.
67 And they perceyued ẏ they whiche were come againe out of captiuitie, buylt the tẽple vp a new vnto ẏ Lord God of Iſrael.
68 So they went to Zorobabel and Jeſus, & to the rulers of the vilages, & ſayde vnto them, Shall we buylde with you alſo?
69 For we likewyſe, as you, do obey your Lorde, and do ſacrifice vnto him, from the dayes of Aſbazareth the king of Aſſyria, whiche brought vs hyther.
70 Then Zorobabel, and Jeſus, and the rulers of the villages of Iſrael, ſayde vnto them, It doeth not agree that yee ſhoulde buylde the temple of our God with vs.
71 We our ſelues alone wyll buylde vnto the Lorde of Iſrael, as is meete, and lyke as Cyrus the kyng of the Perſians hath commaunded vs. 1. Eſd. 1. a.
72 But the heathen in the land, made them ſluggiſhe that were in Jurie, and hindred them, and letted their buyldings.
73 And by their imbuſhmentes, ſeditions, & conſpiracies, ſtopped, that the buylding coulde not be finiſhed all ẏ time that king

Cyrus

Cyrus lyued: so that they put of the buildyng for the space of two yeeres, vntill the raygne of king Darius.

The.vi. Chapter.

1. Of Aggeus and Zacharias. 2. The buylding of the Temple. 3. Sisinnes woulde lette them. 7. His letters to Darius. 23. The Kings answere to the contrary.

A 1 MOtwithstanding, in the second yeere of the raigne of Darius, Aggeus, and Zacharias the sonne of Addo, the Prophetes, prophesied vnto the Iewes, and to them in Iurie and Ierusalem, euen in the name of the Lorde God of Israel.

1. Esd. 5. a.

Agge. 1. c. 2 Then Zorobabel the sone of Salathiel, and Iesus the sonne of Iosedec, stode vp, and began to buyld the house of the Lorde at Ierusalem, when the prophetes of the Lorde were with them, and helped them.

3 At the same tyme came Sisinnes the gouernour of Syria and Phenice, with Sathrabusanes and his companions, & sayde vnto them,

4 Who hath bydde (and commaunded) you to buyld this house, to make this rofe and all other thinges agayne? And who are the "worckemen that buylde them?

"or, buylders that did these things.

5 Neuertheleſſe, the elders of the Iewes had (suche) grace of the Lord, after he had visited the captiuitie,

6 That they were not letted from buylding, vntyl the tyme that king Darius was certified thereof, and an answere receyued (from him.)

B 7 The copie of the letter which he wrote, & sent vnto Darius, Sisinnes gouernour of Syria and Phenice, and Sathrabusanes, with their companions, which are head rulers in Syria and Phenice, send their salutation vnto Darius the king.

8 We certifie our Lorde the king, that wee came into the lande of Iurie, and went to Ierusalem, where we found the auncients of the Iewes, that were of the captiuitie, in the citie of Ierusalem,

9 Buylding an house vnto the Lord, great and new, of hewen & costly stones, and the tymber already layde vpon the walles:

10 Yea, they make greate haste with the worke, and it goeth forth prosperously in their hands, and with great diligence and worshyp is it made.

11 Then asked wee the elders, saying, By whose commaundement buylde you vp this house, and lay the fundacions of these workes?

12 Which we demaunded of them, to ỹ intent that we myght giue knowledge vnto thee, & write vnto thee of those that gouerned it: & we required of them their names in writing, ỹ were their chiefe leders to it.

13 So they gaue vs this answere, We are the seruauntes of the Lorde whiche made heauen and earth.

14 And as for this house, it was buylded C many yeeres agone, by a king of Israel, 1. Re. great and strong, and was finished.

15 But when our fathers prouoked God vnto wrath, and sinned agaynst the Lorde of Israel, which is in heauen, he gaue them ouer into the power of Nabuchodonosor, 4. Re. king of Babylon, of the Chaldees: Ier.

16 Which brake down the house, and burnt it, and caryed awaye the people prysoners vnto Babylon.

17 Neuertheleſſe in the first yeere that king 1. Es. Cyrus raygned ouer the countries of Babylon, Cyrus ỹ king wrote (and commaunded) to buylde vp this house (agayne.)

18 And the holy vessels of golde & of syluer, that Nabuchodonosor had caryed awaye out of the house at Ierusalem, & had dedicated thē in his own temple: those brought Cyrus forthe agayne out of the temple at Babylon, and delyuered them to Zorobabel, and to Sanaballarus the ruler:

19 Commaunding him that he should carrie away those same vessels, and put them in the temple at Ierusalem, and that the temple of the Lorde should be buylt in his (owne) place.

20 Then the same Sanaballarus, bryng ỹ come hyther, layde the foundacions of the house of the Lorde at Ierusalem, and from that to this, being still a buylding, it is not yet fully ended.

21 Nowe therefore, O king, if thou thinkest it good, let it be sought in the libraries (and rolles) of king Cyrus:

22 And if it be founde then that the buylding of the house of the Lorde at Ierusalem hath bene done with the (counsel and) consent of king Cyrus, and if our Lorde the kyng be so minded, lette him geue answere vnto vs thereof.

23 Then cōmaunded king Darius to leke 1. Es. in the kings libraries at Babylon: and so 2. Es. at Ecbatane, a towre in the region of Medea, there was founde a place where these 2. Es. things were layde vp for memorie. Ioan.

24 In the first yeere of the raigne of Cyrus, (the same) king Cyrus commaunded that the house of the Lord at Ierusalem should be buylded againe, where they do sacrifice with

with the continuall fire.

25 Whose heygth shalbe sixtie cubites, and the breadth sixtie cubites, with three rowes of hewen stones, and one rowe of wodde, newe, and of that countrey, and the expenses therof, to be giuen out of the house of king Cyrus:

26 And the holy vessels of the house of the Lorde, bothe of golde, and of siluer, that Nabuchodonosor toke out of the house at Jerusalem, and brought to Babylon, shoulde bee restored to the house at Jerusalem, and be set in the place where it was (before.)

¶ 27 And also he commaunded, that Sisinnes, the gouernour of Syria and Phenice, and Sathrabuzanes, with their companions, and others, constituted rulers in Syria and Phenice, shoulde take heede not to meddle with that place, but to suffer Zorobabel the seruaunt of the Lorde, and gouernour of Judea, and the elders of the Jewes, to buylde that house of the Lorde in that place.

28 I haue commaunded also to haue it buylt vp whole agayne, and that they bee diligent to helpe those that bee of the captiuitie of the Jewes, tyll the house of the Lorde be finished.

29 And out of the tribute of Coelosyria, and Phenice, a portion diligently to be gyuen those men, vnto the offerings of the Lord, and the same to be deliuered vnto Zorobabel the officer, that he therewithall may ordeyne Oxen, Rammes, Lambes,

30 And also corne, salte, wine, and oyle, and that continually euery yeere, after the expences whiche the Priestes that be at Jerusalem shal testifie to be made dayly (this shalbe gyuen vnto them) without delay,

31 That they may offer sacrifices dayly to the hyghest God, for the King, and for his children, and to pray for their lyues.

32 And he commaunded also that whosoeuer shoulde breake any poynte of the foresayde and foredecreed things, or make it voyde, of his owne goodes shoulde a tree be taken, and he thereon be hanged, and all his goods sealoned vnto the King.

33 The Lord therfore, whose name is there called vppon, rote out, and destroy euery king & nation that stretcheth out his hande to hinder, or (hurt and) endomage that house of the Lorde in Jerusalem.

34 I Darius the king haue ordeyned, that according to these things it be done, with diligence.

The.vij. Chapter.

1. Sisinnes and his companions folow the kings commandement, and helpe the Iewes to build the temple. 5. The tyme that it was buylte. 10. They keepe the Passouer.

1 THen Sisinnes the gouernour in Coelosyria and Phenice, and Sathrabuzanes, with their companions, obeyed the things that king Darius had ordeyned. A

2 And were diligent assisters in the holye workes, working with the auncients and gouernours of the sanctuarie.

3 And so the holy workes went forth, and prospered, when Aggeus and Zacharias the Prophetes prophesied.

4 And they perfourmed al things thorow the commaundement of the Lorde God of Israell, and with consent of Cyrus, Darius, and Artarerres king of Persia.

5 And thus was the holy house finished in the three and twentieth daye of the moneth Adar, in the sixth yeere of Darius king of the Persians.

6 And the children of Israel, the priestes, & the Leuites, & other that were of the captiuitie, that had any charge, did according to the things written in ẏ boke of Moses.

7 And to the dedication of the temple of the Lord, they offered an hundred "oxen, two hundred rammes, foure hundred lambes, B "or, bulles.

8 And twelue Goates, for the sinnes of all (the people of) Israel, after the number of the chiefe of the tribes of Israel.

9 The priestes also, and the Leuites, stode arayed in their long robes after their kinreds, in all the workes of the Lord God of Israel, according to the boke of Moses, and the porters at euery dore.

10 And the children of Israel, with those that were come out of captiuitie, helde the Passouer the fourtienth daye of the firste moneth, after that the priestes and the Leuites were sanctified.

11 They that were of the captiuitie, were not all sanctified togither: but the Leuites were all sanctified togither.

12 And so they offered the Passouer for all them of the captiuitie, and for their brethren the priestes, and for themselues.

13 And the children of Israel that came out of captiuitie did eate, al they that had separated themselues from ẏ abhominatiõs of the people of the land, & sought the Lorde.

14 And they kept the feaste of vnleauened C breade seuen dayes long, making merry before the Lorde.

15 That the Lorde had turned the counsell of

of the king of Assyria towardes them, to strengthen their hands vnto the workes of the Lord God of Israel.

The viij. Chapter.

1. Esdras commeth from Babylon to Hierusalem. 10. The copie of the commission gyuen by king Artaxerxes. 29. Esdras giueth thanks to the Lord. 32. The number of the heads of the people that came with hym. 76. Hys prayer and confession.

A 1 AND after these things, when Artaxerxes the king of the Persiãs raigned, there went vnto him Esdras the sonne of Saraias, the sonne of Ezerias, the sonne of Helchias, the sonne of Salum,
1. Esd. 7. d.

2 The sonne of Sadoch, the sonne of Achitob, the son of Amarias, the son of Ezias, the son of Meraioth, the son of Saraias, the son of Saueas, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the sonne of Aaron the firste priest:

3 This Esdras wente vp from Babylon, being a Scribe of good vnderstanding in the lawe of Moses, that was giuen by the Lord God of Israel.

4 And the king fauoured him, and did him greate (woorship and) honour, " after all his desires.

" or, in all his suites.

5 There went vp with him also certaine of the children of Israel, of the priestes, of the Leuites, of the syngers, porters, and ministers of the temple, vnto Hierusalem.

6 In the seuenth yeere of the raigne of king Artaxerxes, in ỳ fifth moneth, which was the seuenth yeere (for they went from Babylon in the fyrste daye of the firste moneth,

B 7 And came to Hierusalem, according as God gaue them speede in their iourney,)

8 For Esdras had gotte great knowledge to omit nothing of that was in the lawe and the commaundementes of the Lorde, and to teach all Israel all the " ordinaunces and iudgements.

" or, righteousnesse.

9 The copie of the commission which Artaxerxes the king wrote, & that was giuen to Esdras the priest, and reader of the law of the Lord, this is it that followeth.

10 King Artaxerxes sendeth his greeting vnto Esdras the priestе, and reader of the law of the Lord.

11 I hauing wayed things with pitie, haue (ordeyned and) charged, if there be any of the Iewes, of the priestes and Leuites in my " realme, which desireth, & is content to goe with thee vnto Israel, ỳ he may do it.

" or, kingdome.

12 Therefore so many as long thereafter, lette them departe together, and go with thee, like as I am contente, and my seuen frends my counsaylers,

13 To see what they doe at Hierusalem, and in Iurie, conueniently, according as thou hast in the law of the Lord:

14 And to bring the gyftes vnto (God) the Lorde of Israel, that I and my frendes haue " promised to Hierusalem, and al the " syluer and golde that in the countrey of Babylon may be founde (pertayning) to the Lord in Hierusalem,

" or, vowed.

15 With the thing that is giuen of the people to the Lord their Gods temple at Hierusalem: that the same siluer and gold may be gathered, for Oxen, Rammes, Sheep, and Goates, and other that belong to these things,

16 That they may offer sacrifices vnto the Lord, vpon the aulter of the Lorde their God which is at Hierusalem.

17 And what so euer thou and thy brethren will doe with the siluer and golde, that do according to the will of thy God:

18 And the holy vessels of the Lord, which are giuen thee for the seruice of the temple of thy God which is in Hierusalem, thou shalt set thẽ before thy God in Hierusalẽ.

19 And what soeuer thing els thou shalte remẽber for ỳ vse of the temple of thy god, thou shalt giue it out of ỳ kings treasure.

20 And I king Artaxerxes haue also commaunded the keepers of the treasures in Syria and Phenice, that whatsoeuer Esdras the priest, and the reader of the lawe of the highest God shall send for, they shuld giue it him with speede:

21 Euen to the Summe of an hundred talents of syluer: of corne also an hundred " measures, and till an hundred " vessels of wine, and other things abundantly.

" or, baths.

22 Let all things be done after the lawe of God diligently, vnto the highest God, that wrath come not vpõ the kingdome of the king, and of his sonnes.

23 I commaund you also, that ye require no taxe nor tribute of the priestes, Leuites, holy Singers, Porters, and Ministers of the temple, nor of any that haue doinges in this temple, and that no man haue authoritie to put any impost vpon them.

24 As for thee, O Esdras, set thou iudges and arbitrers to iudge in the whole land of Siria and Phenice after the wisedome of God, all skilfull in the lawe of God, and teach such as are ignorant.

25 And let al thẽ which shal offend against the

the lawe of God and the King, bee diligently punished, whether it be by death or other payne, by punishment in money, or elle by banishment.

26 Then sayde Esdras the Scribe, Blessed be the onely Lord God of my fathers, that hath giuen so good a minde and wyll into the hart of the King, to magnifie his house that is at Ierusalem.

27 And hath "made mee to be accepted in the sight of the King, of his counsayle, of his friendes, and of his Nobles.

28 And so I was "stedfast in my mind, according as ẏ lord my God helped me, & I gathered vp men of Israel to go vp wt me.

29 And these are the guides after their families and orders of dignities, that went vp with me from Babylon, in the raigne of King Artaxerxes.

30 Of the sõnes of Phinees, Gersom: of ẏ sõnes of Ithamar, Gamaliel: of the sons of Dauid, Hattus the sõne of Sechemah.

31 Of the sonnes of Phares, Zacharias, & with him there returned agayne an hundred and fiftie men.

32 Of the sonnes of Pahath, Moab, Elioenai, the sonne of Zacharias, and with him two hundred men.

33 Of the sonnes of Zathoe, Shechenias the sonne of Jezolus, and with him three hundred men: and of the sonnes of Adin, Obed the sonne of Jonathan, and with him two hundred and fiftie men.

34 Of the sõnes of Elam, Jesias, sonne of Gotholias, and with him seuentie men.

35 Of the sonnes of Zapathias, Zarias, sõne of Machael, & with him seuẽty men.

36 Of the sonnes of Joab, Badias, sonne of Jezelus, and with him two hundred and twelue men.

37 Of the sonnes of Banid, Asalimoth, sonne of Josaphias, & with him an hundred and threescore men.

38 Of the sonnes of Babi, Zacharias, sõne of Bebai, & with him eyght and.xx.men.

39 Of the sonnes of Astath, Johannes, sonne to Acatan, and with him an hundred and ten.

40 Of the sonnes of Adonicam the laste: & these are the names of thẽ, Eliphalet, Jeouel, & Maias, & with them seuentie men.

41 Of the sonnes of Bagouthi, sonne of Iscacourus, and with him seuentie men.

42 All these called I togither by the water Thia, where we pitched our tentes three dayes, and there I mustred them.

43 As for the sonnes of the Priestes and Leuites, I found none there.

44 Then sent I vnto Eleazer, and behold there came Maasman, and Maloban.

45 And Inathã, and Samaian, and Joribon, and Nathan, Ennatan, Zacharian, and Mosollamon the chiefe & best learned.

46 And I bade them that they shoulde go vnto Daddeus the captaine, which was in the place of the treasurie.

47 And cõmanded them that they shoulde G speake vnto Daddeus, and to his brethren, and to those that were the Treasurers, to sende vs suche men as myght execute the priestes office in the house of our Lord.

48 And with the mighty hand of our Lord (God) they brought vnto vs men of good "experience, from among the sonnes of "or, learning. Moli, the sonne of Leui, the sonne of Israel, Seredia, and his sonnes, and his brethren, which were eyghteene.

49 And Asebia and Amon, and Olaian his brethren, of the sonnes of Canaineus, their sonnes were twentie men.

50 And of them that serued in the Temple whom Dauid had ordeyned, and the principal men to the worke of the Leuites that were ministers in the temple, two hundred and twentie, whose names are all signed vp in writing.

51 And then commanded I a fasting vnto the yong men before ẏ Lord, that I might desire of him a prosperous iourney (and a good way) bothe for vs and them that were with vs, for our children, & for the cattaile.

52 For I feared to desire of the King men of horse and of foote, to conuey vs safely agaynst our enimies.

53 For we had sayde vnto the king, that the power of the Lord our God shold be with them ẏ seeke him, to direct thẽ in al things.

54 And therfore we besought our Lorde againe as touching these things, and found him fauourable vnto vs.

55 Then I separated from among ẏ chiefe of the tribes, and from the priestes, twelue men (to wit) Esebrias, and Assanias, and ten men of their brethren with them.

56 And I wayed them the gold and the siluer, and the holy vessels of the house of our Lorde, which the king & his counsaile, and his princes, and whole Israel had giuen.

57 And when I had wayed it, I deliuered it vnto them, fiue hundred and fiftie talentes of siluer, and an hundred talentes in siluer vessels, and an hundred talentes of golde.

58 And.xx. golden basons, & twelue vessels of brasse, euk fine brasse, like shining gold.

59 And I sayd vnto them, Ye are holy vnto the Lorde, and the vessels are holy, and the golde

golde and the siluer is promised " vnto the Lord (God) of our fathers.

" or, bowed.

" or, watche.

60 Be " diligent now, and keepe it vntill the time that ye deliuer it to the chiefe of ỳ Priests and Leuites, and to the principall men of the families of Israel in Ierusalē, in the chambers of the house of our God.

1. Esd. 8. a.

61 So the Priestes and the Leuites which receyued of me the golde, the syluer, and the vesselles, brought it vnto Ierusalem vnto the temple.

62 And from the riuer Thia we brake vp the twelfth day of the fyrst moneth, according to ỳ mighty hand of our Lord which was with vs, and from the beginning of our iourney the Lord deliuered vs from euery enimie, so ỳ we came vnto Ierusalē.

63 And when the third day was past there, the wayed golde and siluer was deliuered in the house of the Lord on ỳ fourth daye, vnto Marimoth the Priestes, & son of Iozi.

64 And with him was Eleazar the soune of Phinees, and with them were Iosabdus the sonne of Iesu, and Moeth the son of Sabbanus, Leuites: all was deliuered them by number and weight.

65 And all the weight of them was written vp the same houre.

66 After that, they that were come out of captiuitie, offered sacrifice vnto the Lord God of Israel, euen twelue Oxen for all Israel, fourescore and sixteene Rammes.

67 Threescore and twelue sheepe, twelue gotes for saluatiō, al in sacrifice to ỳ lord.

68 And the kings cōmission deliuered they vnto the kings stewards, and to the gouernours of Coelosyria and Phenice, who honoured the people & the temple of God.

1. Esd. 9. a.

69 Now when these things were done, the rulers came vnto me, and sayde,

70 The nation of Israel, the princes, the priestes, and Leuites, haue not put away from them the strange people of the land, nor the vncleannesse of the Gentiles, to wit, of the Chanaanites, Hethites, Pherezites, Iebusites, and the Moabites, Egyptians, and Edomites.

71 For both they and their sonnes haue mingled them selues with the daughters of them, and the holy seede is mixt with the strange people of the lande: and since ỳ beginning of ỳ affayres, ỳ rulers & head mē haue bin partakers of this wickednes.

1. Esd. 9. a.

72 And as sone as I hadde heard these thinges, immediatly I rente my clothes, and the holy garmente, and pulled out the heare of my head and my beard, and sate me downe sorowfull and heauie.

73 So all they that were moued through the word of the Lord God of Israel, came vnto me whiles I wept for the iniquitie: but I sate still, full of heauinesse, vntill the euening sacrifice.

74 Then stode I vp from fasting, hauing rent clothes and the holy garmente, and kneled downe vpon my knees, and held out my hands vnto the Lord,

75 And sayde, O Lord, I am confounded and ashamed before thy face.

76 For our sinnes are become many, euen aboue our heads, and our ignorances are lifted vp euen vnto heauen:

77 For since the time of our fathers, we are in great sinne vnto this day.

78 And for ỳ sinnes of vs and our fathers, we with our brethren, & with our kinges, and with our priest, haue bin giuen vp vnto the kings of the earth, into the swoorde, and into captiuitie, and became a spoyle with confusion (and shame) vnto this day.

79 And nowe, O Lorde God, how greate is the mercie that we haue gotten of thee? in that thou hast lefte vs a rote, & a name in the place of thy sanctuary,

80 And that thou hast discouered to vs a light in the house of the Lorde oure God, and hast giuen vs meate in the time of our seruitude.

81 And when we were in captiuitie, we were not forsaken of the Lorde our God, but he made the kinges of Persia gratious and fauourable vnto vs, so that they gaue vs victuals (and meate.)

82 Yea, and honoured the temple of oure Lorde, and repayred the wasted places of Sion, and gaue vs assurance in Iuris and Hierusalem.

83 And now, O Lord, what shall we saye, hauing al these thyngs (in possession?) for we haue broken thy commaundementes, whiche thou gauest vnto vs, by the handes of thy seruantes the prophets saying,

84 Bicause the lande which ye goe to possesse as an heritage, is a lād defiled with ỳ vncleannesse (and filthinesse) of the strangers of the lād, and with their abhomination they haue polluted it altogyther:

85 Therefore now shall ye not ioyne they daughters vnto youre sonnes, nyther marrie your daughters to their sonnes.

86 Moreouer, ye shall neuer seeke to make " peace with them, that yee maye " increase and eate the best in the lande, and that ye may leaue the inheritance of the lond vnto your children for euermore.

" or, vs.

" or, strong.

" or, eate the things of the lande.

87 As for ỳ things that are come to passe, they

they come all for our wicked workes and great sinnes: for thou, O Lord, hast made our sinnes lyght.

88 And giuen vs such a rote: but we haue turned backe againe, so that we haue broken thy lawe, and mingled ourselues with the vncleannesse of ẏ outlandish heathen.

89 Mightest not thou be angry with vs, to destroy vs? so that thou shouldest leaue vs neyther rote, seede, nor name?

90 O Lorde God of Israel, thou art true: for our rote endureth yet vnto this present day.

91 And beholde, nowe are we before thee in our sinnes, neyther can wee stande before thee for them,

91 92 And when Esdras with his prayer had knowledged the sinne, weeping and lying flatte vpon the grounde before the temple, there gathered vnto him from Jerusalem, a great multitude of men and women, of yong men and maydens: for there was a very greate (weeping and) mourning among the multitude.

93 Then Jechonias the sonne of Jeheli, one of the children of Israel, cryed out, & sayd, O Esdras, wee haue sinned agaynste the Lorde God, (bycause) wee haue marryed strange women of the nation of the land.

94 And nowe al Israel hangeth in doubt: We will sweare an oth therefore vnto the Lorde, that wee shall put awaye all our wyues whiche we haue taken of the "heathen, with their children.

95 Like as it may seeme good to thee: and to all those that obey the law of the Lord.

96 Stande vp, and put it in execution: for to thee doth this matter appertayne, and we are with thee, to adde thee strength.

97 So Esdras arose, & toke an othe of the chiefe of the priests & Leuites of al Israel, to do after these things: and they sware.

The. ix. Chapter.

1. After Esdras hadde reade the lawe for the strange wyues, 18. they promised to put them away.

1 Then Esdras rysing from the courte of the temple, went to the chamber of Joannan, the sonne of Eliasib,

2 And remayned there, & did eate no meat, nor drynke "drinke, weeping for ẏ greate wickednesse of the people.

3 And there was made a proclamation in all Jurie, and at Jerusalem, for all them that were of the captiuitie, that they shold gather togither at Jerusalem.

4 And that whosoeuer met not there within twoo or three dayes, according as the elders that bare rule appoynted, their cattell shoulde be sealed to the vse of the temple, and hee bee excluded from them that were of the captiuitie.

5 And in three dayes were all they of the tribe of Juda and Beniamin, gathered togither at Jerusalem, the twentieth daye of the ninth moneth.

6 And the whole multitude sate trembling in the " court of the temple, for it was winter. "or, the large roome.

7 So Esdras arose vp, and sayde vnto them, Yee haue done vnryghteously, in that yee haue taken "outlandishe wyues to marriage, and so to encrease the sinnes of Israel. B "or, strange.

8 And nowe knowledge the same, and gyue prayse vnto the Lorde God of our fathers:

9 And perfourme his will, departing from the heathen of the lande, and from the " outlandishe wyues. "or, strange.

10 Then cryed the whole multitude, and sayde with a loude voyce, Lyke as thou hast spoken, so will we do.

11 But forsomuche as the people are many, and winter season, so that wee may not stande withoute the house: and bycause this worke is not a thing that can be finished in a day or twoo, seeyng we be many that haue sinned in these things:

12 Ordeyne therefore, that the rulers of the multitude, and they of our families, that haue strange wiues, tarrie.

13 And let the priestes and iudges come out of euery place in their time appoynted, till they swage the wrath of the Lorde in this businesse.

14 Then Jonathas the sonne of Azaiel, C and Ezechias the sonne of Thecan, receyued the charge of this matter, and Mosollam, and Leuis, and Sabathens, helped them thereto.

15 And they that were of the captiuitie, dyd according to all these things.

16 And Esdras the priest chose vnto him the principal men from among ẏ fathers, and them all by name: and in the first day of the tenth moneth they sate togither, to examine this matter.

17 And so the matter was a determining, concerning the men that hadde marryed strange wyues, vntill the newe Mone of the firste moneth:

18 And of ẏ priests that had mixt themselues with "outlādish wiues, there were founde, D "or, strange.

1.Esd.10.t. 19 Of the sonnes of Jesus, ý sonne of Josedec, and his bre-
thren, Mathelas, Eleazar, Joribus, and Joadanus:
20 Which offered themselues to put away their wyues, and to offer a Ramme vnto reconcilement for their purgation.
D 21 And of ý sonnes of Emmer, Inanias, and Zabdeus, and Canes, and Sameius, and Hiereel, and Azarias.
22 And of the sones of Phaisu, Ellionas, Massias, Elmaelus, and Nathanael, and Ocidelus, and Talsas.
23 And of the Leuites, Jozabadus, and Semis, and Colius, who was called Calitas, & Pathæus, & Doudas, and Jonas.
24 Of the holy singers, Eliazurus, Bacchurus.
25 Of the porters, Sallumus, and Tolbanes.
26 Of them of Israel, of ý sonnes of Phorus, Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Banaias.
27 Of the sonnes of Ela, Matthanias, Zacharias, and Hierelas, & Hieremoth, and Aedias.
E 28 And of ý sonnes of Zamoth, Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.
29 Of the sonnes of Bebai, Joannes, and Ananias, and Josabad, and Ematheus.
30 Of the sonnes of Mani, Olamus, Mamuchus, Jedaias, Jasubus, Jasael, and Jeremoth.
31 And of the sonnes of Addi, Naathus, Noolias, Laccunus, and Naidus, and Matthanias, and Selschel, and Balnuus, and Manasseas.
32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon a Cholamite.
33 And of the sonnes of Asom, Altaneus, and Matthias, and Banaias, Eliphalet, and Manasses, and Semei.
34 And of ý sonnes of Maani, Jeremias, Momdis, Omairus, Inel, Mamai, and Paclias, and Amos, Carabasion, and Euasibus, and Mamnimatanaius, Eliasis, Uamus, Eliali, Samis, Selemias, Mathanias: and of the sonnes of Ozoras, Selis, Estil, Ezailus, Samatas, Sambis, Josiphus.
F 35 And of the sonnes of Ethma, Nazitias, Zabadias, Ethes, Inel, Banaias.
*Or, strange. 36 All these had taken *outlandish wome to marryage, and they put them awaye with their children.
37 And the priestes and Leuites, and (all) they that were of Israel, dwelt at Jerusalem, and throughout all the land, in the "newe Mone of the seuenth moneth: and the children of Israel were in their "dwellings.
38 And the whole multitude came together with one accorde, into the wyde place before the east gate of the temple.
39 And they spake vnto Esdras the hygh priestе and reader, that hee would bring the lawe of Moses, which had bene giuen of the Lorde God of Israel.
40 So Esdras the hygh priestе brought the lawe vnto the whole multitude, to man, & woman, and to all priestes, that they might heare the lawe, in the "newe mone of the seuenth moneth.
41 And he read in the first wyde place that is before the porte of the temple, from the morning early, vnto midday, before men and women: and they applied their minde all vnto the lawe.
42 And Esdras the priest and reader of the lawe, stode vp vppon a pulpit of woode, whiche was made therefore:
43 And vppon his right hande, there stode by him Mathathias, Samus, Inanias, Azarias, Urias, Ezechias, and Balasan:
44 Vppon his lefte hande stode Faldeus, & Sael, Melchias, Aothasaphus, and Nabarias.
45 Then toke Esdras the booke of the law, before the whole multitude (for hee was the principall, and had in moste honour of them all.)
46 And when he expounded the lawe, they stode all straight vpon their feete, So Esdras "prayed the Lorde the moste hygh God, the almightie God of hostes.
47 And all the people answered, Amen.
48 And Jesus, Inus, Sarabias, Idimus, Jacobus, Battaias, Autumas, Maianias, Calitas, Azarias, Iohasabdus, Ananias, & Biatas, the Leuites, lifte vp their handes, and fell downe on the grounde, and worshipped the Lorde.
49 And taught the lawe of the Lorde, and were earnestly occupyed togyther in the reading thereof.
50 Then spake Atharates vnto Esdras the high priest and reader, and to the Leuites that taught the multitude, saying:
51 This day is holy vnto the Lord: and all when they heard the law, wept.
52 (So Esdras sayde,) Departe your waye, therefore, and eate the fatte meates, and drinke the sweete drinkes, and sende gifts vnto them that haue nothing.

53 For

13 For this day is holy vnto the Lorde, and be not ye sory: for the Lord will bring you to honour.

14 So the Leuites " publyshed all these things to the people, saying, This day is holy to the Lorde, be not sory.

15 Then went they their way euery one to eate and drinke, and were merry, and sent presentes to them that had nothing, and made very good cheere:

56 For they were as yet " fylled with the wordes that had beene taughte them, and for the whiche they hadde beene assembled. " or, inflamed

The ende of the thirde booke of Esdras.

The fourth booke of Esdras.

¶ The firste Chapter.

8. The people is reproued for their vnthankfulnesse. 30. God wyll haue another people, if these wyll not be refourmed.

1 THe second booke of the Prophete Esdras, ẏ sonne of Saraias, the sonne of Azarias, the sonne of Helchia, ẏ sone of Sadanias, ẏ sonne of Sadoc the sonne of Achitob.

2 The sonne of Achia, the sonne of Phinees, the sonne of Heli, the sone of Amerias, the sonne of Azici, ẏ sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sone of Bozith, ẏ sonne of Abisei, the sone of Phinees, the sonne of Eleazar,

1 The sonne of Aaron of the tribe of Leui, whiche (Esdras) was prysoner in the lande of Medes, in the raygne of Artaxerxes king of Persia.

1.4 And the worde of the Lorde came vnto me, saying,

5 Go thy waye, and shewe my people their sinfull deedes, and their childzen their wickednesses whiche they haue done agaynste mee, that they may tell their childers childzen the same.

6 For the sinnes of their fathers are increased in them: And why? they haue forgotten me, and haue offered vnto strange goddes.

7 Am not I euen he that brought them out of the lande of Egypte, from the house of bondage? But they haue prouoked mee vnto wrath, and despised my counsell.

8 Pul thou " out then the heare of thy head, & cast all euill vpon them, for they haue not beene obedient vnto my lawe: but it is a people without (learning and) nurture. " or, of

9 Howe long shall I forbeare them, vnto whome I haue done so muche good? Nu.11.d. Jos.8.10.

10 Many kings haue I destroyed for their sakes: Pharao with his seruantes and all his " power haue I smitten downe, (and slayne.) Psal.136.e. Exo.14.f. " or, armie.

11 Al the nations haue I destroyed (and rooted out) before them, and in the East haue I brought two landes & people to nought, euen Tyre and Sidon, and haue slayne all their enimies.

12 Speake thou therefore vnto them, saying, Thus sayeth the Lorde,

13 I led you through the sea, and haue gyuen you sure streetes since the beginning: I gaue you Moses to bee your captayne, and Aaron to be the priest: Exo.14.f. Exod.3.b.

14 I gaue you lyght in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, sayth the Lord. Num.18.a. Exod.13.d.

15 Thus sayeth the Almightie Lorde, The quayles were as a token for you, I gaue you tentes for your " succoure, neuertheless in them ye murmured: Exod.16.e. " or, safegard.

16 And " ascribed not the victorie of your enimies vnto my name, but euer to this day do ye yet murmure. " or, and tryumphed not in my name, for the destruction of your enimies

17 Where are the benefites that I haue done for you? When ye were hungrie in the wildernesse, did ye not crye vnto mee, Num.14.a

18 Saying, Why hast thou brought vs into this wyldernesse to kyll vs? It had beene better for vs to haue serued the Egyptians, than to dye in this wildernesse.

19 Then had I pytie vppon your mour- Sapi.16.f.

nings, and gaue you Manna to eate: so ye dyd eate Angels fode.

Num.20.b. 20 When ye were thirstie, did not I cleaue the rocke, and waters flowed out to satisfie you withall? For the heate, I couered you with the leaues of the trees.

D 21 I good pleasant fatte lande, gaue I you: I caste out the Chanaanites the Pherezites, and Philistines before you: What shall I do more for you, sayth the Lorde?

Esai.5.a.

Exod.15.d. 22 Thus sayth the almightie Lord, When yee were in the wildernesse, "in the water of the Amorites, being a thirste, and blaspheming my name,

"or, at the bitter waters

23 I gaue you not fire for your blasphemies, but caste "a tree into the water, and made the riuer sweete.

"or, wood.

Deut.32.b. 24 What shall I do vnto thee, O Iacob? thou Iuda wouldest not obey me: I will turne me to other nations, and vnto those wil I giue my name, that they may keepe my statutes.

25 Seeing ye haue forsaken me, I will forsake you also: When ye desire mee to be gratious vnto you, I shall haue no mercy vpon you.

.Esai.1.d. 26 When ye call vpon me, I wil not heare you: for ye haue defiled your handes with blood, and your feete are swifte to commit manslaughter.

E 27 Ye haue not as it were forsaken me, but your owne selues, sayth the Lorde.

28 Thus sayth the almightie Lorde, Haue I not prayed you, as a father his sonnes, as a mother hir daughters, & as a nurse hir yong babes,

29 That ye would be my people, & I shold be your God, that ye woulde be my children, and I should be your father?

30 I gathered you together, as an henne gathereth hir chickens vnder hir wings: but now what shal I do vnto you? I wil caste you out from my face.

Mat.23.d.

Esai.1.d. 31 When you offer vnto mee, I wyll turne my face from you: for your solempne feast dayes, your newe moones, and your circumcisions, haue I forsaken.

& 65.a.

32 I sent vnto you my seruants ỳ prophets, whome ye haue taken & slayne, and torne their bodies in peeces, whose blood I wyll "require of your handes, sayth the Lorde.

"or, reuenge.

33 Thus sayth the Almightie Lorde, Your house shalbe desolate, I will caste you out as the winde doth stubble.

F 34 Your children shall not "be fruteful, for they haue despised my commaundement, & done the thing that is euill before mee.

"or, haue procreation.

35 Your houses wil I giue to a people that shall come, which not hauing heard of me, yet shall beleeue mee: to whome I haue shewed no signes, yet they shall do that I haue commaunded them.

36 They haue seene no prophetes, yet shall they "call their sinnes to remembraunce, and knowledge them.

"or, bring

37 I will declare the grace that I wyll do for ỳ people that is to come, whose childe reioyce in gladnesse: and though they haue not seene me with bodily eyes, yet in spirite they beleeue the thing that I say.

38 And nowe brother, beholde what greate "worshippe: and see the people that commeth from the East.

"or, glory

39 Vnto whome I will gyue for leaders Abraham, Isahac, and Jacob, Oseas, Amos, & Micheas, Joel, Abdias, & Jonas.

Esa. Ier. Ezech.

40 Naum, & Abacuc, Sophonias, Aggeus, Zacharie, and Malachie, whiche is called also an Angel (or messenger) of the Lorde.

The.ij. Chapter.

2. The Synagogue findeth faulte with hir owne children. 18. The Gentiles are called.

1 THus sayeth the Lorde, I brought this people oute of bondage, I gaue them my commaundementes by my seruantes the prophetes, whome they woulde not heare, but despised my counsailes.

2 The mother that bare them, sayeth vnto them, Go your way yee children, for I am a widowe, and forsaken.

3 I broughte you vp with gladnesse, but with sorowe and heauinesse haue I lost you: for yee haue sinned before the Lorde your God, and done that thing that is euill before him.

4 But what shall I nowe do vnto you? I am a wydowe, and forsaken: Go your waye, O my children, and aske mercie of the Lorde.

5 As for me, O father, I cal vpon thee for a witnesse ouer the mother of these children, whiche woulde not keepe my couenant:

6 That thou bring them to confusion, and their mother to a spoyle, that thee beare no more.

7 Let their names be scattered abroade among the heathen, lette them be put out of the earth: for they haue "thought scorne of my couenant.

"or, abhorred

8 Wo be vnto thee Assur, thou that hydest the vnrighteous in thee: thou wicked people, remember what I did vnto Sodome and Gomorre,

Ezech.

9 Whose lande is turned into clodded of pitche

pitche, and heapes of aſſhes: Euen ſo alſo wyll I dw vnto all them that heare mee not, ſayeth the almightie Lorde.

10 Thus ſayth the Lord vnto Eldras, Tel my people that I wil giue them the kingdome of Ieruſalem, which I would haue gyuen vnto Iſrael.

11 Their glory alſo will I take vnto mee, and gyue them the euerlaſting tabernacles which I had prepared for thoſe.

12 They ſhall haue the tree of lyfe at wyll, as in the ſweete ſauour of oyntment, they ſhall neyther labour, nor be weery.

13 Go ye your way, and ye ſhall receiue it: Praye that there may bee but fewe dayes, and the long tyme may bee ſhortened for thee: The kyngdome is already prepared for you, therefore watche.

14 Take heauen and earth to witneſſe, for I haue broken the euill in peeces, and created the good: for I lyue, ſayth the Lorde.

15 Mother embrace thy children, and bring them vp with gladneſſe, make their feete as faſte as a piller: for I haue choſen thee, ſayth the Lorde.

16 And thoſe that be deade, will I rayſe vp againe from their places, and bring them out of the graues: for I haue knowen my name in Iſrael.

17 Feare not thou mother of ỳ children: for I haue choſen thee, ſayth the Lorde.

18 And for thy help, I ſhal ſend thee my ſeruants Eſai & Jeremie, after whoſe counſaile I haue ſanctified & prepared for thee twelue trees laden with diuers fruites,

19 And as many fountaines flowing with mylke and honie, & ſeuen mightie mountaynes, whereupon there growe Roſes and Lilyes, whereby I will fill thy children with ioy.

20 Execute iuſtice for the widow, iudge for the fatherleſſe, giue to the poore, defende the fatherleſſe, cloth the naked,

21 Heale the wounded and ſicke, laugh not a lame man to ſcorne, defende the creeple, and let the blinde come into the lyghte of my clearenеſſe.

22 Keepe the olde and yong that are within thy walles:

23 Whereſoeuer thou findeſt the dead, take them and burie them, & I ſhall giue thee the firſte place in my reſurrection.

24 Abyde ſtill, O my people, and take thy reſt, for thy quietneſſe ſhall come.

25 Feede thy children, O thou good nurſe, ſtabliſhe their feete.

26 Is for the ſeruants whom I haue giuen thee, there ſhall not one of them periſhe: for I wyll ſeeke them from amoug thy number.

27 Be not weery: for whē the day of trouble and heauineſſe commeth, other ſhall weepe and be ſorowfull, but thou ſhalt bee merrie and plenteous.

28 The heathen ſhall bee ielous (at it) but they ſhall be able to dw nothing agaynſte thee, ſayth the Lorde.

29 My hands ſhal couer thee, ſo ỳ thy children ſhall not ſee the "fire euerlaſting. "or, hell.

30 Bee ioyfull, O thou mother with thy children, for I will deliuer thee, ſayth the Lorde.

31 Remember thy children that ſleepe, for I ſhall bring them out of the ſides of the earth, and ſhewe mercie vnto them: for I am mercifull, ſayth the Lorde almightie.

32 Embrace thy children vntil I come, and ſhewe mercie vnto them: for my "welles runne ouer, and my grace ſhall not fayle. E "or, fountaynes.

33 I Eldras receiued a charge of the Lorde vpon the mount Oreb, that I ſhoulde go vnto Iſrael: but whē I came vnto them, they ſette mee at naught, and deſpiſed the commaundementes of the Lorde.

34 And therfore I ſay vnto you, O ye heathen, that heare and vnderſtande, "Looke for your ſhepheard, he ſhall giue you euerlaſting reſte: for he is nygh at hande that ſhall come in the ende of the worlde. "or, Wayte.

35 Bee readie to the rewarde of the kingdome, for the euerlaſting lyght ſhall ſhine vpon you for euermore.

36 Flee the ſhadowe of this worlde, receiue the ioyfulneſſe of your glory: I teſtifie my ſauiour openly.

37 O receiue the gift that is giuen you, & be glad, giuing thankes vnto him that hath called you to the heauenly kingdome.

38 Aryſe vp, and ſtande faſte: beholde the number of thoſe that be ſealed "in ỳ feaſte of the Lorde. "or, for.

39 Whiche are departed from the ſhadowe of the worlde, and haue receiued glorious garmentes of the Lorde.

40 Take thy number, O Sion, and ſhutte vp "thy purified, whiche haue fulfilled the lawe of the Lorde. "or, thoſe of thine, that are clothed in white.

41 The number of thy children whom thou longedſt for, is fulfilled: beſeeche the power of the Lorde, that thy people whiche haue bene called from the beginning, may bee halowed. F

42 I Eldras ſaw vpon the mount Sion a greate people, whome I coulde not number: and they all prayſed the Lorde with ſongs (of thankeſgiuing). Apoc. 7. a.

43 And in the middeſt of them, there was a yong man of an high ſtature, more excellent than all they, and vpon euery one of their heades he ſet crownes, and was euer "higher and higher, whiche I marueyled at greatly.

"or, and was higher thā the other.

44 So I aſked the Angel, and ſayde, Sir, What are theſe?

45 He anſwered, and ſaide vnto me: Theſe bee they that haue put off the mortall clothing, and put on the immortall, and haue "teſtified and knowledged the name of God: Nowe are they crowned, and receyue the "rewarde.

"or, haue confeſſed.

"or, the palmes.

46 Then ſayde I vnto the Angell, What yong perſon is it that crowneth them, and giueth them the palmes in their handes?

47 So he anſwered, and ſayde vnto me, It is the ſonne of God, whome they haue "knowledged in the worlde: Then began I greatly to commende them, that ſtode ſo ſtiffely for the name of the Lorde.

"or, confeſſed.

48 Then the Angel ſayde vnto me, Go thy way, and tell my people what manner of things, and howe greate wonders of the Lorde thy God thou haſt ſeene.

The. iij. Chapter.

4. The woonderous woorkes whiche God dyd for the people, are recited. 31. Eſdras marueleth that god ſuffered the Babyloniās to haue rule ouer his people, which yet are ſinners alſo.

1 IN the thirtieth yeere after the fall of the citie, I was at Babylon, and lay troubled vpon my bed, and my thoughtes came vp ouer my heart:

2 For I ſawe the deſolation of Sion, and the plentyous wealth of them that dweit at Babylon.

3 And my ſpirite was ſore moued, ſo that I began to ſpeake fearefull woordes to the moſte higheſt, and ſayde,

4 O Lorde, Lorde, thou ſpakeſt at the beginning, when thou plantedſt the earth, (and that thy ſelfe alone) and gaueſt commaundement vnto the people,

5 And a body vnto Adam without ſoule, whiche was a "creature of thy handes, and haſt breathed in him the breath of life, and ſo he lyued before thee.

"or, woorkemanſhippe.

6 And thou leddeſt him into Paradiſe, whiche thy ryght hande had planted, or euer the earth brought fruites.

7 And vnto him thou gaueſt commaundement to loue thy way, whiche he tranſgreſſed, and immediatly thou appointedſt death in him, and in his generations: of whome came nations, tribes, people, and kinredes, out of number.

8 And euery people walked after their own Ga. wyll, and did woonderfull things before thee: and as for thy commaundementes they deſpiſed them.

9 But "in proceſſe of tyme, thou broughteſt the water flood vpon thoſe that dweit Ga. in the worlde, and deſtroyedſt them:

10 So that by ỹ flodde, that was wrought in eche of them, ỹ was by death in Adam.

11 Neuertheleſſe, one of them thou leftest, namely, Noe with his houſhold, of whom came all ryghteous men.

12 And it "happened, that when they that dweit vpon the earth, began to multiplie, and had gotten them many children, and were a greate people, they beganne to bee more vngodly than the firſte.

13 Now when they liued ſo wickedly before thee, thou didſt chooſe thee a man from among them, whoſe name was Abraham.

14 Him thou louedſt, and vnto him only thou ſhewedſt thy will.

15 And madeſt an euerlaſting couenaunt with him, promiſing him that thou wouldeſt neuer forſake his ſeede.

16 And vnto him thou gaueſt Iſaac: vnto Ga. Iſaac alſo thou gaueſt Jacob and Eſau. Ga. As for Jacob thou didſt chooſe him to thee and put backe Eſau: And ſo Jacob be- Ga. came a greate multitude.

17 And it came to paſſe, that when thou leddeſt his ſeede oute of Egypte, thou Ga. broughteſt them vp to the mount Sina, De.

18 Bowing downe the heauens, "ſetting faſte the earth, mouing the grounde, making the deapthes to ſhake, and "troubling the worlde.

19 And thy glorie went throughe foure "poyntes of fire, & earthquakes, and windes, and colde: that thou myghteſt geue the lawe vnto the ſeede of Jacob, and "diligence vnto the generation of Iſrael.

20 And yet tookeſt thou not awaye from them that wicked hart, that thy law might bring forth fruite in them.

21 For the firſte Adam bearing a wycked hart, tranſgreſſed and was ouercome: and ſo be all they that are borne of him.

22 Thus remained weakeneſſe ſtil, and the Ro. lawe in the heartes of the people, with the 1. Ky. wickednelle of the rote: ſo that the god departed away, and the euill abode ſtill.

23 So the tymes paſſed awaye, and the 1. Ky. yeeres were brought to an ende: Then diddeſt thou rayſe thee vp a ſeruant called Dauid.

24 Whome

24 Whom thou commaundedst to buyld a citie vnto thy name, & to offer vp incense and sacrifice vnto thee therein.

25 When this was done nowe manye yeres, then the inhabitours of the citie forsoke them,

26 And in al things, did euen as Adam and and all his generations had done: for they also had a wicked heart.

C 27 And so thou gauest the citie ouer into the handes of thine enimies.

28 But do they of Babylon then any thing better, that they should therefore haue the dominion in Sion?

29 For when I came thither, & sawe there so great wickednesse, that it coulde not be numbred: then my soule sawe many euill doers in this thirtieth yeere, so that my hart fayled mee:

30 For I sawe howe thou suffredst them in such vngodlinesse, and sparedst the wicked doers: but thyne owne people hast thou rooted out, and preserued thine enimies, & this hast thou not shewed "me.

31 I cannot perceiue how this "happeneth. Do they of Babylon then better than they of Sion?

32 Or is there any other people that knoweth thee, saning the people of Israel? or what generation hath so beleued thy "couenantes, as Jacob?

33 And yet their rewarde appeareth not, and their labour hath no fruite: for I haue gone here and there through the heathen, and I see that they be "rich & wealthie, and thinke not vpon thy commaundementes.

34 Waygh thou therefore our wickednesse nowe in the ballance, and theirs also that dwell in the worlde: and so shal thy name be no where founde but in Israel.

35 Or when was it that they whiche dwell vpon earth, haue not sinned in thy sight? or what people hath so kept thy commandmentes?

36 Thou shalt finde, that Israel by name hath kept thy preceptes: but not the (other people and) heathen.

The.iiij. Chapter.

The Angel reproueth Esdras, because he seemed to enter into the profound iudgementes of God.

1 AND the Angel that was sent vnto me, whose name was Uziel, gaue mee an answere,

2 And sayde, thy heart hath taken to muche vpon it in this worlde, and thou thinkest to comprehende the way of the highest.

3 Then sayd I, Yea my Lord. And he answered me, and sayde, I am sent to shewe thee three wayes, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see: and I shall shewe thee from whence the wicked heart commeth.

5 And I sayd, Tel on my Lord. The sayde he vnto mee, Go thy way, waygh mee the wayght of the fire, or measure me the blast of the wind, or cal me againe the day that is past.

6 Then answered I, and sayde, What mã borne, is able to do that, that thou shouldest aske suche things of mee?

7 And he sayde vnto me, If I should aske B thee how deepe dwellings are in the middest of the sea, or how great water springs are in the beginning of the deepe, or howe greate water springs are vpon the stretching out of the heauens, or whiche are the "outgoings of Paradise: "or, borders.

8 Peraduenture thou wouldest say vnto me, I neuer went down yet into ỹ deepe, nor hel, neither did I euer clime vp into heauē.

9 Neuertheless, nowe haue I asked thee but only of fire, and winde, and of the day, wherethrough thou hast trauayled, and from the whiche thou canst not be separated: and yet canst thou giue mee no answere of them.

10 He sayd moreouer vnto me, Thine owne things, and suche as are growen vp with thee, canst thou not knowe:

11 Howe shoulde thy vessell then be able to comprehende the way of the hyghest: and nowe outwardly in the corrupt worlde to vnderstande the corruption that is euident in my sight?

12 Then sayde I vnto him, It were better that we were not at al, thã that we should lyue in wickednesse, and to suffer, and not to knowe wherefore.

13 He answered me, and sayde, I came to a Iud.9.b. forrest in a plaine, and the trees toke suche 2.Par.25.t. a deuise,

14 And sayde, Come, let vs go, and fight a- C gaynst the sea, that it may depart awaye before vs, & that wee may make yet more woddes.

15 The floddes of the sea also in like manner toke counsaile, and sayde, Come, lette vs go vp, and fight agaynste the trees of the woodde, that there wee may make vs another countrey.

16 The thought (and deuise) of the woodde was but vayne (and nothing woorth:) for the fire came and consumed it.

17 The thought of the floodes of the Sea came likewise to nought also: for ỹ sande stode vp, and stopped them.

18 If thou were iudge nowe betwixt these twoo, whome wouldest thou iustifie, or whome wouldest thou condemne?

19 I answered, and sayd, Verily it is a foolishe thoughte that they bothe haue deuised: for the grounde is gyuen vnto the woodde, and the sea also hath his place to beare his floodes.

20 Then answered he mee, and sayd, Thou haste gyuen a ryght iudgement: but why iudgest thou not thy selfe also?

D 21 For like as the grounde is gyuen vnto the wood, and the sea to his floodes: euen so they that dwell vpon earth, may vnderstande nothing but that whiche is vppon earth: and he that dwelleth aboue the heauens, maye onely vnderstande the things that are aboue the heauens.

Esai.45.c. Iohn.3.c. 1.Cor.2.b.

22 Then answered I, and sayde, I beseeche thee, O Lord, let me haue vnderstanding.

D 23 For it was not my mynde "to bee curious of thy highe things, but of suche as wee dayly meddle withall, namely, as wherefore Israel is gyuen vp as a reproche to the heathen, and for what cause the people whome thou haste loued, is gyuen ouer vnto vngodly nations, and why the lawe of our forefathers is broughte to nought, and the wrytten "couenauntes come to none effect?

"Or, to enquire

"Or, ordinances.

24 And we passe awaye out of the worlde as the Grashoppers, and our lyfe is a very feare, and we are not worthie to obteyne mercie.

25 What wyll hee do then vnto his name whiche is called vppon ouer vs? Of these things haue I asked question.

26 Then answered he mee, and sayde, The more thou searchest, the more thou shalt marueyle, for the worlde hasteth faste to passe awaye,

27 And cannot comprehend the things that are promised to the ryghteous in tyme to come: for this worlde is full of vnrighteousnesse, and weakenesse.

2.Ioh.5.c.

28 But as concerning the things whereof thou askest mee, I will tell thee: The euill is sowen, but the destruction thereof is not yet come.

E 29 If the euill nowe that is sowen bee not turned vpside downe, and if the place where the euyll is sowen passe not away: then cannot the thing come, that is sowen with good.

30 For the corne of euyll seede hath beene sowen in the hearte of Adam from the beginning: and howe muche vngodlynesse hath hee brought vp vnto this tyme? and howe muche shall he yet bring forth, vntill he come into the barne?

31 Ponder nowe by thy selfe howe greate frute of wickednesse the corne of euill seede bringeth forth.

32 And when the stalkes shalbe cut downe, whiche are without number, howe greate a barne shall it fill?

33 Then I answered and sayde, How and when shall these things comme to passe? Wherefore are our yeeres fewe and euyll?

34 And he answered mee, saying, Hast not thou to much aboue the moste highest: for thy haslynesse to bee aboue him, is but vayne, though thou dost all that thou canst for it.

35 Did not the soules also of the ryghteous aske question of these things in their chambers, saying, Howe long shall I hope on this fashion? when commeth the fruite of my barne, and our rewarde?

36 And vppon this, Jeremiel tharchangel gaue them answere, & sayde, Euen when the number of the seedes is filled in you: for he hath waygyed the worlde in the balance.

37 In measure & number hath he measured the tymes, and moueth it not, nor shaketh it, vntill the sayde measure be fulfilled.

38 Then answered I, and sayde, O Lorde, Lorde, nowe are we all full of sinne.

39 And for our sake peraduenture it is, that the barne of the ryghteous are not fulfilled, because of the sinnes of them that dwel vpon the earth.

40 So he answered me, and sayde, Go thy way to a woman with childe, and aske of hir when shee hath fulfilled hir nyne monethes, if hir wombe may keepe the byth any longer within hir?

41 Then sayde I, No Lorde, that can shee not. And he sayde vnto me, In the graue, the secrete places of soules are lyke the wombe of a woman.

42 For lyke as a woman that trauayleth, maketh haste to escape the necessitie of the trauayle: euen so do these places haste to delyuer those things that are committed vnto them.

43 Loke what thou desirest to see, it shalbe shewed thee from the beginning.

44 Then answered I, and saide, If I haue found

founde fauour in thy sight, and if it be possible, and if I be meete therefore,

45 Shewe me then whether there be more to come, than is past, or more past than is for to come.

46 What is past, I knowe: but what is for to come, I knowe not.

47 And he sayde vnto me, Stand vp vpon the right side, and I shall expounde the similitude vnto thee.

48 So I stode, and beholde, an hote burning Ouen passed by before me; & it happened that when the flame was gone by, I loked, and behold the smoke had the vpper hande.

49 After this, there passed by before me a water cloude, and sent downe much rayne with a stormie raine: and when the stormie raine was past, " the drops remained still.

50 Then sayde he vnto me, Consyder with thy selfe: like as the rayne is more than the droppes, and as the fire exceedeth the smoke: euen so the measure of the thinges that are past, hath the vpper hand, and the drops and smoke worke much in quantity.

51 Then I prayed, and sayde, May I lyue, thinkest thou, vntill that tyme? or what shall happen in those dayes?

52 He answered me, and sayde, As for the tokens whereof thou askest me, I may tell ther of them in part: but as touching thy life, I am not sent to shew thee: for I do not knowe it.

The.v. Chapter.

1. In the latter times trueth shall be hydde. 6. Vnrighteousnesse and all wickednesse shall raigne in the worlde. 23. Israell is reiected, and God delyuereth them. 35. God doth all things in season.

1 NEuertheleſſe, as concerning the tokens (marke this:) Beholde, the dayes shall come, that they whiche dwell vpon earth shal be taken in a great number, and the way of the trueth shall be hyd, and the lande shall be barren from fayth:

2 But iniquitie shall be increased aboue that which nowe thou seest, or that thou hast heard long agoe.

3 And the lande that thou seest now to haue rule, shalt thou shortly see waste.

4 But if God graunt thee to lyue, thou shalt see after the thyrde trumpet, that the Sunne shall sodainly shyne agayne in the night, & the Mone three times in the day:

5 And bloud shall droppe out of wood, and the stone shall giue his voyce, and the people shall be vnquieted:

6 And euen he shall rule, whome they hope not that dwell vpon earth, and the foules that flitte?

7 And the Sodomitishe sea shall cast oute the fishe, and make a noyse in the nyght, which manye haue not knowne, but they shall all heare the voyce thereof. B

8 There shall be a confusion also in many places, and the fire shall be ofte sent out againe: & the wilde beasts shal change their place, and menstruous women shall beare monsters,

9 And salte waters shall be founde in the sweete, and all friendes shall fight one against another: then shall all wit and vnderstanding be hid, and put aside into their secrete places:

10 And shall be sought of manye, and yet not be founde: then shall vnrighteousnesse and " voluptuousnesse haue the vpper hande vpon earth. " or, inconstinencie.

11 One lande also shall aske another, and saye, Is ryghteousnesse, " that maketh a man righteous, gone through thee? And it shall say, No. " or, that iustifieth. or, that doth righteously.

12 At the same time shall men hope, but nothing obtayne: they shall labour, but their wayes shall not prosper.

13 To shew thee such tokens I haue leaue: and if thou wilt pray agayne, and weepe as nowe, and fast seuen dayes, thou shalte heare yet greater things.

14 Then I awaked, and a fearefulnesse C went through all my body, and my mynd was feeble, so that I almost sowned wall:

15 So the angell that was come to talke with me, held me, comforted me, and set me vp vpon my feete.

16 And in the second night it came to passe, that Salathiel, the captayne of the people, came vnto me, saying. Where hast thou bene? and why is thy countenaunce so heauie?

17 Knowest thou not that Israell is committed vnto thee in the lande of their captiuitie?

18 Up then, and eate, and forsake vs not, as the Shepheard that leaueth his flocke " or, cruell. in the handes of " wicked wolues.

19 Then sayd I vnto him, Goe thy wayes from me, and come not nighe me. And he hearde it, and as I sayde, so went he his way from me.

20 And so I fasted seuen dayes, mourning D and weeping, like as Uriel the angel commaunded me.

21 And after seuen dayes so it was, that the

thoughtes of my heart were very grieuous vnto me agayne,

22 And my soule receyued the spirite of vnderstanding, and I beganne to talke with the most highest againe,

23 And sayde, O Lorde, Lorde, of euerie wood of the earth, & of all the trees thereof, thou hast chosen thee one onely vineyard:

24 And of all landes of the whole worlde, thou hast chosen one pit, and of all floures of the grounde, thou hast chosen thee one Lilye:

25 And of all the depthes of the sea, thou hast filled thee one riuer: and of all builded cities, thou hast halowed Sion vnto thy selfe:

26 And of all the foules that are created, thou hast named thee one Doue: and of al the cattell that are made, thou hast prouided thee one Sheepe:

E 27 And among all the multitudes of peoples, thou hast gotten thee one people: and vnto this people whome thou louedst, thou gauest a lawe that is proued of all.

28 And nowe, O Lorde, why hast thou giuen ouer this one people vnto many? and vpon the one wote thou haste " prepared others, and why haste thou scattered thy only people among many?

" or, let.

29 Which treade them downe, yea which haue euer withstande thy promyses, and neuer beleeued thy couenantes.

30 If thou diddest so much hate thy people, yet shouldest thou punish them with thine owne handes.

31 Now when I had spoken these wordes, the angell that came to me the night afore, was sent vnto me,

32 And sayde vnto me, Heare me, and I will instructe thee: hearken to the thing that I saye, and I shall tell thee more.

33 And I sayd, Speake on my Lord. Then sayde he vnto me, Thou art sore troubled in mynd for Israels sake: louest thou that people better than he that made them?

34 And I sayd, No Lord, but of very grief (and compassion) haue I spoken: for my reynes payne me euerie houre, bycause I would " haue experience of the waye of the most highest, and seeke out parte of hys iudgement.

" or, comprehende.

" or, canst not.

35 And he sayde vnto me, That thou " mayest not. And I sayd, Wherefore Lord? whereunto was I borne then? or why was not my mothers wombe then my graue, that I might not haue seene the miserie (and trouble) of Jacob, and the wearing out of the flocke of Israell?

36 And he sayde vnto me, Number me the things that are not yet come, gather me together the droppes that are scattered abroad, make me the floures greene againe that are withered,

37 Open me the places that are closed, and bring me forth the wyndes that in them are shut vp, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to knowe.

38 And I sayde, O Lorde, Lord, who may knowe these things, but he that hath not his dwelling with men?

39 As for me, I am vnwise: howe maye I then speake of these things, wherof thou askest me?

40 Then sayde he vnto me, Like as thou canst do none of these things that I haue spoken of: euen so canst thou not find out my iudgement, or in the ende, the loue that I haue promyked vnto my people.

41 And I sayde, Beholde, O Lorde, yet art thou nygh vnto them that be reserued tyll the end: and what shall they do that haue bene before me, or we that be nowe, or they that shall come after vs?

42 And he sayde vnto me, I will lyken my iudgement vnto a ryng: lyke as there is no slacknesse of the last, euen so there is no swiftnesse of the first.

43 So I answered and sayde, Couldest thou not make those that haue bene made and be nowe, and that are for to come, at once, that thou mightest shewe thy iudgement the sooner?

44 Then answered he me, and sayde, The creature may not haste " aboue the maker, " neyther may the world holde them at once, that shall be created therein.

45 And he sayde, As thou hast sayde vnto thy seruant, that thou which quickenest all things, hast gyuen life at once to the creature (or woorke) that thou hast created, and the creature bare it: euen so myght it nowe also beare them that be nowe present at once.

46 And he sayde vnto me, Like the wombe of a woman, and saye vnto hir, If thou bringest forth children, why dost thou it not together, but one after another? Pray hir therefore to bring forth tenne children at once.

47 And I sayde, She can not: but must do it by distance of time.

48 Then sayde he vnto me, Euen so haue I diuided by distance of time, the chylde bed of the earth, for those that be sowen vpon hir.

49 For

29 For like as a yong child may not bring
forth the things that belong to the aged:
euen so haue I ordeyned "the world which
I created.

30 And I asked, and sayde, Seeing thou
hast nowe giuen me the way, I will pro-
ceede to speake before thee: for our mother,
of whome thou hast tolde me that she is
yong, draweth she nowe nigh vnto age?

31 He answered me, and sayde, Aske a wo-
man that beareth children, and she shal tell
thee.

32 Saye vnto hir, Wherefore are not they
whome thou hast brought forth, like those
that were before thee, but lesse of stature?

33 And she shall answere thee, They that be
borne in the youth of strength, are of one
fashion: and they that are borne in the
time of age (when the wombe fayleth) are
otherwise.

34 Consider nowe thy selfe, howe that ye
are lesse of stature, than those that were be-
fore you:

35 And so are they that come after you lesse
than ye, as the creatures which nowe be-
ginne to be olde, and haue passed ouer the
strength of youth.

36 Then sayde I, Lorde I beseech thee, if I
haue founde fauour in thy sight, shew thy
seruaunt by whome thou visitest thy "crea-
ture?

The.vi. Chapter.

1. God hath foreseene all things in his secrete counsayle, and is authour thereof, and hathe created them for his children. 25. The felicitie of the age to come.

1 AND he sayde vnto me, In the begin-
ning, when the "grounde was made,
before the dores of the world stode, or euer
the windes blewe.

2 Before it thundred and lightned, or euer
the foundations of Paradise were layde,

3 Before the fayre floures were seene, or e-
uer the moueable powers were stablished,
before the innumerable "multitude of an-
gels were gathered together,

4 Or euer the highnesses of the ayre were
lyfted vp, afore the measures of the fyrma-
ment were named, or euer the chimneys in
Sion were hote,

5 And or the present yeres were sought out,
and or euer the inuentions of them that
nowe sinne, were "put aside, before they
were sealed that haue gathered fayth for a
treasure:

6 Then did I consider, and ponder al these
thinges, and they all were made through
me alone, and through none other: by me
also they shal be ended, and by none other.

7 Then answered I, and sayd, What shal B
be "the parting asunder of the times? or "or, diuision.
when shall be the ende of the firste, and the
beginning of it that foloweth.

8 And he sayde vnto me, From Abraham
vnto Isahac, when Jacob and Esau were
borne of him, Jacobs hande helde first the
heele of Esau:

9 For Esau is the end of this world, & Ja-
cob is the beginning of it that foloweth.

10 The hande of man betwixte the heele
and the hande: other question, Esdras aske
thou not.

11 I answered then, and sayde, O Lorde,
Lord, if I haue founde fauour in thy sight,

12 I beseeche thee "shewe thy seruaunt the "or, make an
ende of thy tokens, whereof thou shewedst end to shewe
me part the last night. thy seruant
thy tokens.

13 So he answered and sayde vnto me,
Stande vp vpon thy feete, and heare "a "or, mightie.
perfect voice and sounde.

14 There shall come a" great motion: but "or, an earth-
the place where thou standest shall not be quake.
moued. C

15 And therefore when "thou hearest the "or, when he
wordes, be not afrayde: for of the ende speaketh.
shall the worde be, and of the foundation
of the earth shall it be vnderstande:

16 And why? the worde thereof trembleth,
and quaketh: for it knoweth that it must
be changed at the ende.

17 And it hapned, that when I had heard
it, I stode vp vpon my feete, and hearke-
ned: and beholde, there was a voyce that
spake, and the sounde of it was like to the
sounde of many waters,

18 And it sayde, Beholde, the dayes come
that I wyll beginne to draw nigh, and to
visite them that dwell vpon earth:

19 And will beginne to make inquisition
of them, what they be that haue hurte vn-
iustly with their vnryghteousnesse, and
when the lowe estate of Sion shall be ful-
fylled.

20 And when the worlde that shall banishe
away shall be ouersealed, then wyll I doe
these tokens: the bookes shall be opened
before the "fyrmament, and they shall see "or heauen.
altogether.

21 And the children of a yeere olde shall D
speake with their voyces, the women with
childe shall bring forth vntimely children
of three or foure monethes olde, and they
shall lyue, and be rayled vp,

22 And sodeynly shall the sowen places ap-
peare

peare as the vnsowen, the full store houses shall sodenly be founde emptie:

23 And the trumpet shall giue a sounde which when euery man heareth, they shall be hastily afrayde.

Mich. 7.a. Mat.10.c. 24 At that time shall friendes fight one against another like enimies, and the earth shall stand in feare with them: the springs of the welles shall stande still, and in three houres they shall not runne.

25 Who so euer remayneth from all these things that I haue tolde thee, "or, he shalbe saued. shall escape, and see my saluation, and the end of your world.

26 And the men that are receiued shall see it, they that haue not tasted death from their byrth: and the heart of the "or, inhabiters. indwellers shall be changed and turned into another meaning.

27 For euill shall be put out, and deceyte shall be quenched.

28 As for fayth, it shall florishe, corruption shall be ouercome, and the trueth whiche hath bene so long without fruite, shall be "or, shewed foorth. declared.

29 And when he talked with me, beholde, I loked a litle and a litle vpon him, before whome I stode,

30 And these wordes sayde he vnto me, I am come to shewe thee the time of the night for to come.

31 If thou wilt praye yet more, and fast seuen dayes agayne, I shall tell thee more things, and greater than before, whiche I haue heard by the day.

32 For thy voyce is heard before the hyghest: for why? the myghtie hath seene thy righteous dealing, he hath seene also thy chastitie which thou hast had euer since thy youth:

33 And therefore hath he sent me to shewe thee all these things, and to say vnto thee, Be of good comfort, and feare not:

34 And haste not with the tymes that are past, to thynke vayne thinges, that thou mayest not hasten from the latter times.

35 And it came to passe after this, that I wept agayne, and fasted seuen dayes in like maner, that I myght fulfyll the three weekes which he tolde me.

36 And in the eyght night was my hearte vexed within me agayne, and I began to speake before the highest.

37 For my spirite was greatly set on fire, and my soule was in distresse,

38 And I sayd, O Lorde, thou spakest vnto thy creature from the beginning, euen the fyrst day, and saydest, Let heauen and Gen.1.a. earth be made: and thy worde was a perfect worke.

39 And then was there the spirite, and the darkenesses were yet on euerie syde, and silence: there was no mans voyce as yet from thee.

40 Then commaundedst thou a faire light "or, lyke. to come forth out of thy treasures, that thy worke might appeare, and be seene.

41 Upon the seconde daye thou madest the spirite of the firmament, and commaundedst it to part asunder, and to make a diuision betwixte the waters, that the one part might remayne aboue, and the other beneath.

42 Upon the thyrde day thou broughtest to passe that the waters were gathered in the seuenth part of the earth: fiue partes hast thou dryed vp, and kepte them, "to the intent that men might sowe and occupie husbandrie therein. "or, that they might be tilled vnder the sunne.

43 As soone as thy worde went forth, the worke was made.

44 For immediately there was great and innumerable fruite, & many dyuers pleasures for the taste, and flowers of vnchãgeable coloure, and odours of wonderfull smell: and this was done the third day.

45 Upon the fourth daye thou commaundedst that the sunne should giue his shine, and the moone hir lyght, the starres diddst thou set in order: Gen.

46 And gauest them a charge to do service, euen vnto a man that was for to be made. Dan.

47 Upon the fifth day thou saydst vnto the seuenth parte, where the waters were gathered, that it shoulde bring forth (diuers) beastes, foules, and fyshes: and so it came to passe. Gen.

48 For the dumbe water & without soule, brought forth liuing things at the commaundement of God, that "all people might prayse thy wonderous workes. "or, the nations.

49 Then diddest thou ordeyne two soules: the one thou calledst "Enoch, and the other Leuiathan, "or, named.

50 And diddest separate the one from the other: for the seuenth part, (namely, where the water was gathered together) might not holde them both.

51 Unto "Enoch thou gauest one part which was dryed vp the thyrd day, that he should dwell in the same part wherein are a thousande hylles. "or, named.

52 But vnto Leuiathan thou gauest the seuenth part, namely the moyst, and hast kept him to deuour what thou wilt, and when.

53 Upon the sixth daye thou gauest commaunde-

maundement vnto the earth, that before ther it ſhould bring forth beaſtes, cattell, and all that creepe :

14 And beſydes this, Adam alſo, whome thou madeſt Lorde of all thy creatures: of him come we al, and the people alſo whom thou haſt choſen (eſpecially vnto thy ſelfe.)

15 All this haue I ſayde nowe, and ſpoken before ther, (that I might ſhewe howe) that the worlde is made for our ſakes.

16 As for the other people which alſo come of Adam, thou haſt ſayde that they are nothing, but bee like vnto ſpittle, & haſt likened the abundance of them vnto a droppe that falleth from a veſſell.

17 And now, O Lorde, beholde, the heathen which haue euer bene reputed as nothing, haue begunne to be Lordes ouer vs, and to deuour vs :

18 But we thy people (whom thou haſt called thy firſt borne, thy onely begotten, and thy feruent louer) are gyuen into their handes and power.

19 If the world now be made for our ſakes, why haue we not the inheritaunce of the world in poſſeſſion? Howe long ſhall this endure?

The. vij. Chapter.

5. Without tribulation none can come to felicitie. 12. God aduertiſeth all in time. 28. the comming and death of Chriſte. 32. The reſurrection and laſt iudgement. 43. After the which all corruption ſhall ceaſe. 47. All fell in Adam. 49. The true life. 59. The mercies and goodneſſe of God.

1 AND when I had made an ende of ſpeaking theſe wordes, there was ſent vnto me an angell, which had bin ſent vnto me alſo the nightes afore.

2 And he ſayde vnto me, Up Eſdras, and heare the wordes that I am come to tell thee.

3 And I ſayde, Speake on (Lord) my God. Then ſayde he vnto me, The ſea is ſet in a wyde place, that it might be deepe and great.

4 But put caſe the entrance is narow and ſmall, like a ryuer :

5 Who then could goe into the ſea, to loke vpon it, and to rule it? If he went not through the narowe, howe might he come into the brode?

6 Item "another. A citie is buylded and ſet vpon a broade fielde, and is full of all good things :

7 The entrance thereof is narowe, and is ſet in a dangerous place to fall, like as if there were a fyre at the right hande, and a deepe water at the left,

8 And as it were onely one ſtrait path betwixt them both, euen betwene the fire and the water, ſo ſmall, that there coulde but one man goe there at once :

9 If this citie were giuen vnto a man for an inheritance, and he neuer went thorow the perylous way before, howe woulde he receiue his inheritance?

10 And I ſayde, It is ſo Lorde. Then ſayd he, Euen ſo alſo is Iſraels portion.

11 And why? for their ſakes haue I made the worlde: and when Adam tranſgreſſed my ſtatutes, the was the thing ſo appoinas nowe is done.

12 Then were the entrances of the worlde made narowe, full of ſorowe and trauell : they are but fewe and euill, full of peryls, and labour.

13 For the entraunces of the fore worlde were wyde and ſure, and brought immortall fruite.

14 If then they which are lyuing, enter not diligently thorough theſe ſtraite and brittle things, they can not receyue the things ſo layde vp in ſecrete.

15 Why diſquieteſt thou thy ſelfe then, ſeeing thou arte but a corruptible man? And why arte thou moued, where as thou arte but mortall?

16 And why haſte thou not receyued into thyne hearte the things that are to come, rather than them that are preſent?

17 Then ſayde I, O Lord, Lord, thou haſt ordeyned in thy lawe, that the righteous ſhoulde inherite theſe things, but that the vngodly ſhould periſh :

18 Neuertheleſſe, the righteous ſhall ſuffer ſtraight things, and hope for wide: for they that haue lyued vngodly, and ſuffered ſtraight things, ſhall not ſee the wyde.

19 And he ſayd vnto me, There is no iudge aboue God, and none that hath vnderſtanding aboue the higheſt.

20 For there be manye that periſhe in this life, becauſe they deſpiſe the lawe of God that is "ſet before them :

21 For God hath giuen ſtraight commaundement to ſuche as came, ſo often as they came, what they ſhould do to haue life, and what they ſhould keepe to auoyde puniſhment.

22 Neuertheleſſe, they were not obedient vnto him, but ſpake againſt him, and imagined vayne things :

23 And deceyued them ſelues by wicked deedes,

" or, appoynted them.

deedes, and denyed the power of the moſt high, and regarded not his wayes.

24 But his lawe haue they deſpiſed, and denyed his promiſes, in his ſtatutes and ordinaunces haue they not bene faythfull and ſtedfaſt, and haue not perfourmed his workes.

25 And therefore Eſdras, for the emptie, are the emptie things, and for the full, are the full things.

26 Beholde, the time ſhall come that theſe tokens which I haue tolde thee ſhall come to paſſe, and the bryde ſhall appeare, and the cõming forth, ſhall be ſeene, that nowe is vnder the earth:

27 And whoſoeuer is deliuered from the foreſayde euils, ſhall ſee my wonders.

28 For my ſonne Jeſus ſhall be openly declared, with thoſe that be with him: and they that remayne, ſhall be merry within foure hundred yeeres.

29 After theſe ſame yeeres, ſhall my ſonne Chriſt dye, and all men that haue life:

30 And the worlde ſhall be turned into the olde ſilence ſeuen days, like as in the forefudgements, ſo that no man ſhal remaine.

31 And after ſeuen days, the world that yet awaketh not, ſhall be rayſed vp, and that ſhall dye that is corrupt.

32 And the earth ſhall reſtore thoſe that haue ſlept in hir, and ſo ſhall the duſt thoſe that dwell therein in ſilence, and the ſecret places ſhall deliuer thoſe the ſoules that were committed vnto them.

33 And the moſt higheſt ſhall be openly declared vpon the ſeate of iudgement, and al miſerie ſhal vaniſh away, and long ſuffering[a] ſhall be gathered together.

[a] or haue an ende.

34 But the iudgement ſhall continue, the trueth ſhall remayne, and fayth ſhall waxe ſtrong,

35 The worke ſhall follow, and the reward ſhall be ſhewed, the [a] righteouſneſſe ſhall watch, and the vnrighteouſneſſe ſhal beare no rule.

[a] or, the good deedes ſhalbe of force.

36 Then ſayde I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers that ſinned in the wilderneſſe,

Gen. 18. c.
Exod. 32. c.

37 And they that came after him, for Iſrael, in the time of Achas and Samuell,

38 And Dauid for the deſtruction, and Solomon for them that came into the ſanctuarie,

2. Sa. 24. b.
2. Chro. 6. c.

39 And Helias for thoſe that receiued raine, and for the deade, that he might liue,

3. Re. 17. d.

40 And Eziechias for the people in the time of Sennacherib, and diuers other in lyke maner, which haue prayed for many.

4. Re. 19. c.

41 Euen ſo nowe, ſeeing the [a] corrupt is grouen vp, and wickednes increaſed, and the righteous haue prayed for the vngodly: wherefore ſhall it not be ſo nowe alſo?

[a] corrupt is grouen vp

42 He anſwered me, and ſayde, This preſent lyfe is not the ende, oft times honour is retayned in it: therfore haue they prayed for the weake.

43 But the daye of doome ſhall be the ende of this time, and the beginning of the immortalitie for to come, wherein all corruption ſhall be vaniſhed:

44 Intemperancie ſhall be loſed, infidelity be cut off, righteouſneſſe growe, and the veritie ſpring vp.

45 Then ſhall no man be able to ſaue him that is deſtroyed, nor to oppreſſe him that hath gotten the victorie.

46 I anſwered then and ſayd, This is my firſt and laſt ſaying, that it had bene better not to haue giuen the earth vnto Adam: or elſe when it was giuen him, to haue kepte him that he ſhould not haue ſinned.

47 For what profite is it for men nowe in this preſent time to liue in heauineſſe, and after death to [a] looke for puniſhment?

[a] looke for

48 O thou Adam, what haſte thou done? For though it was thou that ſinned, thou arte not faine alone, but we all that come of thee.

49 For what profite is it vnto vs, if there promiſed vs an immortall [a] time, whereas we doe the workes that bring death:

[a] time, whereas we doe

50 And that there is promiſed vs an euerlaſting hope, whereas our ſelues are cruel and vayne:

51 And that there is layde vp for vs dwellings of healthe and ſafetie, whereas we haue lyued wickedly:

52 And that the glorie of the higheſt is kept to defende them which haue led a perfect life, whereas we haue walked in the moſt wicked wayes of all:

53 And that there ſhould be ſhewed a paradyſe, whoſe fruite endureth for euer, wherein is [a] freedome & medicine, whereas we ſhall not go in?

[a] freedome & medicine, where-

54 (For we haue walked in vnpleaſant places,)

55 And that the faces of them which haue abſteyned, ſhall ſhyne aboue the ſtarres: whereas our faces ſhall be blacker than darkeneſſe.

56 For whyle we lyued and dyd vnrighteouſly, we conſidered not that we ſhoulde ſuffer therefore after death.

57 Then anſwered he me, and ſayde, This is the

is the maner of the battell which man that is borne vpon the earth ſhall fight,

58 That if he be ouercome, he ſhall ſuffer as thou haſt ſayde: but if he get the victorie, he ſhall receyue the thing that I ſay.

59 For this is the life whereof Moſes ſpake vnto the people whyle he liued, ſaying, Chooſe thy life, that thou maiſt liue.

60 Neuertheleſſe, they beleeued him not, neither the prophetes after him, no nor me which haue ſayde vnto them,

61 That heauineſſe ſhoulde not ſo be vnto their deſtruction, like as ioy is for to come ouer thoſe "that haue ſuffered them ſelues to be enfourmed in ſaluation.

62 I anſwered then, and ſayde, I knowe Lorde, that the higheſt is called mercifull, in that he hath mercie vpon them whiche are not yet come vnto that world,

63 And vpon thoſe alſo that walke in his lawe,

64 And that he is patient: for he long ſuffereth thoſe that haue ſinned, as his creatures,

65 And that he is liberall, to giue whereas it requireth,

66 And that he is of great mercie: for he paſſeth in merry much, both thoſe that are preſent, and that are paſte, and alſo them which are for to come.

67 For if he multiplyed not his mercies, the worlde coulde not continue hys being with thoſe that haue inheritaunces therein.

68 He "giueth alſo: for if he gaue not of his goodneſſe, that they whiche haue done euill might be eaſed from their wickedneſſe, the tenne thouſandth part of menne ſhould not remayne lyuing.

69 And if he, being iudge, forgaue not thoſe that be healed with his word, and toke not away the multitude of contentions.

70 There ſhoulde be verie fewe left, peradventure in an innumerable multitude.

The.viij. Chapter.

1 The number of the godly is ſmall. 6. The woorkes of God are excellent. 20. Eſdras prayer for him and his people. 39. The promiſe of ſaluation to the iuſt. 55. The deſtruction of the vniuſt.

1 AND he anſwered me, ſaying, The moſt hyghest made this world for many, but the world to come for fewe.

2 I will tell thee a ſimilitude, Eſdras. As when thou aſkeſt the earth, it ſhall ſaye vnto thee that it giueth muche "moulde whereof earthen veſſels are made, but litle of it that golde commeth of: euen ſo is it with the woorke of this world.

3 There be many created, but fewe ſhall be ſaued. Bar.20.b. E.21.b.

4 Then anſwered I, and ſayd, Then ſwalowe vp the wit (O my ſoule) and deuoure the vnderſtanding.

5 For thou arte agreed to hearken, and to gyue care, and wylling to propheſie: for thou haſt no longer ſpace but this life gyuen thee.

6 O Lorde, if thou ſuffer not thy ſeruaunt to intreate thee, that thou mayeſt gyue ſeede vnto our heart, and buylde our vnderſtanding, that there may come fruite of it, whereby eache man maye liue that is corrupt: then who ſhall ſteppe forth in the place of man?

7 For thou art alone, and we all one woorkmanſhyp of thy handes, lyke as thou haſte ſayde. B

8 For when the bodie is faſhioned nowe in the mothers wombe, and thou gyueſt the members, thy creature is preſerued in fire and water, and nyne monethes doth thy woorke ſuffer thy creature which is faſhyoned in hir.

9 But the things that keepeth, and that is kept, ſhall both be preſerued: and when the time commeth, the wombe preſerued, deliuereth vp the things that grewe in it.

10 For thou haſt commaunded the parts of the body, euen the breaſtes, to giue mylke vnto the fruite of the breaſts:

11 That the thing which is created and faſhioned, maye be nouriſhed for a time, tyll thou diſpoſeſt & ordereſt it with thy mercy.

12 And then thou bringeſt it vp with thy righteouſneſſe, nurtureſt it in thy law, and reformeſt it with thy vnderſtanding,

13 "Mortifyeſt it as thy creature, and maketſt it lyuing as thy woorke. "Or, ſlayeſt.

14 Seeing then that thou deſtroyeſt hym whiche with ſo great labours is created and faſhyoned through thy commaundement, thou couldeſt lightly ordeyne alſo that the thing whiche is made myght be preſerued. C

15 Nowe therefore Lorde I will ſpeake (for concerning all men in generall thou ſhalte rather prouide) but touching thy people, for whoſe ſake I am ſory.

16 And thyne inheritaunce, for whoſe cauſe I mourne, and Iſraell, for whome I am wofull, and Iacob, for whoſe ſake I am grieued?

17 Therefore begin I to pray before thee for my

my ſelf and from them: for I ſee the falles of vs that dwell in the lande.

" or, ſodayne communy. 18 But I haue heard the " ſwiftneſſe of the iudge which is to come.

19 Therefore heare my voyce, and vnderſtand my words, and I ſhall ſpeake before thee. This is the beginning of the wordes of Eldras, before he was taken vp.

20 O Lorde, thou that dwelleſt in euerlaſtingneſſe, whiche beholdeſt from aboue things in the heauen, and in the ayre:

D 21 Whoſe throne is ineſtimable, whoſe glorie (and maieſtie) may not be comprehended, before whome the hoſtes of angels ſtande with trembling,

22 Whoſe keeping is turned in winde and fire, whoſe word is true, whoſe ſayings are ſtedfaſt, whoſe commaundement is ſtrong, whoſe ordinance is fearefull,

23 Whoſe loke dryeth vp the deapthes, whoſe wrath maketh the mountaynes to melte awaye, " and whoſe trueth beareth witneſſe:

" or, as the effect it ſelfe beareth witneſſe.

24 O heare the prayer of thy ſeruant, and marke with thine eares the petition of thy creature.

25 For whyle I lyue, I wyll ſpeake, and ſo long as I haue vnderſtanding, I wyll anſwere.

26 O loke not vpon the ſinnes of thy people, rather than on them whiche ſerue thee in trueth.

Ꝛ 27 Haue no reſpect vnto the wicked ſtudies of the heathen: but to the deſire of thoſe that keepe thy teſtimonies with afflictiõs.

28 Thinke not vpon thoſe that haue walked faynedly before thee: but remember them whiche according to thy will haue knowne thy feare.

29 Let it not be thy will to deſtroye them whiche haue had beaſtly manners: but to loke vpon them that haue clearely taught thy lawe.

30 Take thou no indignation at thẽ which " are worſe than beaſtes: but loue thẽ that alway put their truſt in thy righteouſneſſe and glorie.

" or, appeare

31 For we and our fathers haue al the ſame ſickneſſe (and diſeaſe:) but bycauſe of vs ſinners, thou ſhalt be called mercifull.

32 For if thou haſte mercie vpon vs, thou ſhalte be called mercyfull to vs that haue no workes of righteouſneſſe.

33 For the righteous whiche haue layde vp many good workes together, ſhall out of their deedes receyue rewarde.

34 But what is man, that thou ſhouldeſt take diſpleaſure at him? Or what is this corruptible and mortall generation, that thou ſhouldeſt be ſo rough towardes him?

35 For of a trueth, there is no man among them that be borne but he hath dealt wickedly, and among the " faithfull there is none which hath not done amiſſe.

" or, iuſt

36 For in this, O Lorde, thy righteouſneſſe and thy goodneſſe ſhall be prayſed (and declared) if thou be mercifull vnto thẽ which " are not ryche in good workes.

" or, that are good

37 Then anſwered he me, and ſayd, Some things haſt thou ſpoken aright: and according vnto thy wordes it ſhall be.

38 For I will not verily conſider the workes " of them whiche haue ſinned before death, before iudgement, before deſtruction:

" or, wicked

39 But I will reioyce ouer the worke and thought of the righteous, I will remember alſo the pilgrimage, the ſaluation and the reward that they ſhall haue.

40 Like as I haue ſpoken nowe, ſo ſhall it come to paſſe.

41 For as the huſbandman ſoweth much ſeede vpon the grounde, and planteth many trees, and yet alwaye the thing that is ſowen or planted, is not all kepte ſafe, neither doth it all take rote: euen ſo is it of them that are ſowen in the worlde, they ſhall not all be ſaued.

¶ 42 I anſwered then and ſayde, If I haue founde grace, then let me ſpeake.

43 Like as the huſbandmans ſeede periſheth, if it come not vp, and receiue not thy rayne in due ſeaſon, or if there come to much rayne vpon it, and corrupt it:

44 Euen ſo perysheth man alſo, whiche is created with thy handes, and is like vnto thine owne image, and to thy ſelf, for whoſe ſake thou haſt made all things, and likened him vnto the huſbandmans ſeede.

45 Be not wroth with vs (O Lorde) but ſpare thy people, and haue mercie vpon thine owne inheritance: for thou wylt be mercyfull vnto thy creature.

46 Then anſwered he me, & ſayd, Things preſent, are for the preſent, and things to come, for ſuch as be to come.

47 For thou lackeſt yet much, ſeeyng thou canſt loue my creature aboue me: but I haue ofte time drawne nigh vnto thee, and vnto it, but neuer vnto the vnrighteous.

48 In this alſo thou art maruellous before the highell,

49 In that thou haſte humbled thy ſelfe as it becommeth thee, and haſte not iudged thy ſelf worthy to be much glorified amõg the righteous.

50 For many and great miſeries remayne for

for them that in the latter time shall dwell in the world, because they " haue walked in great pryde.

31 But vnderstande thou for thy selfe, and seeke out the glory for such as be like thee.

32 For vnto you is Paradise opened, the tree of life is planted, the time to come is prepared, plenteousnesse is made ready, the citie is builded (for you) and rest is prepared, yea, perfect gwodnesse and wisedome.

33 The rote of euill is " marked from you, the weakenesse and moth is hid from you, and into hell fleeth corruption in forgetfulnesse.

34 Sorowes are banished awaye, and in the ende is shewed the treasure of immortalitie.

35 And therefore aske thou no more questions concerning the multitude of them that perishe.

36 For when they had taken libertie, they despysed the highest, thought skorne of his lawe, and forsoke his wayes.

37 Moreouer, they haue troden downe his righteous.

38 And sayde in their heart, that there is no God, " yea and that wittingly, for they dye.

39 For like as the thing that I haue spoken of, is made ready for you, euen so is thirst and payne prepared for them: for it was not " his will that man should "come to nought.

60 But they which be created, haue defyled the name of him that made them, and are vnthankefull vnto him which prepared life for them.

61 And therefore is my iudgement nowe at hande.

62 These things haue I not shewed vnto all men, but vnto fewe, namely vnto thee, and to suche as be like thee. Then answered I, and sayde.

63 Beholde, O Lorde, nowe haste thou shewed me the multitude of the wonders which thou wilte beginne to doe in the last times: but at what time (and when) thou shalt not shewed me.

The.ix. Chapter.

1. All thinges in this worlde haue a beginning and an ende. 10 Tormentes for the wicked after this life. 15. The number of the wicked, is more than of the good. 29. The lewes ingratitude. 36. Therefore they perishe. 38. The vision of a woman lamenting.

1 HE answered me then, and sayd, Measure thou the time diligently in it selfe: and when thou seest that one parte of the tokens come to passe, which I haue tolde thee before, I

2 Then shalt thou vnderstand, that it is the very same time wherin the highest will beginne to visit the world which he made.

3 Therefore when there shall be seene an earthquake, and vprore of the people in the worlde.

4 Then shalt thou well vnderstande, that the most highest spake of those things from the dayes that were before thee, euen from the beginning.

5 For like as all that is made in the world, hath a beginning and ende, and the ende is manifest:

6 Euen so the times also of the highest haue plaine beginnings in wonders and signes, and ende in "worcking and in tokens. "or, effect and myracles.

7 And euery one that shall be saued, & shall be able to escape by his workes, and by fayth wherein ye haue believed, B

8 Shall be preserued from the sayde perils, and shall see my "sauioure in my lande, and within my borders: for I haue halowed "me from the world. "or, saluatio. "or, my selfe.

9 Then shall they pitie them selues, which nowe haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paynes.

10 For suche as in their life haue receyued benefites, and haue not knowne me:

11 And they that haue abhorred my lawe while they had yet "freedome, and when they had yet open leysure of amendment & conuersion, vnderstood not, but despised it: "or, libertie.

12 The same muste knowe it after death in payne.

13 And therefore be thou no more "carefull howe the vngodly shall be punished: but inquire howe the righteous shall be saued, and whose the worlde is, and for whome the world is, and when (it is.) "or, curious to knowe.

14 Then answered I, and sayd, C

15 I haue sayde before, and now I speake, and wil speake it also hereafter: that there be many moe of them which perishe, than of them which shall be saued: 4. Esd. 8. b.

16 Like as the floud is greater than a drop.

17 And he answered me, saying, Lyke as the fyelde is, so is also the seede: as the floures be, so are the coloures also: such as the workeman is, such is also the worke: and as the husbandman is him selfe, so is his husbandrie also: for it was the time of the worlde.

18 And when I prepared for them that are now, or euer the world was made, wherein they should dwell: then was there no man that spake against me.

19 For then euery one (obeyed) but now the maners of them which are created in this world that is made, are corrupted by a perpetuall seede, and by a lawe whereout they can not rid them selues.

D 20 So I considered the world, and behold, there was peryll, because of the " thoughts that were come into it.

" or, deuices.

21 And I sawe, and spared them greatly, and haue kept me a " wineberie of grapes, and a plant of a great people.

" or, grape of the cluster.

22 Let the multitude perysshe then whiche are growne vp in vaine, and let my grape (and wineberie) be kept, and my plant: for with great labour haue I made it vp.

23 Neuertheleſſe, if thou wilt ceaſſe yet ſeuen dayes moe, but thou ſhalt not taſte in them:

24 Go thy way then into a field of floures, where no houſe is builded, and eate onely of the floures of the fielde, taſte no fleſhe, drinke no wine, but eate floures only.

25 And praye vnto the higheſt continually, ſo will I come and talke with thee.

26 So I went my way, and came into the fielde whiche is called Ardath, like as he commaunded me, and there I ſat among the floures, and did eate of the herbes of the fielde, and the meate of the ſame ſatiſfied me.

E 27 After ſeuen days, I ſat vpon the graſſe, and my hearte was vexed within me lyke as before.

28 And I opened my mouth, and beganne to talke with the moſt higheſt, and ſayde,

Exod. 19. b. 4. 24. a. Deut. 4. b.

29 O Lord, thou that ſheweſt thy ſelfe vnto vs, thou haſt declared and opened thy ſelfe vnto our fathers in the wilderneſſe, in a place where no man dwelleth, in a barren place, when they came out of Egipt.

30 And thou ſpakeſt, ſaying, Heare me, O Iſraell, and marke my wordes thou ſeede of Jacob.

31 For behold, I ſowe my lawe in you, and it ſhall bring fruite in you, and ye ſhall be honoured in it for euer.

32 But our fathers, whiche receyued the lawe, kept it not, and obſerued not thy ordinances and ſtatutes, and the fruit of thy lawe did not appeare, neither could: for why? it was thine.

Deut. 32. f.

33 For they that receiued it, periſhed, becauſe they kept not the thing that was ſowen in them.

34 And loe, it is a cuſtome when the ground receiueth ſeede, or the ſea a ſhippe, or a veſſell meate and drinke: that when it periſheth or is broken wherein a thing is lowen, or wherein any thing is put,

35 The things alſo periſhe and are broken which are lowen or put therein and receiued, and the things that are receiued, remayne not then with vs: but in vs it hath not hapned ſo.

36 For we that haue receiued the lawe, periſhe in ſinne, and our heart which alſo receiued lawe. ‡

37 Notwithſtanding, the lawe perycheth not, but remayneth in his force. Eſd. 2. Esa.

38 And when I ſpake theſe thinges in my hearte (after this manner) I looked about me with myne eyes, and vppon the right ſide I ſawe a woman whiche mourned ſore, made great lamentation, and wept with loude voyce, and was grieued in hart, and rent hir clothes, and ſhe had aſhes vpon hir heade. 4. Esa.

39 Then let I my thoughts go that I was in, and turned me vnto hir,

40 And ſayde, Wherefore weepeſt thou? why art thou ſo ſorie in mynde?

41 And ſhe ſaid vnto me, Sir, let me alone, that I maye bewayle my ſelfe, and take yet more ſorrowe: for I am ſore vexed in my minde, and brought verie lowe.

42 And I ſayde vnto hir, What ayleth thee? (or who hath done any thing to thee:) tell me.

43 She ſayde vnto me, I thy ſeruant haue bin vnfruitefull and barren, and haue had no chylde, though I haue had an husbande thirtie yeeres.

44 And theſe thirtie yeeres I doe nothing elſe daye and night, and all houres, but make my prayer to the higheſt.

45 After thirtie yeeres, God heard me thy handmayden, looked vppon my miſerie, conſydered my trouble, and gaue me a ſonne: and I was gladde of him, ſo was my husband alſo, and all my neighbours, and we gaue great honoure vnto the almightie.

46 And I nouryſhed hym with great trauell.

47 So when he grewe vp, and came to the time that he ſhould " haue a wife, I made a feaſt.

" or, marry.

The.x. Chapter.

Eſdras and the woman that appeareth vnto him, commune together.

1 And

1 AND it so came to passe, that when my sonne went into his chamber, he fell downe and dyed:
2 Then ouerthrewe we all the lightes, & all my neighbours rose vp to comfort me, thē toke I my rest vnto ỳ secōd day at night.
3 And when they had all left off to comfort me, that I shoulde be quiet: then I rose vp by night and fled, and am come hither into this fielde, as thou seest:
4 And am purposed not to returne into the citie, but to remayne here, and neyther to eate nor drynke, but continually to mourne, and to fast, vntill I dye.
5 Then let I my meditation and thoughts fall that I was in, and spake to hir in displeasure, saying,
6 Thou foolishe woman aboue all other, seest thou not oure heauinesse and mourning, and what happeneth vnto vs?
7 How Sion our mother is all wofull and sore, & how she is cleane brought downe, and mourneth extremely?
8 Seeing we be all nowe in heauynesse, and make our mone, for we all be sorowfull: art thou so heauie for one sonne?
9 Demaunde the earth, and she shall tell thee, that it is she which ought (by reason) to mourne for the fall of so manye that growe vpon hir.
10 For from the beginning all menne are borne of hir, and other shall come: and beholde, they walke almost all into destruction, and the multitude of them shall be voted out.
11 Who should then (by reason) make more mourning, than she that hath lost so great a multitude, and not thou which arte sory but for one?
12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth, for I haue lost the fruite of my "body, which I brought forth with heauinesse, and bare with sorowes:
13 But the earth is according to the manner of the earth, & the preſent multitude goeth again into hir, "as it is come to passe.
14 Then say I vnto thee, Like as thou hast borne with trauell and sorowe, euen so the earth also from the beginning, giueth hir fruite vnto man, euen to him that laboured hir.
15 And therefore withholde thy sorowe and heauinesse by thy self, and take what happeneth vnto thee, beare it strongly.
16 For if thou iudgest the marke and ende of God to be righteous and good, and receyuest his counsell in time, thou shalte be commended therein.
17 Goe thy waye then into the citie to thy husbande.
18 And she sayd vnto me, That will I not doe: I will not goe into the citie, but here will I dye.
19 So I communed more with hir, and sayde,
20 Do not so, but be counselled, and folow me: for howe manye falles hath Sion? Be of good comfort because of the sorowe of Ierusalem.
21 For thou seest that our sanctuarie is laid waste, our aulter broken, our temple destroyed,
22 Our playing of instrumentes is layde downe, and songes are put to silence, our myrth is vanyshed awaye, the lyght of our candlesticke is quenched, the arke of our couenant is taken from vs, all our holy things are defyled, and the name that is called vpon ouer vs, is almost dishonoured: our children are put to shame, our priestes are brent, our Leuites are caried awaye into captiuitie, our virgins are defyled, and our wyues rauyshed, our righteous men spoyled, and our children destroyed, our yong men are brought in bondage, and our strong worthies are become weake: D
23 And Siō our scale, which is the greatest of all, is losed vp from hir worshippe: for she is deliuered into the handes of them that hate vs.
24 And therefore shake off thy great heauinesse, and put awaye the multitude of sorowes, that the mightie may be mercifull vnto thee, & that the highest may giue thee rest and ease from thy labour and trauell.
25 And when I was talking with hir, hir face and beautie shined sodaynely, and hir countenaunce glistered, so that I was afraid of hir, and mused what it might be.
26 And immediately she cast out a greate voyce, verie fearefull, so that the earthe shooke at the noyse of the woman.
27 And I loked, and beholde, the woman appeared vnto me no more: but there was a citie builded, and a place was shewed from the grounde and foundation: then was I afrayde, and cryed with a loude voyce, and sayde,
28 Where is Uriel the angell, which came to me at the first? For he hath caused me to come in many considerations and hyghe thoughtes, and myne end is turned to corruption, and my prayer to rebuke. 4. Esd. 4. a.
29 And as I was speaking these wordes,

he came vnto me, and loked vpon me:
30 And loe, I lay as one that had bin dead, and myne vnderstanding was altered: and he toke me by the right hande, and comforted me, and set me vpon my feete, and sayde vnto me,
31 What ayleth thee? and why is thyne vnderstanding vexed, and the vnderstanding of thyne heart? and wherefore arte thou sory?
32 And I saide, Bicause thou hast forsaken me, and I haue done according vnto thy wordes, I went into the fielde, and there haue I seene thinges, and see that I am not able to expresse.
33 He sayd vnto me, Stand vp, and be manly, and I shall giue thee exhortation.
F 34 Then said I, Speake on to me my lord, forsake me not, least I dye through my rashnesse:
35 For I haue seene that I knewe not, and heare that I do not know.
36 Or is my vnderstanding deceyued, or doth my soule dreame?
37 Now therefore, I beseech thee, that thou wilt shewe thy seruant of this wonder.
38 He answered me then and sayde, Heare me, and I shall enfourme thee, and tell thee wherefore thou art afrayd: for the highest hath opened many secret things vnto thee.
39 He hath seene that thy "way is right, for that thou takest sorowe continually for thy people, and makest great lamentation for Sion.
40 And therefore vnderstande the vision whiche thou sawest a litle while agoe, after this manner.
41 Thou sawest a woman mourning, and thou begannest to comfort hir.
42 Neuertheless, nowe seest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded:
43 And where she tolde thee of the fall of hir sonne, so is this the solution of it.
44 This woman whome thou sawest, is Sion: and wheras she tolde thee, euen she whome thou seest now as a citie builded.
G 45 And as touching that she said vnto thee, that she hath beene thirtie yeeres vnfruitfull and barren: those are the thirtie yeeres wherin there was no offering made in hir.
46 But after thirtie yeres Solomon builded the citie, and offered offerings: and the bare the barren a sonne.
47 And where as she tolde thee that she nourished him with labour: that was the dwelling in Ierusalem.
48 And whereas thee tolde thee that hir sonne dyed, as his chaunce was, when she came into hir chamber: that is the fall that is come to Ierusalem.
49 And beholde, when thou sawest hir like one that mourned for hir sonne, and begannest to comforte hir of these thinges which haue chaunced: these are to be opened vnto thee.
50 For nowe the mosse hyghest seeth that thou arte sory in thy mynde, and suffrest from thy whole hearte for hir, and so hath he shewed thee hir clearenesse, & the fairnesse of hir beautie.
51 And therfore I bade thee remayne in the fielde, where no house was builded.
52 For I knewe that the highest woulde shewe this vnto thee:
53 Therfore I commaunded thee to go into the field, where no foundation nor building is.
54 For in the place where the highest beginneth to shewe his citie, there can no mans building be able to stand.
55 And therefore feare not, and let not thine heart be afraide: but goe thy way in, and see the beautie and greatnesse of the building, as much as thine eyes be able to see:
56 And then shalt thou heare as much as thine eares may comprehend.
57 For thou art blessed aboue many other, and art called with the highest, as few.
58 But to morowe at night thou shalte remayne here.
59 And so shall the highest shew thee visions of the high things, which he will do vnto thē that dwell vpon earth in the last days.
So I slept the same night and another, like as he commaunded me.

The xi. Chapter.

1. The vision of an Eagle comming foorth of the sea, and of hir feathers. 37. Of a Lion comming out of the forrest.

1 THen sawe I a dreame, and beholde, there came vp from the sea an Eagle, which had twelue feathered wings, and three heades:
2 And I sawe, and beholde, she spread hir wings ouer al the earth, and all the winds of the ayre blew on hir, and gathered them together.
3 And I beheld, and out of hir feathers there grewe other contrarie feathers, and they became litle feathers and small.
4 But hir heades remained still, the head in the middest was greater than the other, yet

" Or, purpose.

yet rested it with the residue.

5 Moreouer, I saw that ẏ Egle flewe with hir wings, and raigned vppon earthe, and ouer all them that dwelt vpon the earth.

6 And I sawe that all things vnder heauen were subiect vnto hir, and no man spake agaynste hir, no not one creature vpon earth.

7 I sawe also that the Eagle stode vp vpon hir clawes, and "gaue a sounde with hir feathers, and a voyce saying after this manner.

8 Watche not altogither, sleepe euery man in his owne place, and watche by course.

9 But let ẏ heades be preserued for the last.

10 Neuertheless, I sawe that the voyce went not out of hir heades, but from the middest of hir body.

11 And I numbred hir contrarye feathers, and behold, there were eyght of them.

12 And I loked, and behold, vpon the right side there arose one feather, and raigned ouer all the earth.

13 And so it was, that when it raigned, the ende of it came, & the place thereof appeared no more: So the next folowing stode vp, and raigned, and had a great tyme.

14 And it happened, that when it raigned, the ende of it came also like as the firste, so that it appeared no more.

15 Then came there a voyce vnto it, and sayde,

16 Heare thou that haste kepte the earth so long, this I say vnto thee before thou beginnest to appeare no more:

17 There shal none after thee atteyne vnto thy time, neither vnto the halfe thereof.

18 Then arose the third, and raigned as the other afore: and appeared no more also.

19 So went it with all the residue one after another, so that euery one raigned, and then appeared no more.

20 Then I loked, and behold, in processe of time, the feathers that folowed stod vp on the right side, that they might rule also, and some of them ruled: but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this, I loked, and beholde, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Egles body, but two heades that rested, and fiue wings.

24 Then sawe I also that two wings diuided themselues from the fiue, and remayned vnder the heade that was vppon the righte syde: for the foure continued in their place.

25 So I loked, and beholde, the feathers that were vnder the wing, thoughte to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the seconde was sooner away than the firste.

28 And I beholde, and loe, the two that remayned, thoughte also in themselues to raygne.

29 And when they so thought, behold, there awaked one of the heades that were at reste, namely it that was in the myddest: for that was greater than the two other heades. E

30 And then I sawe that the two heades were ioyned with him:

31 And the heade was turned with them that were with him, and did eate vp the two vnder wings that would haue raigned.

32 But this heade put the whole earthe in feare, and bare rule in it ouer all those that dwelt vpon the earth with muche labour: and he had the gouernaunce of the worlde ouer all the wings that had bene.

33 After this I loked, and behold, the head that was in the middest sodaynely appeared no more, like as the wings.

34 But there remayned the two heades, whiche ruled vppon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the heade vppon the right side, deuoured it that was vppon the left side.

36 Then I heard a voyce which sayde vnto mee, Loke before thee, and consider the thing that thou seest.

37 Then I sawe, and beholde, as it were a Lion that roareth, running hastily oute of the wood: and I sawe that hee sent out a mans voyce vnto the Eagle, and sayde,

38 Heare thou, I wyll talke with thee, and the highest shall say vnto thee,

39 "Is it not thou that haste the victorie of the four beastes whome I made to raigne (vpon earth, and) in my worlde, that the ende of their tymes myghte come through them?

"or, art not thou he that remainest of the foure beastes.

40 And the fourth came, and ouerranne all the beastes that were paste, and had power ouer the worlde, with greate fearefulnesse, and ouer the whole compasse of the earth, with moste wicked oppression, and so long time dwelt he vpon the earth with deceyte.

41 For the earth hast thou not iudged with
truethy.
42 For thou hast troubled the meeke, thou
hast hurt the peaceable (and quiet,) thou
hast loued lyers, and destroyed the dwel-
lings of them that brought forth fruite,
and hast cast downe the walles of suche as
did thee no harme.
43 Therefore is thy wrongfull dealing (and
blasphemie) come vp vnto the hyghest,
and thy pryde vnto the mightie.
44 The highest also hathe loked vpon the
proude times, and beholde they are ended,
and their abhominations are fulfilled.
45 And therefore appeare no more thou E-
gle, and thy horrible wings, and thy wic-
ked feathers, and thy vngrations heads, &
thy sinfull clawes, and all thy vaine body:
46 That the earth maye be refreshed, (and
come againe to hir selfe) when she is deliue-
red from thy violence, and that she maye
hope for thy iudgement and mercie of him
that made hir.

The. xij. Chapter.

The declaration of the former visions.

A 1 AND it hapned when the Lion spake
these words vnto the Eagle, I sawe:
2 And beholde, the head that afore had the
vpper hande, appeared no more: neyther
did the foure wings appeare anye more
that came to him, & were set vp to raigne,
and their kingdome was small, and full of
vprore.
3 And I sawe, and beholde, they appeared
no more, and the whole body of the Eagle
was burnt, so that the earth was in great
feare: Then awaked I out of ỹ trouble &
traūce of my minde, and from great feare,
and sayde vnto my spirite,
4 Loe, this hast thou giuen me, in that thou
searchest out the wayes of the highest.
5 Loe, yet am I wearie in my mynde, and
very weake in my spirit: and litle strength
is there in me, for the great feare that I
receiued this night.
6 Therefore will I nowe beseech the high-
est, that he will comfort me vnto the end.
B 7 And I sayde, Lorde, Lorde, if I haue
founde grace before thy sight, and if I
am iustified with thee before many other,
and if my prayer in deede be come vp be-
fore thy face:
8 Comfort me then, and shewe me, thy ser-
uant, the interpretation and playne diffe-
rence of this horrible sight, that thou may-
est perfectly comfort my soule:
9 For thou hast iudged me worthy to shew
me the last of times.
10 And he sayde vnto me, This is the in-
terpretation of this sight.
11 The Eagle whome thou sawest come vp
from the sea, is the kingdome which was
seene in the vision of thy brother Daniell:
12 But it was not expounded vnto him,
therefore nowe I declare it vnto thee.
13 Beholde, the dayes will come, that there
shall rise vp a kingdome vpon earth, and it
shall be feared aboue all the kingdomes
that were before it.
14 In " the same kingdome shall twelue
kings raigne, one after another.
15 Whereof the second shal begin to raigne,
and shall haue more time than the other
twelue.
16 And this doe the twelue wings signifie,
which thou sawest.
17 As for the voice that thou heardest speak,
and that thou sawest not to goe out from
the heades, but from the middes of the bo-
dy thereof, it betokeneth,
18 That after the time of that kyngdome,
there shal arise great striuings, and it shal
stande in peryll of falling: nevertheless it
shall not then fall, but shall be restored a-
gayne into his beginning.
19 And the eight feathers vnder the wings,
which thou sawest hang vnto his wings,
betoken.
20 That in him there shal arise eight kings,
whose time shall be but small, and their
yeeres swift, and two of them shall perish.
21 But when the middest time commeth,
there shall be foure kept for a time, whyles
" his time beginneth to come that it maye
be ended: but two shall be kepte vnto the
ende.
22 And whereas thou sawest three heades
resting, this is the interpretation:
23 In his last dayes shall the most hyghe
rayse vp three kingdomes, and call many
things againe into them, and they shall
haue the dominion of the earth.
24 And of those that dwell therein, with
much " labour aboue all those that were
before them: therefore are they called the
heades of the Eagle.
25 For it is they that shall " bring forth his
wickednesse againe, and that shall per-
forme and finishe his last.
26 And whereas thou sawest, that the great
heade appeared no more, it signifieth, that
one of them shal dye vpon his bed, and yet
with payne.
27 For the two that remaine, shal be slaine
with

with the swoꝛde.
28 Foꝛ the swoꝛde of the one shall deuoure the other: but at the laste shall he fall thoꝛowe the swoꝛde him selfe.
29 And whereas thou sawest two feathers vnder the wings, passing toward the head that is on the ryght side,
30 It signifieth, that it is they whome the hyghest hath kepte vnto their ende: this is the small kingdome, and full of trouble, as thou sawest.
31 And ỳ Lion, whome thou sawest rising vp out of the wood, and roꝛing, and speaking vnto the Egle, and rebuking hir foꝛ hir vnrighteousnesse, with all the woꝛdes which thou hast heaꝛde,
32 Is the winde, whiche the hyghest hathe kept foꝛ them, and foꝛ their wickednesse vnto the ende: he shall repꝛoue them, and calle befoꝛe them their owne spoylings:
33 Foꝛ he shal set them aliue in iudgement, and shall rebuke them, and coꝛrect them.
34 Foꝛ the reſidue of my people shall he deliuer by trouble, those that be pꝛeserued vpon my boꝛders, and hee shall make them ioyfull, vntyll the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.
35 This is the dꝛeame that thou sawest, & these are the interpꝛetations.
36 Thou only hast bene meete to know this secrete of the highest.
37 Therfoꝛe wꝛite al these things that thou hast seene in a booke, and hide them,
38 And teach them to the wise of the people, whose haꝛtes thou knowest may compꝛehende and keepe these secretes.
39 But wayte thou heere thy selfe yet seuen dayes moe, that it may bee shewed thee whatsoeuer it pleaseth the hyghest to declare vnto thee. And with that he went his way.
40 And when all the people pꝛeceyued that the seuen dayes were past, and I not come agayne into the citie, they gathered them altogither, from the leaste vnto the moste, and came vnto mee, and sayde,
41 What haue we offended thee? & what euill haue we done agaynste thee, that thou foꝛsakest vs, and sittest heere in this place?
42 Foꝛ of all the people thou onely art lefte vs, as a grape of the vine, & as a candle in a darke place, and as an hauen oꝛ shippe pꝛeserued from the tempest.
43 Haue we not els aduersitie ynough?
44 If thou shalt foꝛsake vs, were it not bettꝛ foꝛ vs that we had bin burnt w̄ Sion?
45 Foꝛ wee are not better than they that dyed there. And they weapt with loude voyce. Then answered I them, and sayd,
46 Be of good comfoꝛt, O Israel, & be not heauy thou house of Jacob:
47 Foꝛ the hyghest hath you in remembꝛance, and the mightie hath not foꝛgotten you in temptation.
48 As foꝛ me I haue not foꝛsaken you neyther am I departed from you: but am come into this place to pꝛay, bicause of the miserie of Israel, that I might seeke mercie foꝛ the low estate of your sanctuarie.
49 And nowe goe your waye home euery man, and after these dayes will I come vnto you,
50 So the people went their waye into the citie, like as I commaunded them.
51 But I remayned still in the fielde seuen dayes, as "the angel bad me, and did eate onely of the floures of the fielde, and had my meate of the herbes in those dayes. "oꝛ, he.

The. xiij. Chapter.

2. The vision of a winde comming forth of the sea. 3. whiche became a man. 5. His propertie and power against his enimies. 21. The declaration of this vision.

1 AND after the seuen dayes, I dꝛeamed a dꝛeame by night.
2 And behold, there aꝛose a winde from the sea, that it moued all the waues thereof.
3 And I loked, and beholde, there was a stꝛong man with the thousandes of heauen: & when hee turned his countenance to loke, all the things trembled that were seene vnder him.
4 And when the voyce went out of his mouthe, all they burnt that heaꝛde his voyce, like as the earth faileth when it feeleth the fire.
5 After these I sawe, and behold, there was gathered togither a multitude of men out of number, from the foure windes of the heauen, to fight againste the mā that came out of the sea.
6 And I loked, and behold, he graued him selfe a greate mountaine, and flew vp vpon it.
7 But I woulde haue seene the region oꝛ place whereout the hill was grauen, and I could not.
8 And I saw after these, that al they which came to fyght agaynste him, were soꝛe afrayde: and yet durst they fight.
9 Neuertheleſſe, when he sawe the fiercenesse & violence of the people that came, he neyther lyfte vp his hande, "noꝛ helde swoꝛde "oꝛ, foꝛ he helde no swoꝛd noꝛ any instrument of warre.

swoord or any weapon:

10 But onely, as I sawe, he sent out of his mouth as it had beene a blast of fire, and out of his lips the wind of the flame, & out of his tong he caste out sparkes & stormes.

11 And they were all mixte together: the blast of fire, the winde of the flame, and the great storme: and fell with " a rush vpon the people which was prepared to fight, and burnt them vp euery one, so that of the innumerable multitude, there was nothing seene, but only dust & smel of smoke: When I sawe this, I was afrayde.

" or, violence.

12 Afterwarde saw I the same man come downe from the mountaine, and calling vnto him another peaceable " people.

" or multitude.

13 And there came much people vnto him, some were glad, some were sorie, some of the were bounde, and other some brought of them that were offered: then was I sicke through great feare, and I awaked, and sayde,

¶ 14 Thou hast shewed thy seruaunt these wonders from the beginnyng, and hast counted me worthie, that thou mightest receiue my prayer:

15 Shewe me nowe yet the interpretation of this dreame.

16 For thus I consider in myne vnderstanding: woe vnto them that shall be lefte in those dayes, and muche more woe vnto them that are not left behinde:

17 For they that were not lefte, were in heauinesse.

18 Nowe vnderstande I the thinges that are layde vp in the latter dayes, which shal happen vnto them, and to those that are left behinde:

19 Therefore are they come into great perils, and many necessities, lyke as these dreames declare.

20 Yet is it easier that he whiche is in danger fall (into these) and nowe to see that which shall chaunce hereafter, than to passe out of this worlde as a cloude. Then answered he me, and sayde,

21 The interpretation of the sight shall I shewe thee, and I will open vnto thee the thing that thou hast required.

D 22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 He that beareth the peryll in that time, hath kept him selfe: they that be falne into daunger, are suche as haue workes and faith vnto the most mightie.

24 Know this therfore, that they which be left behind, are more blessed than they that be deade.

25 " This is the meaning of the dreame: whereas thou sawest a man comming vp from the " deepe of the sea,

" a. Chro.

26 The same is he whome God the highest hath kepte a great season, whiche by his owne selfe shall deliuer his creature, and he shall order them that are left behinde.

" a. 4.

27 And whereas thou sawest that out of his mouth there came as a blast of winde, fire, and storme:

28 And howe that he lift vp neither swoorde nor weapon, but ỳ the " rushing in of him destroyed the whole multitude that came to fight against him: it signifieth,

" a. Chro.

29 That the dayes come, when the most highest will beginne to deliuer them that are vpon earth.

30 And " in a trance of mynd shall he come vpon them that dwell in the earth.

" ab. stupore

31 And one shall vndertake to fight against another, one citie against another, one place against another, one people against another, one realme against another.

Mat.

32 When this commeth to passe, then shall the tokens come that I shewed thee before, and then shall my son be " declared whom thou sawest climbe vp as a man.

" a. 4.

33 And when all the people heare his voyce, euery man shall in their owne lande leaue the battell that they haue one against another:

34 And an innumerable multitude shal be gathered together, as they that be willing to come, and to ouercome him by fighting.

35 But he shall stande vpon the toppe of the mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill grauē forth without any handes.

37 And this my sonne shal rebuke those nations which are falne into the tempest, for their wickednesse and euill imaginations,

38 And into tormētes like to flame, wherewith they shall be punished: and without any labour shall he destroye them, euen by the law, which is compared vnto the fire.

39 And whereas thou sawest that he gathered another peaceable people vnto him:

40 These are the ten tribes which were caried away prisoners out of their own land in the time of Oseas the king, whom Salmanasar the king of Assyria toke prisoners, and caried them " ouer the water, & so came they into another land.

4. Reg.

" a. ibi.

41 But they toke this counsell among themselues, that they would leaue the multitude of the heathen, and to goe forth into a

further

further countrey, where neuer mankinde dwelt:

42 That they myght there keepe their statutes, which they neuer kept in their owne lande.

43 And so they entred in at the narrowe passages of the riuer Euphrates.

44 For the moste hyghest then shewed tokens for them, and held still the flowde tyll they were passed ouer.

45 For throughe the countrey there was a greate way, namely, of a yeere and a halfe iourney: and the same region is called Arsareth.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The hyghest shall holde still the springs of the streame agayne, that they may go through: therefore sawest thou the multitude with peace.

48 But they that be left behind of thy people, are those that are founde within my borders.

49 Nowe when her destroyeth the multitude of the nations that are gathered together, he shall defende his people that remayne:

50 And then shall he shew them great wōders.

51 Then sayde I, O Lorde, Lord, shew me this, wherfore haue I seene the man comming vp from the "deepe of the sea.

52 And hee sayde vnto mee, Lyke as thou canst neyther seeke oute nor knowe these things that are in the deepe of the sea: euen so cā no man vpon earth see my sōne, or those that be with him, but in the tyme of the "day.

53 This is the interpretation of the dreame which thou sawest, and wherby thou only arte here lightened:

54 For thou hast forsaken thine owne lawe, and applyed thy diligence vnto myne, and sought it.

55 Thy life hast thou ordered in wisedome, & hast called vnderstanding thy mother:

56 And therefore haue I shewed thee the treasures of the highest. After other three dayes I will shew thee more, & talke with thee more at large, yea heauy & wonderous things will I declare vnto thee.

57 Then went I forth into the fielde, giuing prayse & thankes greately vnto God, bycause of his wonders whiche he dyd in tyme,

58 And bicause he gouerneth the same, and suche things as fall in their seasons, and there I sate three dayes.

The.iiij. Chapter.

3. Howe God appeared to Moses in the bushe. 10. Al things decline to age. 16. The latter age woorse than the former. 29. The ingratitude of Israel. 35. The resurrection and iudgement.

1 VPon the thirde day I sate vnder an Oke tree, then came there a voyce vnto me out of the bushe, and sayde, Esdras, Esdras. A

2 And I sayde, Heere am I Lorde: and stoode vp vpon my feete.

3 Then sayde he vnto mee, In the bushe did I appeare vnto Moses, & talked with him when the people serued in Egypt, Exo.3.d.

4 And I sente him, and led my people out of Egypt, & brought him vp to the mounte Sina, where I helde him by mee a long season:

5 And told him many wonderous workes and shewed him the secretes of the tymes, and the ende, & commaunded him, saying:

6 These wordes shalt thou declare, & these shalt thou hyde.

7 And nowe I say vnto thee, B

8 That thou lay vp in thine heart ẏ signes that I haue shewed, and the dreames that thou haste seene, and the interpretations which thou hast hearde.

9 For thou shalt bee taken awaye from among all, and hencefoorth thou shalte remayne with my counsaile, and with suche as be like thee, vntill the times be ended.

10 For the worlde hath loste his youth, and the times beginne to waxe olde.

11 For the worlde is diuided into twelue partes, and ten partes of it are gone alredy, and halfe a tenth part:

12 And there remayneth there, that whiche is after the halfe of "the tenth part. "or, that.

13 Therefore sette thine houle in order, and reformre thy people, comfort suche of them as be in trouble, and nowe renounce corruption.

14 Let go from thee mortall thoughts, cast away the burdens of men, put of ẏ weake nature: C

15 And set aside the thoughts that are most heauy vnto thee, and hast thee to flee from these tymes:

16 For as for suche euil (and wickednesse) as thou haste now seene happen, they shall do yet muche worse.

17 For the weaker that the worlde is, by reason of age, the more shall euils encreafe vpon them that dwell therein. Mat.24.a. 1.Joh.2.c.

18 For the trueth is fled far away, and leasing is harde at hande: for nowe hasteth

the vision to come, that thou hast seene.
19 Then answered I before thee, & sayde,
20 Beholde Lorde, I will go as thou haste commaunded mee, and reformme the people which are presente: but they that shalbe borne afterwarde, who wyll admonishe them? thus the world is set in darknesse, & they that dwell therein, are without light.
D 21 For thy lawe is burnt, therefore no man knoweth the thinges that are done of thee, or the workes that shalbe done.
22 But if I haue founde grace before thee, sende the holy ghost into mee, and I shall write all that hath ben done in the world since the beginning, whiche was written in thy lawe, that men may finde the path, and that they which will liue in the latter dayes, may lyue.
23 And he answered mee, saying, Go thy way, gather the people togyther, and saye vnto them, that they seeke thee not for fortie dayes.
24 But loke thou gather thee many bore trees, and take with ther Sarea, Dabria, Selemia, Ecanus, and Asiel, these fiue, whiche are ready to write swiftly:
25 And come hither, and I shal light a candle of vnderstanding in thine heart, which shall not be put out till ỹ things be perfourmed, which thou shalt begin to write.
26 And then shalte thou desire some things openly vnto the perfecte, and some things shalt thou shewe secretely vnto the wyse: to morowe this houre shalt thou beginne to wryte.
E 27 Then went I forthe, as he commaunded mee, and gathered all the people togither, and sayde,
28 Heare these wordes, O Israel.
29 Oure fathers at the begynning were straungers in Egypte, from whence they were deliuered.
Deut.3.d. 30 And receyued the lawe of lyfe, whiche they kept not, whiche yee also haue transgressed after them.
31 Then was the lande, euen the lande of Sion parted among you by lotte (to possesse:) But your fathers, & ye your selues also haue done vnrightuousnes, and haue not kept the waies which the highest commaunded you.
32 And for so muche as hee is a ryghteous iudge, he toke from you in tyme, the thing that he had giuen you.
33 And nowe are ye here, and your brethren among you.
34 Therefore, if so be that yee wyll subdue your own vnderstanding, & reformme your heart, ye shalbe kept alyue, and after death shall ye obteyne mercie.
35 For after death shall ỹ iudgement come, when we shall liue agayne: and then shall the names of the righteous bee manifest, & the workes of ỹ vngodly shalbe declared.
36 Let no man therefore come nowe vnto me, nor seeke after me these fourtie dayes.
37 So I toke the fyue men, as hee commaunded mee, & went into the fielde, and remayned there.
38 The next day, a voyce called me, saying Esdras, open thy mouth, and drinke that I giue thee to drinke.
39 Then opened I my mouth, and beholde, he reached mee a full cup, whiche was full as it were with water, but the colour of it was like fire.
40 And I toke it, and dranke: and when I had dronken it, my hart had vnderstanding, and wisedome grewe in my breaste: for my spirit was strengthened in remembraunce.
41 And my mouth was opened, and shutte no more.
42 The hyghest gaue vnderstanding vnto the fiue menne, that they wrote the hyghe things of the night, which they vnderstode not.
43 But in the night they did eate bread: as for mee, I spake in the daye, and held not my tongue by nyght.
44 In fourtie dayes they wrote two hundred and foure bookes.
45 And it came to passe, when the fourtie dayes were fulfylled, that the hyghest spake, saying, The firste that thou hast written, publishe openly, that the worthy and vnworthie may reade it:
46 But keepe the seuentie laste, that thou mayest delyuer them onely to suche as bee wise among thy people.
47 For in them is the spring of vnderstanding, the fountayne of wisedome, and the streame of knowledge.
48 And I did so.

The.xv. Chapter.

1. The prophecie of Esdras is certaine. 5. The euils that shall come on the world. 9. The Lord will auenge the innocent blood. 12. Egypt shal lament. 16. Sedition. 20. and punishment vpō the kings of the earth. 24. Curſed are they that sinne. 29. Troubles and wars vpon the whole earth. 53. God is the reuenger of his elect.

1 BEhold, speake thou in ỹ eares of my people the wordes of prophecie, which I

I will put in thy mouth, ſayth the Lorde.
2 And cauſe them to be written in a letter:
"for it is the truth.
3 Feare not the imaginations againſt thee:
Let not the vnfaythfulneſſe of them trouble thee, that ſpeake againſt thee.
4 For all the vnfaythfull ſhall dye in their vnfaythfulneſſe.
5 Beholde (ſayth the Lorde) I will bring plagues vpon the worlde, the ſworde, hunger, death, and deſtruction:
6 For wickednesſe hath the vpper hande in all the earth, and their ſhamefull workes are fulfilled.
ℬ 7 Therefore ſayth the Lorde,
8 I will holde my tongue no more of their wickednesſe whiche they do ſo vngodlie, neyther will I ſuffer them in the things that they deale withall ſo wickedly: Beholde, the innocent and righteous bloodde creyth vnto mee, and the ſoules of the iuſt complaine continually.
9 And therefore, ſayth the Lorde, I will ſurely auenge, and receiue vnto me all the innocent blood from among them.
10 Beholde, my people is led as a flocke of ſheepe to be ſlayne, I will not ſuffer them nowe to dwell in the lande of Egypt:
11 But will bring them out with a mightie hande, and a ſtretched out arme, and ſmite it with plagues as afore, and will deſtroy all the lande of it.
12 Egypt ſhall mourne, and the fundations of it ſhall be ſmitten with the plague and punishment that God ſhal bring vpon it.
13 They that till the ground ſhall mourne, for their ſeedes ſhall bee deſtroyed through the blaſting and hayle, and by an horrible ſtarre.
ℭ 14 Wo worth the worlde, and them that dwell therein.
15 For the ſworde and their deſtruction draweth nygh, and one people ſhall ſtande vp to fight againſt another, and ſwordes in their handes.
16 "For men ſhall be vnſtedfaſte, and ſome ſhall do violence vnto other, they ſhall not regarde their king, and the Princes ſhall meaſure the way of their doings by their power.
17 A man ſhall deſire to go into a citie, and ſhall not be able.
18 For bicauſe of their pryde the cities ſhall be troubled, the houſes ſhall tremble, and men ſhall be afrayde.
19 A man ſhall haue no pyttie vppon his neyghbour, but ſhall deſtroy their houſes with the ſworde, and ſpoyle their goodes, bicauſe of the "hunger of breade, & bicauſe of the great trouble. "or, lacke.
20 Beholde, ſayth God, I call togither all the kings of the earth to reuerence mee, whiche are from the "vprysing, from the South, from the Eaſte, and Libanus, to turne vppon them, and reſtore the things that they haue done to them: "or, weſt.
21 Like as they do yet this daye vnto my ℘ chosen, ſo will I do alſo, and recompence them in their boſome: Thus ſayeth the Lorde God.
22 My right hande ſhall not ſpare the ſinners, & my ſworde ſhal not ceaſe ouer them that ſhed the innocent blood vpon earth.
23 The fire is gone oute from his wrath, and hath conſumed the fundations of the earth, and the ſinners like the ſtrawe that is kindled.
24 Wo worth them that ſinne, & keepe not my commaundementes, ſayth the Lorde.
25 I will not ſpare them: go your way ye children from the power, defyle not my ſanctuarie:
26 For the Lorde knoweth all them that ſinne agaynſte him, and therefore deliuereth he them vnto death and deſtruction.
27 For nowe are the plagues come vppon ℰ the worlde, and ye ſhall remaine in them: for God ſhall not deliuer you, bicauſe ye haue ſinned againſt him.
28 Beholde, an horrible billow commeth from the Eaſt,
29 Where generations of dragons of Arabia ſhal come out with many charets, and the multitude of them ſhall bee carryed as the winde vppon earth, that al they which heare them, may feare and tremble,
30 Euen the Carmanies raging in wrathe, ſhal go forth as the wild Boares of the foreſt, & with great power ſhall they come & ſtande fighting with them, and ſhal waſte a portion of the lande of the Aſſyrians.
31 And then ſhall the dragons haue the vpper hande, and remembring their nature, ſhall turne aboute, conſpiring togither in great power, to perſecute them.
32 Then theſe ſhall be troubled, and keepe ſilence in their power, and ſhall flee.
33 And from the lande of the Aſſyrians ſhal the enimie beſiege them, & conſume some of them, and in their hoſt ſhall be feare and dread, and ſtrife among their kings.
34 Behold cloudes from the Eaſt, and from the North vnto the South, and they are very horrible to looke vppon, full of wrath and ſtorme:
35 They ſhall ſmite one vpon another, and they

they shall smyte downe a great multitude of starres vpon the earth, euen their owne starre: and the blodde shall bee from the swoorde vnto the belly,

36 And the dung of man vnto the Camels litter,

37 And there shalbe great fearefulnesse and trembling vppon earth: and they that see the wrath shalbe afraide, and a trembling shall come vpon them:

38 And then shall there come great raynes from the South, and from the Nozth, and part from the West.

39 And strong windes shall aryse from the East, and shall open it, & the cloude which he rayled vp in wrath, and the starre stirred to cause feare towarde the Ealle and West winde, shalbe destroyed:

40 The greate cloudes shalbe lyfte vp, and the mightie cloudes full of wrath, and the starre, that they may make all the earth afrayde, and them that dwell therein, and that they may poure out ouer euery hyghe place, an horrible starre,

41 Fyre, and hayle, and fleeing swoordes, and many waters: that all fieldes may be full, and all ryuers with the abundance of greate waters.

42 And they shall breake downe the cities, and walles, mountaynes, and hilles, trees of the wood, & the grasse of the medowes, and all their corne.

43 And they shall go stedfaste vnto Babylon, and make hir afrayde.

44 They shal come to hir, and besiege hir, the "starre and all wrath shall they poure out vpon hir, then shal the dust and smoke go vp into the heauen, and all they that be about hir, shall bewayle hir.

"or, constellation and tempest.

45 And they that remayne vnder hir, shall do seruice vnto them that haue put hir in feare.

46 And thou Asia that comfortest thy selfe also vppon the hope of Babylon, and arte the glory of hir person:

47 Wo be vnto thee thou wretche, bycause thou hast made thy selfe like vnto hir, and haste deckt thy daughters in whoredome, that they might "triumphe and please thy louers, which haue alway desired to commit whoredome with thee.

"or, please & glory in.

48 Thou hast followed the abominable city in all hir workes and inuentions: therefore sayth God,

49 I will send plagues vpon thee, widowhood, pouertie, hunger, warres, and pestilence, to waste thy houses with destruction and death,

50 And the glory of thy power shalbe dried vp as a floure, when the heate ryseth that is sent "ouer thee:

51 Thou shalt be sicke as a poore wyfe that is plagued and beaten of women: so that the mightie and louers shall not be able to receue thee.

52 Would I so hate thee, sayth the Lorde,

53 If thou hadst not alway slaine my chosen, exalting ý stroke of thy hands, & layd ouer their death when thou wast drunken,

54 Sette forthe the beautie of thy countenaunce?

55 The rewarde of thy whoredome shall be recompenced thee in thy bosome, therefore shalt thou receyue rewarde.

56 Like as thou hast done vnto my chosen, sayth the Lord: euen so shal God do vnto thee, & shall deliuer thee into the plague.

57 Thy children shall dye of hunger, & thou shalt fall throughe the swoorde: thy cities shall be broken downe, and all thine shall perishe with the swoorde in the fielde.

58 They that bee in the mountaynes shall dye of hunger, and eate their owne flesh, and drinke their owne blood, for very hunger of bread, and thirst of water.

59 Thou, as vnhappie, shalt come through the sea, and receyue plagues againe.

60 In the passage they shall call downe the slayne citie, and shall rote out one part of thy lande, and consume the portion of thy glorye, and shall returne to hir that was destroyed.

61 They shall treade thee downe like stubble, and they shalbe thy fire,

62 And shall consume thee, thy cities, and thy lande, and thy mountaynes: all thy woodes, and thy frutefull trees shall they burne vp with the fire.

63 Thy children shall they carry away captiue: and loke what thou haste, they shall spoyle it, and mar the beautie of thy face.

The.xvi. Chapter.

1. Agaynst Babylon, Asia, Egypt, and Syria. 18. 38. Of the euyls that shall come vppon the worlde, with admonition howe to gouerne themselues in afflictions. 54. To acknowledge their sinnes, and to commit themselues to the Lord. 55. whose mightie prouidence and iustice is to be reuerenced.

1 WO bee vnto thee Babylon and Asia, I Wo be vnto thee Egypt and Syria:

2 Gyrde your selues with clothes of sacke and heare, and mourne your children, bee sorye: for your destruction is at hande.

I

3 A ſwoꝛd is ſent vpon you, and who will turne it backe?

4 A fyre is ſent among you, and who will quenche it?

5 Plagues are ſent vnto you, and what is he that will dꝛyue them away?

6 May any man dꝛyue awaye an hungrie Lion in ẏ wood? Oꝛ may any man quẽch ẏ fire in ſtubble whẽ it hath begun to burne?

7 May one turne agayne the aꝛowe that is ſhot of a ſtrong Archer?

8 The mighty Lord ſendeth the plagues, & what is he that will dꝛyue them awaye?

9 The fire is kindled and gone foꝛth in his wrath, & what is he that may quenche it?

10 He ſhall caſt lyghtnings, and who ſhall not feare? He ſhal thunder, & who ſhall not be afrayde?

11 The Lord ſhall threaten, & who ſhall not vtterly be beatẽ to pouder at his preſence?

12 The earth quaketh, and the fundations therof, ẏ ſea ariſeth vp with wanes from the deepe, and the waues of it are vnquiet, and the fiſhes therof alſo, before ẏ Lorde, and before the glorie of his power:

13 For ſtrong is his right hande that bẽdeth the bowe, his arrowes that he ſhooteth are ſharpe, and ſhal not miſſe when they begin to be ſhot into the endes of the woꝛld.

14 Behold, the plagues are ſent, & ſhall not turne againe tyll they come vpon earth.

15 The fire is kindled, & ſhal not be put out till it cõſume the fundations of the earth.

16 Like as an arrowe whiche is ſhotte of a mightie archer, returneth not backwarde: euen ſo, the plagues that ſhalbe ſent vpon the earth, ſhall not turne againe.

17 Wo is mee, wo is mee, who wil deliuer mee in thoſe dayes?

18 The beginning of ſoꝛrowes and greate mourning, the beginning of dearth, and greate death, the beginning of wars, & the powers ſhall ſtand in feare, the beginning of euils, and they ſhall tremble euery one.

19 What ſhall I do in theſe things, when the plagues come?

20 Behold, hunger, and plague, trouble, and anguiſhe, are ſent as ſcourges foꝛ amendement:

21 But foꝛ all theſe things they ſhall not turne from their wyckednelle, noꝛ be alway mindfull of the ſcourges.

22 Behold, bittayles ſhalbe ſo good cheape, vpon earth, that they ſhall thinke themſelues to be in good caſe: and euen thẽ ſhall miſchiefe grow vpon earth, warres, dearth, and great diſquietnelle.

23 Foꝛ manye of them that dwell vpon earth, ſhall periſh of hũger, & the other that eſcape the hunger, ſhal the ſwoꝛd deſtroy.

24 And the deade ſhalbe caſt out as dung, and there ſhalbe no man to comfoꝛt them: foꝛ the earth ſhalbe waſted, and the cities ſhalbe caſt downe.

25 There ſhall bee no man lefte to tyll the earth, and to ſowe it.

26 The trees ſhall gyue fruite, and who ſhall plucke them off, and gather them?

27 The grapes ſhalbe ripe, & who ſhal tread thẽ? Foꝛ all places ſhalbe deſolate of men. E

28 So that one man ſhall deſire to ſee another, oꝛ to heare his voyce.

29 Foꝛ of one whole citie there ſhalbe ten left, and two of the fielde, which ſhall hide themſelues in the thicke "buſhes, and in the cliftes of ſtones, "oꝛ, woodes

30 Like as when there remayne three oꝛ foure Oliues in the place where Oliues grow, oꝛ among other trees.

31 Oꝛ as when a Vineyarde is gathered, there are left ſome grapes of them that diligently ſought through the vineyarde:

32 Euen ſo in thoſe dayes, there ſhalbe three oꝛ foure left by them that ſearch their houſes with the ſwoꝛde.

33 And the earth ſhalbe left waſte, and the fieldes therof ſhall ware olde, & hir wayes & all hir pathes ſhall grow full of thoꝛnes, bicauſe no mã ſhal trauaile there through.

34 The virgins ſhall mourne, hauing no bꝛidegromes, ẏ women ſhal make lamentation, hauing no huſbandes, their daughters ſhall mourne, hauing no helpers.

35 In the warres ſhall their bꝛidegromes be deſtroyed, and their huſbandes ſhal periſhe of hunger.

36 But yee ſeruantes of the Lorde, heare theſe things, and marke them.

37 Behold the woꝛde of the Lorde, O receyue it: beleeue not the goddes of whome the Lorde ſpake, F

38 Behold the plagues dꝛawe nygh, and are not ſlacke in tarrying.

39 Like as a trauayling woman whiche in the nynth moneth bꝛingeth foꝛth a ſonne, whẽ the houre of ẏ bꝛith is come, an houre two oꝛ three afoꝛe that, ẏ paines come vpõ hir body, & whẽ the child cõmeth to ẏ birth, they tary not the twinckling of an eye:

40 Euen ſo ſhall not the plagues be ſlacke to come vpon the earth, and the woꝛlde ſhal mourne, and ſoꝛowes ſhal come vpon it on euery ſide.

41 O my people, heare my woꝛde, make you ready to the battayle, and in all euyll be euen as pilgrimes vpon earth.

1.Cor.7.d. 42 He that selleth, let him be as he ẏ fleeth his way: & he ẏ buyeth, as one ẏ wil keepe.

43 Who so occupieth marchandise, as hee that winneth not: and he that buyldeth, as he that shall not dwell therein:

44 He that soweth, as one that shall not reape, he that cutteth the vineyarde, as he that shall not gather the grapes:

45 They that marrie, as they that shall get no children: and they that marrie not, as the widowes.

Psal. 71.a. Pro.10.c. 46 And therefore they that labour, labour, in vayne.

Eccle.11.b. 47 For strãgers shall reape their fruites, & spoyle their goods, ouerthrow their houses, and take their children captiue: for in captiuitie & hunger shall they get children.

48 And they that occupy their marchandise with robbery, the more they decke their cities, their houses, their possessions, and their owne persons,

49 The more will I punish them for their sinnes, sayth the Lorde.

50 Like as an whore enuieth an honest and vertuous woman.

51 So shall righteousnesse hate iniquitie, when she decketh hir selfe, & shal accuse hir to hir face, when he commeth that shal bridle the authour of all sinne vpon earth.

52 And therefore be not yee like therevnto, nor to the workes thereof:

53 For or euer it bee long, iniquitie shall be taken awaye out of the earth, and righteousnesse shall raigne among you.

54 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his heade which sayth, Before the Lorde God and his glory, I haue not sinned.

55 Beholde, the Lorde knoweth all the workes of men, their imagination, their thoughtes, and their hearte.

Gen.1.a. 56 For he spake but the worde, Lette the earth be made: and it was made, Let the

Psal.146.a. heauen be made: and it was created.

57 In his worde were the starres made, and he knoweth the number of them.

58 He searcheth the grounde of the deepe, and the treasures thereof, he hath measured the sea, and what it containeth.

59 Hee hath shut the sea in the midst of the waters, and with his worde hath he hanged the earth vpon the waters.

60 He spreadeth out the heauen like a vaut, vpon the waters hath he founded it.

61 In the deserte and drie wildernesse hath he made springs of water, and poles vpon the top of the mountaines, that ẏ floodes might powre down from the stony rocks, to water the earth.

62 He made man, and put his heart in the middes of the body, and gaue him breath, lyfe and vnderstanding.

63 Yea, and the spirit of the almightie God which made all things, and hath searched the grounde of all the secretes of the earth.

64 Hee knoweth your imaginations and inuentions, and what ye thinke when ye sinne, and woulde hyde your sinnes.

65 Therefore hath the Lorde searched, and sought out all your workes, and he shall bewray you all.

66 And when your synnes are brought forth, ye shalbe ashamed before men, and your owne sinne shall be your accusers in that day.

67 What will ye do? Or how will ye hyde your sinnes before God and his angels?

68 Behold, God himselfe is the iudge, feare him: leaue off from your sins, and forget your vnrighteousnesse, & meddle no more with them: so shall God leade you forth, and deliuer you from all trouble.

69 For beholde, the heate of a greate multitude is kyndled ouer you, and they shal take away certaine of you, and shall slay for meate to the idolls:

70 And they that consent vnto them, shalbee had in derision, laughed to scorne, and troden vnder foote.

71 For there shall be in euery place, and in the next cities, a greate insurrection vpon those that feare the Lorde.

72 They shall be like mad men, they shall spare no man, they shall spoyle and waste suche as yet feare the Lorde:

73 For their goodes shall they take from them, and shut them out of their houses.

74 Then shall it bee knowen who are my chosen, and they shalbe tryed as the golde in the fire.

75 Heare, O ye my beloued, sayth the Lord: beholde, the dayes of trouble are at hande, but I will deliuer you from the same.

76 Be not ye afrayd, despayre not: for God is your captayne.

77 Who so keepeth my commaundements and precepts, sayth the Lorde God, let not your sinnes waygh you down, and let not your vnrighteousnesse be lyft vp.

78 Wo be vnto them that are bounde with their sinnes, & couered with their wickednesse, like as a fielde is hedged in with bushes, and the pathe thereof couered with thorns, that no mã may trauaile through: it is shutte vp, and is caste into the fire, for euer to be consumed therewith.

The ende of the fourth booke of Esdras.

¶ The booke of Tobias.

¶ The firste Chapter.

1. Tobias parentage. 3. His godlyneſſe. 6. His equitie. 8. His charitie and proſperitie. 23. He fleeth, and his goods are confiſcate. 25. and after reſtored.

1 Obias was of the tribe & citie of Nepthali, whiche lyeth in the hygh countreyes of Galilee aboue Naaſſon, beſide the waye that leadeth to ỹ weſt, hauing the citie of Sephet vppon the lefte ſide.

2 Though hee was taken pryſoner in the dayes of Salmanaſar king of the Aſſyrians, neuertheleſſe, beeing in captiuitie, he forſoke not the way of trueth:

3 In ſo muche, that whatſoeuer he myght gette, he parted it dayly with his felowe priſoners and brethren that were of his kinred.

4 And though hee were yonger than all in the tribe of Nepthali, yet dyd not he behaue him ſelfe childiſhly in his woorkes.

5 And when all the other went to the golden Calues, whiche Jeroboam the kyng of Iſrael had made, he alone fled all their companies,

6 And gate him to Hieruſalem vnto the temple of the Lord, and there woorſhipped the Lorde God of Iſrael, faithfully offering of all his firſt frutes and tithes.

7 So that in the thirde yeere hee miniſtred all the tithes vnto the ſtraungers and conuertes.

8 Theſe and ſuche like things, dyd he obſerue, according to the lawe of God, when he was yet but yong.

9 But when he was a man, he toke out of his owne tribe a wife, called Anna: and of hir he begate a ſonne, whome he called after his owne name,

10 And taught him from his youth vp to feare God, and to refraine from all ſinne.

11 Now when he, with his wife, his ſonne, and with all his kynred, was come in captiuitie vnto the citie of Niniue,

12 What time as they did eate ofy meates of the heathen, he kept his ſoule, and was neuer defiled in their meates.

13 And for ſo muche as hee was mindefull of the Lorde in all his hart, God gaue him fauour in the ſighte of Salmanaſar the King.

14 Whiche gaue him power to goe where C
he woulde, & ſo had he libertie to do whatſoeuer he woulde.

15 So wente Tobias vnto all them that were in captiuitie (and comforted them,) and gaue them wholſome exhortations.

16 And when he came to Rages, a citie of the Medes, hauing ten talentes of ſiluer, (of the things wherwith the king had honoured him)

17 And ſawe among a greate companie of people of his kinred, one Gabelus, whiche was of his owne tribe, being in neceſſitie, he gaue him the ſayde wayght of ſiluer, vnder an hande wryting.

18 After a long ſeaſon, when Salmanaſar the king was deade, and Sennacherib his ſonne raygned in his ſteede, whiche hated the children of Iſrael:

19 Tobias went dayly throughout all his kinred, and comforted them, and gaue of his goodes to euery one of them, as muche as he might.

20 He fedde the hungrie, clothed the naked, and buryed the deade and ſlayne, and that diligently.

21 And when Sennacherib the king came D
agayne, and fledde out of Iurie (what tyme as God puniſhed hym for his blaſphemie) and in his wrath ſlewe many of the children of Iſrael, Tobias buried their bodyes.

22 But when it was tolde the Kyng, hee commaunded to ſlay him, and toke away all his goodes.

23 Neuertheleſſe, Tobias with his ſonne and with his wife, fledde away naked, and was hidde: for there were many that loued him.

24 But after fourtie and fyue dayes, the king was ſlayne of his owne ſonnes:

25 Then came Tobias againe to his houſe and all his goods were reſtored vnto him.

The

The.iij. Chapter.

1. Tobias calleth the faythfull to his table. 3. He leaueth the feast to bury the dead. 10. How he became blinde. 13. His wife laboureth for his liuing. 17. She reprocheth him bytterly.

1 AFter those things, vpon a solempne day of the Lord, Tobias made a good feast in his house,

2 And sayde vnto his sonne, Go thy way, & bring hither som of our tribe, such as feare God, that they may make merry with vs.

3 And when he was gone, he came againe, and tolde his father, that one of the chyldren of Israel lay slayne vpon the streete.

4 And immediatly he leapt from his table, lefte the feaste, came sayling to the deade coarse, toke him, and bare him priuilye into his house, that when the sunne was downe, he might safely bury him.

5 And when hee had hyd the coarse, he dyd eate his meate with mourning and feare,

6 Remembring the wordes that the Lorde sayde by the Prophete Amos: Your hygh feastes shall be turned to sorowe and heauinesse. Amos. 8. c.

7 But when the sunne was downe, he went his way, and buryed him.

8 Then al his "neighbours reproued him, saying, It is not long since it was commaunded to slay thee, because of this matter, & hast scarse escaped ẏ danger of death: and buryest thou the deade agayne? "or, his nexte of kynne.

9 Neuertheless, Tobias fearing GOD more than the king, toke the bodies of the slayne, and hid them in his house, & buried them at mydnightes.

10 It hapned vpon a day, that he had buryed the dead, & was weery, came home, & layde him downe by the wall, and slept.

11 And whyle hee was asleepe, there fell downe vpon his eyes warme dung out of the swallowes nest, so that he was blinde.

12 This temptation did God suffer to happen vnto him, that they whiche came after, myghte haue an example of his patience, like as of holy Job.

13 For in so muche as hee euer feared God from his youth vp, & kept his commaundementes, he grudged not agaynste God, that the plague of blindnesse chaunced vnto him.

14 But remained stedfast in ẏ feare of god, and thanked God all the dayes of his life.

15 For like as blessed Job was had in derision of kings: euen so was he laughed to scorne of his elders and kinsefolks, which sayde vnto him,

16 Where is thy hope, for the whiche thou hast done almes, and buryed the dead?

17 But Tobias rebuked them, and spake, Say not so:

18 For we are the chyldren of holy men, and loke for the life which God shal giue vnto them that neuer turne their beliefe from him.

19 And Anna his wyfe went dayly to the weauing worke:

20 And loke what lyuing she coulde gette with the labour of hir handes, she brought it. And it happened that she toke a kidde, and brought it home:

21 And when hir husbande heard it crye, he sayde, loke that it be not stolen: restore it agayne to the owners, for it is not lawfull for vs to eate, or to touche any thing of theft.

22 Then was his wyfe angrie, and sayde, Nowe is thy hope become vayne openly, and thy almes deedes are manifest.

23 With these and suche like wordes, dyd she cast him in the teeth.

The.iiij. Chapter.

3. The prayer of Tobias. 7. Sara Raguels daughter, and the things that came vnto hir. 12. Hir prayer heard. 19. The Angel Raphael sent.

1 THen Tobias "toke it heauily, & with teares began to make his prayer, "or, sighed

2 Saying, O Lord, thou art righteous, and all thy iudgementes are true: yea all thy wayes are mercie, faythfulnesse, & iudgment.

3 And nowe, O Lorde, be mindfull of me, and take no vengeance of my sinnes, neyther remember my mysdeedes, neyther the mysdeedes of my forefathers.

4 For we haue not bene obedient vnto thy commaundements: therfore are we spoyled, brought into captiuitie, into death, into derision and shame vnto all nations, among whome thou hast scattered vs.

5 And nowe, O Lorde, thy iudgements are great, for we haue not done according to thy commaundementes, neyther haue we walked innocently before thee.

6 And now, O Lord, deale with me according to thy will, & commaunde my spirite to be receyued in peace: for more expedient were it for me to dye, than to lyue.

7 At the same time it happened, that Sara the daughter of Raguel at Rages, a citie of the Medes, was also reproched by one of hir fathers handmaydes,

8 That

8 That she had had seuen husbandes, which as sone as they were gone in vnto hir, were slaine of the diuell, called Asmodeus.
9 Therefore, when she reproued the mayden for hir fault, she answered hir, saying, God let vs neuer see sonne nor daughter of thee more vpon earth, thou kyller of thy husbandes.
10 Wilt thou slaye me also, as thou hast slayne seuen men? At this voyce went Sara into an highe chamber of hir house, and three dayes and three nightes she neither ate nor dranke.
11 But continued in prayer, and besought God with teares, that he would deliuer hir from this rebuke.
12 Upon the thirde daye it came to passe, that when she had made an end of prayer, she prayed the Lorde,
13 Saying, Blessed be thy name, O God of our fathers, whiche when thou arte wroth, shewest mercie, and in time of trouble, thou forgiuest the sinnes of them that call vpon thee.
14 Unto thee, O Lorde, turne I my face, vnto thee lift I vp mine eyes.
15 I beseeche thee, O Lorde, lose me out of the bondes of this rebuke, or else take me vtterly away from off the earth.
16 Thou knowest Lorde, that I neuer had desire vnto man, and that I haue kept my soule cleane from all vncleanly lust:
17 I haue not kepte companie with those that passe their time in sport, neyther haue I made my selfe partaker with them that walke in light behauiour.
18 In husbande haue I consented to take, not for my pleasure, but in thy feare.
19 Now peraduenture, eyther I haue bene vnworthy of them, or else were they vnmeete for me: for thou happyly hast kepte me to another husbande.
20 For why? thy counsell is not in the power of man.
21 But euerie one that serueth thee, is sure of this, that if his life be in trying, it shall be crowned: and if he be in trouble, that God (no doubt) shall deliuer him: and if his life be in chastening, that he shall haue leaue to come vnto thy mercy.
22 For thou hast no pleasure in our "damnation: and why? after a stormе, thou makest the weather fayre and styll, after weeping & heauinesse, thou giuest great ioy.
23 Thy name, O God of Israell, be prayed for euer.
24 At the same time, were both their prayers heard, in the sight of the maiestie of the highest God.
25 And Raphael the holye Angell of the Lorde, was sent to helpe them both, whose prayers " came at one time together before God.

" or, were recited at one time together

The. iiij. Chapter.

Preceptes and exhortations of Tobias to his sonne.

1 SO when Tobias thought his prayer to be heard, that he might die, he called vnto him his sonne Tobias, A
2 And sayde vnto him, My sonne, heare the wordes of my mouth, and laye them in thyne heart as a foundation.
3 When God taketh away my soule, burie thou my bodye: and holde thy mother in honour, all the dayes of hir life.
4 For thou oughtest to remember what, and howe great perils she suffered for thee in hir wombe.
5 And when she also hath fulfilled the time of hir life, burie hir "beside me.
6 Haue God in thy thought, all the dayes of thy life, and beware least at any time thou consent vnto sinne, and least thou let slippe the commaundements of the Lorde our God.
7 Giue almes of thy goods, and turne neuer thy face from the poore: and so shall it come to passe, that the face of the Lorde shall not be turned away from thee. B
8 Be mercifull after thy power.
9 If thou haue muche, gyue plentifully: if thou hast litle, doe thy diligence gladly to giue of that litle:
10 For so gatherest thou thy selfe a good reward in the day of necessitie.
11 For mercy deliuereth from all sinne, and from death, and suffereth not the soule to come into darkenesse.
12 A great cofort is mercy before the highe God, vnto all them that shew it.
13 My son, keepe thee wel from all whoredome: and beside thy wife, suffer not thy selfe to knowe of sinne.
14 Let neuer pryde haue rule in thy mynd, nor in thy worde: for in pryde beganne al destruction. C
15 Whosoeuer worketh any thing for thee, immediately giue him his hire, and loke that thy hyred seruantes wages remayne not at all with thee.
16 Loke that thou neuer doe vnto another man, the thing that thou wouldest not another man should do vnto thee.
17 Eate thy breade with the hungrie and

" or, about.

powre, & couer the naked with thy cloathes.
18 Set thy breade and wyne vpon the burial of the righteous, and do not thou eate and drinke thereof with the sinners.
19 Aske euer counsell at the wise.
20 Be alway praying of God, and beseech him, that he will "order thy wayes, and that whatsoeuer thou deuisest, or takest in hand, it may remaine in him.

"or, direct.

D 21 I certifie thee also, my son, that whē thou wast yet but a babe, I deliuered ten talēts of siluer vnto Gabelus at Rages, a citie of ỳ Medes, & his hād writing haue I by me.
22 And therefore, seeke some meanes howe thou mayest come by him, and receyue of him the sayde waight of siluer, and gyue him his hande writing againe.
23 My sonne, be not afrayde: trueth it is we leade heere a powre lyfe, but great good shall we haue, if we feare God, and depart from all sinne, and doe well.

The.v. Chapter.

2. Tobias is sent to Rages. 5. He meeteth with the Angell Raphaell, which did conduct him.

A 1 THen answerd Tobias his father, and saide, Father, all that thou hast commaūded me will I do, and that diligētly.
2 But howe I shall require this money, I can not tell, neither doth he know me, nor I him: What tokē shal I giue him? And as for the way thither, I neuer knew it.
3 Then his father answered him, & sayde, I haue his hand writyng by me, which whē ỳ shewst him, immediatly he wil pay thee.
4 But goe thy waye nowe, and get thee some faythfull man to go with thee for an hyre, that thou mayest receiue the money while I am yet liuing.
5 Thē went Tobias out, & vpō ỳ streete he found a fayre yong mā stāding, girded vp, & as it were one ready to take his iourney.
6 And he knewe not that it was an Angel of God, but saluted him, and sayde, From whence art thou, thou good yong man?

B 7 He answered, Of ỳ childrē of Israell, And Tobias said vnto him, Knowest ỹ ỳ way ỳ leadeth vnto the countrey of the Medes?
8 He answered, I knowe it well, and all those "streetes haue I gone oft times, and haue lodged with our brother Gabelus, ỳ dwelleth in Rages, a citie of the Medes, which lyeth vpon the mount Ecbatanis.

"or, wayes.

9 Tobias said vnto him, I pray thee tary for me, til I haue told my father these things.
10 Then went Tobias in, and told his father al: At the which his father maruelled, & prayed that he wold come in vnto him.
11 Nowe when he came in, he saluted him, and sayde, Joy be with thee for euermore.
12 And olde Tobias said, What ioy can I haue that sit here in darkenesse, and see not the light of heauen?
13 The yong man sayde vnto him, Be of good cheare, God shall helpe thee shortly.
14 And Tobias said vnto him, Canst thou bring my sonne to Gabelus, vnto the citie of Rages in Medea? and when thou commest againe, I shall pay thee thy hyre. C
15 And the Angell sayde vnto him, I shall leade thy son, & bryng him to thee agayne.
16 Thē Tobias ānswered him, Tel me, I prai thee, of what house, or of what tribe art ỹ?
17 The Angell Raphaell sayde vnto hym, Seekest thou after the kinred of an hireling, or an hyred man him selfe, for thy sonne to go with him?
18 But that I make thee not carefull, I am Azarias the sonne of great Hananias.
19 And Tobias answered, Thou arte come of a great kinred: but, I pray thee, be not displeased ỳ I desire to know thy kinred.
20 The Angel sayde vnto him, Thy sonne shall I leade forth safely, and bring him whole and sounde to thee agayne.
21 Then answered Tobias, and said, Wel, go on your way, & God be in your iourney, and his Angell beare you company. D
22 So when they had prepared all thing that they would take with thē in their iourney, Tobias had his father & mother farewel: & they went on their way both together.
23 Now when they were gone, his mother began to weepe, and said, The staffe of our age hast ỹ taken away, & sent him from vs.
24 Would God that money had neuer bin, for the which thou hast sent him away.
25 For our pouertie was sufficient for vs, why we shoulde haue counted it riches, that we saw our sonne here.
26 Then said Tobias vnto hir, Weepe not, our sonne shal go safely, and come to vs againe sound, and thine eyes shall see him.
27 For I trust that the good Angell of God shall beare him company, and order well al the things that he doeth, so that yee shall come to vs againe with ioy. E
28 At these wordes his mother left off from weeping, and held hir peace.

The.vi. Chapter.

2. Tobias deliuered from the fishe. 8. Raphael sheweth him certaine medicines. 19. He conducteth him toward Sara.

1 SO Tobias went on his way, & a dog followed him: and the first night they abode by the water of Tigris.

2 Then went he out to washe his feete, and beholde, there came forth an horrible fishe to deuoure him.

3 Of whome Tobias was afrayde, & cried with a loude voyce, saying, Lord, he commeth vpon mee.

4 And the angel sayd vnto him, Take him by the gille, and draw him to thee. And he did so, and drewe him vpon the lande: and the fishe began to leape at his feete.

5 Then sayde the Angel vnto him, Take out the bowels of this fish: and as for the hart, the gall, and the lyuer, keepe them by thee: for these things are necessarie & good for medicines.

6 Tobias did so, and rosted the flesshe, and they toke it with them in their iourney: the residue they salted, as muche as was sufficient for them, til they came to Rages a citie of the Medes.

B 7 Then Tobias asked the Angel, and sayd vnto him, I pray thee brother Azaria, tell mee whereto are these things good of the fishe that thou hast bidden me keepe.

8 The Angel answered him, and sayde, If thou layest a peece of the hart vpon the coales, the smoke thereof driueth away all manner of euyll spirites, whyther it bee from man or from woman, so that from henceforth, the same shall come no more vnto them.

9 The gall is good to annoynt or to strike the eyes withal, where as there is any blemishe in them, so that they shalbe whole.

10 And Tobias sayde vnto him, Where wilt thou that wee remayne? The Angel answered,

11 And sayde, Here is a nygh kinseman of thine, & of thy tribe, one Raguel by name, which hath a daughter called Sara, & hath neyther sonne nor daughter but hir.

12 All his good belongeth vnto thee, & thou must marry hir.

13 And therefore desire hir of hir father, and he shall giue hir thee to wife.

C 14 Then answered Tobias, and sayde, As I vnderstande, shee hath beene maryed vnto seuen husbandes, & they all are dead: and I haue hearde saye, that the deuyll slue them.

15 I am afrayde therfore, least suche things happen vnto me also: which if it came to passe, seing I am the only sonne of my father and my mother, I shoulde bring them in their age with sorow to their graues.

16 Then said the angel Raphael vnto him, Heare mee, and I will tell thee what they be, of whome the deuill hath power.

17 Namely, they that receiue marriage after suche a fashion, that they shut God out from them, and from their heart, and giue themselues to their owne lust, euen as it were an Horse and Mule, whiche haue no vnderstanding: vppon suche hath the deuill power.

18 But when thou takest hir, and art come into the chamber, withholde thy selfe from hir three dayes, & gyue thy diligence vnto nothing, but vnto prayer with hir.

19 And in the first night, roste the lyuer of the fishe, & the deuill shalbe driuen awaye.

20 The second night shalt thou be receyued D into the companie of the holy patriarches.

21 The thirde night shalt thou obteyne the blessing of God, so that whole chyldren or, sounde.
shalbe borne of you.

22 After the thirde night, take the mayden in the feare of God, and more for the desire of children, than for any fleshly lust, that in the seede of Abraham, thou mayest obteine the blessing in children.

The. vii. Chapter.

Tobias marrieth Sara, Raguels daughter.

1 THen went they in to Raguel, whiche I receyued them ioyfully.

2 And when Raguel loked vpon Tobias, he sayde vnto Anna his wife, How like is this yong man vnto my fathers sonne?

3 And when he had spoken this, he sayde, Whence be ye, ye yong men and our brethren? They sayde, Of the tribe of Nephthali, out of the captiuitie of Niniue.

4 Then sayde Raguel vnto them, Knowe ye my brother Tobias? They sayde, Yea, we knowe him well.

5 And whē he had spokē much good of him, the angel sayde vnto Raguel, Tobias of whome ỹ askest, is this yong mans father.

6 Then Raguel bowed himselfe downe, and weapt, and toke him about the necke, and kissed him,

7 And sayde, Gods blessing haue thou my B sonne, for thou art the sonne of a good vertuous man.

8 And Anna his wife, & Sara his daughter wept also.

9 Nowe when they had talked together, Raguel bade kill a weather, and to make a feaste: and when he had exhorted them to sit downe to dinner,

10 Tobias sayde, I will neyther eate nor

drinke here this day, except thou first graūt me my petition, and promise me to giue me thy daughter Sara.

21 When Raguell heard this, he was astonied, for he knewe what had happened vnto the other seuen men that went in vnto hir: and he beganne to feare that it should chaunce vnto him also in like maner. And while he stode so in doubt, and gaue the yong man no answere,

22 The Angell sayd vnto him, Feare not to giue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wife: therefore might none other haue hir.

23 Then sayde Raguell, I doubt not but God hath accepted my prayers and teares in his sight:

℣ 24 And I beleue he caused you to come vnto me for the same intent, that this daughter of myne myght bee marryed in hir owne kinred, according to the lawe of Num.36.c. Moses: and nowe doubt thou not but I will giue hir vnto thee.

25 So he toke the right hand of his daughter, and gaue hir into the right hande of Tobias, and sayd, The God of Abraham, the God of Isahac, and the God of Jacob be with you, ioyne you together, and fulfill his blissing in you.

26 And they toke a letter, and made a writing of the maryage.

27 And then made they merry, and prayed God.

28 And Raguel called Anna his wife vnto him, and bade hir prepare another chāber.

29 And thither he brought Sara his daughter, and she wept.

30 Then sayde he vnto hir, Be of good cheare my daughter: the Lorde of heauen giue thee ioye, for the heauinesse that thou hast suffered.

The.viij. Chapter.

2. Tobias driueth away the euill spirite. 4. He prayeth to God with his wife. 11. Raguel prepareth a graue for his sonne in lawe. 16. Raguell blisseth the Lorde.

1 NOwe after that they had supped, they brought the yong man in to hir.

2 Then thought Tobias vpon the wordes of the Angell, and toke out of his bagge a peece of the liuer of the fishe, and layde it vpon the hote coales.

3 So the Angell Raphaell toke holde of the diuell, and sent him away, and bounde him in ỹ wildernesse of the higher Egipt.

4 Then spake Tobias vnto the virgin, and sayde, Up Sara, let vs make our prayer vnto God to day, to morowe, and "ouermorowe: for these three nights will we "reconcile our selues with God, and when the thirde holy night is past, we shal ioyne together in the duetie of maryage.

5 For we are the children of holy men, and we maye not come together as the heathen that knowe not God.

6 Then stode they vp both together, and besought God earnestly " that he would preserue them.

7 And Tobias sayde, O Lord God of our fathers, prayed be thou of heauen and earth, of the sea, welles, and floudes, and of all thy creatures that be therein.

8 Thou madest Adam of the moulde of the earth, and gauest him Eua for an helper.

9 And nowe Lorde, thou knowest that it is not bycause of voluptuousnesse that I take this sister of myne to wife, but only for the loue of children, in whom thy name may be blessed for euer.

10 And Sara sayde, Haue mercie vpon vs, O Lorde, haue mercie vpon vs, and let vs both come whole and sounde together to a good age.

11 And about the cocke crowing, it came to passe, that Raguel called his seruants:

12 And they wēt with him to make a graue.

13 For he sayde, It is chaunced nowe vnto him peraduenture, as it did vnto the other seuen men that went in vnto hir.

14 Nowe when they had made the graue, ℭ Raguel came again to his wife, and said vnto hir, Sende one of thy maydens to loke if he be deade, that I may burie him afore it be light day.

15 So she sent a mayden to see: whiche when she came into the chamber, founde them whole and sound, sleeping together.

16 And so she came agayne, and brought good tydings: Then Raguell and Anna his wife prayed the Lorde,

17 And sayde, Prayed be thou, O Lorde God of Israel, that it is not happened vnto vs, as we thought.

18 For thou hast dealt mercifully with vs, and put awaye from vs the enimie that persecuted vs,

19 And haste shewed mercie vnto yonder two, the onely borne children of their parentes: O Lorde, cause them to magnifie thee more perfectly, and to offer the sacrifice of thy prayse, and of their health: that all people may knowe, that thou onlye art God in all the earth.

20 And

10 And immediatly Raguel commaunded his ſeruants to fill the graue that they had made, with earth, afore it was light,

11 And bade his wyfe prepare a feaſte, and to make ready all things that were neceſſarie for meate, to ſuch as went by ẏ way.

12 He cauſed two fat kine alſo, & four weathers to be ſlayne, and meates to be prepared for all his neyghbours and freendes.

13 And Raguel charged Tobias to remaine with him two weekes.

14 As for all the good that he had, he gaue Tobias the halfe of it, and made this writing, that ẏ halfe which remayned, ſhould fall vnto Tobias after their death.

The.ix. Chapter.

The Angel goeth to Gabelus, at the deſire of Tobias, whiche delyuereth the letter, and receyueth the money.

1 Then Tobias called vnto him the Angel, whome he thought to haue bene a man, and ſayde vnto him, Brother Azarias, I pray thee harken vnto my wordes,

2 If I ſhoulde giue my ſelfe to be thy ſeruant, I ſhall not deſerue thy prouidence.

3 Neuertheleſſe, I beſeeche thee that thou wilt take the beaſtes and the ſeruantes, & go vnto Gabelus in Rages the citie of ẏ Medes, and deliuer him his hand writing, and receyue the money of him, and praye him to come to my mariage.

4 For thou knoweſt thy ſelfe, that my father doth number the dayes: and if I tarie one daye to long, he wyll be ſory in his minde.

5 Nowe ſeeſt thou how earneſtly Raguel hath required mee, ſo that I can not ſaye him nay.

6 Then toke Raphael foure of Raguels ſeruauntes, and two Camels, and went vnto Rages the citie of the Medes: and when he had found Gabelus, he gaue him his hande writing, and receyued all the money.

7 He tolde him alſo of Tobias, the ſonne of Tobi, howe all things had happened: and cauſed him to come with him to the marryage.

8 Nowe when he came into the houſe of Raguel, he founde Tobias ſitting at the table: & he leaped vp, and they kiſſed one another, and Gabelus weapt, and prayſed God,

9 And ſayde, The bleſſing of the God of Iſrael haue thou, for thou arte the ſonne of a right vertuous and iuſte man, and of one that feareth God, and gyueth greate almes:

10 And bleſſing haue thy wyfe, and your elders,

11 That ye may ſee your children, and your childers children, vnto the third and fourth generation: and your ſeede be bleſſed of ẏ God of Iſrael, whiche raygneth worlde without ende.

12 And when they all had ſayd, Amen, they went to the feaſte: but with the feare of the Lorde held they the feaſt of the marryage.

The.x. Chapter.

1. Tobias and his wyfe thinke long for theyr ſonne. 10. Raguel ſendeth away Tobias and Sara.

1 NOwe while yong Tobias made long tarying, by reaſon of the marryage, his father was full of care and heauineſſe, ſaying, Canſt thou thinke what ſhould be the cauſe that my ſonne taryeth ſo long? or why he ſhould be kept ſo long there? A

2 Thinkeſt thou Gabelus is deade, and no man will gyue him the money?

3 Thus beganne he to be very ſorowfull, he and Anna his wyfe with him: and began to weep both togither, becauſe their ſonne was not come agayne vnto them at the day appoynted.

4 As for his mother, ſhee weapt with diſcomfortable teares, and ſayde, Wo is mee my ſonne. Oh what ayled vs to ſend thee away into a ſtrange countrey, thou lyght of our eyes, thou ſtaffe of our age, thou comforte of our lyfe, thou hope of our generation?

5 Seeing all the things that wee haue are onely in thee, we ſhould not haue ſent thee away from vs.

6 Then Tobias (comforted hir, and) ſayde, Hold thy peace, & be not diſcomforted, our ſonne is whole & ſounde: the man that we ſent him withall, is faythfull ynough.

7 Neuertheleſſe, ſhee myght in no wyſe be comforted: but dayly went out, looked about, & went about all the ſtreetes, whereby ſhee thought he ſhoulde come agayne: that if it were poſſible, ſhe myght ſee him comming a farre off. B

8 But Raguel ſayde vnto his ſonne in lawe, Tarrie here, & I ſhall ſende a meſſenger vnto thy father Tobias, to tell him that thou art in good health.

9 Tobias ſayde vnto him, I am ſure that my father & my mother count euery daye, and that their hearts are ſory.

10 So when Raguel had prayed Tobias with many wordes, and he wouldē in no wyse heare him, hee delyuered Sara vnto him, and the halfe parte of all his good, in seruantes and handmaydens, in sheepe, in cammelles, and in kine, and much money: and so sent him away frō him with healthy and ioy.

11 And sayde, The holy Angel of the Lord bee with you in your iourney, and bryng you forth safe and sounde, that yee may finde all things in good case with your elders, & that mine eyes may see your children afore I dye.

12 So the elders embraced their daughter, kissed hir, and let hir go.

13 Exhorting hir to hon our hir father and mother in lawe, to loue hir husbande, to rule well hir housholde, to keepe hir house in good order, & to shew hir self faultlesse.

The.xi. Chapter.

1. The returne of Tobias to his father. 11. Howe he was receyued. 15. His father hath his sight restored, and prayseth the Lorde.

A 1 SO they nowe were going homeward ward agayne, vppon the eleuenth daye they came to Charran, which lyeth in the halfe way toward Ninive.

2 And the Angel sayde, Brother Tobias, thou knowest howe thou hast left thy father.

3 Therfore, if it please thee, we two will go before, and let the household with thy wyfe and the cattell come faire & softly after vs.

4 And when Tobias was content, that they should go before, Raphael sayde vnto him, Take of the gall of ỳ fishe with thee, for it shall be necessarie. So Tobias toke of the gall, and they went their way.

5 But Anna the mother of Tobias sate dayly by the way syde vppon the toppe of an hill, from whence she might see farre about hir.

6 And whyle she was wayting ther for his comming, she loked a farre off, and anone she perceyued hir sonne comming, & ranne and tolde hir husbande, saying; Beholde, thy sonne commeth.

B 7 And Raphael sayde vnto Tobias, As soone as thou commest into the house, immediatly worshippe the Lorde thy God, and giue thankes vnto him: then go to thy father, and kisse him,

8 And straight wayes strike his eyes ouer with the gall of the fishe that thou hast brought with thee: For bee sure that his eyes shall straight way be opened, and thy father shall see the lyght of heauen, & shall reioyce at the sight of thee.

9 Then the dogge that had ben with them in their iourney, ranne before, and came as a messenger, and wagged his tayle for gladnesse.

10 So the blinde father arose, and beganne to runne, and stumbled with his feete: and gaue a seruaunte his hande, and ranne to meete his sonne,

11 Received him, and kissed him, he and his wife, & they both began to weepe for ioy.

12 Nowe when they had worshipped and thanked God, they sate downe.

13 Then toke Tobias of the fishes gal, and annoynted his fathers eyes:

14 And taryed halfe an houre, and then began the blemishe to go out of his eyes, like as it had bin the white skinne of an egge. C

15 Which Tobias toke, and drew from his eyes, & immediately he receyued his sight.

16 Then they praysed God, he & his wyfe, and all they that knewe him.

17 And Tobias sayd, O Lord God of Israel, I giue thee prayse & thankes, for thou hast chastened mee, and made me whole: and lo, nowe do I see my sonne Tobias.

18 After seuen dayes came Sara his sones wyfe also whole and sounde, with all the householde and cattell, with Cammelles, and muche money of his wyues, and with the money that hee had receyued of Gabelus.

19 And he told his father and his mother al the benefites which God had done for him by the man that led him.

20 Achior also, and Nabath Tobias sisters sonnes came, and were glad and reioyced with him, by reason of all the good things that God had shewed vnto him: And so for the space of seuen dayes they made merry, and were right ioyfull euery one.

The.xij. Chapter.

2. Tobias declareth to his father the pleasures that Raphael had done him. 5. The which he woulde recompence. 11. Raphael declareth that he is an Angel sent of God.

1 THen Tobias called his sonne vnto him, and sayde, What may we giue this holy man, that went with thee?

2 Tobias answered his father, and sayde, Father, what rewarde shall wee giue him? Or what thing can deserue his benefites?

3 He hath beene my guyde, and brought mee

mee safe agayne: he receyued the money from Gabelus, he caused mee to gette my wyfe, he dyone the euill spirite from hir, he hath beene an occasion of gladnesse to hir father and mother, he deliuered me that I was not deuoured of ỳ fishe, he hath made thee to see the lyght of heauen: yea, we all haue receyued great good of him.

4 Howe should we worthily deserue these things vnto him? But, I pray thee my father that thou wilt desire him, if happely he will vouchsafe to take with him, the halfe of all that we haue brought.

5 So the father and the sonne called him, toke him aside, and beganne to praye him that he woulde bee content to take in good worth, the halfe parte of all that they had brought.

6 Then sayd he secretly vnto them, Prayse ye the God of heauen, and giue thankes vnto him before all men lyuing: for hee hath shewed his mercie vnto you.

B 7 It is good to hyde the kings secrete: but to shew and to prayse the workes of God, it is an honourable thing.

8 Prayer is good with fasting, & mercye is better than to hoord vp treasures of golde.

9 For mercie deliuereth from death, cleanseth sinne, and causeth to finde mercie, and lyfe euerlasting.

10 But they that do synne, and vnryghteousnesse, are the enimies of their owne soule.

11 Wherefore I tell you the truth, and will hyde no secrete saying from you.

12 When thou prayedst with teares, and buryedst the deade, and lefte thy dinner, and hyddest the deade in thine house vpon the daye tyme, that thou myghtest burye them in the night, I offered thy prayer before the Lorde.

13 And bicause thou wast accept and beloued of God, it was necessarie that temptation shoulde trye thee.

C 14 And nowe hath the Lorde sente mee to heale thee, and to deliuer Sara thy sonnes wife from the euill spirite.

15 For I am Raphael an Angel, one of the seuen that stande before the Lorde.

16 When they heard this, they were sore afraide, and trembled, and fell downe vpon their faces vnto the grounde.

17 Then sayde the Angel, Peace bee with you, feare not.

18 For where as I haue bene with you, it is the will of God: giue prayse & thankes vnto him.

19 You thought that I did eate and drinke with you, but I vse meate that is inuisible, & drinke that cannot be seene of men. Gen. 18. a. Judi. 13. c.

20 Nowe therefore is the time that I must turne agayne vnto him that sent mee: but be ye thankfull vnto God, and tell out all his wonderous workes.

21 And when he had spoken these wordes, he was taken awaye out of their sight, so that they coulde see him no more.

22 Then fell they downe flatte vpon their faces, by the space of three houres, & praysed God: and when they rose vp, they told all his wondrous workes.

The. xiij. Chapter.

A thankesgiuing of Tobias, who exhorteth al to prayse the Lorde.

1 THen olde Tobias opened his mouth, A and praysed the Lorde, & sayd, Great art thou, O Lorde for euermore, and thy kingdome worlde without ende.

2 For thou scourgest and healest, thou leadest vnto hell, & bringest out agayne: and there is none that may escape thyne hand.

3 O giue thankes vnto the Lorde, ye children of Israel, and praise him in the sight of the heathen:

4 For among the heathen whiche knowe him not, he hath scattered you, to the intent that ye shoulde shewe forth his marueylous workes, and cause them for to knowe that there is none other God almightie but he.

5 He hath chastened vs for our misdeedes, & for his owne mercie sake shall he saue vs.

6 Consider then howe he hath dealte with you, and praise him with feare and dreade: and magnifie the euerlasting king in your workes.

7 I will prayse him euen in the land of my B captiuitie: for hee hath shewed his maiestie vnto a sinfull people.

8 Turne you therfore, O ye sinners, & doe righteousnesse before God, and be ye sure that he will shewe his mercie vppon you.

9 As for mee and my soule, we will reioyce in God.

10 O prayse the Lord al ye his chosen: hold the dayes of gladnesse, and be thankefull vnto him.

11 O Ierusalem thou city of God, the Lord hath punished thee for the workes of thyne owne handes.

12 O prayse the Lorde in thy good things, and giue thankes to the euerlasting God, that hee may buylde vp his tabernacle agayne in thee, that hee may call agayne

vnto thee all suche as be in captiuitie, and that thou mayest haue ioy for euermore.

13 With a fayre light shalt thou shine, & all the endes of the world shall honour thee.

C 14 The people shall come vnto thee from farre, they shall bring giftes, and worship the Lorde in thee, and thy land shall they haue for a sanctuarie: for they shall call vpon the great name in thee.

15 Cursed shall they bee that despise thee, & all that blaspheme thee shall be condempned: but blessed shall they bee that buylde thee vp.

16 As for thee, thou shalt reioyce in thy children: for they al shalbe blessed, and gathered togither vnto the Lord.

17 Blessed are all they that loue thee, and that be glad of thy peace.

18 Prayse thou the Lorde, O my soule: for the Lord our God hath deliuered his citie Ierusalem from all hir troubles.

19 I will count my selfe happy, if my seede remaine to see ỹ clearnesse of Ierusalem.

20 The gates of Ierusalem shalbe builded with Saphir and Smaragde, and all the cõpasse of hir walls with precious stones.

D 21 All hir streetes shalbe paued with whyte and fayre stone, & in all streetes shall Halleluia be song.

22 Praysed be the Lord which hath exalted hir, that his kingdome may be vppon hir for euermore. Amen.

The. xiiij. Chapter.

5. Lessons of Tobias to his sonne. 6. He prophesieth the destruction of Niniue. 7. And the restoring of Ierusalem and the temple. 13. The death of Tobias and his wyfe. 16. Tobias the yonger, his age and death.

A 1 AND so Tobias made an ende of speaking: And after that Tobias had gotten his sighte againe, he lyued fourtie and two yeeres and saw his childers children.

2 Nowe when he was an hundred & two yeeres olde (he dyed, and) was buried honourably in Niniue.

3 For when he was fyre and fiftie yeeres of age, he lost the sight of his eyes: and when he was threescore yeeres olde, he gate his sight agayne.

4 The residue of his life led he in ioy, and increased wel in the feare of God, and departed in peace.

5 But in the houre of his deathe, hee called vnto him his sonne Tobias, and seuen yong " syrysngaldes his sonnes children, and sayde vnto them,

6 The destruction of Niniue is at hande, (for the worde of the Lord cannot fayle) and our brethren that are scattered out of the lande of Israel, shall come thither agayne.

7 And the whole lande of it that hath bene waste, shalbe filled, and the house of God that was brent in it, shalbe buylded againe: and all suche as feare God, shall returne thither.

8 The heathen then also shall forsake their idols, and come to Ierusalem, and dwell there:

9 And all the Kings of the earth shall bee glad in hir, and worshippe the Lord God of Israel.

10 And therefore my children, heare your father, serue the Lorde in the truth, seeke after his will, to do the thing that pleaseth him:

11 Commaunde your children that they do right, giue almes, be mindfull of God, and euer be thankefull vnto him in truth, and with all their power.

12 Heare mee nowe therefore my children, and abyde not heere: but in what day ouer ye haue buryed your mother by mee in one sepulchre, get you from hence.

13 For I see that the wickednesse of it shall bring it to (destruction and) ende.

C 14 After the deathe of his mother, Tobias departed awaye from Niniue, with his wyfe, and children, and with his childers children, and came agayne to his father and mother in lawe,

15 And founde them whole and in a good age, and toke the care of them: and he closed their eyes, and was heyre vnto al Raguels goods, and saw the fifth generation, and his childers childrens.

16 And ninetie and nyne yeeres beeing ended in the feare of God, they buryed hym with ioy.

17 And all his kinrede and posteritie continued in a good lyfe and holye conuersation: so that they were loued and accepted both of God and men, and of all the people of the lande.

The ende of the booke of Tobias.

¶ *The first Chapter.*

1. The building of Ecbatanis. 5. Nabuchodonosor made warre against Arphaxad, and ouercame him. 12. He threatneth them that would not helpe him.

1 Rphaxad the king of the Medes subdued many people vnto his dominiō, and builded a noble strong citie, which he called Ecbatanis.

2 The walles of it made he of free stone foure square, seuentie cubites hyghe, and thirtie cubites broade: He made towers there vpon, an hundred cubites high.

3 But along the foure corners, euerie syde was twentie sote broade: he made the portes in the heigth, like as the towers.

4 (This king) trusted in his mightie hoste, and in his glorious charets.

5 So in the twelfth yeere of his raigne, it happened that Nabuchodonosor the kyng of the Assyrians, whiche raigned in the great citie of Niniue, fought against Arphaxad:

6 And ouercame him in the great field called Ragau, beside Euphrates, and Tigris, and Jadason, in the fielde of Erioth the king of the Elikes.

7 Then was the kingdome of Nabuchodonosor exalted, and his heart was lift vp: and he sent vnto all them that dwelte in Cilicia, in Damascus, and Libanus:

8 And vnto the heathen that dwelt in Carmel, and Cedar, and to suche as dwelte in Galilee, in the great fielde of Esdrelon:

9 To all them that dwelte in Samaria, and beyonde the water of Jordane, vnto Jerusalem, and the whole lande of Jesse, vnto the borders of Ethiopia:

10 Vnto all these, did Nabuchodonosor the king of the Assyrians, send messengers.

11 But they al with one consent would not agree vnto him, and sent the messengers againe emptie, and put them away without honour.

12 Then Nabuchodonosor the king toke indignation at all those landes, and sware by his throne and by his kingdome, that he would be auenged of all those cōtries.

The. ij. Chapter.

1. Nabuchodonosor commaunded presumptuously, that all people shoulde be brought in subiection, 7. and to destroy those that disobeyed him. 8. The preparation of Holophernes armie. 12. The conquest of his enimies.

1 IN the thirteenth yeere of king Nabuchodonosor, vpon the two & twentith day of the firste moneth, it was deuised in the court of Nabuchodonosor the king of the Assyrians, that he would reuenge him selfe. A

2 So he called vnto him all the elders, all his captaines, and men of warre, and shewed them his secret counsell.

3 And tolde them that his purpose was to bring the whole earth vnder his dominiō.

4 Nowe when they were all content with this saying, Nabuchodonosor the kyng called Holophernes the chiefe captaine of his warres.

5 And sayde vnto him, Goe thy way forth againste all the kingdomes of the Weast, and specially against those that haue despised my commaundement.

6 Thou shalte spare no realme, all strong cities shalte thou bring in subiection vnto me.

7 Then Holophernes called together all the captaines and rulers of all the power in Assyria, and mustred the souldiers vnto the host, like as the king commaūded him, (namely) an hundred and twentie thousand fighting men vpon foote, and twelue thousand archers vpon horsebacke. B

8 All his ordinance sent he before, with an innumerable multitude of Camels, so that the hoste was well prouided for, with oxen and small cattell, and that without number.

9 He appoynted to prepare corne out of all Syria in his passage.

10 Muche golde and siluer also toke he out of the kings house.

11 So he toke his iourney, and all his host, with charets, horsemen, and archers: of whome there were so many, that they couered the grounde of the lande lyke the Grashoppers.

12 And when he was gone past the borders of the Assyrians, he came toward the great mountaines of Ange, which lye vpon the left side of Cilicia: and so he went vp into

al their caſtels, & won euery ſtrong holde.

13 As for the wealthy citie of Melothus, he brake it downe, and ſpoyled all the childre of Tharſis, and the Iſmaelites, whiche lay toward the wildernelle, and vpon the ſouth ſide of the land of Chellon.

C 14 He went ouer Euphrates alſo, and came into Meſopotamia, and brake downe all the hygh cities y were there, frō the broke of Mambre, till a man come to the ſea:

15 And he toke the borders in, from Cilicia, vnto the coaſtes of Japhet, towarde the South.

16 He caried away all the Madianites, and ſpoyled all their goods, & whoſoeuer withſtode him, he ſlewe them with the ſworde.

17 After this, he went downe into the field of Damaſcus, in the time of haruell, and burnt vp all the corne, and all the trees and vines he cauſed to be cut downe.

18 And the feare of him fell vpon all them that dwelt on the earth.

The.iii. Chapter.

1. The people ſubiect to Holophernes. 12. He deſtroyed their gods, that Nabuchodonoſor might only be worſhipped.

A 1 SO the kings and princes of all the cities and landes, ſent their embaſſadours, namely they of Syria and Meſopotamia, Syria Sobal, and Lybia, and Cilicia, which came to Holophernes, and ſayde.

2 Let thy wrath ceaſe towardes vs: it is better for vs to ſerue the great kyng Nabuchodonoſor with our lyues, and to be ſubiecte vnto thee, than that we ſhoulde dye, & with our ſlaughters ſuffer the euils of our bondage.

3 All our cities and poſſeſſions, all mountaines and hylles, all fieldes, greate and ſmall cattell, ſhepe, goats, horſes, and cammelles, all our goods and houſholdes be in thy power.

4 Vnder thy ſubiection be all that we haue.

5 We our ſelues and alſo our children will be thy ſeruantes.

6 Come vnto vs peaceably, Lorde, and vſe our ſeruice at thy pleaſure.

B 7 Then came Holophernes downe from the mountaines, with horſemen, and great power, and conquered all ſtrong fenced cities, and all that dwelt in the lande.

8 And out of all cities he toke ſtrong men, and ſuche as were meete for the warre (to helpe him.)

9 And there came ſuche a feare vpon thoſe countreyes, that the inhabiters of all the cities, the princes and rulers, and the people together, went forthe to meete him as he came:

10 And receyued him (honourably) with garlandes, and torches, with daunces, tabrets, and pypes.

11 Neuertheleſſe, though they did this, yet might they not aſſwage his rigorous ſtomacke.

12 But he deſtroyed their cities, and hewed downe their woods.

13 For Nabuchodonoſor the king had commaunded him that he ſhoulde rote out all the goddes of the "land, to the intent that he only might be called (and take) for God, of the nations, whiche Holophernes with his power might bring vnder him.

14 So went he through Syria Sobal, and through all Appamea, and all Meſopotamia, and came to the Idumeans in the lande of Gabaa.

15 And toke their cities, and remayned there thirtie dayes, in which ſpace he cauſed all the whole multitude of his hoſte to be gathered together.

The.iiij. Chapter.

1. The Iſraelites were afrayde, and defended 3 their countrey. 5. Eliacim the prieſt writeth to Bethulia, that they ſhoulde fortifie themſelues. 8. They cryed to the Lorde, and humbled themſelues before him.

1 WHen the children of Iſrael that dwelt in Iurie heard this, they were ſore afrayde of him. 1

2 There came ſuch trembling alſo & feare vpon them, leaſt he ſhould doe vnto the citie of Ieruſalem, and the temple of the Lorde, as he had done to other cities and their temples.

3 So they ſent into all Samaria rounde about vnto Jericho, (tooke in) and occupied all the toppes of the mountaines:

4 And made faſt the townes with walles, and prepared corne for them againſte the battell.

5 Eliacim alſo the prieſt wrote vnto al them that dwelt towarde Eſdrelon, which lyeth ouer againſt the great fielde by Dothain, and vnto all thoſe by whome men might haue paſſage vnto them,

6 That they ſhould take in the ways of the mountaines, whereby there might be any way and paſſage to Ieruſalem, and that they ſhould hold diligent watch where any ſtraight was betwixt the mountaines.

7 And

7 And the childꝛē of Iſraell did as Eliacim the prieſte of the Lorde had commaunded them.

8 And all the people cryed vnto the Lorde earneſtly, and humbled their ſoules with faſting and prayers, they and their wiues:

9 The prieſtes put on hairie clothes, and layde the yong babes before the temple of the Lorde, and couered the aulter of the Lord with an hairie cloth:

10 And with one accorde they cryed vnto the Lorde God of Iſraell, that their children ſhould not be giuen into a praye, and their wiues into a ſpoyle, that their citie ſhoulde not be layd waſte, and that their sanctuarie ſhoulde not be vnhalowed, and ſo they to be a ſhame and rebuke vnto the heathen.

11 Then Eliacim the hyghe prieſte of the Lorde went rounde about all Iſraell, and ſpake vnto them,

12 Saying, Be ye ſure that the Lorde will heare your petitions, if ye continue ſtedfaſt in faſtings and prayers in the ſight of the Lorde.

13 Remember Moſes the ſeruaunt of the Lorde, which ouerthrewe the Amalechites that truſted in their might and power, in their hoſt, in their ſhieldes, in their charets and horſemen, not with wepons, but with holy prayers.

14 Euen ſo ſhall the enimies of Iſraell be, if ye continue in this worke that ye haue begonne.

15 So vpon this exhortation they continued in prayer before the Lord:

16 In ſo much, that they which offred burnt ſacrifices vnto the Lorde, offred ẏ offrings vnto the Lorde, being arayed in hayrie clothes, and had aſhes vpon their heades.

17 And they all beſought God from their whole heart, that he would viſite his people of Iſraell.

The.v. Chapter.

Achior the Ammonite doth declare to Holophernes the maner of the Iſraelites.

1 NOw worde came to Holophernes the prince of the warre of the Aſſyrians, that the childꝛen of Iſraell prepared themſelues to make reſiſtance, and howe they had ſtopped ẏ ways betwixt ẏ moũtains.

2 Then was he exceeding wroth, and called all the princes of Moab, and the captaines of Ammon,

3 And ſayde vnto them, Tell me what people is this that keepeth in the mountains? or what manner, and howe great cities theirs are? What is their power? Or what maner of hoſte haue they? Who is their captaine?

4 And why doe they deſpyſe vs more than all thoſe that dwell in the Eaſt, and come not forth to meete vs, that they might receiue vs with peace?

5 Then Achior the captaine of the Ammonites, anſwered, and ſayd, Syr, if it pleaſe thee to heare, I will tell the trueth before thee, concerning this people that dwell in the mountaynes, and there ſhall no vntrueth go out of my mouth.

6 This people is of the generation of the Chaldees:

7 They dwelt firſte in Meſopotamia, for they would not folowe the gods of their fathers that were in the land of the Chaldees, B

8 And ſo forſoke they the cuſtome of their forefathers, whiche had many goddes, and worſhipped one God that made heauen and earth: which alſo commaunded them that they ſhould go from thence, and dwel at Charran. Gen.12.a.

9 Now when there came a dearth into the whole lande, they went downe to Egypt, and there they dwelt foure hundred yeres, in the which they multiplyed greatly, that their hoſt might not be numbred. Gen.15.c. Acts.7.a. Exod.12.f. Gala.3.c.

10 And when the king of Egypt oppreſſed them, and yoked them in building of his cities, with making of clay and brick, they cryed vnto God their Lorde, which puniſhed the whole lande of Egypt with diuers plagues.

11 And when the Egyptians had caſt them out, and the plague ceaſed from them, and they followyng after them, to take them, and to bring them againe into their bondage:

12 While they were fleeing away, the God of heauen opened the ſea, ſo that the waters ſtode faſte vpon both the ſides as a wall, and theſe went through the bottome of the ſea drye ſhod.

13 In the whiche place, when an innumerable people of the Egyptians followed vppon them, they were ſo ouerwhelmed with the waters, that there remayned not one to tell them that came after howe it happened.

14 So when this people was paſſed thorowe the red ſea, they came into the wilderneſſe of mount Sina, where neuer man might dwell afore, and where the ſonne of man had neuer reſted. C

15 There were the bitter waters made ſweet for them, that they might drinke, and forty yeeres had they meate from heauen.

16 Wherſoeuer they went, without bowe & arrowe, without buckler or ſworde, their God fought for them, and cauſed them to haue the victorie.

17 Yea, no man was able to hurt this people except it were whē they departed vnfaithfully from the worſhipping of the Lorde their God.

18 But as oft as they worſhipped any other beſide their God, he gaue them ouer to be ſpoyled, to be ſlayne, & to be put to cōfuſiō.

19 Neuertheleſſe, as often as they were ſorie for their departing frō the worſhip of their God: the ſame God of heauen gaue them power & ſtrength to withſtand (their enimies.)

Joſu. 12. c. 20 Moreouer, they ſlue the king of ỳ Chanaanites, Iebuſites, Pherezites, Hethites, Heuites, & Amorites, and al the mighty in Heſebon, and toke their landes and cities in poſſeſſion:

D 21 And ſo long as they ſinned not in the ſight of their God, it went wel with them: for their God hateth vnrighteouſneſſe.

Jud. 2. b. 4. Re. 25. a. 22 For in times paſte when they went out of the waye which God had giuen them, that they ſhould walke in it, they were deſtroted in diuers battels of many nations, and many of them were caried away priſoners vnto a ſtrange countrey.

1. Eſd. 1. a. 23 But nowe lately they haue turned themſelues againe vnto the Lorde their God, and are come together againe out of the countreys where they were ſcattered abroade: and thus they conquered theſe mountaynes, and dwell therein: and as for Jeruſalem, where their ſanctuarie is, they haue it againe in poſſeſſion.

24 And therefore my Lorde, make diligent inquiſition, if this people haue done wickednelle in the ſight of their God, then let vs go vp againſt them: for doubtles their God ſhall deliuer them into thy handes, and ſubdue them vnto thy power.

25 But if this people haue not diſpleaſed their God, we ſhall not be able to withſtand them: for their God ſhal defēd them, and ſo ſhal we be a ſhame to al the worlde.

E 26 Now when Achior had ſpoken out theſe wordes, all the great men of Holophernes were wroth, and thought to ſlay him, and ſayde one to another,

27 What is he this, which dare ſaye that the children of Iſraell are able to withſtande Nabuchodonoſor the king, and his hoſtes? whereas they are an vnweaponed people, without ſtrength or vnderſtanding of the feates of warre?

28 That Achior therefore may knowe that he hath deceiued vs, we will go vp into the mountaines: and when the mightie men of them are taken, he with them ſhall be ſtickt with the ſworde:

29 That al the people may know that Nabuchodonoſor is the God of the earth, and that there is none other beſide him.

The. vi. Chapter.

1. Holophernes blaſphemeth God, whome Achior confeſſed. 14. Achior is deliuered into the handes of them of Bethulia. 18. The Bethulians crie vnto the Lorde.

1 GOD when they had left off ſpeaking, Holophernes toke ſore indignation, and ſayde vnto Achior. I

2 For ſo much as thou haſt prophecied vnto vs, ſaying, That the people of Iſraell ſhall be defended of their God: I will ſhew thee that ther is no God but Nabuchodonoſor,

3 Yea, when we ſlaye them all as one man, thou alſo ſhalt periſhe with them through the ſworde of the Aſſyrians, and all Iſrael ſhall be deſtroyed with thee:

4 And then ſhalt thou feele that Nabuchodonoſor is the Lorde of the whole earth: then ſhall the ſworde of my knyghthod go through thy ſides, and thou ſhalt fal down ſtickt among the wounded of Iſraell, and "ſhalt not come to thy ſelfe againe, but be "a. he bitterly deſtroyed with them. ſhal not

5 Furthermore, if thou thinkeſt thy prophecie to be true, why doeſt thou then chaunge thy colour? why art thou afraid? Thinkeſt thou that my wordes are not able to be perfourmed?

6 But that thou mayeſt knowe that thou ſhalt feele theſe things with them, behold, from this houre forth will I ſend ther vnto yonder people, that when the puniſhement of my ſworde (which they haue worthyly deſerued) falleth vpon them, thou mayeſt be puniſhed with them.

7 So Holophernes commaunded his ſeruauntes to take Achior, and to carie him vnto Bethulia, and to deliuer him into the handes of the children of Iſraell. S

8 Then Holophernes ſeruantes toke him, and went through the playne fielde: but when they drew nigh vnto the mountaines, the ſling caſters came out againſt them.

9 Neuertheleſſe they gat them away by the ſide of the mountaine, and bounde Achior hande and foote to a tree, and ſo left him

bounde

bounde withes, and turned againe vnto their Lorde.

10 After that, the children of Israell went downe from Bethulia, came vnto him, losed him, brought him into Bethulia, set him in the middest of the people, and asked him what the matter was, that the Assyrians had left him bound?

11 Ozias the sonne of Micha, of the tribe of Simeon, and Charmi, which is also called Gothoniell, were the principall rulers at the same time.

12 Now when Achior stode in the middest of the Senatours, and before them all, he tolde them what answere he gaue Holophernes to the thing that he asked him, and howe Holophernes people woulde haue slaine him for so saying:

13 And howe Holophernes him selfe was wroth, and commaunded him for the same cause to be deliuered vnto the Israelites: that when he ouercame the children of Israell, he might commaunde Achior also to be put to death with diuers tormentes, bicause he said, The God of heauē is their defender.

¶ 14 And when Achior had playnely tolde out all these thinges, all the people fell down vpon their faces, praysing the Lord, and powred out their prayers together vnto the Lord, with a generall complaint and weeping,

15 And sayd, O Lorde God of heauen and of earth, beholde their pryde, and loke vpon our lowlynesse, and consider howe it standeth with thy sainctes, and make it to be knowne that thou forsakest not those which hold them fast by thee: and how that thou bringest them lowe that presume of them selues, and make their boast in their owne strength.

16 So when the weeping and prayer of the people (which they had made ỹ whole day long) was ended, they comforted Achior,

17 Saying, The God of our fathers, whose power and strength thou hast praysed, shal reward thee, that thou shalte rather see their destruction.

18 When the Lord our God then shall giue his seruauntes this libertie, God be also with thee among vs: so that as it shall please thee, so thou, with all thine, mayest dwell with vs:

19 Now when Ozias had ended the counsell, he toke him into his house, and made a great supper,

20 Called the elders to it: and so they refreshed them selues after the fasting.

21 And afterward was all the people called together, which made their prayers all the night long "in the congregation, and besought the God of Israell for helpe.

"or, within the Church.

The.vij. Chapter.

1. Holophernes doth besiege Bethulia. 8. The counsell of the Idumeans and other against the Israelites. 23. The Bethulians murmure against the gouernours for lacke of water.

1 The next day Holophernes cōmaūded his host to go vp against Bethulia. A

2 There were an hundred & twentie thousande fighting men on foote, and two and twentie thousand horsemen, beside the preparing of them that were wonne, and came to them on euery side out of the coūtreys and cities which he had taken.

3 All these prepared them selues vnto the battell against the Israelites, and came on by the hill side, vnto the toppe that loketh ouer against Dothain, from the place whiche is called Belma, vnto Chelmon, that lieth toward Esdrelon.

4 Now when the children of Israell sawe so great a multitude of the Assyrians, they fell downe flat vpon the ground, strawed ashes vpon their heades, and prayed with one accord, that the God of Israell would shew his mercy vpon his people.

5 And so they toke their weapons, and sate betwixte the mountaines in the narowe place, and kept the way day and night.

6 But while Holophernes was going rounde about, he found the water spring, whiche from the South syde was conueyed into the citie by a conduite, and hee commaunded their conduyte to be cut in sunder.

7 There were welles also not farre from the walles, which they vsed secretely, more for pleasure "than for necessitie. B

"or, they vsed drinke thē.

8 Then went the Ammonites and the Moabites vnto Holophernes, and sayde, The children of Israell trust neyther in speare nor arrowe, but haue taken in, and keepe the mountaynes, and steepe hilles defende them.

9 That thou mayest ouercome them therefore without the stryking of any battell, set men to keepe the welles, that they drawe no water out of them, so shalte thou destroye them without sworde, or at the least they shall be so feeble, that they muste be fayne to giue ouer the citie, whiche they thinke not able to be wonne, for so muche as it lieth in the mountaines.

10 These words pleased Holophernes well, and all his men of warre, and he set an hūdred at euery well rounde about.

11 And whē this watch had endured twentie dayes, the cesterns, and al that had water, fayled them that dwelte in the citie of Bethulia, so that in the whole citie they had not drinke inough for one day, for the people had water giuen them dayly in a measure.

12 Then came the men and women, yong persons and children, all vnto Ozias, and sayde all with one voyce,

13 God be iudge betwixte vs and thee, for thou hast dealt euill with vs: thou wouldest not speake peaceably with the king of the Assyrians, therefore hath God solde vs into their handes.

14 And there is no man to helpe vs, whereas we are brought downe before their eyes, in thirst, and great destruction. ℂ

15 Therefore gather nowe together all the people that be in the citie, that we may all yeelde our selues willingly vnto the people of Holophernes.

16 For better it is that we be captiue, and prayse the Lorde with our lyues, than to be slaine and perishe, and to be laughed to skorne, and shamed of euery man, when we see our wiues & children die before our eyes.

17 We take heauen and earth this daye to record, & the God of our fathers, which punisheth vs according to (the deseruing of) our sinnes, (and giue you warning,) that ye giue vp the citie nowe into the power of Holophernes hoste, that our ende may be short with the sworde, which else shall endure long for want of water, & for thirst.

18 When they had spoken out these words, there was a great weeping and howling in the whole congregation (and that of euerie man,) and they cried a whole hourt long vnto God with one voyce, "or, many hourrs.

19 Saying, We haue sinned with our fathers, we haue done amisse, we haue dealt wickedly.

20 Thou that art gratious, haue mercy vpon vs, or punish our vnrighteousnesse with thine own scourge, and giue not those ouer that knowledge thee, vnto a people which know thee not: D

21 That they may not say among the heathen, Where is their God?

22 And when they were so wearie with this crying & weeping, they held their peace,

23 Ozias stode vp with watrie eyes, & said, O take good harts vnto you, deare brethrē, (and be of good cheare,) and let vs wayte yet these fiue dayes for mercy of the Lord:

24 Peraduenture he shall put away his indignation, and giue glory vnto his name.

25 But if he helpe vs not when the fiue days are past, we shall do as ye haue sayd.

The. viii. Chapter.

1. The parentage, life, and conuersation of Iudith. 11. She rebuketh the faintnesse of the gouernours. 12. She sheweth that they shoulde not tempt God, but waite vpon him for succour. 33. Hir enterprise against the enimies.

1 AND it happened, when these wordes came to the eares of Judith a widow, which was the daughter of Merari, ỹ son of Idox, the sonne of Joseph, the sonne of Ozia, the sonne of Elai, the sonne of Jamnor, the sonne of Gedeon, the sone of Raphaim, the sonne of Achitob, the sonne of Melchia, the sonne of Enan, the sonne of Nathania, the sonne of Salathiel, the sone of Simeon, the sonne of Ruben: J

2 And hir husbande was called Manasses, which dyed in ỹ days of the barlyharuest.

3 For while he was binding the sheaues together in the field, the heate came vpon his head, and he died at Bethulia his citie, and there was he buried beside his fathers.

4 Now was Judith his desolate widowe, three yeres and fiue monethes.

5 And in the higher partes of hir house she made hir selfe a priuie chamber, where she dwelt, being closed in with hir maidens.

6 She ware a sinocke of haire, and fasted all the dayes of hir life, except the Sabbothes, and new Mones, and the solemne dayes that the people of Israell kept.

7 She was a verie fayre and beautiful person, hir husband also had left hir great ryches, a plenteous household, great inmouueable possessions, and many cattell. 5

8 This Judith was a woman of verie good reporte with euery one, for she feared the Lord greatly: and there was no body that spake an euill word of hir.

9 When this Judith heard how Ozias had promised the people, that after the fifth day he would giue vp the citie vnto the Assyrians, she sent for the elders, Chabri and Charmi.

10 And when they came to hir, she sayde, What thing is this, wherein Ozias hath consented, that if God helpe not within fiue dayes, he will giue ouer the citie to the Assyrians?

11 What are ye, that ye tempt the Lorde.

12 This deuise obteineth no mercy of god: but

but prouoketh him vnto wrath & displesure
13 Will ye let the mercy of the Lord a time, and appoint him a day after your will?
14 Neuertheles, for so much as the Lorde is patient, let vs rather repent in this, powring out teares, and beseeching him of grace.
15 For God threatneth not as a man, neyther will he be prouoked vnto wrath, as the children of men.
16 And therefore let vs heartily fall downe before him, & serue him with a meke spirit.
17 And with weeping eyes saye vnto the Lorde, that he deale with vs according to his owne will speedily in mercy: that like as our heart is nowe vexed and brought lowe through the pryde of them, it "maye so be comforted through his grace:
18 In so much as we folowe not the sinnes of our fathers, which forsoke their God, and worshipped other goddes:
19 For the whiche sinne they perysshed with the swoorde, were spoyled, and brought to shame, of all their enimies: as for vs we know none other God but only him.
20 For whose comforte let vs tarie with meekenesse, and he shall require and make inquisition for our bloud from the vexations of our enimies: he shall bring downe all the heathen that rise vp against vs, and put them to dishonor, euen the Lord our god.
21 Therefore deare brethren, seeing ye are the (honourable and) elders in the people of God, and their life hangeth all vpon you, lift vp their hearts with your exhortation, that they maye call to remembrance howe our fathers also in times past were tempted, that they might be proued, if they worshipped their God aright.
22 They ought to remember, howe our father Abraham being tempted, and tryed through many tribulations, "was founde a louer and friend of God.
23 So was Isahac, so was Jacob, so was Moses: and all they that pleased God, passed stedfast in fayth through manyfold troubles.
24 Agayne, they that receyued not their temptations with the feare of God, but put them selues forth with vnpatience and murmuring against God,
25 Perished of the destroyer, and were slain of serpents.
26 And therefore shoulde not we vndertake to be auenged for the things that are done vnto vs:
27 But to consider that all these punyshementes are farre lesse than our sinnes and mysdeedes, and beleeuing that this correction commeth vnto vs as to the seruantes of God, for amendment, and not for our destruction.
28 Then sayde Ozias and the elders vnto Judith, All that thou speakest is true, and no man can reproue thy words.
29 Praye thou for vs nowe therefore (vnto God,) for thou arte an holy woman, and fearest God.
30 And Judith sayde vnto them, Seeing ye knowe that my wordes are of God,
31 Then proue my counsell and deuise: if it be of God: and beseeche God that he will bring my counsell to good ende.
32 (Thus haue I deuised,) Ye shall stande this night before the porte, and I will goe forth with Abra my mayden: and praye ye therefore vnto God, that he wyll graciously remember his people of Israel within fiue dayes, as ye haue sayde.
33 As for the thing that I goe in hande withall, aske ye no questions of it: and tyll I bring you worde agayne of it, doe ye nothing else but praye vnto the Lorde our God for me.
34 Then Ozias the prince of the people of Juda, sayde vnto hir, Goe thy waye in peace, the Lord be with thee, that we may be auenged of our enimies. And so they went from hir againe.

The. ix. Chapter.

1. Iudith humbleth hir selfe before the Lorde, and maketh hir prayers for the delyuerance of hir people. 7. Agaynst the pryde of the Assyrians, 11. God is the helpe of the humble.

1 NOw when they were "gone their way, Judith went into hir closet, put on a hairie smock, strawed ashes vpon hir head, fell downe before the Lord, and cryed vnto him, saying,
2 O Lorde God of my father Simeon, which gauest him a swoorde for "a defence agaynste the enimies that vsed violence in their vncleanneste, and that rauished the virgin, (and) put hir to shame and confusion:
3 Thou that gauest their wyues into a praye, and their daughters into captiuitie, and all the praye for a spoyle vnto thy seruantes, which bare a zeale vnto thee: helpe me wydowe, O Lorde my God, I beseeche thee.
4 For thou haste made the first things: and after that, lyke what thou haste taken in hande

"or, gone by.

Gen. 34. c.
"or, to reuēge ment of the strangers.

hand and deuised, it came euer to passe.

5 For all thy wayes are prepared, and thy iudgementes are put in thy euerlasting foreknowledge.

"or, tentes. 6 O looke nowe vpon the "armies of the Assyrians, like as it was thy pleasure sometimes to looke vppon the hoste of the Egyptians, when they being weaponed, persecuted thy seruants, and put their trust in their charets, horsemen, and in the multitude of their men of warre.

B 7 But thou lokedst vpon their host, casting a thicke darkenesse before them.

8 And when they came into the deepe, the waters ouerwhelmed them.

9 Euen so Lorde, let it goe with these that trust in the power & multitude of their mē of war, in their charets, arrowes, & speares.

10 And know not that thou onely arte our God, which destroyest warres from the beginning, "and that thou arte the Lorde.

"or, and that it appertayneth to thee, to be called Lord.

11 O lifte vp thine arme (nowe,) like as euer from the beginning, & in thy power bring their power to nought: cause their might to fall in thy wrath, whiche make their boast, that they will vnhalowe and defile thy sanctuarie, and to waste the tabernacle of thy name, and to cast downe the horne of thyne aulter with their sword.

12 Bring to passe, O Lorde, that the pride of "the enimie may be cut downe with his owne sword:

"or, of this mā

13 That he may be taken with the snare of his eyes in me, and that thou mayest smyte him with the lippes of my loue.

C 14 O giue me a stedfast mynd, that I may despise him and his strength, and that I may destroy him.

15 This shall bring thy name an euerlasting remembrance, if the hande of a woman ouerthrow him.

16 For thy power, O Lord, standeth not in the multitude (of men,) neyther haste thou any pleasure in the strength of horses, neyther was there frō ỹ beginning any proud persons that pleased thee: but in the prayer of the humble and meeke, hath thy pleasure bene euermore.

17 O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore woman calling vpon thee, and putting my trust in thy mercy.

18 Remember thy couenant, O Lorde, and minister wordes in my mouth, and stablish this deuice in my heart, that thy house may continue still in holynesse:

19 And that all the heathen may know that ỹ art God, & ỹ there is none other but ỹ.

The.x. Chapter.

1. Iudith decketh hir selfe, and goeth foorth of the citie. 11. She is taken of the watch of the Assyrians, and brought to Holophernes.

1 AND when she had left off crying vnto the Lord, she rose vp from the place where she had lyen flat before the Lord, I

2 And called hir mayden Abra, went downe into hir house, layde the hairie cloth from hir, put off ỹ garments of hir widowhood.

3 Washed hir bodye, annoynted hir selfe with precious thinges of sweete sauour, brayded and platted hir haire, set a coyfe vpon hir heade, and put on suche apparell as belonged vnto gladnesse, slippers vpon hir feete, bracelets, spangs, earings, finger rings, and decked hir selfe with all hir best araye.

4 The Lorde gaue hir also a speciall beautie and faireneſſe: for all this decking of hir selfe was not done for any voluptuousnesse, but of a right discretion and vertue, therefore did the Lorde encrease hir beautie, so that she was exceeding amiable and well fauoured in all mens eyes.

5 She gaue hir mayden Abra also a bottell of wine, a pot with oyle, pottage, cake, bread and cheese: and went hir way.

6 Nowe when they came to the port of the citie, they founde Ozias and the elders of the citie wayting there:

7 Which whē they saw hir, they were astonied, & maruelled greatly at hir beautie. B

8 Neuertheless, they asked no question at hir, but let hir go, saying, The God of our fathers giue thee grace, and with his power perfourme all the deuise of thy heart, that Jerusalem may reioyce ouer thee, and that thy name maye be in the number of the holy and righteous.

9 And all they that were there, sayde with one voyce, So be it, so be it.

10 Judith made hir prayers vnto the Lord, and went out at the port, she and hir maid Abra.

11 And as she was going downe the mountaine, it happened that about the dying of the day, the spies of the Assyrians met with hir, and toke hir, saying, Whence commest thou? or whither goest thou?

12 She answered, I am a daughter of the Hebrues, and am fledde from them: for I knowe that they shall be giuen vnto you to be spoyled, because they thought skorne to yeelde them selues vnto you, that they might finde mercie in your sight.

13 There-

13 Therefore haue I deuised by my self after this maner: I will go before the prince Holophernes, and tell him all their secrets, and will shewe him howe he may come by them, and winne them: so that not one man of his hoste shall perishe.

14 And when these men hadde hearde hir wordes, and considered hir fayre face, they were astonied (for they wondred at hir excellent beautie,)

15 And sayde vnto hir, Thou hast saued thy life, by finding out this deuise, that thou wouldest come downe to our Lorde.

16 And be thou sure, that when thou commest vnto him, he shall entreate thee well, and thou shalt please him at the heart. So they brought hir in to Holophernes pauilion, and tolde him of hir.

17 Now when she came in before him, immediately hee was ouercome and taken with hir beautie.

18 Then sayde his seruantes, Who would despise the people of the Iewes that haue so fayre women? should we not by reason fight against them for these?

19 So when Judith sawe Holophernes sitting in a canapie ỹ was wrought of purple silke, gold, smaradge, & precious stones.

20 She looked fast vpon him, bowed hir self, and fell downe vpon the earthe: and Holophernes seruantes toke hir vp agayne, at their lordes commaundement.

The. xi. Chapter.

i. Holophernes comforteth Iudith. 3. and asketh the cause of hir comming. 5. She deceiueth him by hir fayre wordes.

1 Then sayde Holophernes vnto hir, Be of good cheare, and feare not in thyne heart: for I neuer hurt man that would serue Nabuchodonosor the king.

2 As for thy people, if they had not despysed me, I should not haue lyfte vp my speare against them.

3 But tell me nowe what is the cause that thou arte departed from them, and wherefore art thou come vnto vs?

4 And Judith sayde vnto him, Syr, vnderstande the wordes of thy handmayden: for if thou wilt do after the wordes of thy handmayden, the Lorde shall bring thy matter to a prosperous effect.

5 As Nabuchodonosor the king of the earth lyueth, and as his power lyueth whiche is in thee, to the punishment of all men that goe wrong, all men shall not only be subdued vnto him through thee, but all the beastes also of the fielde.

6 For all people speake of thy prudent actiuitie, and it hath euer bene reported, howe thou onely art good and mightie in all his kingdome, and thy " discretion is commended in all landes. " or, discipline

7 The thing is manifest also that Achior spake, and it is well knowne what thou commaundest to do vnto him. B

8 For this is playne, and of a suretie, that our God is so wroth with vs, by the reason of our sinnes, that he hath shewed by his prophetes vnto the people, howe that for their sinnes hee will deliuer them ouer (vnto the enimie.)

9 And for so much as the children of Israell knowe, that they haue so displeased their God, they are sore afrayde of thee.

10 They suffer greate hunger also, and for want of water they are deade nowe in a manner.

11 Moreouer, they are appointed to slay all their cattel, that they may drinke the bloud of them:

12 And are purposed to spende the holye thinges of their God, which hee hath forbidden them to touch, (as) of corne, wyne, and oyle, & they will consume those things which they ought not to touche with their handes: seeing nowe that they doe these things, it is a playne case that they muste needes be destroyed.

13 Whiche when I thy handmayden perceiued, I fled from them: and the Lorde hath sent mee to shewe thee these things.

14 For I thy handmayden worship God, C euen here nowe beside thee, and thy handmayden shall goe forth, and I will make my prayer vnto God:

15 And he shal tell me when he will reward them their sinne, then shall I come and shewe thee, and bring thee through the middest of Jerusalem, so that thou shalte haue all people of Israell, as sheepe without a shepheard, and there shall not so much as one dogge barke against thee.

16 For these things are shewed me by the prouidence of God.

17 And for so much as God is displeased w̄ them, he hath sent me to tell thee the same.

18 These wordes pleased Holophernes, and al his seruantes: which maruelled at the wisdome of hir, and sayde one to another.

19 There is not such a womā vpon earth, in fauor, in beautie, and discretion of wordes.

20 And Holophernes sayde vnto hir, God hath done well, that he hath sent thee hyther before thy people, that thou mayest

giue them into our handes.

21 And for so much as thy promise is good, if thy God performe it vnto me, he shall be my God also, & thou shalt be excellent & great in the courte of Nabuchodonosor, & thy name shall be spoken of in al the land.

The.xij.Chapter.

1. Iudith woulde not pollute hir selfe with the meate of the Gentiles. 5. Shee maketh hir request that shee might goe out by night to pray. 11. Holophernes causeth hir to come to the banquet.

A 1 Then commaunded hee hir to goe in where his treasure lay, and charged that she shoulde haue hir dwelling there, and appoynted what should be giuen hir from his table.

2 Iudith answered him, and sayde, As for the meate that thou hast commaunded to giue me, I may not eate of it as now, lest I displease my God: but will eate of such as I haue brought with me.

3 Then sayde Holophernes vnto hir, If these things that thou hast brought with thee fayle, what shall we do vnto thee?

4 And Iudith sayde, As thy soule liueth, my Lord, thy handmayden shall not spend all this, till God hath brought to passe in my hande, the things that I haue deuised. So his seruants brought hir into the tent, whereas he had appoynted.

5 And as she was going in, she desired that she might haue leaue to goe forth by night and before day to hir prayer, and to make intercession vnto the Lorde.

6 Then commaunded Holophernes his chamberlaynes, that she shoulde goe out and in at hir pleasure, to praye vnto God those three dayes.

B 7 And so in the night season, she went forth into the valley of Bethulia, and washed hir selfe in the well water.

8 And comming vp, she besought the Lorde God of Israell, that he would prosper hir way for the deliuerance of his people.

9 And so she went in, and remained cleane in hir tente, till she toke hir meate in the euening.

10 Upon the fourth daye it came to passe, that Holophernes made a supper vnto his seruantes, and sayde vnto Vagao his chãberlayne, Goe thy way, and counsell this Hebrueſſe, that she may be willing to cõsent to keepe company with me:

11 For it were a shame vnto all the Assyrians, that a woman should so laugh a man to skorne, that she were come from him vnmedled withall.

12 Then went Vagao vnto Judith, and sayd, Let not the good daughter be afrayde to come in to my Lorde, that she may be honoured before him, that she may eate and drinke wine, and be merry with him.

13 Unto whome Judith answered, Who am I, that I should say my Lord nay?

14 Whatsoeuer is good and best before his eyes, I shall doe it: and loke what is his pleasure, that shall I thinke well done as long as I liue.

15 So she stoode vp, and deckt hir selfe with hir apparell, and wente in, and stoode before him.

16 And Holophernes hart was whole moued: for he brent in desire toward hir.

17 And Holophernes sayd vnto hir, drinke now, and sit down, and be merry, for thou hast found fauour before me.

18 Then sayde Judith, Syr, I will drinke, for my mynde is merrier to day, than euer it was in all my life.

19 And she toke, and did eate, and dranke before him, the things that hir mayden had prepared for hir.

20 And Holophernes was merrie with hir, and dranke more wine, than euer he did afore in his life.

The.xiij.Chapter.

7. Iudith prayeth for strength. 10. She smiteth off Holophernes head. 12. She returneth to Bethulia, and reioyceth hir people.

1 NOwe when it was late in the night, his seruantes made haste euery man to his lodging: and Vagao shut the chãber dores, and went his way: 1

2 For they were all ouerladen with wine.

3 So was Judith alone in the chamber.

4 As for Holophernes, he laye vpon the bed (all drunken) and of verie drunkennesse fell asleepe.

5 Then commaunded Judith hir mayden to stand wout before the doore, & to waite.

6 And Judith stood before the bed, making hir prayer with teares, and moued hir lips secretly.

7 And sayde, Strengthen me, O Lorde God of Israell, and haue respect vnto the workes of myne handes in this hour, that thou mayest set vp thy citie of Jerusalem, like as thou hast promised: and graunt that I may performe the thing, which in hope that it may be done by thee, I haue deuised. 2

8 And when she had spoken this, she went to the piller that was at Holophernes beds heade, and losed his swoorde that hanged vpon it, and drewe it out:

9 And when she had take it out of the scabberd, she toke holde of the hairy lockes of his heade, and sayde, Strengthen me, O Lorde God, in this houre.

10 And with that she gaue him two strokes vpon the necke, and smote off his heade: Then toke she the canapie away from the pillers, and rolled the dead body aside.

11 Immediatly she gat hir forth, and deliuered the heade of Holophernes vnto hir mayden, and bade hir put it in hir wallet.

12 And so these two went forth together after their custome, as though they would pray: and so passed by the hoste, and came about through the valley, vnto the porte of the citie.

13 And Iudith cryed a farre off vnto the watchmen vppon the walles, Open the gates (sayd she,) for God is with vs, which hath shewed his power in Israell.

14 And when they hearde hir voyce, they called the elders of the citie (together.)

15 And they came all to meete hir, little and greate, yong and olde: for they thought not that she should haue come so sone.

16 So they lighted candles, and gathered about hir euery one: but she went vp into an high place, and cayled silence to be proclaymed.

17 And when euery man nowe helde his peace, Iudith sayde, O prayse the Lorde our God, for he hath not despised nor forsaken them that put their trust in him:

18 And in me his handmayden he hath performed his mercy, which he promised vnto the house of Israell: Yea, in my hande this same nyght hath he slayne the enimie of his people.

19 And with that she toke forth the head of Holophernes out of the wallet, and shewed it them, saying, Behold the head of Holophernes the captaine of the armie of the Assyrians, & this is his canapie wherin he lay in his drunkennesse, where the Lorde our God hath slaine him by the hande of a woman.

20 But as the Lord lyueth, his angell hath kept me going thyther, remayning there, and comming hither againe from thence: And the Lord hath not suffred me his handmayden to be defiled, but without any defiling of blame, hath he brought me againe vnto you: and that with great victorie, so that I am escaped, and ye deliuered.

21 O giue thankes vnto him euery one, for he is gratious, and his mercy endureth for euer.

22 So they praysed the Lorde altogether, D (and gaue thanks vnto him,) and to hir they sayde, The Lorde hath blessed thee in his power, for through thee he hath brought our enimies to nought.

23 And Ozias the chiefe ruler of the people of Israell saide vnto hir, Blessed art thou of the Lorde the highe God, aboue all women vpon earth.

24 Blessed be the Lorde, the maker of heauen and earth, which hath guided thee aright, to wounde and to smite off the heade of the captaine of our enimies.

25 For this day he hath made thy name so honorable, that thy prayse shall neuer come out of the mouth of men, which shall alway remember the power of the Lorde, seeing thou hast not spared thine owne selfe, (but put thee in ieopardie) considering the anguishe and trouble of thy people: and so hast helped their fall before God our Lorde.

26 And all the people sayde, Amen, Amen. E

27 Achior also was called, and hee came: Then sayde Iudith vnto him, The God of Israell, vnto whome thou gauest witnesse, that he wold be aurnged of his enimies, euen her hath this night through my hand, smitten off ỹ hed of al ỹ vnfaithful.

28 And that thou mayst see that it so is, beholde, this is the heade of Holophernes, which in his presumptuous pryde, despysed the God of the people of Israell, and threatned thee with destruction, saying, When the people of Israell is take, I shal cause thee also to be stickt with the swoord.

29 When Achior sawe Holophernes head, he fell downe vpon his face to the ground for verie anguishe and feare, so that her sowned withall.

30 But after that he was come againe to him selfe, he fell downe before hir, & praysed hir, saying,

31 Blessed art thou of thy God, in al the tabernacles of Jacob: for all the people that heare thy name, shall prayse the God of Israell, bycause of thee.

The. xiiij. Chapter.

1. Iudith causeth to hang vp the heade of Holophernes. 6. Achior ioyneth him selfe to the people of God. 7. The Israelites go out against the Assyrians.

A 1 IUdith sayd vnto all the people, Bretheren heare me: Sticke vp this heade vpon our walles,

2.Mac.15. 2 And when the sunne aryseth, take euery man his weapon, and fall out violently: not as though ye would goe beside them, but to runne vpon them with violence.

3 When the spyes see this, they shall of necessitie be compelled to flee backward, and to rayse vp their captaine to the battell.

4 So when their captaines come into Holophernes paullion, and finde ỳ deade bodye wrapped in the bloude, fearefulnesse shall fall vpon them:

5 And when ye perceyue that they flee, followe them without all care, for God shall "deliuer them vnto you to be destroyed.

"or, the Lord shall breake them vnder your feete.

6 Then Achior seeing the power of God, whiche hee had shewed vnto the people of Israell, fell off from his heathenish beliefe, and put his trust in God, and let him selfe be circumcised, and so was he numbred among the people of Israell, he and all his posteritie vnto this day.

B 7 Nowe as sone as it was day, they flickt vp Holophernes heade vppon the walles, and euery man toke his weapon, and so they went out with an horrible crye.

8 When the spies saw that, they ranne vnto Holophernes tent.

9 And they that were within the tent, came before his chamber, and made a greate rushing by arte, that Holofernes might awake, not by stirring him vp, but by their noyse:

10 For there durst not one of the Assyrians knocke, goe in, nor open.

11 But when the captaynes and princes, and all the chiefe in the king of the Assyrians hoste came together, they sayde vnto the chamberlaynes,

12 Goe your way in, and wake him vp: for the myce are crept out of their holes, and dare prouoke vs vnto battell.

13 Then went Vagao into his chamber, stoode before the "bedde, and clapped with his hands: for he thought he had bene sleeping with Judith.

"or, curtaine.

C 14 But when hee hearkened perfectly with his eares, and could perceiue no stirring, he went nigher to the "bedde, and lyfte it vp, and when hee sawe the deade bodye of Holophernes, lying there without a head, weltered in his bloude vpon the earth, hee cryed with a loude voyce, and with weeping rent his clothes.

"or, curtaine.

15 And went into Judiths tent, and found hir not.

16 And so he leapt out vnto the people, and sayde, One woman of the Iewes, hathe brought all Nabuchodonosors people to shame: for loe, Holophernes lyeth vppon the grounde, and hath no head.

17 When the chiefe of the Assyrians hoste hearde that, they rent their clothes, and there fell an intollerable feare and trembling vppon them, so that their myndes were sore afrayde.

18 And there was an exceeding great crye in "the whole hoste.

The.xv. Chapter.

1. The Assyrians are afrayde and flee. 6. The Israelites pursue them. 9. Ioachim the highe priest commeth to Bethulia to see Iudith, and to prayse God for hir.

1 NOwe when all the hoste hearde that Holophernes was beheaded, their mynde and counsell fell from them: and being amased with feare onely and trembling, they saued them selues by flieing away. 1

2 One spake not to another, but hanged downe their heades, left all behynde them, and made hast to escape frō the handes: for they heard that they were hasting to come after with their wepons, and so they fled by the ways of the fields, and through all the fowle pathes of the "dales.

3 And when the children of Israell knewe that they fled, they followed vpō them, and went downe with trumpets, blowing and making a great crye after them.

4 As for the Assyrians they had no ordre, and kept not them selues together but fled their way: Neuertheles, the children of Israell fell vpon them with one company and ordre, and discomfited as many as they might get.

5 And Ozias sent messengers vnto all the cities and countreys of Israell.

6 So all the regions, and euery citie sent out their best men after them in armure, and smote them with the swoorde, till they came to the vttermost part of their borders.

7 And the other that were in Bethulia came into the tentes of the Assyrians, and toke all that they which were fled left behinde them, so they sawe great good. 2

8 And they that came again to Bethulia from the battell, toke with them such things as had bene theirs: that was no number of the cattell, and of all sortes of iewels, so that from the lowest vnto the highest, they were all made rich of the goodes of them.

9 And

9 And Joachim the high prieſt, came from Ieruſalem to Bethulia, with al the elders, that they might ſee Judith.

10 Now when ſhe came out vnto them, they beganne all to prayſe hir with one voyce, ſaying: Thou worſhip of the citie of Ieruſalem, thou ioye of Iſraell, thou honour of our people.

11 Becauſe thou haſt done manly, and thy heart hath comforted, and for that thou haſte loued chaſtitie, and haſte knowne no man, but thine owne husband: therefore hath the hande of the Lorde comforted thee, and bleſſed ſhalt thou be for euer.

12 And al the people ſayd, So be it, So be it.

13 In thirtie dayes could the people of Iſraell ſcarce gather vp the ſpoyles of the Aſſyrians.

¶ 14 But all that belonged vnto Holopherne, and had beene his ſpecially (whether it were golde, ſiluer, precious ſtone, clothing, and al ornaments) they gaue it vnto Judith, and it was deliuered vnto hir of the people.

15 And all the people reioyced, both wome, maydens, and yong people, with pypes, and harpes.

The.xvi. Chapter.

1. Iudith prayſeth God with a ſong. 23. She offereth to the Lorde Holophernes ſtuffe. 26. Hir continencie, life, and death. 29. All Iſraell lamenteth hir.

1 Then ſang Judith this ſong vnto the Lorde, ſaying,

2 Beginne vnto the Lorde vpon the tabrets, ſing vnto the Lorde vpon the Cymbales, O ſing vnto him a newe ſong of thankſgiuing, be ioyfull, and call vpon his name.

3 It is the Lorde that deſtroyeth warres, euen the Lorde is his name.

4 Whiche hath pitched his tentes in the middeſt of his people, that he might deliuer vs from the hande of all our enimies.

5 Aſſur came out of the mountaines of the North, in the multitude of his ſtrength: his people ſtopped the water brookes, and their horſes couered the valleys.

Ieremi. 6 He purpoſed to haue brent vp my "lande and to ſlay my yong men with the ſword.

7 He would haue caried away my children and virgins into captiuitie, but the almightie Lorde hindred him, and deliuered him into the handes of a woman, "whiche brought him to confuſion.

8 For their mightie was not deſtroyed of the yong mē, it was not the ſonnes of Titan that ſlue him, neyther haue the great giants ſet thē ſelues againſt him: but Judith the daughter of Merari, with hir faire beautie hath diſcomfited him, (and brought him to nought.)

9 For ſhe layde awaye hir widowes garment, and put on the apparel of gladneſſe, to the reioycing of the children of Iſraell.

10 She annoynted hir face with oyntment, and bounde vp hir haire in a coyffe, and toke a newe ſtole to beguile him.

11 Hir ſlippers raviſhed his eyes, hir beautie captiuated his mynde, with the ſworde ſmote ſhe off his necke.

12 The Perſians were aſtonied at hir ſtedfaſtneſſe, and the Medes at hir boldneſſe.

13 Thē howled the armies of the Aſſyrians, when my ſimples appeared, drie of thirſt.

14 The ſonnes of the daughters haue pearſed them through, and ſlayne them as fugitiue children: they periſhed in the battel, "for the verie feare of the Lord my God. ¶

15 Let vs ſing a ſong of thankeſgiuing vnto the Lorde, a newe ſong of prayſe wyll we ſing vnto our God.

16 Lorde, Lorde, thou arte a great God, mightie in power, whome no man maye ouercome.

17 All thy creatures muſt ſerue thee: for thou ſpakeſt but the worde, and they were made, thou ſenteſt thy ſpirit, and they were created, and no mā can withſtand thy voice. Gen.1. Pſal.32.b.

18 The mountaines ſhall mouē from the foundations with the waters, the ſtony rockes ſhall melt before thee like ware.

19 But they that feare thee, ſhall be great with thee in all things.

20 Wo vnto the people that riſe vp againſt my generation: for the almightie Lorde will auenge him ſelfe of them, and in the day of iudgement wyll he viſite them.

21 For hee ſhall giue fire and wormes in their fleſhe, that they may burne and feele it for euermore.

22 After this it happened, that after the victory, all the people came to Ieruſalem, to giue praiſe and thankes vnto the Lord: and when they were purified, they offered all their burnt ſacrifices, and their vowes, and their promiſed offerings. ¶

23 And Judith offered all Holophernes weapons (and all the iewels) that the people had giuen hir, and the canapie that ſhee toke from his bed, and hanged them vp "vnto the Lord.

24 The people were ioyfull, as the vſe is:

"or, from the face.

"the olde interpretation hath In anathema obliuionis.

and this ioy with Judith, by reason of the victorie, endured three monethes.

25 So after these dayes euery man went home againe, and Judith was in great reputation at Bethulia, and right honourably taken in all the lande of Israell.

26 Unto hir vertue also was chastitie ioyned, so that after hir husbande Manasses dyed, she neuer knew man all the dayes of hir life.

27 Upon the high solemne dayes, she went out with great worship.

E 28 She dwelte in hir husbandes house an hundred and fiue yeares, and bought hir mayden Ida free.

29 And dyed, and was buryed beside hir husbande in Bethulia: and all the people mourned for hir seuen dayes.

30 So long as she liued, there was none that troubled Israell, and many yeares also after hir death.

31 The day wherein this victorie was gotten, was solemnly holden, and receiued of the Jewes, in the nũber of the holy dayes, and it is yet greatly holden of the Jewes euer since, vnto this day.

The ende of the booke of Iudith.

¶ The rest of the Chapters of the *booke of Esther, which are neyther found in the* Hebrue, nor in the Chaldee.

¶ *The.xj. Chapter after the Latin.*

The dreame of Mardocheus.

A 1 MArdocheus the sonne of Jari, the sõne of Semei, the sonne of Cis, of the tribe of Beniamin,

2 A Jew which had hys dwelling in the citie of Susis, a man of great reputation, and excellent among all them that were in the kings court.

4.Re.24.d. Jere.24.a. 3 Neuertheless, he was one of the prisoners whome Nabuchodonosor the king of Babylon had caryed away frõ Jerusalẽ vnto Babylõ, with Jechonias ỹ king of Juda.

4 In the second yeere of the raigne of great Artaxerres, in the firste day of the moneth Nisã, had this Mardocheus such a dream.

5 He thought he heard a great tempest, horrible thunderclaps, earthquakes, and great vproze in the lande,

6 And that he saw two great dragons ready to fight one against another.

B 7 Their cry was great: at the which roaring and crye, all the heathen were vp to fight against the righteous people.

8 And the same day was full of darkenesse, and derie vncleare, full of trouble and anguish, yea, a great fearefulnesse was there in the lande.

9 The righteous were amased, for they feared the plague and euill that was deuised ouer them, and were at a point with themselues to dye: So they cryed vnto God.

10 And while they were crying, the litle well grewe into a great ryuer, and into many waters.

11 And with that it was day, and the sunne rose vp againe: & the lowely were exalted, and deuoured the glorious and proude.

12 Now when Mardocheus had seene this dreame, he awoke, and mused stedfastly in his heart what God woulde doe, and so he desired to knowe all the matter, and his minde was there vpon vntill night.

The.xij. Chapter.

Mardocheus vttreth the treason deuised against the king, and is therfore rewarded of him.

1 AT the same time dwelte Mardocheus with Bagatha & Thara, in the kings court, the kings chamberlaynes and porters of the palace.

2 But when hee hearde their deuise, and had diligently considered their imaginations, he perceyued that they went about to lay their (cruell) handes vpon the kyng Artaxerres, and so hee certified the kyng thereof.

3 Then

3 Then cauſed the king to examine the two
" gelded with tormentes: and when they
had graunted it, they were put to death.
4 This the king cauſed to be put in the
Chronicles, for an euerlaſting remem-
braunce, and Mardothrus wrote vp the
ſame matter.
5 So the king commaunded that Mardo-
cheus ſhoulde remayne in the courte, and
for this faithfulneſſe of his, hee gaue him a
reward.
6 But Aman the ſonne of Amadathu, the
Agagite, whiche was holden in great ho-
nour and reputation in the kings courte,
vndertooke to hurte Mardocheus, and his
people, becauſe of the two chamberlaynes,
that were put to death.

The. xiij. Chapter.

1 The copie of the letters of Artaxerxes againſt the Iewes. 9 The prayer of Mardocheus.

1 THe great king Artaxerxes, whiche
raigneth from India, and Ethiopia,
ouer an hundred and twentie and ſeuen
lands, ſendeth his friendly ſalutation vn-
to all the princes and deputies of the
countrey, whiche be ſubiecte vnto his do-
minion.
2 When I was made Lorde ouer many
people, and had ſubdued the whole earth
vnto my dominion, my mynde was not
with crueltie and wrong to exalt my ſelfe
by the reaſon of my power: but purpoſed
with equitie alway and gentleneſſe to go-
uerne thoſe that be vnder my iuriſdiction,
and wholly to ſet them in a peaceable life,
and thereby to bring my kingdome vnto
tranquilitie, that men might ſafely goe
throughout euery ſide, and to renue peace
againe, which all men deſire.
3 Nowe when I aſked my counſellours
howe theſe thinges might be brought to a
good ende, there was one by vs excellent in
wiſdome, whoſe good wil, truth and faith-
fulneſſe, hath oft bene ſhewed and proued,
(which was alſo the principall and nexte
to the king) Aman by name.
4 Which certified vs, how that in all lands
there was ſcattered abroade a rebellious
folke, that made ſtatutes and lawes a-
gainſt all other people, and haue alwaye
deſpyſed the proclaymed cõmaundements
of kinges, and howe that for this cauſe, it
were not to be ſuffered, that ſuche rule
ſhoulde continue by you, and not to be
put downe.
5 Seeing nowe we perceyue the ſame, that
this people alone, are contrary vnto euery
man, vſing ſtrange and other manner of
lawes, and withſtand our ſtatutes and do-
ings, and goe about to ſtabliſhe ſhrewde
matters, that our kingdome ſhould neuer
come to good eſtate (and ſtedfaſtneſſe:)
6 Therefore haue we commaunded, that
all they that are appoynted in writing, €
ſhewed vnto you by Aman, whiche is or-
deyned and ſet ouer all our lands, and the
moſt principall next vnto the king, and in
maner as a father: ſhall with their wiues
and children be deſtroyed and rooted out
with the ſworde of their enimies and ad-
uerſaries, and that there ſhall be no mercie
ſhewed, and no man ſpared: and this ſhall
be done the fourteenth daye of the moneth
called Adar, of this yeere.
7 That they which of olde, and nowe alſo, €
haue euer bene rebellious, may in one day
with violence be thruſt downe into the hell,
to the intẽt that after this maner, our em-
pire may haue peace and tranquilitie.
8 But Mardocheus thought vpon all the
workes and noble actes of the Lorde, and
made his prayer vnto him,
9 Saying, O Lorde, Lorde, thou valiant
and almightie king, for all things are in
thy power: and if thou wilt help and de-
liuer Iſrael, there is no mã that can with-
ſtand, nor let thee.
10 For thou haſte made heauen and earth,
and what wonderous thing ſoeuer is vn-
der the heauen.
11 Thou arte Lorde of all things, and there
is no man that can reſiſt thy maieſtie, O
Lorde.
12 Thou knoweſt all things, thou woteſt
Lorde, that it was neyther of malice nor
preſumption, nor for any deſire of glorie,
that I woulde not bowe downe my ſelfe,
nor worſhippe yonder proude preſumptu-
ous Aman:
13 For I woulde haue bene content, and
that with good will, if it myght haue done
Iſraell any good, to haue kiſſ euen his
fotteſteppes.
14 But that I did it, bycauſe I would not €
ſet the honoure of a man, in the ſteade of
the glorie of God, and bycauſe I woulde
worſhippe none, but only thee my Lorde:
and this haue I done in no pryde nor pre-
ſumption.
15 And therefore, O Lorde, thou God and
King, haue mercie vppon thy people, for
they imagine howe they may bring vs to
nought, yea their mynde and deſire is to
deſtroy and to ouerthrowe thy people that

hath euer bene thine inheritance of olde.

16 O despise not thy portion whiche thou hast deliuered, and brought out of Egipte for thine own selfe.

17 Heare my prayer, and be mercifull vnto thy people, whome thou hast chosen for an heritage vnto thy selfe: Turne our complaint and sorowe into ioye, that we may liue, O Lorde, and prayse thy name: O Lorde suffer not the mouthes of them that prayse thee, to be destroyed.

18 All the people of Israell in like manner cryed as earnestly as they coulde vnto the Lorde: for their death and destruction stode before their eyes.

The.xiiij.Chapter.

The prayer of Esther, for the deliuerance of hir and hir people.

A 1 QVeene Esther also being in the "battell of death, resorted vnto the Lord, "or, perill.

2 Layde away hir glorious apparell, and put on the garmentes that serued for sighing, and mourning: in ỹ stead of precious oyntment, she scattered ashes and dung vpon hir heade: and as for hir bodye, she humbled it with fasting, & brought it very lowe: All the places where she was wont to haue ioy afore, those filled she with hir owne haire that she pluckt off.

3 She prayed also vnto the Lorde God of Israell, with these wordes: O my Lorde, thou onely art our king, helpe me desolate woman, which haue no helper but thee.

4 For my miserie and destruction is harde at my hande.

5 Fro my youth vp I haue heard out of the kinred of my father, that thou tokest Israell from among al people, and so haue our fathers of their fore elders, that they shuld be thy perpetuall inheritance, and loke what thou diddest promise them, thou hast made it good vnto them.

6 Nowe Lord we haue sinned before thee, therfore hast thou giuen vs into the hands of our enimies,

B 7 Because we worshipped their goddes, Lorde thou art righteous.

8 Neuertheless, it satisfieth them not that we are in bitter and heauie captiuitie, and oppressed among them, but thou hast layde their hands vpon the hands of their gods.

9 So that they beginne to take awaye the thing, that thou with thy mouth hast ordeyned and appoynted, to destroye their inheritance, to shut and to stop the mouths of them that prayse thee, to quench the glory and worship of thy house & thine aulter.

10 And to open the mouthes of the heathen, that they maye prayse the power and vertue of the gods, and to magnifie the fleshly king for euer.

11 O Lord giue not thy scepter vnto them that be nothing, least they laughe vs to skorne in our miserie and fall: but turne their deuise vpon them selues, and punishe him that hath begunne the same ouer vs, and set him to an example.

12 Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and of our trouble: strengthe me, O thou king of goddes, thou Lord of all power.

13 Giue me an eloquent and pleasant speach in my mouth before the Lion: turne his hart into the hate of our enimies, to destroy him, and all such as consent vnto him.

14 But deliuer vs with thy hand, and help me thy handmayd, which haue no defence nor helper, but only the Lord. C

15 Thou knowest all thinges, thou wottest that I loue not the glorie and worship of the vnrighteous, and that I hate and abhorre the bed of the vncircumcised, and of all heathen:

16 Thou knowest my necessitie, that I hate the token of my preheminence & worship, which I beare vpon my head, what time as I must shew my selfe and be seene, and that I abhor it as an vncleane cloth, and that I weare it not when I am quiet, and alone by my selfe.

17 Thou knowest also, that I thy handmayden, haue not eaten at Amans table, and that I haue had no pleasure nor delight in the kings feaste, that I haue not dronke the wine of the drinke offerings.

18 And that I thy handmayden haue no ioy since the day that I was brought hyther vnto this day, but onely in thee, O Lorde, O thou God of Abraham.

19 O thou mightie God aboue al, heare the voice of them that haue no other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

The.xv.Chapter.

1. Mardocheus moueth Esther to goe in vnto the king, and make intercession for hir people. 9. And she performed his request.

1 MArdocheus also bade Esther goe in vnto the king, and praye for hir people, and for hir countrey.

2 Remember (sayth he) the dayes of thy low estate, how thou wast nourished vnder my I

hande:

hande: for Aman which is next vnto the king, hath giue sentẽce of death against vs.
3 Cal ỹ therefore vpon the Lord, & speak for vs vnto the king, & deliuer vs from death.
4 And vpon the thirde day it hapned, that Esther laid away the mourning garmẽts, and put on hir glorious apparell,
5 And deckte hir selfe goodly (after that she had called vpon God, whiche is the beholder and sauiour of all things) (and) toke two maydens with hir:
6 Vpon the one she leaned hir selfe, as one that was tender:
7 The other folowed hir, and bare the train of hir vesture.
8 The shine of hir beautie made hir face rose coloured, the similitude of hir face was chearefull and amiable: but hir heart was sorowfull for great feare.
9 She went in through all the dores, and stode before the king: the king sate vpon the throne of his kingdome, & was clothed in his goodly aray, all shining with gold, and set with precious stones, and he was very terrible.
10 He lift vp his face that shone in the clearnesse, and loked grimly vpon hir: then fell the queene downe, was pale and faint, leaned hir selfe vpon the head of the mayd that went with hir.
11 Neuertheles, God turned the kinges mynde that he was gentle, that he leaped out of his seate for feare, and gat hir in his armes, and helde hir vp till she came to hir selfe againe, he gaue hir louing words also, and sayde vnto hir,
12 Esther, what is the matter? I am thy brother, be of good cheare:
13 Thou shalt not dye, for our commaundement toucheth the commons, and not thee: Come nygh.
14 And with that hee helde vp his golden rod, and layd it vpon hir necke,
15 And imbraced hir friendly, and sayde, Talke with me.
16 Then sayde she, I sawe thee (O Lorde) as an Angel of God, & my hart was troubled for feare of thy maiestie & clearnesse.
17 For excellent and wonderfull arte thou, O Lord, and thy face is full of amitie,
18 But as she was thus speaking vnto him, she fell downe againe for faintnesse:
19 For the which cause the king was afraid, and all his seruantes comforted hir.

The xvi. Chapter.

The copie of the letters of Artaxerxes, wherby he reuoketh those which he first sent forth

1 THe greate king Artaxerxes, whiche raigneth from India vnto Ethiopia, ouer an hundred and twentie and seuen landes, sendeth vnto the princes and rulers of the same landes, suche as loue him, his friendly salutation. A
2 There be many that for the sundry frendships and benefits which are diuersly done vnto them for their worshippe, be euer the more proude and high mynded:
3 And vndertake not onely to hurt our subiectes, (for plenteous benefites may they not suffer, and beginne to imagine something against those that do them good,
4 And take not onely all thankfulnesse away from men) but in pride and presumption, as they that be vnmyndfull and vnthankfull for the good deeds, they go about to escape the iudgement of God that seeth all things, whiche iudgement hateth and punisheth all wickednesse.
5 It happeneth oft also, that they which be set in office by the higher power, and vnto whome the businesse and causes of the subiectes are committed to be handled, ware proude, and defile them selues with shedding of innocent bloude, which bringeth them to intollerable hurt.
6 Whiche also with false and deceitfull wordes, and with lying tales, deceiue and betray the innocent goodnesse of princes.
7 Nowe is it profitable and good that we take heede, make searche thereafter, and consider not onely what hath hapned vnto vs of olde, but the shamefull, vnhonest, and noysome things, that the deputies haue nowe taken in hande before our eyes: B
8 And thereby to beware in time to come, that we make the kingdome quiet and peaceable for all men, and that we might sometime drawe it to a change.
9 And as for the thing that nowe is present before our eyes, to withstande it, & to put it downe after the most friendly maner.
10 What time nowe as Aman the sonne of Amadathu the Macedonian, a straunger verily of the Persians bloude, and farre from our goodnesse, was come in among vs as an aliant,
11 And had obteined the friendship that we beare towarde all people, so that hee was called our father, and had in high honour of euery man, as the nexte and principall vnto the king:
12 He could not forbeare him selfe from his pryde, hath vndertaken not only to robbe vs of the kingdome, but of our life:
13 With manifolde deceyte also hath he de-

fyred to destroye Mardocheus our helper and preseruer, whiche hathe done vs good, in all thinges, and innocente Esther, the like partaker of oure kyngdome, with all hir people.

¶ 14 For his minde was (when he had taken them out of the way, and robbed vs of the) by this meanes to translate the kingdome of the Persians, vnto them of Macedonia.

15 But we finde that the Iewes (whiche were accused of ẏ wicked, that they might be destroyed) are no euill doers, but vse reasonable and right lawes:

16 And that they be the children of the most high liuing God, by whome the kingdome of vs, and of our progenitours, hath beene well ordered hytherto.

17 Wherefore, as for the letters and commaundementes that were put forthe by Aman the sonne of Amadathu, ye shall doe well if ye hold them of none effect:

18 For hee that set them vp, and inuented them, hangeth at Suls, before the porte, with all his kinred: and God which hath all thinges in his power, hath rewarded him after his deseruing.

19 And vpon this, ye shall publiche and set vp the copie of this letter in all places, that the Iewes may freely and without hynderance holde them selues after their own statutes:

20 And that they maye be helped, and that vpon the thirtenth daye of the twelfth moneth Adar, they may be auenged of them, which in the time of their anguish & trouble would haue oppressed them.

21 For the God that gouerneth all things, D hath turned to ioy, the day wherin the chosen people should haue perished.

22 Moreouer, among the high solemne days that ye haue, ye shall holde this day also with all gladnesse:

23 That nowe, and in time to come, this day may be a remembrance of good, for all such as loue the prosperitie of the Perſiãs: but a remembrance of destruction, to those that be seditious vnto vs.

24 All cities and landes that doe not this, shal horribly perish, and be destroyed with the swoorde and fire, and shall not onely be no more inhabited of men, but be abhorred also of the wilde beastes and foules.

The end of the rest of the booke of Esther.

¶ The vvisedome of Solomon.

¶ *The first Chapter.*

1. Howe we ought to search and enquire after God. 2. VVho be those that finde him. 5. The holy ghost. 8. 11. VVe ought to flee from backbyting and murmuring. 12. VVhereof death commeth. 15. Righteousnesse, and vnrighteousnesse.

A 1 LOue righteousnesse, ye that be iudges of the earth, consider deepely of the Lorde in goodnesse, and seeke hym in singlenesse of heart.

2 For he will be founde of them that tempt him not, and appeareth vnto suche as put no distrust in him,

3 For wicked thoughts separat from God, and (his) power when it is "tryed, reproueth the vnwise.

"or, tempted.

4 For why? wisedome shall not enter into a wicked soule, nor dwell in the body that is subiect vnto sinne.

5 For the holy spirit of discipline fleeth frō deceite, and withdraweth him selfe from thoughtes that are without vnderstãding, & is declared when wickednesse commeth.

6 For the spirit of wisdome is loving, and will not absolue him that blaspheneth with his lippes, for God is witnesse of his reynes, and a true beholder of his heart, and an hearer of his tong.

7 For the spirit of the Lord filleth the round B cõpasse of the world, & ẏ same ẏ vpholdeth al things hath knowledge also of ẏ voice.

8 Therefore he that speaketh vnrighteous things can not be hid, neyther shall the iudgement of reproofe let him escape.

9 And why? inquisition shall be made for the thoughts of the vngodly, and the sounde of his words shall come vnto God, so that his wickednesse shall be punished.

10 For the care of zelousie heareth al things, & the noyse of ẏ grudgings shal not be hid.

11 Therefore beware of murmuring, which is

is nothing worth, and refrayne your tong from ſlaunder: for there is no worde ſo ſecrete that it ſhall goe for nought, and the mouth that ſpeaketh lyes, ſlayeth the ſoule.

11 Seeke not your owne death in the error of your life, deſtroy not your ſelues through the workes of your owne hands:

12 For God hath not made death, neyther hath hee pleaſure in the deſtruction of the lyuing.

13 For hee created all thinges, that they might haue their being, and "the generations of the world were helthfull, and there is no poyſon of deſtruction in them, nor the kingdome of hell vpon the earth.

14 For righteouſneſſe is (euerlaſting and) immortal: but vnrighteouſnes bringeth death.

15 Neuertheleſſe, the vngodly call "it vnto them both with workes and wordes, and while they thinke to haue it their friende, they come to nought, and they haue made an agrement with it, for they are worthy to be of hir part.

The. ij. Chapter.

The imaginations and deſires of the wicked, and their counſell againſt the faithfull.

1 FOr the vngodly ſay, reaſoning with themſelues, but not aright, Our life is ſhort and tedious, and in the death of a man there is no remedie, neyther is there any man knowne to haue returned from the graue.

2 For we are borne at all aduenture, and we ſhall be heere by more fortune after, as though we had neuer bene: for our breath is as a ſmoake in our noſthrils, and words as a ſparke rayſed out of our hearts:

3 Which being extinguiſhed, our bodye ſhall be turned into aſhes, and our ſpirite ſhall vaniſh as the ſoft ayre.

4 Our life ſhall paſſe away as the trace of a cloude, and come to nought as the myſt that is driuen away with the beames of the ſunne, and put downe with the heate therof: our name alſo ſhall be forgotten by litle and litle, and no man ſhall haue our workes in remembrance.

5 For our time is a very ſhadowe that paſſeth away, and after our ende there is no returning: for it is faſt ſealed, ſo that no man commeth agayne.

6 Come on therefore, let vs enioy the pleaſures that are preſent, and let vs chearfully vſe the creatures, like as in youth:

7 Let vs fill ourſelues with good wine and oyntment, and let there no floure of the time eſcape vs:

8 Let vs crowne our ſelues with roſe buds, afore they be withered:

9 (a) Let there be no fayre medowe, but our luſt goe through it. Let euery one of vs be partakers of our voluptuouſneſſe, let vs leaue ſome token of our pleaſure in euery place: for that is our portion, and this (onely) out lot. a. This ſentence of the medow is not in the greeke.

10 Let vs oppreſſe the poore righteous, let vs not ſpare the wydow nor olde man, let vs not regard ỹ heades that are grey for age.

11 Let the lawe of vnrighteouſneſſe be our ſtrength: for the thing that is feeble, is nothing worth.

12 Therefore let vs defraude the righteous, and why? he is not for our profite, yea, he is cleane contrarie to our doings, hee checketh vs for offending againſt the law, and ſlandereth the faultes of our manner of lyuing.

13 Hee maketh his boaſt to haue the knowledge of God, yea, he calleth himſelf Gods ſonne.

14 Hee is made vnto vs for reproofe of our thoughtes. ℭ

15 It grieueth vs alſo to looke vpon him, for his life is not like other mens, his ways are of an other faſhion.

16 Hee counteth vs but "bayne perſons, hee withdraweth him ſelfe from our wayes as from filthyneſſe, he commendeth greatly the latter ende of the iuſt, and maketh his boaſt that God is his father. "or, counterfet coyne.

17 Let vs ſee then if his words be true, let vs proue what ſhal happē in ỹ end of him.

18 For if the iuſt man be the ſonne of God, he will receyue him, and deliuer him from the handes of his enimies.

19 Let vs examine him with diſpitefull rebuke and tormenting, that we may know his meekeneſſe, and proue his patience.

20 Let vs condemne him with the moſte ſhamefull death: for as him ſelfe ſayth, He ſhall be rewarded (of God.)

21 Such things doe they imagine, and goe aſtraye, for their owne wickedneſſe hath blinded them. ℑ

22 As for the myſteries of God, they vnderſtande them not, they neyther hope for the rewarde of righteouſneſſe, nor regarde the worſhip that holy ſoules ſhall haue.

23 For God created man to be vndeſtroied, yea, after the image of his owne likeneſſe made he him. Gen. 4. b.

24 Neuertheleſſe, through enuie of the deuill, came death into the world, and they that helde of his ſide, do finde it.

The

The.iij.Chapter.

1. The conseruation and assurance of the righteous. 7. The rewarde of the faithfull. 11. VVho are miserable.

1 ℟ BVt the soules of the righteous are in the hande of God, and there shall no torment touch them.

2 In the sight of the vnwise they appeared to die, & their end is taken for miserie,

3 And their departing from vs to be vtter destruction: but they are in rest.

4 For though they suffer payne before men, yet is their hope full of immortalitie.

5 They are punished but in fewe thinges, neuertheless, in many things shall they be well rewarded: for God proueth them, and findeth them meete for him selfe.

6 As golde in the furnace doth he trie them, and receyueth them as a burnt offering: and when the time commeth, they shall be loked vpon.

℟ 7 They shall shine and runne through, as the sparkles among the stuble.

8 They shall iudge the nations, and haue dominion ouer the people: and their Lord shall raigne for euer.

9 They that put their truste in him, shall vnderstand the truth, and such as be faithfull shall persteuer with him in loue: for his saintes haue grace and mercie, and he hath care for his elected.

10 But the vngodly shall be punished according to their owne imaginations, for they haue despysed the righteous, and forsaken the Lorde.

11 For who so despyseth wisedome and " nurture, hee is " vnhappie, and as for the hope of such, it is but vayne, their labours vnfruitfull, and their workes vnprofitable.

" or, discipline " or, he is miserable.

12 Their wiues are vndiscrete, and theyr children most vngodly.

13 Their offspring (or progenie) is cursed: wherefore blessed is the barren that is vndefiled, which hath not knowne the sinfull bed, she shall haue fruite in the visitation of soules,

ℭ 14 And the gelded which with his handes hath wrought no vnrighteousnesse, nor imagined wicked things against God: for vnto him shall be giuen the special gift of fayth, and the moste acceptable portion in the temple of God.

15 For glorious is the fruit of good labour, & ỹ rot of wisdome shal neuer fade away.

16 As for the children of adulterers, they shall not come to a perfect ende, & the seede of an vnrighteous bed shall be rooted out.

17 And though they liue long, yet shal they be nothing regarded, and their laste age shall be without honour.

18 If they dye quickly, they haue no hope, neyther comfort in the day of inquirie.

19 For horrible is the ende of the vnrighteous generation.

The.iiij.Chapter.

Of vertue, and the commoditie thereof. 10. The death of the righteous, and the condemnation of the vnfaithfull.

1 ℟ HOw fayre is a chaste generation with vertue? the memorial thereof is immortall: for it is knowne with God and with men. ℟ 1

2 When it is present, men take example at it, and if it goe away, yet they desire: it is crowned, and euer triumpheth, when it hath wonne the rewarde of the vndefyled battels.

3 But the multitude of the vngodly abounding in children, shall profite nothing, nor giue deepe roote by the seede of adulterie, nor lay any fast foundation.

4 For though they budde forth in the branches for a time, yet shall they be shaken with the wynde, for they stande not fast: and through the vehemencie of the wynde they shall be rooted out.

5 The vnperfecte branches shall be broken, their fruite shall be vnprofitable, and soure to eate, yea, meete for nothing.

6 And why? all the children that are borne of the wicked bed, must beare record of the wickednesse against their fathers and mothers when they be asked:

7 But though the righteous be ouertaken ℟ 5 with death, yet shall he be in rest.

8 For honourable age is not that whiche standeth in length of time, nor that that is measured by number of yeeres:

9 But a mans wisedome is the grey haire, and an vndefiled life is the olde age.

10 Hee pleased God, and was beloued of him, so that whereas he lyued among sinners, he translated him.

11 Yea, speedyly was he taken away, to the intent that wickednesse shoulde not alter his vnderstanding, and that deceyt should not beguile his soule. Gal.

12 For wickednesse with bewitching doth darken the honest things: and the lightnesse of " voluptuous desire " turneth aside the single minde. " or, inticement. " or, is ouerturned.

13 Though he was sone deade, yet fulfilled he much time:

41 For

14 For his soule pleased God, therefore hasted he to take him away " from among the wicked.

15 This the people see, and vnderstande it not, they lay not vp suche things in their heartes, howe that the louing fauour and mercy (of God) is vpon his saintes, and that he hath respect vnto his chosen.

16 Thus the righteous that is deade, condemneth the vngodly whiche are lyuing: and the youth that is sone brought to an end, the long life of the vnrighteous.

17 For they see the end of the wise: but they vnderstande not what God hath deuised for him, and wherfore the Lord hath taken him away to be in safetie.

18 And why? they see him, and despise him, therfore shal God also laugh thē to skorne.

19 So that they them selues shall dye hereafter without honor, yea, in shame among the deade for euermore: for without any voyce shall he burst those that be pufte vp, and shake them from the foundations, so that they shall be layde as vtterly wasted: they shall be in sorrowe, and their memoriall perysshe.

20 So they shall come afrayde in remembrance of their sinnes, and their owne iniquities before their face shal conuince thē.

The.v. Chapter.

1 The constantnesse of the righteous before their persecutours. 14. The hope of the vnfaithfull is vayne. 15. The blessednesse of the saincts and godly.

1 Then shal the righteous stand in great boldenesse before the face of suche as haue dealt extreamely with them, and taken away their labours.

2 When they see it, they shalbe vexed with horrible feare, & shal wonder at his health, so farre beyonde all that they loked for.

3 And chaunging their opinion with groning for the redresse of mynde, they shall say, This is he whome we sometime had in derision, and iested vpon.

4 We fooles thought his life very madnes, and his end to be without honour:

5 But loe howe he is counted among the children of God, and his portion is among the saintes.

6 Therefore haue I erred from the way of truth, the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vp vpon vs.

7 We haue wearied our selues in the way of wickednesse and destruction, yea we haue gone through desolous deserres: but as for the way of the Lorde, we haue not knowne it.

8 What good hath pryde done vnto vs? or what profite hathe the pompe of ryches brought vs?

9 All those things are passed away like a shadow, and as a poste that hasteth by:

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof can not be found, neyther the path of it in the floudes:

11 Or as a byrde that fleeth through in the ayre, and no man can see any token where she is flowen, but onely heareth the noyse of hir wings beating the light winde, parting the ayre through the vehemencie of hir going, & fleeth on shaking hir wings, whereas afterwarde no token of hir way can be found:

12 Or like as when an arrowe is shot at a marke, it parteth the ayre, which immediately commeth together againe, so that a mā can not know where it went through:

13 Euen so we in like maner assone as we were borne, began immediatly to draw to our end, & haue shewed no tokē of vertue, but are consumed in our own wickednes.

14 Suche wordes they that haue sinned, speake in the hell: This verse is only in the olde interpreter.

15 For the hope of the vngodly, is like a " dyre thistle floure that is blowen awaye with the wind, like a thin " skumme that is scattered abroade with the storme, like as the smoake which is dispersed here and there with the winde, and as the remembraunce of a stranger that taryeth but a day, and then departeth. " or, dust. " or, some.

16 But the ryghteous shall liue for euermore, their rewarde also is with the Lord, and the care for them is with the highest.

17 Therefore shall they receyue a glorious kingdome, and a beautifull crowne of the Lordes hande: for with his right hande shall hee couer them, and with his arme shall he defende them.

18 His iealousie also shall take on harnesse, and he shall arme the creature to be reuenged of his enimies.

19 He shal put on righteousnesse for a brestplate, and take vnfayned iudgement in steede of an helmet.

20 The inuincible shield of equitie shall he take.

21 His fierce wrath shall hee sharpen for a sworde, & the whole compasse of the world shall fight with him against the vnwise.

22 Then shall the thunder boltes go " right out of the lightnings, and come as out of " or, straight.

the

the well bent bowe of the cloudes to the place appoynted,

23 And as from an angrie caster of stones, there shall fall thicke hayles, and the water of the sea shall be wroth against them, and the flondes shall runne roughly together.

24 Yea, a mightie winde shall stande vp against them, and a storme shall scatter the abroade: thus vnrighteous dealing shall bring all the lande to a wyldernesse, and wickednesse shall ouerthrowe the royall " seates of the mightie.

" or, thrones.

The.vi. Chapter.

2. The calling of kings, princes, and iudges, which are also exhorted to search wisdome.

A 1 WYsdome is better than strength, and a man of vnderstanding is more worth than one strong.

This verse is only in the old interpreter.

2 Heare therefore, (O ye kings) and vnderstande, O learne ye that be iudges of the endes of the earth.

3 Giue eare ye that rule the multitudes, and glorie in the number of peoples.

4 For the power is giuen you of the Lord, and the strength from the highest, whiche shal trie your workes, and search out your imaginations:

5 Howe that ye being officers of his kingdome, haue not giuen true iudgement, haue not kept the lawe of ryghteousnesse, nor walked after the will of God.

6 Horribly, and that right sone, shal he appeare vnto you: for an harde iudgement shall they haue that beare rule.

B 7 Mercy is graunted vnto the lowest: but they that be in authoritie shall be sore punished.

8 For he which is Lord ouer all, shall " except no mans person, neyther shal he stand in awe of any mans greatnesse: for hee hath made the small and great, and careth for all alike.

" or, feare, or, spare.

9 But the mightie shall haue the sorer trial.

10 Vnto you therefore (O ye kings) doe I speake, that ye may learne wisedome, and not go amisse.

11 For they that keepe holynesse " holyly, shall be iudged holy: and they that haue learned such things, shall finde defence.

" or, holy thigs

12 Wherefore, " set your delight vpon my wordes, and desire them, so shall ye " come by nurture.

" or, couet my wordes. " or, be instructed ye shal be ruled.

13 Wisedome is a noble thing, and neuer fadeth awaye: yea she is easily seene of them that loue hir, and founde of suche as seeke hir.

14 She preuenteth them that desire hir, that she may shew hir selfe vnto them.

15 Who so awaketh vnto hir betimes, shall haue no great trauell: for he shall finde hir sitting ready at his dores.

16 To thinke therefore vpon hir, is perfect vnderstanding: and who so watcheth for hir, shall quickly be dispatched of care.

17 For she goeth about seeking suche as are meete for hir, sheweth hir selfe cheerefully vnto them in " their goings, and meeteth them with" all diligence.

18 For the vnfayned desire of " reformation is hir beginning: to care for nurture is loue

19 And loue is the keping of hir lawes, and the keeping of hir lawes is the assurance of immortalitie:

20 And immortalitie maketh a man familiar with God.

21 And so the desire of wisedome leadeth to the kingdome (euerlasting.)

22 If your delight be then in royall seates and scepters (O ye kings of the people) set your " lust vpon wisedome, that ye maye raigne for euermore.

23 O loue the light of wisedome all ye that be rulers of the people.

24 As for wisedome, what she is, and how she came vp, I will tell you, and will not hyde the mysteries of (God) from you: but will seeke hir out from the beginning of hir natiuitie, and bring the knowledge of hir into light, and will not keepe backe the trueth.

25 Neyther will I haue to do with consuming enuie: for suche a man shall not be partaker of wisedome.

26 But the multitude of the wise, is the welfare of the worlde: and a wise kyng is the " vpholding of the people.

27 O receyue nurture then through my wordes, and it shall do you good.

The.vij. Chapter.

VVisedome ought to be preferred aboue all things.

1 MY selfe also am a mortall man, like as all other, and am come of the earthy generatiō of him that was first made,

2 And in my mothers wombe was fashioned to be flesh in the time of tenne monthes, being brought together in blood, through the seede of man, and the pleasure that came with sleepe.

3 And when I was borne, I receyued like ayre as other men, and fell vpon the earth which is of like nature, crying and weeping

ping at the first as all other do.
4 I was wrapped in swadling clothes, & brought up with cares.
5 For there is no king that hath had any other beginning of byrth.
6 All men then haue one entrance vnto lyfe, and one going out in like manner.
7 Wherfore I desired, and vnderstanding was giuen mee: I called, and the spirit of wisdome came into mee.
8 I set more by hir than by kingdomes & royall seates, and counted riches nothing in comparison of hir.
9 As for pretious stone, I compared it not vnto hir: for all gold is but a litle grauel vnto hir, and siluer shall be counted but clay before hir syght.
10 I loued hir aboue "welfare and beautie, and purposed to take hir for my syght: for hir syght cannot be quenched.
11 All good things togyther came to mee with hir, and innumerable ryches through hir handes.
12 And I was glad in all things, because wisdome went before them: and I knewe not that she was the mother of them.
13 And I my selfe learned vnfaynedly, and make other men partakers of hir without enuie, and hyde hir ryches from no man.
14 For she is an infinite treasure vnto men: which who so vse, become partakers of the loue (and friendship) of God, and are accepted vnto him for the gifts of "wisdom.
15 God hath graunted me to speake what my minde conceyueth, and to thinke as is meete for the things that are giuen mee: for it is he that leadeth vnto wisdome, and teacheth to vse wisdome aryght.
16 For in his hande are bothe wee and our wordes, yea all our wisdome and knowledge of (his) workes.
17 For he hath giuen mee the true science of the things that are, so that I knowe howe the world was made, and the powers of the elementes.
18 The beginning, ending, and middest of the times, howe the times alter, howe one goeth after another, and howe they are fulfilled,
19 The course of the yeere, the ordinaunces of the starres,
20 The natures of lyuing things, the furiousnes of beastes, the power of ỳ windes, the imaginations of men, the diuersities of yong plantes, the vertues of rootes:
21 And all suche things as are either secret or manifest, them haue I learned.
22 For wisdome, whiche is the worker of all things, hath taught mee: for in hir is the spirit of vnderstanding, which is holy, one onely, manifolde, subtile, "quicke moouing, cleare, vndefyled, playne, sweete, louing the thing that is good, sharpe, whiche cannot be letted, doing good, "or, liuely.
23 Kinde to man, stedfaste, sure, free from care, hauing all "vertues, "circumspect in all things, and passing through all vnderstanding, cleane and subtile spirites. "or, power. "or, hauing regarde of.
24 For wisdome is nimbler than al nimble things, she goeth through, and attayneth to all things, bicause of hir cleannesse.
25 For she is the breath of ỳ power of God, and a pure influence flowing from ỳ glorie of the almightie (God:) therefore can no defiled thing come vnto hir.
26 For she is the brightnesse of the euerlasting light, the vndefiled mirrour of ỳ maiestie of God, & the image of his goodnesse.
27 And beeing (but) one, shee can do all things: and remayning in hir selfe, shee renueth all, and in all ages of tymes entring into holy soules, she maketh Gods friendes, and prophetes:
28 For God loueth none, if hee dwell not with wisdome. E
29 For she is more beautifull than ỳ sunne, "and giueth more syght than the starres, & the day is not to be compared vnto hir. "or, aboue all the order of starres.
30 For vpon "the day, commeth night: but wickednesse cannot ouercome wisdome. "or, it.

The.viij.Chapter.

The effectes of VVisdome.

1 "WIsdome reacheth from one ende to another mightily, and "louingly doth she order all things. A "or, she. "or, profitably.
2 I haue loued hir, and "laboured for hir, euen from my youth vp: I did my diligence to mary my selfe with hir, such loue had I vnto hir beautie. "or, sought.
3 That shee hath the company of God, it commendeth hir nobility: yea, the Lord of all things himselfe loueth hir.
4 For she is the scholemaistres of the nurture of God, and the chooser oute of his workes.
5 If "a mã would desire riches in this life, what is rycher than wisedome that worketh all things? "or, if riches be a possession that a man would desire.
6 For if prudencie worke: what is it among all things that worketh better?
7 And if a man loue ryghtuousnesse, hir labours are but vertues: for why? she teacheth sobernesse and prudence, "ryghteousnesse and strength, whiche are suche things, B "or, iustice, & manhood.

things, as men can haue nothing more profitable in their lyfe.

" or, muche experience.

8 If a man desire muche "knowledge, she can tell the things that are passe, and discerne things for to come: she knoweth the subtilties of wordes, and can expound darke sentences: she foreseeth signes and wonders yer euer they come to passe, and the " endes of all tymes and ages.

" or, successe of tymes.

9 Therefore I purposed after this maner: I will take hir into my company, that she may lyue with me, knowing for certayntie she shall gyue mee good counsaile, and speake comfortably vnto me in my carefulnesse and griefe.

10 For hir sake shal I be wel (and honestly) taken among the cõmons, & with honour among the elders, though I be yong.

11 I shall be founde to be of sharpe iudgement, so that I shalbe marueylous in the syght of greate men: (a) and the faces of princes shall wonder at me.

a. This parte of the eleuẽth verse is onely in the olde translation.

12 When I hold my tongue, they shal bide my leysure, and when I speake, they shall gyue good eare vnto mee, and if I talke muche, they shall laye their handes vppon their mouth.

13 Moreouer, by the meanes of hir, I shall obteyne immortalitie, and leaue behinde me an euerlasting memorial among them that come after me.

" or, I shall gouerne the people.

14 I "shall set the people in order, and the nations shalbe subdued vnto me.

℣ 15 Horrible tyrantes shalbe afrayde when they dow but heare of me, among the multitude I shalbe counted good, and mighty in battaile.

16 When I come home, I shall finde reste with hir: for hir company hath no bytternesse, and hir felowship hath no tediousnesse, but myrth and ioy.

17 Nowe when I considered these things by my selfe, & pondered them in my heart, howe that to be ioyned vnto wisedome is immortalitie,

18 And greate pleasure to haue hir friendship, and that in the workes of hir handes are infinite riches, and that who so "keepeth companie with hir shalbe wise, and that he which talketh with hir, shall come to honour: I went about seeking how to get hir vnto me.

" or, exerciseth talke with hir.

19 For I was a ladde of rype wit, and had a good "understanding.

" or, spirite with me.

20 "But when I grewe to more vnderstanding, I came to an vndefiled body.

" or, yea rather beyng good.

21 Neuertheless when I perceyued that I could not enioy it, except god gaue it (me) and that was a poynt of wisdome also to know whose gift it was, I stepped vnto ỹ Lorde, and besoughte him, and with my whole hart I sayde after this manner.

The. ix. Chapter.

A prayer of Solomon to obteyne wisdome.

1 O God of" (my) fathers, and Lorde of mercie, thou hast made all things with thy worde.

" or, the.

2 And ordeyned man thorowe thy wisedome, that he should haue dominion ouer the creatures which thou hast made,

Gen. 1. d.

3 That he should "order the worlde according to equitie and rightuousnesse, and execute iudgement with a "true hert.

" or, gouerne. " or, in vprightnes.

4 Giue me wisedome, which is euer sitting about thy seate, and put me not out from among thy children.

5 For I thy seruaunt & sonne of thy handmayden, am a feeble person, and of a short time, "and to yong to the vnderstanding of iudgement and lawes.

" or, and vnlearned in.

6 And though a man be neuer so perfect among the children of men, yet if thy wisedome be not with him, he shalbe nothing regarded.

7 Thou hast chosen me to be a king vnto thy people, and the iudge of thy sonnes and daughters. ℣

8 Thou hast commaunded me to buylde a temple vpon thy holie mount, and an aulter in the citie wherein thou dwellest, a likenesse of thy holy tabernacle, whiche thou hast prepared from the beginning.

9 And thy wisdom with thee, which knoweth thy workes, which also was with thee when thou madest the worlde, and knewe what was acceptable in thy sight, & right in thy commaundementes.

10 O sende hir out of thy holye heauens, and from the throne of thy maiestie, that she may be with me, and labour (with me) that I may knowe what is acceptable in thy sight.

11 For she knoweth and vnderstandeth all things, & she shall leade me soberly in my workes, & preserue me "in hir power.

" or, by.

12 So shall my workes be acceptable, and thẽ shall I gouern thy people rightuously, and be worthy to sit in my fathers seate.

13 For what man is he that can knowe the cõsaile of God? or who can thinke what the will of God is?

14 For the thoughtes of mortall men are "miserable, and our forecastes are but vncertaine, ℂ

" or, dyeng.

15 For

15 For why? a corruptible body is heauie vnto the soule, and the earthie mansion keepeth downe "that vnderstanding that museth vpon many things.

16 Very hardly can we discerne the things that are vpon earth, "and greate laboure haue we or we can finde the things which are before our eyes: and who hath then sought out the grounde of the things that are done in heauen?

17 (Oh Lorde,) who can haue knowledge of thy "(vnderstanding and) meaning, except thou giue wisdome, and send thy holy ghost from aboue?

18 For so the wayes of them whiche lyued in the earthe were reformed, and men haue learned the things that are pleasant vnto thee, and were preserued thorowe wisedome.

The.x. Chapter.

The delyueraunce of the ryghteous, and destruction of the enimies, commeth through wisedome.

1 SHe preserred the firste fourmed father of the world that was created alone, and brought him out of his fall:

2 And gaue him power to rule all things.

3 But when the vnrighteous went away in his wrath from hir, he perished by ẏ furious desire to murther his brother.

4 For whom when the water destroyed the whole worlde, wisdome agayne preserued it, hir selfe gouerning the iuste man by no costly worke of wood.

5 Moreouer, when the nations were confounded (or ioyned togyther) in their malicious confederacie, she founde oute the ryghteous, and preserued him faultlesse vnto God, and kept him strong agaynste the loue of his sonne.

6 Shee preserued the ryghteous when hee fled from the vngodly that perished, what tyme as the fire fell downe vppon the fyue cities.

7 Like as yet this day the (vnfruitful) waste (and) smoking lande giueth testimonie of their wickednesse: yea the "vnripe & vntimely fruites that grow vpon the trees, & for a token of a remẽbrance of the vnfaithfull soule, there standeth a piller of salt.

8 For all suche as regarded not wisedome, gate not onely this hurte, that they knewe not the things whiche were good: but also left behind them vnto men, a memorial of their folishnes, so that in ẏ things wherein they sinned, they could not be hid.

9 But as for suche as toke heede vnto wisedome, she hath delyuered them from sorowe.

10 When the ryghteous fled bycause of his brothers wrath, "wisedome ledde him the right waye, shewed him the kingdome of god, gaue him knowledge of holy things, made him riche in his labours, & brought to passe the things that he went about. Gen.28.a. "or, she.

11 In the "deceyptfulnesse of suche as defrauded him, she stode by him, and made him riche. "or, couetousnesse.

12 She saued him from the enimies, and defended him from the "deceyuers: in a strong battaile shee gaue him the victorie, that he might knowe howe that the feare of God is stronger than all things. "or, lyers in wayte.

13 When the righteous was solde, she forsoke him not, but delyuered him from synne: She went downe with him into the "dungeon. Gen.37.k. Actes. 7.b. "or, prison.

14 And sayled him not in the bands, tyl she had brought him ẏ scepter of the Realme, and power agaynste those that oppressed him: as for them that had accused him, she declared them to be lyers, & brought him to perpetuall "worship. Gen.41.k. C "or, glory.

15 She deliuered the ryghteous people and faultlesse seede, from the nations that oppressed them. Exod.1.b.

16 She entred into the soule of the seruant of the Lord, and stode by him in wonders & tokens against the dreadfull kings. Exod.3.c.

17 She gaue the "ryghteous the rewarde of their labours, & led them forth a marueylous way: on the day tyme she was a shadowe vnto them, and a light of starres in the nyght season. "or, the saintes.

18 She brought them through the red sea, & caryed them through the great water. Exo.14.c.

19 But she drowned their enimies (in the sea) but brought them out of the botome of the deepe.

20 So the righteous toke the spoyles of the vngodly, and praysed thy holie name, O Lord, and magnified thy victorious hand with one accorde. Exo.12.e. Exo.15.a.

21 For wisdome openeth the mouthe of the dumbe, and maketh the tongues of babes to be eloquent. Psal.18.a. Matth.2.c.

The.xi. Chapter.

1 The myracles done for Israel. 13. The vengeance of synners. 28. The greate power and mercie of God.

1 SHe "ordred their workes in the hands of the holy prophete: A "or, directed, or, prospered,

Exod.16.a. 2 (So that) they went thorowe the wildernesse that was not inhabited, and pitched their tentes in the waste desert.

3 They stoode agaynst their enimies, and were auenged of their aduersaries.

Exod.17.c. Num.20.b 4 When they were thirstie, they called vpō thee, and water was giuen them out of ỹ (most) hyghe rocke, and their thyrste was quenched out of the harde stone.

5 For by the things where through their enimies were punished, were the " childzen of Israel helped in their neede.

"or, they, that is, the Israelites.

6 For in steede of a fountayne of the perpetuall running stoodde al troubled with gorie blodde,

B 7 In reproche of the commaundement published to murder the infants, thou gauest vnto them abundance of water, and that not loked for neyther.

8 Declaring by that thirst then, howe thou hadst punished thine aduersaries.

Deut.8.a. 9 For when they were tryed, and nurtured with (fatherly) mercie, they knew how the vngodly were iudged, and punished in the wrath (of God.)

10 For these hast thou exhorted as a father, & prowed them: but vnto the other thou hast bene a boysterous king, " layed harde to their charge, and condemned them.

"or, examined them straitly

11 Whether they were absent or present, their punishment was alike.

12 For their griefe was double, & mourning for the remembrance of things past.

13 For when they perceyued that their pu- nishmentes did them good, they " thought vpon the Lorde.

"or, they felte

C 14 For whome, in his calling out before, as an abiect they had denyed with derision, him in the ende, when they saw what happened, they wondered at: for they were of another thirst than was the iust.

15 But for the foolishe deuises of their wickednesse, wherewith being deceyued, they worshipped serpentes that had not the vse of reason, and vile beastes, thou sentest a multitude of vnreasonable beastes vppon them for reuengeance:

16 That they might know, that loke wherewithall a man sinneth, by the same also shall he be punished.

Leui.26.d. Sap.16.a. Ier.8.f. 17 For vnto thy almightie hand that made the world of nought, it was not vnpossible to sende among them an heape of Beares, or wood Lions.

18 Or cruell beastes of a strange kind, such as are vnknowen, or spout fire, or cast out a smoking breath, or showe horrible sparks out of their eyes:

19 Whiche myght not onely destroye them with hurting, but also kill them with their horrible sight.

20 Yea without these (beastes) myght they haue bene slayne with one winde, being persecuted by the reuengeance, & scattered abroade through the breathe of thy power: Neuertheless, thou hast ordered all things in measure, number, and wayght. D

21 For thou hast euer had greate strength and myght, and who may withstande the power of thyne arme?

22 For why? like as the small thing that the ballaunce wayeth, so is the worlde before thee: yea as a droppe of the morning dewe that falleth downe vpon the earth.

23 But thou hast mercie vpon all, for thou hast power of all things, and makest thee as though thou sawest not the sins of men, bycause they should amende. Rom.

24 For thou louest all the things that are, and hatest none of them whome thou hast made: for thou wouldest not haue made any thing if thou hadst hated it.

25 Yea howe myght any thing endure, if it were not thy will? or howe could anything be preserued, except it were called of thee? E

26 But thou sparest all: for they are thyne (O Lorde) thou louer of soules.

The.xij.Chapter.

1. The mercie of God toward sinners. 14. The woorkes of God are vnreprouable. 19. God giueth leasure to repent.

1 O Thy vncorruptible spirite, O Lord, is in all things. I

2 Therfore chastenest thou them measurably that go wrong, and warnest them by putting them in remembrance in what things they haue offended, that leaning their wickednes, they may beleeue on thee, O Lorde.

3 As for those olde inhabitours of thy holy land, thou mightest not away with them. Deut. 12.d.

4 For they cōmitted abhominable workes (agaynst thee) as witchcraft, sorcerie, and wicked sacrifices.

5 They slue their owne childzen without mercie, they dyd eate vp the bowels of mens flesche, and deuoured the blodde in abhominable bankettes, and had their mad fanaticall priestes:

6 And the fathers were the chiefe murderers of the soules destitute of helpe, (these dooers) thou wouldest destroy by the hāds of our fathers:

7 That the lande whiche thou louest aboue all other, might be a meete dwelling for the children of God.

8 Neuertheleſſe, thou ſparedſt them alſo as men, and ſendeſt the forerunners of thine hoſte, euen hornets to deſtroy them out by little and little.

9 Not that thou waſt vnable to ſubdue the vngodly vnto the righteous in battayle, or with cruell beaſtes, or with one roughe worde to deſtroy them togither.

10 But thy minde was in puniſhing them by little and little, to giue them place for amendement, knowing well that it was an vnryghteous nation, and wicked of nature, and that their thought might neuer be altered.

11 For it was a curſed ſeede from the beginning: yet haſt thou not pardoned their ſinnes wherin they offended, for that thou feareſt any man.

12 For who will ſtande againſt thy iudgement? or who will blame thee for the nations that periſhe, whom thou haſt made? or who will come before thy face to be reuenged for the vnrighteous men?

13 For there is none other God but thou, that careſt for all things: that thou mayſt declare howe that thy iudgemente is not vnright.

14 There dare neyther king nor tyrante in thy ſight, require accompts of them whom thou haſt deſtroyed.

15 Forſomuche then as thou art righteous thy ſelfe, thou ordereſt all things righteouſly, thinking it vnſeemely for thy power to condemne him that hath not deſerued to be puniſhed.

16 For thy power is the beginning of righteouſneſſe, and bycauſe thou art Lorde of all things, it maketh thee to be gratious vnto all.

17 For when men thinke thee not to be of a full ſtrength, thou declareſt thy power, and reproueſt the boldneſſe of the wiſe.

18 But thou "maiſtring thy power, doeſt iudge with equitie, and ordereſt vs with great fauour: for thou mayeſt vſe power when thou wilt.

19 By ſuche workes now haſt thou taught thy people, that the iuſt man ſhould be louing, and haſt made thy children to bee of a good hope, becauſe thou giueſt repentance for ſinnes.

20 For in ſomuche as thou haſte puniſhed, and with ſuche deliberation and obteſtation, the enimies of thy ſeruantes, whiche were worthy to dye, wherethrough thou gaueſt them tyme and place of amendemente, that they myght turne from their wickednelle:

21 With howe greate circumſpection then puniſheſt thou thyne owne children, vnto whoſe fathers thou haſt ſworne, and made couenantes of good promiſes?

22 So whyr as thou doeſt chaſten vs, thou "puniſheſt our enimies a thouſand times more: to the intent that when we puniſhe, we ſhoulde diligently thinke of thy goodneſſe, and when we our ſelues are "puniſhed, we ſhould hope for mercie. D "or ſcourgeſt "or, iudged.

23 Wherefore, where as men haue lyued diſſolutely and vnrighteouſly, thou haſte puniſhed them for with their owne abominations.

24 For they went aſtray very "long in the wayes of erroꝛ, & helde the beaſtes (whiche euen their enimies deſpiſed) for gods, deceiued as children of no vnderſtanding. "or, farre. Sap. 11. c. Rom. 1. c.

25 Therfore haſt thou ſent them thy iudgement in ſcorne, as to thyldren voyde of reaſon.

26 As for ſuche as wil not be reformed by thoſe ſcornes (and rebukes,) they ſhall feele the worthie "puniſhment of God. "or, iudgmẽt

27 For loke in what things they "diſdayned when they "ſuffered for their ſakes, whome they counted goddes, ſeeing them ſelues puniſhed in the "ſame; they perceiued that he was in deede the true God, whome before they had denyed to knowe, and therefore came extreme dampnation vpon them. "or, murmuring & grudging. "or, were chaſtened. "or, murmuring.

The. xiij. Chapter.

1. All things be vaine, except the knowledge of God. 10. Idolaters and idols are mocked.

1 SVrely vayne are all men by nature, whiche were ignorant of God, and couldē not oute of the good things that are ſeene, knowe him that of him ſelfe is (euerlaſting,) neyther toke ſo muche regarde of the workes that are made, as therby to knowe who was the craftesman of them: A

2 But ſome toke the fire, ſome the winde or ſwift ayre, ſome the courſe of the ſtarres, ſome the running water, (ſome toke ſunne and moone) or the lightes of heauen, for gods that rule the worlde.

3 But though they had ſuche pleaſure in their beautie, that they thought them to haue bene goddes, yet ſhoulde they haue knowen howe muche more "fayer he is that made them: for the "maker of beautie "or, excelle "or, the fir author thereof, hath

hath ordeyned all these things.

4 Or if they marueyled at the power and worke of them, they shoulde haue perceyued thereby, howe muche he whiche made these things is mightier than they.

5 For by the greatnesse of the beautie, and of the creatures, the maker thereof compared with them, may plainely be "knowen.

"or, seene.

6 Notwithstanding, they are thelesse to be blamed that seeke God, and woulde finde him, and yet peraduenture "misse.

"or, erre.

B 7 For they being occupyed in his workes, dow seeke him diligently, and are perswaded by the syght, because the things are beautifull that are seene.

8 Howe be it, yet neyther are they to be excused.

"or, collecture

9 For if their vnderstãding (and knowledge) be so greate, that they can "discerne the worlde (and the creatures) why do they not rather finde out the Lord thereof?

"or, in deade things.

10 But miserable are they, and "among the deade is their hope, that call them goddes, which are but the workes of mens hands, golde, siluer, and the thing that is founde out by "cunning, the similitude of beastes, or any vayne stone that hath bene made by hande of olde.

"or, arte.

11 Or as when a carpenter cutteth downe a tree meete for the purpose, & pareth off all the barke cunningly, and so by art comely maketh a vessel profitable to ye vse of lyfe:

12 And with that which is cut off from his worke, doth dresse his meate to fyll his belly:

13 And as for the other parte that is lefte, whiche is profitable for nothing (for it is a crooked peece of wood, and full of knobs) he carueth it diligently by leasure, and according to the knowledge of his cunning, he giueth it some proporcion, fashioneth it after the similitude of a man.

C 14 Or maketh it like some vyle beaste, streaketh it ouer with redde, and paynteth it, and loke what foule spotte is in it, he casteth some colour vpon it.

"or, an house worthy of it.

15 Then maketh he a "conuenient tabernacle for it, setteth it in the wall, and maketh it fast with yron.

16 Prouiding so for it, lest it happen to fall, "for it is wel knowen, that it cannot helpe it selfe: for why? it is but an image, and must of necessitie be helped.

"or, for he knoweth wel

17 Then making prayer for his goodes, for his mariage, & for children, he is not ashamed to speake to that whiche hath no soule.

18 For health, he maketh his petition vnto him that is "sicke: for life he hũbly praieth

"or, weake.

vnto him that is dead: he "calleth vppon him for help, that hath no experience at all: and to send him a good iourney, he prayeth him that may not go.

"or, make supplication vnto him

19 And for gaine, for worke, & for successe of his affaires, he asketh power of him, which is without all manner of power.

The.xiiij. Chapter.

1. The detestation & abhomination of images. 8. A curse of them, and of him that maketh them. 14. Whereof idolatrie proceeded. 23. What euils come of Idolatrie.

1 AGayne, another man purposing to sayle, & "beginning to take his iourney through the raging "sea, calleth for helpe vnto a stocke, that is farre weaker than the vessell that beareth him.

"or, preparing and making ready.
"or, when he cryeth for helpe.

2 For as for it, couetousnesse of mony hath founde it out, and the craftesman made it with his cunning.

3 But thy prouidence, O father, gouerneth it: for thou hast made a way euen in the sea, and a sure pathe in the middest of the waues,

4 Declaring thereby, that thou hast power to helpe "in all things, yea though a man went to the sea without "shippe.

"or, any way.
"or, ship.

5 Neuertheless, thou wouldest not that the workes of thy wisdom should be in vaine: and therefore do men commit their lyues to a small peece of wood, passing ouer the stormie sea in a ship, and are saued.

6 For in the old time also when the proude giantes perished, he in whome "the hope was left to increase the worlde, went into the shippe whiche was gouerned through thy hande, and so lefte seede behinde him vnto the worlde.

Gen. 7.
"or, the hope of the world

7 For "happye is the tree, wherethrough righteousnesse commeth:

B "or, blessed

8 But cursed is "(the idol) that is made with handes, yea both it, and he that made it: he, because he made it: and it, because it was called God, where as it is but a "fraile thing.

"or, the idol.
Plal. 11.
Barue. 6.
"or, corruptible.
Plal. 7.

9 For the vngodly, and his vngodlinesse, are both like abhominable vnto God.

10 (Euen so) the worke, and he that made it also, shalbe punished togither.

11 Therefore shall there a plague come vpon the idols of the heathen: for out of ye creature of God, they are become an abhomination, & "teptation vnto ye soules of men, and a snare for the feete of the vnwise.

"or, a stumbling offence, & stumbling blocke.
"or, deuill.
"or, instrument.

12 For why? the "seeking out of idols, is the beginning of whoredome, & the "bringing vp

typ of them, is the " destruction of lyke.

13 For they were not from the beginning, neyther shall they continue for euer.

14 The vayne glorye of men, hath founde them out vppon earth, therefore shall they come shortly to an ende.

15 For whe a father mourned heuily for his sonne, " sodaynely taken away from him, he made him an image: and him whiche then was but a deade man, he nowe began to worship as a god, and ordeyned for his " seruantes ceremonies and sacrifices.

16 Thus by processe of tyme, this " vngracious custome being waxen strong, was kept as a lawe, & images were worshipped by commaundement of tyrants.

17 As for those that were so farre off, that men myght not worshippe them present, their visage being drawen out from farre off, was made as the " cleare image of an honorable king, that they might with " affection flatter as well the absent as the present.

18 Agayne, the singular ambition of the craftes man, gaue ỹ ignorant also a great occasion to increase the superstition.

19 For he willing to please one, peraduenture that " bare rule, laboured with all his cunning, to make the image of the beste fashion.

20 And so through the beautie of the worke, the " common people being therto allured, toke him nowe for a god, whiche a little before was but honoured as a man.

21 And this was to the deceyuing of mans life, when men either with calamitie or tyrannie oppressed, ascribed vnto stones and stockes that name (of God) whiche ought not to be giuen vnto any thing (else.)

22 Moreouer, this was not ynough for thē, that they erred in the knowledge of God: but whereas they liued in the great warre of ignorance, those so (many and) greate " plagues called they peace.

23 For eyther they slue their owne children, and offered them in sacrifice, or vsed secret ceremonies, or followed madde drunken dissolutenesse of rites in sacrifice:

24 So that they kept neyther life nor mariage cleane: but eyther one slew another traiterously, or greeued him by adultery.

25 So that there raygned in all men without exception, blood, manslaughter, theft, " dissimulation, corruption, vnfaithfulnes, sedition, periurie,

26 Disquieting of good men, vnthākfulnes, defiling of soules, chāging of birth, disordering of mariages, adulterie, & vncleanesse.

27 For why? the honouring of " abominable images, is the beginning, the cause, and ende of all euill. " or, of idols that ought not once to be named of vs.

28 For (they that worship idols,) either they are madde when they be merry, or prophesie lyes, or liue " vngodly, or els lightly forsweare themselues. E " or, vniustly.

29 For insomuche as their truste is in the idols whiche haue no " soule, though they sweare falsely, yet they thinke it shall not hurt them. " or, lyke.

30 Therfore commeth a great plague vpon them, and that worthily, for both causes: for they haue an euill opinion of God, that giue hede vnto idols, and they sweare vniustly in deceite, despising holinesse.

31 For it is not the power of thē, by whome they sweare: but it is the iuste " vengeance of sinners, that punisheth alwayes the offence of the vngodly doers. " or, iudgemēt

The. xv. Chapter.

The voyce of the faithfull, praysing the mercy of God, by whose grace they serue not idols.

1 BUt thou, O our God, art gracious, true, and long suffering, and in mercie ordrest thou all things. A

2 Though we sinne, yet are we thine, for we knowe thy strength: but we will not sinne, bicause we knowe we are counted thyne.

3 For to knowe thee, is perfect righteousnesse: yea, to knowe thy power, is the rote of immortalitie.

4 As " for the thing that men haue founde out through their euill science, it hath not deceyued vs, nor the paynters vnprofitable labour, (to wit) an image " spotted with diuers coloures. " or, for neyther the malicious deuise of men deceiued vs. " or, stayned.

5 Whose sight entiseth the ignorant to lust after it, and hee desireth the " picture of a dead image that hath no breath. " or, fourme.

6 Both they that make them, they that desire them, and they that worshippe them, loue euills, and are worthy to haue suche things to trust vpon.

7 For the potter tempereth softe earth, labourcth it, and gyueth it the fashion of whatsoeuer vessell serueth for our vse: and of the selfe same claye he maketh bothe the vessels that serue for cleane vses, and also suche as serue to the contrary: Whereunto euery vessel serueth, the potter him selfe being the iudge.

8 So by his wicked labour, he maketh a vayne god of the same claye: this doth euen he which a little before was made of

earth him selfe, and within a little whyle after, returneth to the same out of whiche he was taken, when the lone of his lyfe shalbe demaunded from him agayne.

9 Notwithstanding, he careth not ẏ more for this, that he muste labour, nor that his lyfe is shorte: but stryueth to excell goldsmithes and syluersmithes, and endeuoureth to dow like the coppersmithes, and taketh it for an honour to make "deceyuable things.

10 His heart is but asshes, his hope is more vayne than earth, and his life of "lesse honour than claye,

11 Forsomuch as he knoweth not his owne maker that gaue him his soule of power to worke, & breathed in him ẏ breath of lyfe.

12 But they counted our life but a pastime, & (our) conuersation to be but a market for gaine, & that mē should euery way be getting, yea, though it were by euill meanes.

13 Now he that of earth maketh fraile vessels and images, knoweth him selfe to offende aboue all other.

14 All the enimies of thy people that holde them in subiection, are moste vnwise, and are more miserable than very "fooles.

15 For they iudge al the idols of the heathē to be gods, which neither haue eye sight to see, nor nosts "to smell, nor eares to heare, nor fingers or handes to grope, and as for their feete, they are (to) slowe to go.

16 For man made them, and hee that borowed his owne spirite fashioned them: but no man can make a god lyke vnto him selfe.

17 For seeing hee is but mortall, it is but mortall that he maketh with vnrighteous handes: He him selfe is better than they whome he worshippeth, for hee lyued as they did neuer.

18 Yea, they worshipped (suche) beastes also as are "most hatefull: for if they were compared for "madnesse, they are worse than others.

19 Neyther haue they any beautie why to be desired in respecte of other beastes: but are all voyde of the prayse of God, and his blessing.

The.xvi. Chapter.

1. The punishment of idolaters. 20. The benefites done vnto the faythfull.

1 Therfore, by such things are they worthyly punished, and through the multitude of beastes are they "rooted out.

2 In steede of the whiche punishmentes thou hast gratiously ordered thine owne people, preparing for the desire of their appetite a strange taste, euen quayles to dre their meate:

3 To the intent, that by the things whiche were shewed and sent vnto them, they that were so greedy of meate, myght beginne to lothe euen their necessarie appetite, and they whiche had suffered penurie for a short space, might be partakers of the newe taste.

4 For it was requisite that without any excuse, powertie should come vpō those which vsed tyranny, & to shewe only vnto the other, howe their enimies were "destroyed.

5 For when the cruell "woodnesse of the beastes came vpon them, and they perished through the stings of the cruell serpentes, (Notwithstanding,) thy wrath endured not perpetually.

6 But they were "put in feare for a little season, that they might be reformed, hauing a "token to remember the commandement of thy lawe.

7 For he that looked backe (to it,) was not healed by the thing that hee sawe, but by thee, O sauiour of all.

8 So in this thou shewedst our enimies, ẏ it is thou which deliuerest from all euill.

9 For then when they were bytten with grashoppers and flyes, they dyed, neyther was there any remedye founde for their lyfe, for they were worthy to be punished by suche.

10 But not the very teeth of venemous dragons did ouercom thy children: for thy mercie was ever by them, and healed them.

11 For they were pricked, bicause they shoulde remember thy wordes, but speedely were they healed againe, leaste they shoulde fall into so deepe forgetfulnesse, that they myght not be called backe by thy benefite.

12 For it was neyther herbe nor playster that restored them to healthe: but thy worde, O Lorde, whiche healeth all things.

13 It is thou, O Lorde, that hast the power of lyfe and death, thou leadest "vnto deathes dore, and bringest vp agayne.

14 A man in deede through his wickednesse, may slaye (another,) but when his spirit is gone forth, it turneth not againe, neyther may he call agayne the soule that is taken away.

15 But it is not possible to escape thy hande.

16 For the vngodly that would not knowe thee,

"or, false and counterfaite.

"or, more base

"or, more vayne

"or, very babes.

"or, to drawe the ayre of breath.

"or, their most enimies.

"or, lyche of vnre. stāding

"or, tormented.

"or, destroyed.

"or, tormented.

"or, false nesse.

"or, wrath

"or, token

thee, were punished by the strength of thine arme: with strange raynes, hayles, and showres, were they persecuted, that they coulde not auoyde, and through fire were they consumed.

17 For it was a wonderous thing that fire might do more than water, whiche quencheth all things: but the worlde is the auenger of the ryghteous.

18 For sometimes was the fire so tame, that the beastes which were sent to punishe the vngodly, brent not, and that because they shoulde see, and know that they were persecuted with the punishment of God.

19 And sometime brent the fire in the middest of the water, that it might destroy the fruites of the vniust lande.

20 In stede wherof, thou hast fed thine owne people with angels foode, & sent the breade ready from heauen, without their labour, "being very pleasant, and of good taste.

21 For this thy substance vnto thy children, declared thy sweetenesse, and seruing to his appetite that toke it, tempered it selfe according to his desire.

22 But the snowe and yse abode the violence of the fire, and melted not, that they might knowe that the fire burning in the hayle, and sparkling in the rayne, destroyed the fruite of the enimies.

23 The fire also forgate his owne strength agayne, that the righteous might be nourished.

24 For the creature that serueth thee, which art the maker, is fierce in punishing the vnrighteous, but is easie (and gentle) to do good vnto suche as put their truste in thee.

25 Therefore did it alter at the same tyme into all fashions, and was obedient vnto thy grace, which is the nurse of all things, according to the desire of them that haddе neede thereof.

26 That thy children O Lord, whom thou louest, might know that it is not ỳ "growing of fruites that feedeth men, but that it is thy worde which preserueth them that put their trust in thee.

27 For loke what "might not be destroyed at al with the fire, as soone as it was warmed with a litle sunne beame, it melted:

28 That all men might know that thanks ought to be giuen vnto thee before ỳ sunne yse, and that thou ought est to be "worshipped before the day spring.

29 For the hope of the vnthankful, shal melt away as the winter yse, and flowe away as vnprofitable water.

The.xvij. Chapter.

The iudgementes of God agaynste the wicked.

1 GReate are thy iudgementes, (O Lorde,) and cannot be expressed: therfore men do erre that will not be reformed (by thy wisedome.)

2 For when the vnrighteous thought to haue thy holye people in subiection, they were bounde with the bandes of darknesse & long nyght, shut vp vnder roofes, and lay there to escape the eternall prouidence.

3 And whyle they thought to be hyd in the darknesse of their sinnes, they were "scattered abroade in the very middest of the darke couering of forgetfulnes, put to horrible feare, and wonderfully vexed.

4 For the corner where they lay hid, might not keepe the from feare, because ỳ soundes came round about them, and vexed them, yea, many terrible and "straunge visions appeared vnto them.

5 No power of the fire myght giue them light, neither might the clearе flames of the starres lighten the horrible nyght.

6 But there appeared vnto them a suddaine fire only, very dreadfull: at ỳ whiche sight, wherein they saw nothing throughly, they were so afrayde, that they thought the thing which they sawe, to be the more "fearefull.

7 As for the illusions of the magicall arte, they came to nought: and it was a moste shamefull reproche of the pryde that they had of their owne wisdome.

8 For they that promised to driue awaye the feares & troubles from the sicke soule, were sicke themselues with feare, worthy to be laughed at.

9 For though no terrible thing dyd feare them, yet were they afrayde at the beastes whiche passed by them, and at the hissing of the serpentes.

10 Insomuche, that with trembling they "sowned, and "sayde they sawe not the ayre, which no man yet may escape.

11 For malice is a dreadfull thing, that is condemned by his owne witnesse: and being pressed with conscience, it euer "surmiseth cruell things.

12 For feare is nothing els but a "betraying of the succours which reason offereth.

13 And loke howe much the lesse his hope is within, the greater doth he recount his ignorance of that cause that bringeth the torment.

"Or, Astonished with sightes of straūge apparitions.

"Or, phātasies with woefull countenāces.

"Or, the worse. B

"Or, dyed. "Or, and desyred euen to see the ayre.

"Or, forecasteth.

"Or, a forsaking & reuolting of the helpes which reason suggesteth.

14 But they (that did endure) the nyght that in deede was intollerable, and that came from the dungeons of intollerable hell, sleeping the same sleepe,

15 Were sometymes chased with monsterous apparitions, & sometimes they sowned; as their owne soules had betrayed them: for an hastie feare, and that was not loked for, came vpon them.

16 And thus, whosoeuer was there fallen, he was in prison, but without chaynes:

17 For whether a man had occupyed husbandrie, or had bene an husbandman, or labourer in the "woodes, if he were taken, he suffered intollerable necessitie.

" or, alone, or in the deserts.

" or, that could not be escaped

18 For they were all bound with one chaine of darkenesse: whether it were a blasing winde, or a sweete song of the birds amog the thicke branches of the trees, or the vehemencie of hastie running water.

19 Or great noyse of the falling downe of stones, or the running of playing beastes, which they sawe not, or the mightie noyse of roring wilde beasts, or "the sounde that answered againe in ỹ holownes of mountaynes: these terrible things made them sowne (for very feare.)

" or, eccō.

" or, world.

20 For al ỹ "earth shined with cleare light, and no man was hindered in his labour.

21 Only vpō them there fel a heauy night, an image of darknesse that was to come vpon them: yea, they were vnto thēselues more heauy than darknesse.

The. xviij. Chapter.

3. The firie pyller that the Israelites had in Egypt. 8. The deliuerance of the faythfull. 10. The Lorde smote the Egyptians. 20. The sinne of the people in the wildernesse. 21. Aaron stoode betwene the liuing and the deade with his censure.

1 NEuertheles, thy saintes had a very greate lyght, whose voyce they hearing, and not seeing their figure, for that they suffered not the same things, they thought them blessed.

2 And for that they did not hurt them now, of whome they had bene wronged before, they thanked them, and besought the pardon of that they had bene enimies.

3 Therefore thou gauest them a burning pyller of fyre, to leade thē in the vnknowen waye, and the sunne not to hurte them in their honorable iourney.

4 But reason it was that they should leese the light, and be put in the prison of darknesse, which had kept thy children "shut vp, by whome the incorrupt light of the lawe was to be giuen vnto the worlde.

" or, in bōdage

5 After, when they thought to slaye the babes of the saintes, one childe beyng cast out, and preserued to reproue them, thou tookest away the whole multitude of their children, and destroyedst them altogither in a mightie water.

Exod. 1. 22.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credence, myght be of good cheare.

and. 2.

7 Thus thy people receyued ỹ health of the righteous, but ỹ vngodly were destroyed.

B

8 For like as thou hast "reuenged our enimies, so hast thou promoted vs whom thou hast called.

" or, punished

9 For the righteous children of the good men offered secretly, & made a godly lawe with one consent, that the saintes shoulde in like manner receyue togyther both good and euill, and that the fathers now should firste sing prayses.

10 But ther was heard a disagreeing voice of the enimyes, and there was a miserable lamentation for children that were bewayled.

11 The maister and the seruaunt were punished after one manner: and like as the king, so suffered the common people.

12 So they hadde innumerable that dyed with one kind of death altogither: neyther were the lyuing sufficient to burye "the deade, for in the twinckling of an eye, the noblest ofspring of them was destroyed.

Exod.

" or, them

13 For whereas they woulde discredite all things, by reason of the inchauntmentes, in the destruction of the firste borne, they acknowledged that this people was the children of God.

14 For while al things were still in silence, and when the nyght was in the myddest of hir course, thy almightie worde, O Lorde, lept downe from heauen out of thy royall throne,

C

15 As a "rough man of warre in the myddest of the lande that was destroyed,

" or, fierce

16 And broughte thyne vnfayned commandement as a sharp swoorde, and standing vp, fylled all things with death, yea, it stoode vpon the earth, and reached vnto the heauen.

17 Then the syghtes of the euyll dreames vexed them sodainely, and fearefulnesse came vpon them vnwares.

18 Then lay there one heere, another there, halfe deade (halfe quicke,) and shewed the cause of his death.

19 For

19 For the vilions that vexed them, shewed them these things afore, that they might not be ignorant wherefore they perished.

20 Yea the temptation of death touched the righteous also, and "among the multitude in the wildernesse there was " insurrection: but thy wrath endured not long.

21 For the blamelesse man went in all the hast, and toke the battel vpon him, brought forth the weapon of his ministration, euē prayer, & the reconciliation of incense, set him selfe against the wrath, and so brought the miserie to an ende, declaring (thereby) that he was thy seruant.

22 For hee ouercame not the "multitude with bodyly power, or force of weapons: but with the worde hee subdued him that "vexed, alledging the othe and couenant made vnto the fathers.

23 For when the deade were fallen downe by heapes one vpon another, hee stode in the middest, "patified the wrath, and "parted the way, that it might not come to the lyuing.

24 And why? in his long garment was all the beautie, and in the foure rowes of the stones, was the glorie of the fathers grauen, and thy maiestie was written in the "crowne of his head.

25 Unto these the destroyer gaue place, and was afrayde of them: for it was ynough that they only tasted of the wrath.

The.xix. Chapter.

1. The death of the Egiptians, and the great ioy of the Hebrues. 11. The meate that was giuen at the desire of the people. 17. All the elements serue to the will of God.

1 BVt for the vngodly, the wrath came vpon them without mercy vnto the end: for he knewe before what shoulde happen vnto them:

2 Howe that when they had consented to let them goe, and had sent them out with great diligence, they woulde repent, and followe vpon them.

3 For whiles they were yet mourning, and making lamentation by the graues of the deade, they deuised another folishnesse, so that they persecuted them in their in fleeing, whom they had (a) cast out afore with prayer.

4 For the "necessitie which they had deserued, brought them vnto this end, and made them forget the things that had alreadie hapned, that they might by tormentes fulfill their punishment which remayned:

5 And that thy people might try a maruellous passage: and these myght finde a straunge death.

6 For euery creature in his kynde, was fashioned againe of newe, seruing the peculiar offices, as was commaunded them, that thy children might be kept wout hurt:

7 For the cloud ouershadowed their tents, B and the drye earth appeared, where afore was water: so that in the redde sea there was a way without impediment, and the great deepe became a greene fielde:

8 Wherethrough all the people went that were defended with thy hande, seeing thy maruellous straunge wonders.

9 For as the horses, right so they neyed, and leaped like lambs, praysing thee, (O Lord) which hadst deliuered them.

10 And why? they were yet mindefull of the thinges that were done whyle they dwelt in the strange land, how the ground brought forth flyes in stede of cattell, and how the ryuer scrawled with ỹ multitude of frogges in stede of fysshes.

11 But at the last they sawe a newe generation of byrdes, what time as they were stirred with lust, & desired delicate meates. Exo.16.c. Num.11.g.

12 For why? the quayles came vp to them from the sea, for their comfort: but punishmentes came vpō the sinners, not without the signes whiche came before to passe by vehemencie of the thicke lightnings: for they suffered worthyly, according to their wickednesse, bicause they dealt so churlishly, and with an hate of strangers.

13 For some woulde not receiue "men that came vnto them, and were vnknown: and some brought the strangers into bondage that did them good. "or, ghestes vnknowne.

14 Nor onely so, but if they had beene any where regarded, they coulde not suffer it: C for they intreated strangers very dispytefully.

15 Others that hadde receiued them with great solemnitie, when they were admitted vnto their "societie, they afflicted them with greeuous labours. "or, right.

16 Therfore were they stricken with blindnesse, like as when they that were couered with sodayne darknesse at the dores of the righteous, sought euery one of them the entrance of his dores. Gen.19.c.

17 Thus the elementes being chaunged, agreed among them selues, like as when tunes are chaunged vppon an instrument of musike, and yet keepe still a melodie: which may easily be perceyued by the sight of the things that are come to passe.

18 For the earthy things were turned vnto
watrie: and the thing that before swam
in the water, now went vpon the ground.
19 The fire had power in the water, for-
getting his owne vertue: and the water
forgat his owne kinde to quench (the fire.)
D 20 Againe, the flames hurted not the flesh
of the corruptible liuing things, though
they walked therein, neyther melted they
that yll kynde of immortall meate, that
was of nature apt to melt.
21 For in all things hast thou promoted
thy people (O Lorde) and brought them
to honoure, thou hast not despyled them,
but alway and in all places, hast thou "or, & thou
stande by them.

The ende of the booke of VVisdome.

¶ *The Prologue of Iesus the sonne of Sirach* vnto his booke.

Many and great men haue declared wisedome vnto vs out of the lawe, out of the prophets, and out of other that followed them: in the which things Israell ought to be commended, by the reason of doctrine and wisedome: Therefore they that haue it, and reade it, should not only them selues be wise thereby, but serue other also with teaching and writing. After that my Grandfather Iesus had giuen diligent labour to reade the lawe, the prophetes, and other bookes that were left vs of our fathers, and had well exercised him selfe therein: he purposed also to write something of wisedome and good manners, to the intent that they which were willing to learne, and to be wise, might haue the more vnderstanding, and be the more apt to leade a good conuersation. Wherefore I exhort you to reuerence it louingly, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquent as the famous Orators. For the thing that is written in the Hebrue tong, soundeth not so well when it is translated into another speache: not only this booke of myne, but also the lawe, the prophetes, and other bookes sounde farre otherwise, than they do when they are spoken in their owne language.

Nowe in the eight and thirtieth yeere, when I came into Egypt, in the time of Ptolomie Euergetes, and continued there a long season, I founde bookes there left, full of great and profounde learning: wherefore I thought it good and necessarie to bestowe my diligence and trauell to interpret this booke: and considering that I had time, I laboured and did my best to perfourme this booke, and to bring it vnto light, that the strangers also which are disposed to learne, myght apply them selues vnto good maners, and liue according to the lawe of the Lorde.

¶ The booke of Iesus the sonne of Sirach, *which is called in Latine Ecclesiasticus.*

¶ *The first Chapter.*

1. VVisedome commeth of God. 11. A prayse of the feare of God. 29. The meanes to come by wisedome.

1

All wisedome (cōmeth) of God the Lorde, and hath beene euer with him, and is "before all time.

3. Reg. 3. b. Job. 28. c. Iacob. 1. a. "or, and is with him for euer.

2 Who hath numbred the sande of the sea, the droppes of the rayne, and the dayes of "time? Who hath measured the heigth of heauen, the bredth of the earth, and the deepenesse of the sea?

"or, the world

3 Who hathe sought out the grounde of Gods wisedome, which hath beene before all things?

4 Wisedome hath beene created before all things, and the vnderstanding of prudence from euerlasting.

Rom. 11. c.

5 (Gods worde in the heigth, is the well of wisedome, and the euerlasting commaundements, are the entrance of hir.

6 Unto whome hath the roote of wisedome beene declared? or who hath knowne hir witte?

Rom.

7 Unto whome hath the doctrine of wisedome beene discouered and shewed? and who hath vnderstande the manyfolde entrance of hir?

8 There is one, euen the highest, the maker of all things, the almightie, the king of power, of whome men ought to stande greatly in awe, which sitteth vppon his throne, being a God of dominion.

9 He

9 Hee hath created hir through the holy Ghoſt, he hath ſeene hir, numbred hir, and meaſured hir.
10 Hee hath powred hir out vpon all his workes, and vpon all fleſhe, according to his gifte, he giueth hir richely vnto them that loue him.
11 The feare of the Lorde is worſhip and triumph, gladneſſe, and a ioyefull crowne.
12 The feare of the Lorde maketh a merry heart, giueth gladneſſe, ioy, and long life.
13 Who ſo feareth the Lorde, it ſhall goe well with him at the laſt, and in the day of his death, he ſhall be bleſſed.
14 The loue of God is honourable wyſedome: loke vnto whom it appeareth they loue it, for they ſee what wonderous thinges it doth.
15 The feare of the Lorde is the beginning of wiſedome, and was made with the faythfull in the mothers wombe, it ſhall goe with the choſen women, and ſhall be knowne of the righteous and faythfull.
16 The feare of the Lord, is the right Gods ſeruice,
17 That preſerueth and iuſtifieth the heart, and giueth myrth and gladneſſe.
18 Who ſo feareth the Lorde, ſhall be happie, and when he hath neede of comfort, he ſhall be bleſſed.
19 She hath built hir euerlaſting foundations with men, and is giuen to be with their ſeede.
20 To feare God, is the wyſedome that maketh rich, & bringeth all good with hir.
21 She filleth the whole houſe wyth hir gifts, and the garners with hir treaſure.
22 The feare of the Lorde, is the crowne of wiſedome, and giueth plenteous peace, and health: hee hath ſeene hir, and numbred hir: both theſe are the gifte of God.
23 Knowledge and vnderſtanding of wiſdome hath he powred out as rayne, and them that helde hir faſte, hath he brought vnto honour.
24 The feare of the Lorde, is the rote of wiſdome, and hir branches are long life.
25 In the treaſures of wiſedome is vnderſtanding and deuotion of knowledge, but wiſedome is abhorred of ſinners.
26 The feare of the Lord driueth out ſinne, and when ſhe is preſent, ſhe driueth away anger.
27 For he that is without feare, can not be made righteous, and his wilfull boldneſſe is his owne deſtruction.
28 A patient man will ſuffer vnto the time, and then ſhall he haue the rewarde of ioy.
29 A good vnderſtanding will hyde his worde for a time, and many mens lippes ſhall ſpeake of his wiſdome.
30 In the treaſures of wiſedome is the declaration of doctrine: but the ſinner abhorreth the worſhip of God.
31 My ſonne, if thou deſire wiſedome, keepe the commaundement, and God ſhall giue hir vnto thee:
32 For the feare of the Lorde, is wyſedome and nurture: he hath pleaſure in faith and louing meekeneſſe, and he ſhal fill the treaſures thereof.
33 Be not obſtinate and vnfaythfull to the feare of the Lorde, and come not vnto him with a double heart.
34 Be not an hypocrit in the ſight of men, and take good heede what thou ſpeakeſt.
35 Exalte not thy ſelfe, leaſte thou happen to fall, and bring thy ſoule to diſhonour, and ſo diſcouer thy ſecretes, and caſt thee downe in the myddeſt of the congregation: becauſe thou wouldeſt not receiue the feare of God, and becauſe thy heart is full of fayneneſſe and deceyt.

The. ij. Chapter.

1. He exhorteth the ſeruantes of God to righteouſneſſe, loue, vnderſtanding, and patience. 11. To truſt in the Lord. 13. A curſe vpon them that are faint hearted, and impatient.

1 My ſonne, if thou wilte come into the ſeruice of God, Stande faſt in righteouſneſſe and feare, and arme thy ſoule to temptation. A Mat. 4. a. 2. Tim. 3. c
2 Settle thyne heart, and be patient, bowe downe thyne eare, receyue the wordes of vnderſtanding, and ſhrinke not away whē thou arte aſſaulted.
3 Holde thee faſt vpon God, ioyne thy ſelfe vnto him, and ſuffer that thy life may encreaſe at the laſt.
4 Whatſoeuer happeth vnto thee, receiue it: ſuffer in heauineſſe, and be patient in thy trouble.
5 For like as golde and ſiluer are tryed in the fire, euen ſo are acceptable men in the furnace of aduerſitie. Sapi. 3. a. Pro. 17. a.
6 Beleeue in God, and he ſhall helpe thee: order thy waye aright, and put thy truſte in him: holde faſte his feare, and growe therein.
7 O ye that feare the Lord, take ſure holde of his mercy, ſhrinke not away from him, that ye fall not. B
8 O ye that feare the Lorde, beleeue hym, and your reward ſhall not be emptie,

9 O ye that feare the Lorde, (a) truſte in good things, and mercy ſhall come vnto you for pleaſure.

10 O ye that feare the Lorde, ſet your loue vpon him, & your hearts ſhal be lightened.

11 Conſider the olde generations of men, (O ye children) and marke them well: was there euer any one confounded that put his truſt in the Lord? Who euer continued in his feare, and was forſaken? Or whome did he euer deſpiſe, that called faythfully vpon him?

12 For God is gratious and mercyfull, he forgiueth ſinnes in the time of trouble, and is a defender for all them that ſeeke him in the trueth.

13 Wo be vnto them that haue a " fearefull heart, wicked lippes, and euill occupyed handes, and to the ſinner that goeth two maner of wayes.

14 Wo be vnto them that are faint harted, which put not their truſt in God, and therfore ſhall they not be defended of him.

15 Wo be vnto you that haue loſt patience, forſaken the right wayes, and are turned back into froward ways: what will ye do when the Lorde ſhall begin to viſite you?

16 They that feare the Lord, will not diſobey his worde, and they that loue him, will keepe his commaundements.

17 They that feare the Lord, will ſeeke out the things that are pleaſant vnto him: and they that loue him, be fulfilled with his lawe.

18 They that feare the Lorde, will prepare their hearts, and humble their ſoules in his ſight.

19 They that feare the Lorde, keepe his commaundements, and will be patient till they ſee him ſelfe,

20 Saying, If we doe not repent, we ſhall fall into the handes of the Lorde, and not into the handes of men.

21 For his mercy is as great as him ſelfe.

a. That is, loke for good things, & truſt to haue the reward of euerlaſting life, promiſed to the that with patience continue in his feare.

Pſal. 31. a.
Eſai. 26. b.

" or double.

John. 14. c.

Rom. 13. c.

2. Ke. 24. c.
Suſan. d.

The. iij. Chapter.

2. To our father and mother ought we to giue double honour. 10. Of the bleſsing and curſe of the father and mother. 22. No man ought ouercurioufly to ſearche out the ſecretes of God.

1 THe children of wiſdome are a congregation of the righteous, and their ofſpring is obedience and loue.

2 Heare your fathers iudgement (O my deare children) and doe thereafter, that ye may be ſafe.

3 For the Lord will haue the father honoured of the children: and loke what a mother commaundeth hir children to doe, he will haue it kept. Exo. Deu.

4 Who ſo honoureth his father, his ſinnes ſhall be forgiuen him: and he ſhal abſtaine from the, and ſhall haue his dayly deſires.

5 And he that honoureth his mother, is like one that gathereth treaſure together. Exo.

6 Who ſo honoureth his father ſhall haue ioy of his own children, and when he maketh his prayer, he ſhall be heard.

7 He that honoureth his father ſhall haue a long life: and he that is obedient vnto the Lord, ſhall comfort his mother. B

8 He that feareth the Lorde, honoureth his father and mother, and doeth them ſeruice as it were vnto Lordes.

9 Honour thy father and mother, in deede, in worde, and in all patience, that thou mayeſt haue Gods bleſſing: and his bleſſing ſhall abyde with thee at the laſt. Exo. Deu.

10 The bleſſing of the father ſtabliſheth the houſes of the children: but the mothers curſe roteth out the foundations. Ecc. Deu.

11 Reioyce not whē thy father is reproued: for it is not honour vnto thee, but a ſhame.

12 For the worſhip of a mans father, is his owne worſhip: and the reproch of the mother, is the diſhoneſtie of the ſonne.

13 My ſonne, make much of thy father in his age, & greeue him not as long as he liueth.

14 And if his vnderſtanding fayle, haue C patience with him, and deſpiſe not him in thy ſtrength.

15 For the good deed that thou ſhewest vnto thy father, ſhall not be forgotten: and when thou thy ſelfe wanteſt, it ſhall be rewarded thee: and for thy mothers offence, thou ſhalt be recompenced with good, yea, it ſhalbe founded for thee in righteouſnes.

16 And in the day of trouble, thou ſhalt be remembred: thy ſinnes alſo ſhall melt awaye, like as the yſe in the fayre warme weather.

17 He that forſaketh his father, ſhall come to ſhame, and he that defieth his mother, is curſed of God.

18 My ſonne, perfourme thy workes with louing meekeneſſe, ſo ſhalt thou be loued aboue other men.

19 The greater thou arte, the more humble thy ſelfe in all things, and thou ſhalt finde fauour in the ſight of God. Phil.

20 Many are excellent and of renowne: but the ſecretes are reuealed vnto the meeke.

21 For great power belongeth onely vnto God, and he is honoured of the lowly.

22 Seeke

3 Seeke not out the things that are aboue
thy capacitie, and searche not the ground of
such things as are too mightie for thee:
3 But loke what God hath commaunded
thee, thinke vpon that alway, and be not
curious in many of his workes: for it is
not needfull for thee to see with thine eyes
the things that are secrete.
4 Make not too muche search in superflu-
ous things, and be not curious in many of
his workes: for many things are shewed
vnto thee aboue the, which be aboue the ca-
pacitie of men.
5 The medling with suche, hath beguyled
many a man, and tangled their wittes in
vanitie.
6 Thou canst not see with thyne eyes, therefore
professe not the thing that thou hast not.
7 An hard hart shal feare euill at the last:
and hee that loueth danger, shall perysshe
therein.
8 An hart that goeth two wayes, shal not
prosper: and he that is frowarde of heart,
will euer be worse and worse.
9 An obstinate hart shal be lade with so-
rowes, and the vngodly sinner will heape
one sinne vpon another.
10 The counsell of the proude hathe no
healthe, and his forefaythers shall be plu-
cked vp: for the plante of synne hath taken
roote in him.
11 The heart of him that hathe vnderstan-
ding, shall perceyue hyghe things: and a
good eare will gladly hearken vnto wyse-
dome.
12 An heart that is wise and hath vnder-
standing, will absteyne from sinnes, and
continue in the workes of righteousnesse.
13 Water quencheth burning fire, and mer-
cie reconcileth sinnes.
14 God hathe respecte vnto him that is
thankefull: he thinketh vpon him againste
the time to come, so that when he falleth,
he shall finde a strong holde.

The.iiij. Chapter.

1 Almes must be done with gentlenesse. 12 The
profite of wisdome, and hir fruite. 20 An ex-
hortation to eschue euill, and to do good.

MY sonne, defraude not the poore of
his almes, and turne not away thine
eyes from him that hath neede.
2 Despise not an hungrie soule, and defile
not the poore in his necessitie.
3 Greeue not the hart of him that is helpe-
lesse, and withdrawe not the gift from the
needefull.
4 Refuse not the prayer of one that is in
trouble, turne not away thy face from the
needie.
5 Caste not thine eyes aside from the poore
for any euill will, that thou giue him not
occasion to speake euyll of thee.
6 For if he complayne of thee in the bitter-
nesse of his soule, his prayer shall be heard:
euen he that made him, shall heare him.
7 Be curteous vnto the company of the B
poore, humble thy soule vnto thy elder,
and bowe downe thy heade to a man of
worshyp.
8 Let it not greeue thee to bowe downe
thyne eare vnto the poore, (a) but paye thy
debt, and giue him a friendly answere, and
that with meekenesse.
9 Deliuer him that suffereth wrong, from
the hande of the oppressour: & be not faynt
harted when thou sittest in iudgement.
10 Be mercifull vnto the fatherlesse as a fa-
ther, and be in steede of an husbande vnto
their mother: so shalt thou be as an obe-
dient sonne of the highest, and he shal loue
thee more than thy mother doth.
11 Wisedome exalteth hir children, recey-
ueth them that seeke hir, and will goe be-
fore them in the way of righteousnesse.
12 He that loueth hir, loueth lyfe: and they
that seeke hir diligently, shall haue great
ioye.
13 They that keepe hir, shall inherite glory:
for where she entreth in, there is the bles-
sing of God.
14 They that honour hir, shall be the ser- C
uantes of the holy one: and they that loue
hir, are beloued of God.
15 Who so giueth eare vnto hir, shall iudge
the heathen: and hee that " hath respecte "or, goeth.
vnto hir shall dwell safely.
16 Hee that beleeueth hir, shall haue hir in
possession, and his generation shal endure.
17 For when he "falleth, she doth goe with "or, swalloweth
him, and chooseth him among the best:
feare, dread, and temptation shal she bring
vpon him, and trye him in hir doctrine, till
she haue so proued him in his thoughtes,
that he commit his soule vnto hir.
18 Then shall she stablishe him, bring the
right waye vnto him, make him a glad
man, shewe him hir secrets, and heape vp-
on him the treasures of knowledge, and
vnderstanding of righteousnesse.
19 But if hee goe wrong, she shall forsake
him, and giue him ouer into the handes of
destruction and ruine.
20 My sonne, make muche of the tyme, es- Rom. 12. b.
chewe the thing that is euill:

(a) 1. As a man must of duetie be curteous to the poore, humble to the ancient, bow downe to the worshipfull: so it is his dutie to cõfort, help, and deliuer the innocent & simple soule from the crueltie of the vngodly.

21 And

21 And for thy life, shame not to saye the trueth : (b) for there is a shame that bringeth sinne, and there is a shame that bringeth worshipp and fauour.

b. To be ashamed to confesse thy God, thy fayth, to testifie the trueth, and to reproue syn, doth bring syn vnto thee : the cõtrary, shame bringeth worshippe.

22 Accept no person after thine owne will, that thou be not confounded to thine own decaye : be not ashamed of thy neighbour in his aduersitie.

23 And keepe not backe thy counsell when it may do good, neyther hyde thy wisdome in hir beautie.

24 For in the tong is wisdome knowne, so is vnderstanding, knowledge, and learning in the talking of the wise, and stedfastnesse in the workes of righteousnesse.

25 In no wise speake against the worde of truth : but be ashamed of the lyes of thine owne ignorance.

26 Shame not to confesse thine errour, and resist not the course of the ryuer.

E 27 And submit not thy selfe vnto a foolishe man, neyther accepte the person of the myghtie.

28 And striue thou not against the streame: but for righteousnesse take paynes with all thy soule, and for the trueth, striue thou vnto death, and God shall fight for thee against thine enimies.

29 Be not hastie in thy tong, neither slacke and negligent in thy workes.

30 Be not as a Lion in thine owne house, destroying thy housholde folkes, and oppressing them that are vnder thee.

Act.20.g. 31 Let not thine hande be stretched out to receiue, and shut whe thou shouldest giue.

The.v. Chapter.

1. In riches may we not put any confidence. 7. The vengeance of God ought to be feared, and repentance may not be deferred.

A 1 TRust not vnto thy riches, and saye not, Tushe, I haue ynough for my life, for it shall not helpe in the time of vengeance, and temptation.

Luke.12.c. Eccle.11.c.

2 Folowe not the lust of thine owne hearte in thy strength.

3 And saye not, Tushe, howe haue I had strength? or who will bring me vnder because of my workes? For doubtlesse God shall auenge it.

4 And saye not, I haue sinned, and what euill hath happened me? For the almightie is a patient rewarder.

Rom.7.a. 5 Because thy sinne is forgiuen thee, be not therefore without feare, neyther heape one sinne vpon another.

Eccle.21.a. 6 And saye not, Tush, the mercy of the lord is great, he shall forgiue me my sinnes be they neuer so many: for like as he is mercifull, so goeth wrath from him also, & his indignation cõmeth downe vpon sinners. Eccle.

7 Make no tarying to turne vnto the Lord and put not off from day to day : for sodainely shall his wrath come, and in the time of vengeance he shall destroy thee. B

8 Trust not in wicked riches, for they shall not helpe thee in the day of punishment and wrath. Prou. Ezec. Sopho.

9 Be not caryed about with euery winde, and goe not into euery way : for so doth the sinner that hath a double tong.

10 Stande fast in the way of the Lorde, be stedfast in thy vnderstanding, abyde by the worde, and folowe the worde of peace and righteousnesse.

11 Be gentle to heare the worde of God, that thou mayest vnderstand it: and make a true answere with wisdome.

12 Be swifte to heare, but slowe and patient in giuing answere. Iam.

13 If thou haste vnderstanding, shape thy neyghbour an answere : if no, laye thy hande vpon thy mouth, least thou be trapped in an vndiscreet word, & so confounded.

14 Honour and shame is in the talke, but the tong of the vndiscrete is his owne destruction. C

15 Be not a priuie accuser as long as thou lyuest, and vse no slaunder with thy tong: for shame and sorrow goeth ouer the theefe, and an euill name ouer him that is double tonged : but he that is a priuie accuser of other men, shall be hated, enuyed, and confounded. Leui.

16 Do not rashly, neither in great nor smal,

The.vi. Chapter.

1. It is the propertie of a sinner, to be euill tonged. 6. Of friendship. 33. Desire to be taught.

1 BE not of a friende an enimie, (a) for suche a man getteth an euill name, shame, and rebuke : and who so euer beareth enmitie, and a double tong, offendeth. a. For against rule of tie, which ueth a hateth but on Rom.

2 Be not proude in the deuise of thine own vnderstanding, least thy soule rent thee as a (b) bull. b. As reareth ce.12 with nes, for trusting thine dome, ding in owne bicause wit, thy or rich should thy fel

3 And least thy leaues wyther, and thy fruit be destroyed, and so thou be left as a dry tree in the wildernesse,

4 For a wicked soule destroyeth him that hath it, maketh him to be laughed to skorne of his enimies, & bringeth him to the portion of the vngodly.

5 A sweete worde multiplyeth friends, and pacifieth

pacifieth them that be at variance: and a thankfull tong will be plenteous in a good man.

6 Holde friendſhip with many, neuertheleſſe, haue but one coũſeller of a thouſand.

7 If thou getteſt a friend, proue hym firſt, and be not haſtie to giue him credence.

8 For ſome man is a friende but for his owne turne, and will not abyde in the day of trouble.

9 And there is ſome friende that turneth to enmitie, and taketh part againſt thee: and if he knowe any hurte by thee, he telleth it out.

10 Againe, ſome friende is but a companion at the table, and in the day of neede he continueth not.

11 But in thy proſperitie he will be as thou thy ſelfe, and deale playnely with thy houſholde folke.

12 If thou be brought lowe, he will be againſt thee, & will be hidden from thy face.

13 Depart from thyne enimies, yea, and beware of thy friendes.

14 A faithfull friend is a ſtrong defence, who ſo findeth ſuch one, findeth a treaſure.

15 A faithfull friende hathe no peere, the waight of golde and ſiluer, is not to be compared to the goodneſſe of his fayth.

16 A faythfull friende is a medicine of lyfe and immortalitie, and they that feare the Lorde, ſhall finde him.

17 Who ſo feareth the Lorde, ſhall proſper with friendes: and as he is him ſelfe, ſo ſhall his friende be alſo.

18 My ſonne, receyue doctrine from thy youth vp, ſo ſhalt thou finde wiſdoome tyll thou be olde.

19 Goe to hir as one that ploweth and ſoweth, and wayte patiently for hir good fruites: for thou ſhalt haue but little labour in hir worke, but thou ſhalte eate of hir fruites right ſoone.

20 O howe exceeding ſharpe is wiſedome to vnlearned men? an vnſtedfaſt bodye will not remayne in hir.

21 Vnto ſuch ſhe is as it were a touchſtone, and he caſteth hir from him in all the haſt.

22 For wiſedome is with him but in name, there be but fewe that haue knowledge of hir.

23 But with them that knowe hir, ſhe abideth euen vnto the appearing of God.

24 Giue eare my ſõne, receiue my doctrine, and refuſe not my counſell.

25 Put thy foote into hir linckes, and take hir yoke vpon thy necke.

26 Bowe downe thy ſhoulder vnder hir, beare hir patiently, and be not weerie of hir bandes.

27 Come vnto hir with thy whole heart, and keepe hir wayes with all thy power.

28 Seeke after hir, and ſhe ſhall be ſhewed thee, & when thou haſt hir, forſake hir not.

29 For at the laſt, thou ſhalt find reſt in hir, and that ſhall be turned to thy great ioy.

30 Thẽ ſhall hir fetters be a ſtrong defence for thee, and hir yoke a glorious rayment.

31 For there is a golden ornament in hir, and hir bandes are laces of purple colour.

32 Thou ſhalte put hir on as a robe of honour, and ſhalte put hir about thee as a crowne of ioy.

33 My ſonne, if thou wilt take heede, thou ſhalt haue vnderſtanding, and if thou wilt apply thy mynde, thou ſhalt be wiſe.

34 If thou wilt bowe downe thyne eare, thou ſhalt receyue doctrine: and if thou delite in hearing, thou ſhalt be wiſe.

35 Stande with the multitude of ſuch elders as haue vnderſtanding, and conſent vnto their wiſedome with thine heart.

36 That thou mayeſt heare all godly ſermons, and that the worthy ſentences eſcape thee not. Eccle. 8. a.

37 And if thou ſeeſt a man of diſcrete vnderſtanding, get thee owne vnto him, and let thy foote treade vpon the ſteppes of his doores.

38 Let thy mynde be vpon the commaundementes of God, and be earneſtly occupied in his lawes: ſo ſhall he ſtablithe thy heart, and giue thee wiſedome at thyne owne deſire. Pſal. 1. a.

The. vij. Chapter.

2. VVe muſte forſake euill, and yet not iuſtifie our ſelues. 12. The behauiour of the wiſe toward his wife, his friende, his children, his ſeruantes, his father and mother.

1 DO no euill, ſo ſhall there no harme happen vnto thee.

2 Depart away from the thing that is wicked, and no miſfortune ſhall meddle with thee.

3 My ſonne, ſowe no euill things in the forowes of vnrighteouſneſſe, ſo ſhalte thou not reape them ſeuen folde.

4 Laboure not to the Lorde for preheminence, neyther vnto the king for the ſeate of honour.

5 Juſtifie not thy ſelfe before God, for he knoweth the heart: and deſire not to be reputed wiſe in the preſence of the king. Pſal. 141. a. Eccle. 7. c. Job. 9. a.

6 Make no labour to be made a iudge, except Luke. 18. b.

kept it (so were) that thou couldest mightyly put downe wickednesse: for if thou shouldest stande in awe of the presence of the mightie, thou shouldest faile in giuing sentence.

B 7 Offende not in the multitude of the citie, and put not thy selfe among the people.

Eccle.12.c. 8 Bynde not two sinnes together: for in one sinne shalt thou not be vnpunished.

9 Say not, Tushe, God will loke vpon the multitude of my oblations, and when I offer to ỹ highest God, he will accept it.

10 Be not faint hearted when thou makest thy prayer, neyther slacke in gyuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule, for God (which seeth all

1.Reg.2.b. things) is he that can bring downe, and set vp agayne.

12 Accepte no leasing against thy brother, neither doe the same against thy friende.

13 Vse not to make any manner of lyes: for the custome therof is not good.

C 14 Make not many wordes when thou art

Mat.6.a. among the elders: and when thou prayest make not much babling.

Rom.12.b. 15 Let no labourous workes be tedious vnto thee, neither the husbandry which the almightie hath created.

16 Make not thy boast in the multitude of thy wickednesse: but humble thy selfe euen from thy heart.

17 And remember that the wrath shal not be long in tarying, and that the vengeace of the flesshe of the vngodly is a sharpe fyre and worme.

18 Giue not ouer thy friende for any good, nor thy faithfull brother for the best golde.

19 Departe not from a discrete and good woman that is fallen vnto thee for thy portion in the feare of the Lorde: for the gyft of hir honestie is aboue golde.

Luke.19.c. 20 Where as thy seruant worketh truely, intreat him not euill, nor the hyreling that is faythfull vnto thee.

D 21 Loue a discrete seruant as thyne owne soule, defraude him not of his libertie, neither leaue him a poore man.

Deut.25.b. 22 If thou haue cattell, loke well to them: and if they be for thy profite, keepe them.

23 If thou haue sonnes, bring them vp in nurture and learning, and holde them in awe from their youth vp.

Eccle.30.a. 24 If thou haue daughters, keepe their bodye, and shewe not thy face cheerefull towarde them.

25 Marry thy daughter, and so shalt thou perfourme a waighty matter: but gyue hir to a man of vnderstanding.

26 If thou haue a wyfe after thyne owne mynde, forsake hir not: but commit not thy selfe to the hatefull.

27 Honor thy father from thy whole hart: and forget not the sorrowfull trauell that thy mother had with thee. Eccle. Tobi.

28 Remember that thou waste borne thorowe them, and howe canst thou recompence them the things that they haue done for thee? C

29 Feare the Lorde with all thy soule, and honour his ministers.

30 Loue thy maker with all thy strength, and forsake not his seruants.

31 Feare the Lorde with all thy soule, and honour his priestes: gyue them their portion of the first fruites, and increase of the earth, lyke as it is commaunded thee: and reconcile thy selfe of thy negligence with thy little flocke, giue them the shoulders, and their appointed offerings, and tythings.

32 Reach thyne hande vnto the poore, that God may blesse thee with plentifulnesse.

33 Be liberall vnto all men lyuing: yet let not, but doe good euen to them that are (a) deade.

34 Let not them that weepe be without comfort, but mourne with such as mourne.

35 Let it not greeue thee to visite the sicke, for that shall make thee to be beloued.

36 What so euer thou takest in hande, remember the ende, and thou (b) shalt neuer doe amisse.

The.viii. Chapter.

VVe muste take heede with whome we haue to doe.

1 STriue not with a mightie man, least thou chaunce to fall into his handes. I

2 Make no variance with a rich man, least he happen to bring vp an hard quarell against thee: for golde and siluer hath vndone many a man, yea, euen the hearts of kings hath it made to fall. Mat. Eccle.

3 Striue not with a man that is full of wordes, and lay no stickes vpon his fire.

4 Keepe no company with the vnlearned, least he giue thy kinred an euill report.

5 Despise not a man that turneth him selfe away from sinne, and cast him not in the teeth withall: but remember that we are frayle euerichone. Gala. 2. C

6 Thinke scorne of no man in his old age, for we waxe olde also. Luke

7 Be not glad of the death of thine enimie: but B

but remember that we muſt die all the ſoꝛt of vs, and fayne would we come into ioy.

5 Delyte not the ſermons of ſuche elders as haue vnderſtanding, but acquaynt thy ſelfe with the wiſe ſentences of them: foꝛ of them thou ſhalt learne wiſedome, and the doctrine of vnderſtanding, and howe to ſerue great men without complaynt.

6 Eoꝛ not from the doctrine of the elders, foꝛ they haue learned it of their fathers: foꝛ of them thou ſhalte learne vnderſtanding, ſo that thou mayeſt make anſwere in the time of neede.

10 Kyndle not the coales of ſynners when thou rebukeſt them, leaſte thou be burnt in the fiꝛie flames of their ſinnes.

11 Reſiſt not the face of the blaſphemer, that they lay not wayte foꝛ thy mouth.

12 Lende not vnto him that is myghtyer than thy ſelfe: if thou lendeſt him, counte it but loſt.

13 Be not ſuretie aboue thy powꝛ: if thou be, then thinke ſurely to pay it.

14 Goe not to lawe with the iudge: foꝛ he will iudge accoꝛding to his owne honoꝛ.

15 Trauell not by the way with him that is raſhe and reckeleſſe, leaſt he doe thee euill: foꝛ he followith his own wilfulneſſe, and ſo ſhalt thou periſhe through his folly.

16 Striue not with him that is angrie and cruell, and goe not with him into the wildernes: foꝛ blonde is nothing in his ſight, and where there is no helpe, he ſhall murder thee.

17 Take no counſell at fooles, foꝛ they can not keepe a thing cloſe.

18 Doe no ſecrete thing before a ſtraunger, foꝛ thou canſt not tel what will come of it.

19 Open not thyne heart vnto euery man, leaſt he be vnthankefull to thee, and put thee to repꝛoſe.

The.ix. Chapter.

1 Of iealouſie. 12. An old friende is to be preferred before a newe. 18. Righteous men ſhould be bydden to thy table.

BE not ialous ouer the wife of thy boſome, & ſhe ſhew not ſome ſhꝛewde point, (leaſt thou teach hir an euill leſſon againſt thy ſelfe.

2 Gyue not the powꝛ of thy lyfe vnto a woman, leaſt ſhe come in thy ſtrength, and ſo thou be confounded.

3 Looke not vppon a woman that is deſyꝛous of many men, leaſt thou fall into hir ſnares.

4 Vſe not the companie of a woman that is a player and a dauncer, & heare hir not, leaſt thou periſh through hir entiſing.

5 Beholde not a mayden, that thou be not hurt in hir beautie.

6 Caſt not thy mynde vpon harlots in any maner of thing, leaſt thou deſtroy both thy ſelfe, and thyne heritage. Pro.5.a.

7 Goe not about gaſing in euery lane of the citie, neyther wander thou abꝛoade in the ſtreetes thereof. B

8 Turne away thy face from a beautifull woman, and loke not vpon the fairenes of other: many a man hath beene deceyued through the beautie of women, foꝛ through it, the deſire is kindled as it were a fire. Mat.5.c. Gene.34.a. 1.Reg.11.a Jud.10.11. 12.

9 An adulterous woman ſhall be troden vnder foote as myꝛe, of euerie one that goeth by the way.

10 Many a man wondering at the beautie of a ſtraunge woman, hath bene caſt out: foꝛ hir woꝛdes kindle as a fire.

11 Sit not with another mans wife by any meanes, lye not with hir vpon the bed, make no woꝛds with hir at the wine: leaſt thine heart conſent vnto hir, and ſo thou with thy blond fall into deſtruction.

12 Foꝛſake not an olde friende, foꝛ the newe ſhall not be lyke vnto him, a newe friend is newe wyne, let him be olde, and thou ſhalt dꝛinke him with pleaſure.

13 Delyte not the honour and ryches of a ſynner: foꝛ thou knoweſt not what deſtruction is foꝛ to come vpon him.

14 Delight not thou in the thing that the vngodly haue pleaſure in, being ſure that the vngodly ſhall not be accepted vntyll their graue. C

15 Keepe thee from the man that hath powꝛ to ſlay, ſo needeſt thou not to be afraid of death: and if thou commeſt vnto him, make no fault, leaſte he happen to take away thy life: remember that thou goeſt in the midſt of ſnares, & vpon the bulwarkes of thy citie.

16 Beware of thy neyghbour as nyghe as thou canſt, and meddle with ſuche as be wiſe, and haue vnderſtanding. Eccle.8.c. & 37.a.

17 Let iuſt men be thy gheſts, let thy mirth be in the feare of God.

18 Let the remembrance of God be in thy mynde, and let all thy talking be in the commaundements of the higheſt. Deut.6.b. & 11.c.

19 In the handes of craftes men, ſhall the woꝛkes be commended, ſo ſhal the princes of thy people in the wiſdom of their talking. 1.Reg.3.c.

20 A man full of woꝛds, is perilous in his citie, and he that is raſhe in his talking, ſhall be abhoꝛred.

The.x. Chapter.

1. Of kinges and iudges. 7. Pryde and couetousnesse are to be abhorred. 28. Laboure is prayſed.

A 1 A Wiſe iudge wil order his people with diſcretion: & where a man of vnderſtãding beareth rule, there goeth it well.

Prou.29.a. 2 As the iudge of the people is him ſelfe, euen ſo are his officers: and loke what maner of man the ruler of the citie is, ſuch are they that dwell therein alſo.

3.Reg.11.a Pro.28.d. 3 An vnwiſe king deſtroyeth his people: but where they that be in authoritie are men of vnderſtanding, there the citie proſpereth.

E.29.a. 4 The power of the earth is in the hande of God, and al iniquitie of the people is to be abhorred: and when his time is, he ſhal ſet a profitable ruler vpon it.

Leuit.19.a. 5 In the hande of God is the proſperitie of man, and vpõ the perſon of the ſcribe ſhal he lay his honour.

6 Be not angry for any wrõg of thy neighbour, and meddle thou with no vnrighteous workes.

B 7 Pryde is hatefull before God and man, (a) and all wickednesse of the heathen is to be abhorred.

a. That is, chiefly idolatry in falſe religion, & wãtonneſſe and vanitie in life.

8 Becauſe of vnrighteous dealing, wrong, blaſphemies, and diuers deceits, a Realme ſhalbe tranſlated frõ one people to another

9 There is nothing worſe than a couetous man: why art thou proude O thou earth and aſhes? There is not a more wicked thing than to loue money: and why? ſuch one hath his ſoule to ſell, yet is he but filthy dung whyle he lyueth.

10 All tyrannie is of ſmall enduraunce, and the diſeaſe that is harde to heale, greeueth the phiſition.

11 And though the phiſition ſhew his helpe neuer ſo long, yet in concluſion it goeth after this maner, To day a king, to morowe deade.

12 For when a man dyeth, he is the heyre of ſerpentes, beaſtes, and wormes.

13 The beginning of mans pryde, is to fall away from God: and why? his heart is gone from his maker.

C 14 For pryde is the originall of all ſynne: who ſo taketh holde thereof, ſhall be fylled with curſinges, and at the laſt it ſhal ouerthrowe him: therefore hathe the Lorde brought the congregations of the wicked to diſhonor, and deſtroied them to the end.

Dapi.6.b. 15 God hath deſtroyed the ſeates of proude princes, and ſet vp the meeke in their ſtead. Luke 14.d.

16 God hathe wythered the rootes of the proude heathen, and planted the lowely for them.

17 God hathe ouerthrowne the landes of the heathen, and deſtroyed them vnto the grounde: hee hath cauſed them to wyther away, hee hath brought them to nought, and made the memoriall of them to ceaſſe from out of the earth. Gene.

18 God hathe deſtroyed the name of the proude, and lefte the name of the humble of mynde.

19 Pride was not for man, neyther wrathfulneſſe for mens children.

20 The ſeede of men that feareth God, ſhal be brought to honour: but the ſeede which tranſgreſſeth the commaundements of the Lorde, ſhall be ſhamed.

21 He that is the ruler among brethren, is holden in honour among them: and hee that regardeth ſuche as feare the Lorde, is acceptable in his ſight. D

22 The feare of the Lorde cauſeth that the kingdome fayleth not: but the kingdome is loſt by cruelitie and pryde.

23 The glorie of the ryche, of the honourable, and of the poore, is the feare of God. B 7

24 Deſpiſe not thou the iuſt poore man that hath vnderſtanding, and magnifie not the riche vngodly.

25 Great is the iudge, and mightie in honour, yet is there none greater than hee that feareth God.

26 Vnto the ſeruant that is diſcrete, ſhall the free doe ſeruice: He that is wiſe, and well nurtured, wyll not grudge when hee is reformed, and an ignorant bodye ſhall not come to honour. Pro. 2.Reg.

27 Be not proude to doe thy worke, and diſpaire not in the time of aduerſitie. C

28 Better is hee that laboureth, and hathe plenteouſneſſe of all things, than hee that is gorgeous, and wanteth breade. Pro.

29 My ſonne, get thy ſoule honor by meekenesſe, and giue hir hir due honour.

30 Who ſhall iuſtifie him that ſinneth againſt him ſelfe? who will honor him that diſhonoureth his owne ſoule?

31 The poore is honoured for his faythfulneſſe and truth: but the riche is had in reputation becauſe of his goodes.

32 Hee that ordereth him ſelfe honeſtly in pouertie, howe much more ſhall he behaue him ſelfe honeſtly in riches? And who ſo ordereth him ſelfe vnhoneſtly in ryches, howe much more ſhall he behaue him ſelfe vnhoneſtly in pouertie?

The

The.xi. Chapter.

1. The prayse of humilitie. 2. After the outwarde appearance ought we not to iudge. 7. Of rashe iudgement. 14. All things come of God. 29. All men are not to be brought into thyne house.

1 THE wisdome of him that is brought lowe shall lift vp his heade, and shall make him to sit among great men.

2 Commende not thou a man in his beautie, neyther despise a man in his vtter appearance.

3 The Bee is but a small beast among the foules, yet is hir fruite exceeding sweete.

4 Be not proude of thy rayment, and exalt not thy selfe in the day of thy honour: for the workes of the highest onely are wonderful: yea glorious, secret, and vnknown are his workes.

5 Many tyrantes haue beene fayne to syt downe vpon the earth, and the vnlykely hath worne the crowne.

6 Many myghtie men haue beene brought lowe, and the honourable haue beene deliuered into other mens handes.

7 Condemne no man before thou haue tried out the matter: and when thou hast made inquisition, then reiourne ryghteously.

8 Geue no sentence before thou hast hearde ỳ cause: but first let men tel out their tales.

9 Striue not for a matter that toucheth not thy selfe, and stande not in the iudgement of sinners.

10 My sonne, meddle not with many matters: and if thou gayne muche, thou shalt not be blameleslle, and if thou followe after it, thou shalt not attaine it: and though thou runnest thy way afore, yet shalt thou not escape.

11 There is some that laboureth, and taketh paine, and the more he weerieth him selfe, the lesse he hath.

12 Agayne, some man is slouthfull, hathe nede of helpe, wanteth strength, and hath great powertie:

13 And Gods eye loketh vpon him to good, setteth him vp from his lowe state, and lifteth vp his head: so that many men marueil at him, and giue honour vnto God.

14 Prosperitie and aduersitie, life and death, powertie and riches, come al of the Lord.

15 Wisedome, nurture, and knowledge of the law are with God, loue, and the ways of good, are with him.

16 Errour and darkenesse are made for sinners, and they that exalte them selues in euill, waxe olde in euill.

17 The gift of God remaineth for the righteous: and his good will shall giue prosperitie for euer.

18 Some man is riche by his care and nygardship, and that is the portion of his rewarde:

19 In that he sayth, Nowe haue I gotten rest, and nowe will I eate and drinke of my goods my selfe alone: and yet he considereth not that the tyme draweth nyghe, and death approcheth, that he muste leaue all these things vnto other men, and dye him selfe. Luke. 12.b.

20 Stand thou fast in thy couenant, and exercise thy selfe therein, and remayne in the worke vnto thy age.

21 Maruell not at the workes of sinners, but put thy trust in God, and byde in thy labour: for it is but an easie thing in the sight of God, to make a poore man ryche, and that sodainely.

22 The blessing of God hasteth to ỳ reward of the righteous, and maketh his fruites sone to flourishe and prosper. D

23 Say not, What helpeth it me? and what good thing shall I haue hereafter?

24 Agayne, say not, I haue ynough, howe can I want?

25 When thou arte in welfare, forget not aduersitie: when it goeth not well with thee, haue a good hope that it shalbe better: Eccle. 18.c.

26 For it is but a small thing vnto God in the day of death, to reward euery man according to his wayes.

27 The aduersitie of an houre maketh one to forget all pleasure: and when a man dyeth, his workes are discouered.

28 Iudge no man blessed before his death: for a man shall be knowne in his children.

29 Bring not euery man into thyne house: for the deceitfull layeth wayte diuersly, (a) and are like stomackes that belche filthily.

30 Like as a Partrich in a maund, so is the heart of the proude: and like as a spy that loketh vpon the fall of his neighbour.

31 For he turneth good vnto euill, and slandreth the chosen.

32 Of one sparke is made a great fire, and of one deceitfull man is bloude increased: and an vngodly mā laieth wait for bloud.

33 Beware of the deceitfull, for he imagyneth wicked things, to bring thee into a perpetuall shame.

34 If thou takest an aliant vnto thee, he shal destroy thee in vnquietnesse, and driue thee from thine owne wayes.

a. That is, after they know thy secretes, vtter the same with filthy railings.

The.xij. Chapter.

1. Vnto whome we ought to doe good. 10. Enimies ought not to be trusted.

A 1 WHen thou wilte doe good, knowe to whome thou doest it, and so shalt thou be greatly thanked for thy benefites.

Gala.6.a. 1.Tim.5.a. 2 Doe good vnto the righteous, and thou shalt finde great rewarde, though not of him, yet (no doubt) the Lord him selfe shall rewarde thee.

3 He standeth not in a good case, that is alway occupied in euill, & giueth no almes: for the highest hateth the sinners, and hath mercy vpon them that shewe the workes of repentance.

4 Giue thou vnto such as feare God, and receiue not a sinner.

5 As for the vngodly and sinners, he shall recompence vengeance vnto them, and keepe them to the day of wrath.

6 Giue thou vnto the good, and receiue not the sinner, do well vnto him that is lowly, but giue not to the vngodly: Let not the breade be giuen him, that he be not mightier than thy selfe therein: for so shalt thou receiue twice as much euil, in all that good that thou dost vnto him.

B 7 And why? the highest hateth sinners, and shall reward vengeance to the vngodly.

8 In prosperitie a friend shall be knowne, & in aduersitie an enimie shall not be hid.

9 For when a man is in welth, it grieueth his enimies: but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enimie: for as like an yron rusteth, so doth his wickednesse.

11 And though he make much crouching and kneeling, yet keepe well thy mynde, and beware of him: and thou shalt be to him as he that wypeth a glasse, and thou shalte knowe that all his rust hath not bene well wyped away.

12 Set him not by thee, neyther let him syt at thy right hande: least he turne him, get into thy place, take thy rowme, and seeke thy seate, and so thou at the last remember my wordes, and be pricked at my sayings.

Eccle.7.a. 13 Binde not two sinnes together: for there
€.21.a. shall not one be vnpunished.

C 14 Who will haue pitie of the charmer that is stinged of the serpent, or of all suche as come nygh the beastes?

15 Euen so is it with him that keepeth company with a wicked man, and lappeth him selfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he taketh not.

17 An enimie is sweete in his lippes, he can Iere. 9
make many wordes, and speake many good things: yea he can weepe with his eyes, but in his hart he imagineth how to throw thee into the pit: and if he may find opportunitie, he will not be satisfied with bloud.

18 If aduersitie come vpon thee, thou shalte finde him there first, and though he pretend to doe thee helpe, yet shall he vndermyne thee.

19 He shall shake his heade, and clappe his handes ouer thee for verie gladnesse: and whyle he maketh many wordes, her shall disguise his countenance.

The.xiij. Chapter.

1. The companyes of the proude and of the riche, are to be eschued. 15. The loue of God. 17. Like do company with their like.

1 WHo so toucheth pitche, shall be defiled I
withall: and he that is familiar with the proud, shall clothe him selfe with pride.

2 He taketh a burthen vpon him that accompanyeth a more honourable man than him selfe, therefore keepe no familiaritie with one that is richer than thy selfe: howe agree the kettle and the pot together? for if one be smytten against the other, it shall be broken.

3 The ryche dealeth vnrighteously, and threatneth withall: but the poore being oppressed and wrongfully dealt withall, intreateth fearefully, and giueth faire wordes. If the riche haue done wrong, yet must he be entreated: but if the poore haue done it, he shall straight wayes be threatned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing, he shall forsake thee.

5 As long as thou hast any thing of thyne owne, he shall be a good felowe with thee: yea, he shall make thee a bare man, and not be sorie for thee.

6 If he haue neede of thee, he shall defraud thee, and with a priuie mocke shall he put thee in an hope, and giue thee all good wordes, and say, What wantest thou?

7 Thus shall he shame thee in his meate, vntill he haue serued thee cleane by twyce B
or thrice, and at the laste shall he laughe thee to scorne: afterwarde, when he seeth that thou hast nothing, he shal forsake thee, and shake his head at thee.

8 Submit thy selfe vnto God, and wayte vpon his hande.

9 Beware that thou be not deceyued and brought downe in thy simplenesse: be not

humble in thy wiſdom, leaſt when thou art brought low, thou be deceiued through fooliſhneſſe.

10 If thou be called of a mightie man, abſent thy ſelfe, ſo ſhall he call thee to him the more oft.

11 Preaſſe not thou vnto him, that thou be not ſhut out: but goe not thou farre off, leaſt he forget thee.

12 Withdraw not thy ſelf from his ſpeach, but beleeue not his many wordes: for with much communication ſhall he tempt thee, and with a pleaſant mocke ſhall he queſtion with thee of thy ſecretes.

13 The vnmercyfull mynde of his, ſhall marke thy wordes, he ſhall not ſpare to do thee hurt, and to put thee in priſon.

14 Beware and take good heede to thy ſelf, for thou walkeſt in peril of thy ouerthrowing: Now when thou heareſt his words, make thee as thoughe thou waſte in a dreame, and wake vp.

15 Loue God all thy life long, and call vpō him in thy neede.

16 Euery beaſt loueth his like: euen ſo let euery man loue his neighbour.

17 All fleſh will reſort to their like, and euery man will keepe company with ſuch as he is him ſelfe.

18 But as the woolfe agreeth with the lambe: ſo dothe the vngodly with the righteous.

19 (a) What peace is there betwene Hyena and a dogge? Howe can the riche and the poore agree together?

20 The wilde Aſſe is the Lions pray in the wilderneſſe: euen ſo are the poore men the meate of the riche.

21 Like as the proude may not away with lowlyneſſe: euen ſo doth the rich abhorre the poore.

22 If a riche man fall, his friendes ſet him vp agayne: but when the poore falleth, his acquaintance forſake him.

23 If a ryche man fall into an errour, hee hath many helpers, hee ſpeaketh proude wordes, and yet men iuſtifie him: but if a poore man goe wrong, hee is puniſhed, yea, though hee ſpeake wyſely, yet can it haue no place.

24 When the rich man ſpeaketh, euery bodye holdeth his tong, and loke what he ſayth, they praiſe it vnto the cloudes: but if the poore man ſpeake, they ſaye, What felowe is this? and if he doe amiſſe, they ſhall deſtroy him.

25 Riches are good vnto him that hath no ſinne in his conſcience: & pouertie is a wicked thing in the mouth of the vngodly.

26 The heart of man changeth his countenance, whether it be good or euill.

27 A chearefull countenance is a token of a good heart: for elſe it is an harde thing to knowe the thought.

The.xiiij. Chapter.

1. The offence of the tong. 17. Man is but a vaine thing. 21. Happy is he that continueth in wiſedome.

1 BLeſſed is the man that hath not falne with the worde of his mouth, and is not pricked with the conſcience of ſinne. A Eccle.19.f. & 25.c.

2 Happy is hee that hath no heauineſſe in his mynde, and is not falne from his hope in the Lorde. Iames.5.a.

3 It becommeth not a couetous man and a nygarde to be ryche: and what ſhoulde an enuious man doe with money?

4 He that with all his carefulneſſe heapeth together vnrighteouſly, gathereth for other folkes, and another man ſhall make good cheare with his goods.

5 He that is wicked vnto him ſelfe, howe ſhould he be good vnto other men? howe can ſuche a one haue any pleaſure of his goodes.

6 There is nothing worſe than when one diſfauoureth him ſelfe: and this is a reward of his wickedneſſe.

7 If he doe any good, he doth it not knowing thereof, and againſt his will, and at the laſt he declareth his vngratiouſneſſe. B

8 A nygarde hath a wycked eye, he turneth away his face, and deſpiſeth men. Pro.17.c. Eccle.1.a.

9 A couetous mans eye hath neuer inough in the portion of wickednеſſe, vntill the time that he wither away, and haue loſſe his owne ſoule.

10 (a) A wicked eye enuieth bread, and there is ſcarſeneſſe vpon his table.

11 My ſonne, doe good to thy ſelfe of that thou haſt, and gyue the Lorde his due offerings.

12 Remember that death taryeth not, and howe that the (b) graue is not ſhewed vnto thee: for the couenant of this world ſhal dye the death.

13 Doe good vnto thy friende before thou dye, and according to thy habilitie reache out thyne hande, and giue vnto the poore. Eccle.4.a. Tobi.4.b.

14 Be not diſappoynted of the good daye, and let not the portion of the good deſyre ouerpaſſe thee. Luke.16.b.

15 Shalt thou not leaue thy trauelles and laboures vnto other men? In the diuiding

a. For he that is couetous & enuious, cōteth all loſt that is not laid vp for himſelf, and pyneth away at another mans wealth.

b. Though death be certaine, yet the time of it is vnknowne to thee.

of the heritage, giue and take, and sanctifie thy soule.

16 Worke thou righteousnesse before thy death: for in the hell there is no meate to finde.

Esai.60.a. 1.Pet.1.d. 17 All flesh shal fade away like a garment, and like a flourishing leafe in a greene tree.

James.1.b. 18 Some growe, some are cast downe, euen so is the generation of flesshe and bloude: one commeth to an end, another is borne, and this is the condition of all times, thou shalt dye the death.

19 All transitorie things fayle at the laste, and the worker thereof shall goe withall.

20 Euerie chosen worke shall be iustifyed, and he that medled withall, shall haue honour therein.

D 21 Blessed is the man that keepeth him in wysedome, and exercyseth him selfe in vnderstanding, & with discretion shall thinke vpon the foreknowledge of God.

22 Which considereth the wayes of wisedome in his heart, hath vnderstanding in his secretes,

23 Goeth after hir, as one that seeketh hir out, and continueth in hir wayes.

24 Hee looketh in at hir windowes, and hearkneth at hir dores.

25 He taketh his rest beside hir house, and fasteneth his stake in hir walles: he shall pitche his tente nyghe vnto hir hande, and in his tente shall good things rest for euermore.

E 26 He shall set his children vnder hir couering, and shall dwell vnder hir braunches.

27 Vnder hir couering shall he be defended from hir heate, & in hir glory shall he rest.

The.xv. Chapter.

2. The goodnesse that foloweth him which feareth God. 8. God reiecteth and casteth off the sinner. 11. God is not the author of euill.

I 1 HE that feareth God, will do good: and who so keepeth the law, shall obteyne wisedome.

a. As a pure virgin newely married, doth friendly entreate hir husband: so shall iustice pure & vndefiled, gently entertaine hir louers.

2 As an honourable mother shall she meete him, and (a) she as his wife married of a virgin, shall receiue him.

Mat.4.a. 3 With the breade of life and vnderstanding shall she feede him, and giue him the water of wholesome wisedome to drinke.

Iohn.4.a. 4 If hee be constant in hir, hee shall not be moued, and if hee holde him fast by hir, he shall not come to confusion.

5 She shall bring him to honour among his neyghbours, and in the middest of the congregation shall she open his mouth: with the spirite of wisedome and vnderstanding shall she fill him, and clothe him with the garment of glory.

6 She shall heape ỹ treasure of myrth and ioy vpon him, and giue him an euerlasting name to heritage.

7 Foolishe men will not take holde vppon hir, but such as haue vnderstanding wyll meete hir: foolishe men shall not see hir, for she is farre from pryde and deceit. B

8 Men that goe about with lyes, will not remember hir: but men of trueth shall be founde in hir, and shall prosper, euen vnto the beholding of God.

9 Prayse is not seemely in the mouth of the vngodly, for he is not sent of ỹ Lorde.

10 But if prayse come of wisedome, and be plenteous in a faithfull mouth, then the Lorde will prosper it.

11 Say not thou, It is the Lordes fault that I am gone by: for thou shalt not doe the thing that God hateth.

12 Say not thou, he hath caused me to doe wrong: for he hath no need of the vngodly.

13 God hateth all abhomination of errour, & they that feare God, wil loue none such.

14 God made man from the beginning, C and left him in the hand of his counsell: he Ecc.15.
gaue his commaundements and precepts.

15 If thou wilte obserue the commaundementes, and keepe acceptable faithfulnesse for euer, they shall preserue thee.

16 He hath set water & fire before the, reach Iere.
out thine hande vnto which thou wilt.

17 Before man is lyfe and death, good and euyll: loke what him lyketh, shall be gyuen him.

18 For the wisedome of God is great, and mightie in power, and beholdeth al things continually:

19 The eyes of the Lorde are vppon them that feare him, and he knoweth all the workes of man.

20 He hath commaunded no man to do vngodly, neither hath he giuen any man licence to sinne: for he desireth not a multitude of infidels, and vnprofitable children.

The.xvi. Chapter.

1. Of vnhappie and wicked children. 19. No man can hide him selfe from God. 24. An exhortation to the receiuing of instruction.

1 DElite not thou in ỹ multitude of vn- I
godly children, and haue no pleasure in them, if they feare not God.

2 Trust not thou to their life, and regarde not their labours.

3 for

3 For one sonne that feareth God, is better than a thousande vngodly: and better it is for a man to dye without children, than to leaue behinde him suche children as are vngodly.

4 For by one that hath vnderstanding, may a whole citie be vpholden; but though the vngodly be many, yet shall it be wasted though them.

5 Many such things hath myne eye seene, and greater things thã these haue I heard with myne eares.

6 In the congregation of the vngodly shal a fire burne, and among vnfaythfull people shall the wrath be kindled.

7 The olde giantes obteyned no grace for their sinnes, which were destroied, trusting to their owne strength:

8 Neyther spared he them among whome Lot was a stranger: but smote them, and abhorred them, because of the pryde of their wordes.

9 He had no pitie vpon thẽ: but destroyed all the people that were so stout in sinne.

10 And for so much as he ouersawe the fyre hundred thousand that gathered them selues together in the hardnesse of their hart, in afflicting them, in pytying them, in smyting thẽ, and healing thẽ with mercie and chastisement: it were maruell if one being hardnecked, should be free.

11 For mercy and wrath is with him, he is both mightie to forgiue, and to powre out displeasure.

12 Like as his mercie is great, euen so is his punishment also: he iudgeth a man according to his workes.

13 The vngodly shal not escape in his spoile, and the long patience of him that sheweth mercie, shall not byde behinde.

14 He will make a place for euery merciful deede, and euery man shal finde according to his workes.

15 The Lorde hardened Pharao that hee should not know him, and that his works might be knowne vpon the earth vnder the heauen.

16 His mercie is knowne to all creatures, he hath separated his light from the darknesse with an Adamant.

17 Say not thou, I will hyde my self from God: for who will thinke vpon me from aboue? I shall not be knowne in so great an heape of people: for what is my soule among so many creatures?

18 Beholde, the heauen, yea, the heauen of heauens of God, the depe, the earth, and all that therin is, shal be moued at his presence.

19 The mountaines, the hilles, and the foundations of the earth, shall shake for feare, when God visiteth them.

20 These things doth no heart vnderstand worthily: but he vnderstandeth euery hart.

21 And who vnderstandeth his wayes? No man seeth his storyes, and the most parte of his workes are secrete.

22 Who wil declare the works of his righ- D
teousnesse? or who shall be able to abide them? for the couenant is farre from some, and trying out of men is in the end.

23 He that is humble of heart, thinketh vpon such things: but an vnwise and erroneous man, casteth his mynde vnto foolishe things.

24 My sonne, hearken thou vnto me, and learne vnderstanding, & marke my words with thine heart: I will giue thee a sure doctrine, and playnly shall I instruct thee.

25 Marke my wordes then in thyne heart: for in righteousnesse of the spirite doe I speake of the wonders that God hath shewed among his workes from the beginning, and in the truethe doe I shewe the knowledge of him.

26 God hathe set his workes in good order from the beginning, and part of them hath he sundered from the other.

27 Hee hath garnished his workes from euerlasting, and their beginnings according to their generations: they are not hungry, nor wearied in their labours, nor ceasse from their offices.

28 None of them hyndered another, neither E
was any of them disobedient vnto his wordes.

29 After this, God looked vpon the earth, and filled it with his goodnesse.

30 With all manner of lyuing beastes hath he couered the grounde, and they all shall be turned vnto earth agayne.

The.xvij.Chapter.

1 The creation of man, and the goodnesse that God hath done vnto him. 20. Of almes. 26. and repentance.

1 GOD shaped man of the earth, and A
made him after his owne image, and Gene.1.d.
turned him vnto earth agayne, and clothed him with his owne strength.

2 He gaue him the number of dayes, and certaine time, yea, and gaue him power of the things that are vpon earth.

3 He made all flesh to stand in awe of him, so that he had the dominion of all beastes and fowles.

Gene.2.d. 4 He made out of him an helper lyke vnto him ſelfe, and gaue them diſcretion, and tong, eyes, and eares, and a heart to vnderſtande.

5 He gaue them a ſpirite, and a ſpeache to declare his wozkes, and filled them with inſtruction and vnderſtanding.

6 He created foz them alſo the knowledge of the ſpirite, filled their harts with vnderſtanding, and ſhewed them good and euill.

B 7 He ſet his eye vpon their harts, declaring vnto them his great and noble wozkes.

8 That they ſhoulde praiſe his holy name together, reioyce of his wonders, and be telling of his noble actes.

Exod.20.a. 9 Beſide this, hee gaue them inſtruction and the lawe of lyfe foz an heritage, that they might nowe knowe that they were (a) moztall.

a. Through their owne tranſgreſsion.

10 He made an euerlaſting couenant with them, and ſhewed them his ryghteouſneſſe and iudgements,

11 They ſaw the maieſtie of his glozy with their eyes, and their eares heard the maieſtie of his voyce, and he ſayd vnto them, Beware of all vnrighteous things.

12 He gaue euery man alſo a commaundement concerning his neighbout.

13 Their wayes are euer befoze him, and are not hid from his eyes.

C 14 Euery man from his youth is giuen to euill, and their ſtonie heartes can not become (b) fleſhe.

b. That is, ſoft and gentle, for the holy ghoſt to write his lawes in.

15 He hath ſet a ruler vppon euerie people, but Iſraell is the Lozdes poztion:

Rom.13.c. 16 Whom he nouriſheth with diſcipline as his firſt bozne, and giueth him moſt louing light, and doth not fozſake him.

Deut.4.c. 17 All their wozkes are as the ſunne in the ſight of God, and his eyes are alwaye lwking vpon their wayes.

18 All their vnrighteouſneſſes are manifeſt vnto him, and all their wickedneſſes are open in his ſight.

19 And as he is mercifull, and knoweth his wozke, her doth not leaue them, noz fozſake them, but ſpareth them.

Eccle.29.b. 20 The mercie that a man ſheweth, is (c) as a ſeale with him, and the grace that is gyuen to man, preſerueth him as the apple of an eye, and gyueth repentance to their ſonnes and daughters.

c. As a thing ſealed vp is ſurely founde agayne, ſo is mercy layde vp in ſtore.

D 21 At the laſt ſhall he awake, and rewarde euery man vpon his heade, and ſhall turne them together into the neathermoſt partes of the earth.

22 But vnto them that will repent, he hath giuen the waye of righteouſneſſe: as foz

Actes.3.c. ſuch as be weake, he comfoztheth them, inſtructeth them, and ſendeth them the poztion of the veritie.

23 O turne then vnto the Lozde, fozſake thy ſinnes, make thy prayer befoze the Lozde, doe the leſſe offence.

24 Turne againe vnto the Lozd, foz he will bzing thee from darkeneſſe vnto wholeſome lyght, fozſake thine vnrighteouſneſſe, be an vtter enimie to abhomination,

25 Learne to knowe the righteouſneſſe and iudgementes of God, ſtande in the poztion that is ſet fozth foz thee, and in the prayer of the moſt high God.

26 Goe in the poztion of the holy wozlde, with ſuche as be liuing, and gyue thankes vnto God.

27 Who will prayſe the Lozd in the hell? C abide not thou in the errour of the vngodly, but giue him thankes befoze death, Pſal.

28 As foz the deade, thankfulneſſe periſheth from him as nothing: giue thou thankes in thy lyfe, yea, whyle thou art liuing and whole ſhalt thou giue thankes, and prayſe God, and reioyce in his mercy.

29 O howe great is the louing kyndeneſſe of the Lozde, and his merciſull gwodneſſe vnto ſuch as turne vnto him?

30 Foz all things may not be in man, and why? the ſonne of man is not immoztall, and he hath pleaſure in the vanitie of wickedneſſe.

31 What is moze cleare than the ſunne? yet ſhall it fayle.

32 Oz what is moze wicked than the thing that fleſh and bloud hath imagined? and that ſame ſhall be repzoued.

33 The Lozde ſeeth the power of the highe heauen, and all are but earth and aſhes.

The.xviij. Chapter.

1. The maruellous wokes of God. 67. The miſerie and wretchedneſſe of man. 9. Againſt God ought we not to complaine. 21. The perfourming of vowes.

1 HE that liueth foz euermoze, made all I things together: God only is righteous, and there is none other but he, and remaynneth a victozious king foz euer. Gen.

2 Hee ozdereth the wozlde with the power of his hande, and all things obey his will: foz he gouerneth all things by his powzr, and diuideth the holye thynges from the prophane.

3 Who ſhall be able to erpzeſſe the wozkes of him? who will ſeeke out the ground of his noble actes? Pſal.

4 Who

4 Who shal declare ẏ power of his greatnesse? or who will take vppon him to tell out his mercie?

5 Is for the wonderous workes of the Lorde, there may nothing be taken from them, nothing may be put vnto them, neither may ẏ ground of them be found out.

6 But when a man hath done his best, he will beginne againe: and when he thinketh to be come to an ende, he muste go agayne to his labour.

57 What is man? whereto is hee worthy: what good or euill can he do?

8 If the number of a mans dayes be almost an hundred yeeres, it is muche: and no mã hath certaine knowledge of his death.

9 Like as the droppes of rayne are vnto the sea, & as a gravell stone is in comparison of the sande: so are these few yeeres to the dayes of euerlasting.

10 Therfore is the Lord patient with them, and powreth out his mercie vpon them.

11 He sawe and perceyued the thoughtes & imaginations of their hart, that they were euill, therefore heaped he vp his mercifull goodnesse vpon them, and shewed them the way of righteousnesse.

12 The mercie that a man hath, reacheth to his neyghbour, but the mercie of God is vpon all flesh: he chasteneth, he teacheth, & nurtureth, yea, euen as a shepheard turneth againe his flocke, so doth he all them that receiue chastening, nurture, & doctrine.

13 Merciful is he vnto them that diligently seeke after his iudgementes.

14 My sonne, when thou doest good, make no grudging at it: and whatsoeuer thou giuest, speake no discomfortable wordes.

15 Shall not the dewe coole the heate? euen so is a worde better than a gifte.

16 Is not a frendly worde a good honest gifte? but a gratious man giueth the both.

17 A fole shall call a man in the teeth, and that roughly: and a gyfte of the nigarde putteth out the eyes.

18 Get thee righteousnesse before thou come to iudgement, learne before thou speake, & go to phisicke or euer thou be sicke.

19 Examine and iudge thy selfe before the iudgement come, and so shalt thou finde grace in the sight of God.

20 Humble thy selfe afore thou be sicke: and whilest thou mayest (a) sinne, shewe thy conuersation.

21 Be not let to pay thy vow in good time, and tary not to be iustified vnto thy death: for the rewarde of God endureth for euer.

22 Before thou prayest, prepare thy soule, and be not as one that tempteth God.

23 Thinke vpon the wrathful indignation that shalbe at the ende, & the houre of vengeance, when he shal turne away his face.

24 When thou hast ynough, remember the time of hunger: and when thou art riche, thinke vpon ẏ time of pouertie and scarsenesse. Eccle. 11. b

25 From the morning vntyll the euening, the tyme is chaunged, and all suche things are sone done in the sight of God.

26 A wise man feareth God in all things, and in the dayes of transgression he keepeth him selfe from sinne: but the fole doth not obserue the tyme.

27 A discreete man hath pleasure in wysedome, and hee that findeth hir, maketh muche of hir.

28 They that haue had vnderstanding, haue dealt wisely in wordes, haue vnderstande the truth & righteousnesse, and haue sought out wise sentences and iudgementes. E

29 The chiefe authoritie of speaking, is of the Lorde alone: for a mortall man hath but a dead heart.

30 Followe not thy lustes, but turne thee from thine owne wyll. Rom. 6. b.

31 For if thou giuest thy soule hir desires, it shall make thyne enimies to laughe thee to scorne.

32 Take not thy pleasure in greate voluptuousnesse, & meddle not to muche withall.

33 Make not to greate cheare of the thing that thou hast wonne by aduantage, leaste thou fall into pouertie, & haue nothing in thy purse, els thou shouldest slaunderously lye in wayte for thine owne lyfe.

The. xix. Chapter.

2. VVine and whoredome bringeth men to pouertie. 6. In thy woordes muste thou vse discretion. 22. The difference of the wisedome of God and man. 27. whereby thou mayest knowe what is in man.

1 A Labouring man that is geuen vnto dronkennesse, shall not be riche: and he that maketh not much of smal things, shal fall by little and little. A

2 Wyne and women, make wise men renagates, and put men of vnderstanding to reprowfe. Gen. 19. g. 3. Reg. 11. a

3 And he that companieth adulterers, shall becomme an impudent man: mothes and wormes shal haue him to heritage, yea, he shal be set vp to a greate example, and his soule shal be rooted out of the number.

4 He that is hasty to giue credence, is light Iob. 22. c;

minded, and doth againſt him ſelfe.

5 Who ſo reioyceth in wickednelle, ſhal be punished: but he that reſiſteth pleaſures, crowneth his owne ſoule: he that refrayneth his toung, may lyue with a troublesome man: he that hateth to bee rekoumed, his life ſhal be ſhortened: and he that abhorreth babling of wordes, quencheth wickednelle.

6 Hee that offendeth agaynſte his owne ſoule, ſhall repent it, and he that reioyceth in wickednelle, ſhall be punished.

B 7 Rehearſe not a wycked and churliſhe word twiſe, & thou ſhalt not be hindered.

8 Shewe thy ſecretes neither to friende nor foe: & if thou haſt offended, tell it not out.

9 For he ſhall hearken vnto thee, and marke thee: and when he fyndeth opportunitie, he ſhall hate thee, and ſo ſhall he be alway about thee.

Eccle. 22.c. 10 If thou haſt hearde a worde againſt thy neyghbour, let it be dead within thee: & be ſure thou ſhalt haue no harme thereby.

11 A fole trauayleth with a worde, like as a woman that is payned with bearing of a childe.

12 Like as an arrowe ſhotte in a thygh of fleſhe, ſo is a worde in a foles heart.

Leui. 19.d. 13 Tell thy friend his fault: leſt he be ignorant, and ſay, I haue not done it: or if he haue ſpoken, that he doe it no more.

C 14 Reproue thy neyghbour, that he keepe his tongue: and if he haue ſpoken, that he ſay it no more.

15 Tell thy neyghbour his faulte, for ofte times an offence is made: and geue not credence to euery worde.

Eccl. 14.a. 16 A man falleth ſomtime with his tongue, but not with his will: for what is he that hath not offended in his tongue?

17 Geue thy neyghbour warning before thou threaten him: and giue place vnto the lawe of the Lorde.

18 The feare of the Lord is the firſt degree to be receiued of him: and wiſedome obteyneth his loue.

19 The knowledge of the commandementes of the Lorde, is the doctrine of lyfe: and they that obey him, ſhall receyue the fruite of immortalitie.

20 The feare of God is al wiſdome: and he that is a righteous man, keepeth the lawe.

D 21 If a ſeruant ſay vnto his maiſter, I wil not doe as it pleaſeth thee: though afterwarde he doe it, he ſhall diſpleaſe him that nouriſheth him.

22 Is for the doctrine of wickednelle, it is no wiſedome, and the prudence of ſinners is no good vnderſtanding: it is but wickednelle and abhomination, and a blaſpheming of wiſedome.

23 A ſimple man of ſmall vnderſtanding, that feareth God, is better than one that hath muche wiſedome, and tranſgreſſeth the lawe of the highest.

24 A craftie ſubtill man can be wiſe, but he is vnrighteous, and with gittes wreſteth the open and manifeſt lawe: againe, there is that is wiſe, and iudgeth righteouſly.

25 A wicked man can behaue himſelf humbly, and can ducke with his head, and yet Prou. 26.c. is he but a deceiuer within: he hydeth his face, and diſguiſeth it, & bicauſe he ſhould not be knowen, he preuenteth thee.

26 And though hee be ſo weake that he can doe thee no harme, yet when hee may finde opportunitie, he ſhall doe ſome euill.

27 A man may be knowen by his face, and Eccle. one that hath vnderſtanding, may be perceyued by the loke of his countenance.

28 A mans garment, laughter, and going, declare what he is.

The.xx. Chapter.

1. Of correction and repentance. 6. Of the gift of the wyſe man, and of the foole. 23. Of lying.

1 SOme man reproueth his neyghbour ✝ ſoft tymes, but not in due ſeaſon: a- Eccle. gayne, ſome man holdeth his tongue, and he is wiſe and diſcrete.

2 It is muche better to giue warning and to reproue, than to beare euill wyll: for he that knowledgeth him ſelfe openly, ſhal be preſerued from hurt and deſtruction.

3 Like as when a gelded man through deſire and luſt deſileth a mayden: euen ſo is it with him that vſeth violence & vnrighteouſneſſe in the lawe.

4 O howe good a thing is it, a man that is reproued to ſhewe openly his repentance: for ſo ſhalt thou eſcape wilfull ſinne.

5 Some man keepeth ſilence, and is founde wiſe: but he that is not aſhamed what he ſayeth, is hatefull.

6 Some man holdeth his tongue, bicauſe he hath not vnderſtanding of ỹ language: and ſome man keepeth ſilence, wayting a conuenient tyme.

7 A wiſe man wyl holde his tongue till he B ſee opportunitie: but a wanton and vndiſcrete body ſhall regard no tyme.

8 He that vſeth many wordes, ſhal hurt his Eccle. owne ſoule, and he that taketh authoritie vpon him vnrighteouſly, ſhall be hated.

9 Some

9 Some man hath oft times proſperitie in wicked things: againe, ſome man getteth nought, and hath harme and loſſe.

10 Ther is ſome gift that is nothing worth: agayne, there is ſome gyft whoſe reward is double.

11 There is an humilitie for glories ſake, & ſome cõmeth to worſhip from low eſtate.

12 Some mã buyeth much for a little price, and muſt pay for it ſeuen folde.

13 A wiſe man with his wordes maketh himſelfe to be beloued: but the merry tales of fooles ſhalbe powred out.

14 The gyft of the vnwiſe ſhall do thee no good, nor yet of the enuious, for his importunitie is ſeuen folde: for he looketh to receyue many things for one.

15 He ſhal giue litle, and ſay he gaue much: he openeth his mouth, and cryeth out, as it were one that cryed out wyde.

16 To day he lendeth, to morrow aſketh he agayne: and ſuche a man is to be hated of God and man.

17 The fole ſayeth, I haue no friende, I haue no thãke for all my good deedes: yea, euen they that eate my breade, ſpeake no good of me: O how oft, and of how many ſhall he be laughed to ſcorne?

18 He taketh a more perillous fall by ſuche wordes, than if he fell vpon the grounde: euen ſo ſhall the fall of wicked men come haſtily.

19 In the mouthe of him that is vntaught, are manye vnconuenient and vnmeete wordes.

20 A wyſe ſentence ſhall not be allowed at the mouth of the fole: for he ſpeaketh it not in due ſeaſon.

21 Some man ſinneth not, becauſe he hath not wherewithall, and in his reſte he ſhall be ſtinged.

22 Some man there is that deſtroyeth his owne ſoule with ſhame, and for an vnwyſe bodyes ſake deſtroyeth hee it, and with accepting of perſons ſhall hee vndo himſelfe.

23 Some man promiſeth his friende a gyft for very ſhame: and getteth an enimie of him for nought.

24 A lye is a wicked ſhame in a man: yet ſhall it be euer in the mouth of the vnwiſe.

25 A theefe is better than a man that is accuſtomed to lye: but they bothe ſhall haue deſtruction to heritage.

26 The conditions of lyers are vnhoneſt: and their ſhame is euer with them.

27 A wiſe man ſhal bring himſelf to honor with his wordes: and he that hath vnderſtanding, ſhalbe ſet by among great men.

28 He that tylleth his lande, ſhall encreaſe his heape of corne: he that worketh righteouſneſſe ſhalbe exalted, and he that pleaſeth great men, ſhal eſcape muche euyll. Pro.12.b.

29 Rewardes and gyftes blind the eyes of the wyſe, and make him dumbe, that he cãnot tell men their faultes. Eccle.23.a.

30 Myſedome that is hydde, and treaſure that is howded vp, what profite is in them both?

31 Better is he ẏ kepeth his ignorance ſecrete, than a man that hideth his wiſdom. Eccle.41.b.

32 The neceſſary patience of him that followeth the Lorde, is better than he that gouerneth his lyfe without the Lord.

The.xxi. Chapter.

1. Not to continue in ſinne. 5. The prayer of the afflicted. 6. To hate to bee reproued. 17. The mouthe of the wyſe man. 26. The thought of the foole.

1 MY ſonne, if thou haſt ſinned, do it no more: but pray for thy foreſinnes that they may be forgyuen thee. A Eccle.5.a.

2 Flee from ſinne, euen as from a ſerpent: for if thou cõmeſt to nygh hir, ſhe wil byte thee: the teeth thereof are as the teeth of a Lion, to ſlay the ſoules of men.

3 The wickednelle of man, is as a ſharpe two edged ſworde, whiche maketh ſuche woundes, that they cannot be healed.

4 Stryfe and wrongfull dealing ſhall waſte away a mans goodes, and through pryde, a ryche houſe ſhall be brought to nought: ſo the riches of the proude ſhall be rooted out.

5 The prayer of the poore goeth out of the mouth, and commeth vnto the eares, and his vengeance (or defence) ſhall come haſtily. Exod.3.b.

6 Who ſo hateth to be reformed, it is a token of an vngodly perſon: but he that feareth God, will remember him ſelfe.

7 A mightie man is knowen a farre off by his tongue: but hee that hath vnderſtanding, perceyueth that he ſhall haue a fall. B

8 Who ſo buyldeth his houſe with other mens coſte, (a) is like one that gathereth ſtones to make his graue.

a. With goods borowed and not payed againe, robbed, ſtolne or craftily cõueyed, gathereth ſtones in wynter, to buylde when the froſt doth ſo cõgeale the morter, that it cannot holde the ſtones together.

9 The congregation of the vngodly, is like ſtubble gathered togither, their ende is a flambe of fire.

10 The waye of the vngodly is ſetts with ſtones: but in their ende is hell, darkeneſſe, and paynes.

11 He that keepeth the lawe, will holde faſte

tyte

the vnderſtanding thereof: and the ende of the feare of God, is wiſedome and vnderſtanding.

Eccle.16.a.

12 He that is not wiſe, will not be taught in good, but the vnwiſe man aboundeth in wickednesse: and where bitternes is, there is no vnderſtanding.

13 The knowledge of the wiſe ſhall flowe like water that runneth ouer, & his counſell is like a pure fountayne of life.

¶ 14 The heart of a fole is like a broken veſſell, he can kepe no wiſedome.

15 When a man of vnderſtanding heareth a wiſe worde, he ſhall commende it, and make muche of it: but if a voluptuous mã heare it, he ſhall haue no pleaſure therein, but caſt it behinde his backe.

16 The talking of a fole, is like an heauy burden by the waye: but to heare a wiſe man ſpeake, it is pleaſure.

17 Where a doubt is in the congregation, it is aſked at the mouth of the wiſe, & they ſhall ponder his wordes in their hearts.

18 Like as is a houſe that is deſtroyed, euen ſo is wiſdome vnto a fole: as for the knowledge of the vnwiſe, it is but darke wordes.

19 Doctrine is vnto him that hath no vnderſtãding, euen as fetters about his feete, and like manicles vpon his right hande.

Eccle.19.a. 20 A fole lyfteth vp his voyce with laughter: but a wiſe man ſhall ſcarſe laughe ſecretely.

D 21 Learning is vnto a wiſe man a iewell of golde, and like an armelet vppon his right arme.

22 A foliſh mãs foote is ſoone in his neighbours houſe: but one that hath experience, ſhalbe aſhamed at ẏ perſon of ẏ mightie.

23 A fole will peepe in at the window into the houſe: but hee that is well nurtured, will ſtande without.

24 A foliſhe man ſtandeth hearkening at the dore: but he that is wiſe, wyll bee aſhamed.

25 The lyppes of the vnwyſe, wyll be telling foliſhe things: but the wordes of ſuche as haue vnderſtanding, ſhal be wayed in the balance.

26 The hearte of foles is in their mouthe: but the mouth of the wiſe is in their heart.

1. For whyle he curſeth another, he doth the ſame thing, and ſo curſeth him ſelfe.

27 When the vngodly curſeth the (b) blaſphemer, he curſeth his owne ſoule.

28 A priuie accuſer of other men, ſhall defile his owne ſoule, and be hated of euery man: but he that keepeth his tongue and is diſcrete, ſhall come to honour.

Leui.19.d.

The.xxij.Chapter.

1. Of the ſluggard. 12. Not to ſpeake much to a foole. 16. A good conſcience feareth not.

1 A Slouthfull bodye is moulded (a) of a ſtone of claye, & euery man wil ſpeake to his diſpraiſe.

2 A ſlouthfull body is made of the dong of Oxen, and euery one that toucheth him, muſt waſche his hands againe.

3 A miſnurtured ſonne, is the diſhonoure of the father: a foliſhe daughter ſhall bee little regarded.

4 A wiſe daughter is an heritage vnto hir huſbande: but ſhe that commeth to diſhoneſtie, bringeth hir father in beaunesſe.

5 A daughter that is paſt ſhame, diſhonoureth bothe hir father and hir huſbande: the vngodly ſhall regarde hir, but they bothe ſhall deſpiſe hir.

6 A tale out of time, is as muſike in mourning: but wiſedome knoweth the ſeaſons of correction and doctrine.

7 If children liue honeſtly, & haue wherewithall, they ſhall put awaye the ſhame of their parentes.

8 But if children be proude, with hawtyneſſe and foliſhneſſe, they blot out the nobilitie of their kinred.

9 Who ſo teacheth a fole, is euen as one that gleweth a potſharde togither, as one that telleth a tale to him that heareth him not, and as one that rayſeth a man out of an heauy ſleepe.

10 Who ſo telleth a fole of wiſedome, is euen as a man whiche ſpeaketh to one that is a ſleepe: when he hath tolde his tale, he ſayeth, What is the matter?

11 When one dyeth, lamentation is made for him, becauſe the lyght fayleth him: euen ſo, let men mourne ouer a fole, for he wanteth vnderſtanding. Make but little weeping becauſe of the deade, for he is come to reſte: but the lyfe of the fole is worſe than the death.

12 Seuen dayes do men mourne for him that is dead: but the lamentation ouer the vnwiſe and vngodly, ſhould endure al the dayes of their lyfe.

13 Talke not much with a fole, and go not with him that hath no vnderſtanding: beware of him, leaſt it turne thee to trauaile, & thou ſhalt not be defiled wt his ſinne. Departe frõ him, & thou ſhalt finde reſt, & ſhalt not be drawen backe into his foliſhneſſe.

14 (b) What is heauier than lead? and what ſhoulde a fole be called elſe but lead?

15 Sande, ſalt, and a lumpe of yron, is eaſier

ter to beare, than an vnwise, foolishe, and vngodly man.

16 Like as the bande of wood, bounde together in the fundation of the house, cannot be losed: euen so is it with the heart that is stablished in the thought of counsel. The thought of the wise shall neuer feare, nor be offended at any time.

17 Like as a fayre plastered wal in a winter house, and a high buylding may not abyde the winde and storme: euen so is a fooles hart afrayde in his imagination, he fraeth at euery thing, & cannot endure.

18 I wauering hart in the imagination of a fole, will not euer stande in awe: but he that abydeth in the commandementes of God, will alway feare.

19 He that nippeth a mās eye, bringeth forth teares: and he that pricketh the hart, bringeth forth the meaning and thought.

20 Who so casteth a stone at the byrdes, frayeth them away: and he that blaspheameth his friende, breaketh friendship.

21 Though thou drawest a swoorde at thy friende, yet dispayre not: for thou mayest come agayne to thy friende.

22 If he speake sourely, feare not: for ye may be agreed together agayne, except it be þ thou blaspheme him, disdeyne him, opē his secrets, & wounde him traytorously: for all suche things shall dryue away a friende.

23 Be faythfull vnto thy neyghbour in his powertie, that thou mayest reioyce with him also in his prosperitie: abyde stedfast vnto him in the tyme of his trouble, that thou mayest be heyre with him in his heritage: for powertie is not alwayes to be contemned, nor the ryche that is foolishe to be had in estimation.

24 Like as the vapour & smoke goeth out at the ouen before the fire: euen so euyll woordes, rebukes, and threatnings go before blodshedding.

25 Be not ashamed to defende thy friende, as for me, I will not hyde my face from him, though he should do me harme: who soeuer heareth it, shall beware of him.

26 Who shal set a watch before my mouth, and a sure seale vpon my lyppes, that I fal not with them, and that my tongue destroy me not?

The.xxiij. Chapter.

1 Prayer against pryde, lechery, and gluttonie. 10. Of othes, blasphemie and vnwise communication. 16. Of the three kindes of sinnes. 23. Many sinnes procede of adulterie. 27. Of the feare of God.

1 O Lorde, father & gouernour of my life, leaue mee not in their imagination & counsell: oh let me not fall in such trespasse.

2 Who wyll keepe my thought with the scourge, and the doctrine of wisedome in myne heart? that he spare not myne ignorance, that I fall not with them.

3 Lest mine ignorances increase, that mine offences be not many in number, and that my sinnes exceede not: leaste I fall before mine enimies, & so my aduersarie reioyce, whose hope is farre from thy mercy.

4 O Lord, thou father and God of my life, leaue me not in their imagination: O let mee not haue a proude loke, but turne away all voluptuousnesse fro mee.

5 Take frō me the lusts of the body, let not þ desires of vncleannes take hold vpō me.

6 And giue me not ouer into an vnshamefast and obstinate minde.

7 Heare me, O yee children, I wil giue you a doctrine how ye shal order your mouth: who so kepeth it, shall not perishe through his lips, nor be hurt through wicked works

8 As for the sinner, he shall be taken in his owne vanitie: he that is proude and cursed, shall fall therein.

9 Let not thy mouthe be accustomed with swearing, for in it there are many falles: let not the naming of God be continually in thy mouthe, and meddle not with the names of saintes, for thou shalt not be excused of them. Exo. 20. b.

10 For like as a seruant whiche is ofte punished, can not be without some sore: euen so whatsoeuer he be that sweareth and nameth God, shal not be cleane purged from sinne.

11 A man that vseth muche swearing, shall be filled with wickednesse, and the plague shal neuer go from his house: if he beguyle his brother, his fault shall be vpon him, if he knowlodge not his sinne, hee maketh a double offence, and if he sweare in vayne, he shall not be founde rightrous: for his house shall be full of plagues.

12 The woordes of þ swearer bringeth death, Leui. 24. k.
God graunt it be not founde in the house of Jacob: but they that feare God, eschew all such, and lye not weltering in sinne.

13 Vse not thy mouth to vnhoneste & filthy talking, for in it is the woorde of sinne. Ephe. 5. a.

14 Remember thy father and thy mother C
when thou art set among great men: leste God forget thee in their sight, & leaste thou doting in thy custome, suffer rebuke, and wishe not to haue bene borne, and so curse the day of thy nativitie.

15 The

2. Re. 16. b. 15 The man that is accuſtomed with the wordes of blaſphemie, will neuer bee reformed all the dayes of his lyfe.

16 To ſinne twiſe is to much, but the thirde bringeth wrath and deſtruction: an hotte ſtomacke cannot be quenched (euen like a burning fire) tyl it haue ſwalowed vp ſomthing: euen ſo an vnchaſt man hath no reſt in his fleſhe, tyll he haue kyndled a fire.

17 All bread is ſweete to an whoremonger, he will not leaue off tyll he dye.

Eſai. 21. a. 18 A man that breaketh wedlocke, & regardeth not his ſoule, but ſayeth, Tuſhe, who ſeeth mee? I am compaſſed aboute with darkeneſſe, the walles couer mee, no body ſeeth mee, whome neede I to feare? the hyghell will not remember my ſinnes:

19 He vnderſtandeth not that his eyes ſee all things, for all ſuche feare of men, dryueth away the feare of God from him: for he feareth onely the eyes of men, and conſidereth not that the eyes of the Lorde are clearer than the ſunne, beholding all the wayes of men, and the grounde of the deepe, and loking euen to mens heartes in ſecrete places.

20 The Lord God knew all things or euer they were made, and after they be brought to paſſe alſo, he loketh vpon them all.

D 21 The ſame man ſhall be openly puniſhed
Leui. 20. b. in the ſtreetes of the citie, & ſhall be chaſed
Deut. 22. b. abrode like a yong horſe foale: and when he thinketh leaſt vpon it, he ſhall be taken.

22 Thus ſhall he be put to ſhame of euery man, bicauſe he woulde not vnderſtande the feare of the Lorde: and thus ſhall it go alſo with euery wyfe that leaueth hir huſband, and getteth inheritance by a ſtrange mariage.

Exo. 20. c. 23 Firſte, ſhe hath bene vnfaythfull vnto the lawe of the hyghell: ſecondly, ſhe hath forſaken hir owne huſbande: thirdely, ſhe hath played the whore in adulterie, and gotten hir children by another man.

24 She ſhall be brought out of the congregation, & hir children ſhall be loked vpon.

25 Hir children ſhall not take rote: & as for fruite, hir branches ſhall bring forth none.

26 A ſhamefull reporte ſhall ſhe leaue behinde hir, and hir diſhonour ſhall not bee put out.

27 And they that remayne, ſhal know that there is nothing better than the feare of God, and that there is nothing ſweeter than to take heede vnto the commaundementes of the Lorde.

28 A great worſhip is it to folow ỳ Lord: for long lyfe ſhall be receyued of him.

The. xxiiij. Chapter.

1. A prayſe of wiſedome proceeding forth of the mouth of God. 6. Of hir woorkes, and place where ſhe reſteth.

1 WYſedome ſhall prayſe hir ſelfe, and be honoured in God, and triumph in the middeſt of the people. I

2 In the congregation of the hyghell, ſhall ſhe open hir mouth, and triumph in the beholding of his power.

3 In the middeſt of hir people ſhal ſhe be exalted, & wondred at in the holy fulneſſe.

4 In the multitude of the choſen ſhe ſhal be commended, and among ſuch as be bleſſed ſhe ſhall be prayſed, and ſhall ſay,

5 I am come out of the mouth of the highell, firſte borne before all creatures.

6 I cauſed the lyght that fayleth not to ryſe in the heauen, and couered all the earth as a cloude.

7 My dwelling is aboue in the heygth, and my ſeate is in the piller of the cloude. I

8 I my ſelfe alone haue gone round about the compaſſe of heauen, and pearſed the grounde of the deepe.

9 I haue walked in the flooddes of the ſea, and haue ſtand in all landes, my dominion is in euery people and in euery nation, and with my power haue I troden downe the heartes of all, both hye and lowe.

10 In all theſe things alſo I ſought reſt, and a dwelling in ſome inheritance.

11 So the creator of all things gaue mee a commaundement, and he that made mee, appoynted me a tabernacle, and ſayd vnto mee, Lette thy dwelling be in Jacob, and thyne inheritance in Iſrael, and rote thy ſelfe among my choſen.

12 I was created from the beginning, and Ps.
before the worlde, and ſhall not leaue off vnto the worlde to come: in the holy habitation haue I ſerued before him, and ſo Ex.
was I ſtabliſhed in Sion.

13 In the holy citie reſted I in like maner, Pſa.
and in Hieruſalem was my power.

14 I toke rote in an honorable people, euC
in the portion of the Lord, and in his heritage, & kept me in the fulneſſe of ỳ ſaintes.

15 I am ſet vp an hygh, like a Cedar vpon Libanus, and as a Cipres tree vpon the mount Hermon.

16 I am exalted like a Palme tree in Cades, and as a Roſe plant in Jericho, as a fayre Oliue tree in the feeld, & am exalted like as a Plantane tree by the water ſide.

17 I haue giuen a ſmell in the ſtreates, as the Cynamom and Balme that hath ſo

good

good a ſauour, yea a ſweete odour haue I giuen, as it were myrre of the beſt: I haue made my dwellings to ſmell as it were of Roſin, Galbanum, of Cloues, Incenſe, & as Libanus when it is not hewen down, and mine odour is as the pure Palme.

18 As the (a) Terebint haue I ſtretched out my branches, & my branches are the branches of honour and louing fauour.

19 As the vine haue I brought forth fruite of a ſweete ſauour, and my floures are the fruite of honour and rychelle.

20 I am the mother of beautie, of loue, of feare, of knowledge, and of holy hope: I giue eternall things to all my children to whome God hath commaunded.

21 In me is all grace of lyfe and trueth, in me is all hope of lyfe and vertue.

22 O come vnto me all ye that be deſyrous of me, & fyll your ſelues with my fruites.

23 For my ſpirit is ſweeter than hony, and ſo is myne inheritance more than the hony combe: the remembrance of me endureth for euermore.

24 They that eate mee, ſhall haue the more hunger: and they that drynke mee, ſhall thyrſt the more.

25 Who ſo hearkeneth vnto mee, ſhall not come to confuſion, and they that worke in me, ſhall not offende: they that take me to be knowen, ſhall haue euerlaſting lyfe.

26 All theſe things are the booke of lyfe, the couenant of the hyghеſt, & the knowledge of the truth: Moſes commanded the lawe in the preceptes of ryghteouſneſſe, for an heritage vnto the houſe of Jacob, & committed the promiſe vnto Iſrael.

27 Be not weery to behaue your ſelues valiantly with the Lorde, that he may alſo confirme you: cleaue vnto him, for the Lorde almyghtie is but one God, and beſides him there is none other ſauiour.

28 (Out of Dauid his ſeruant, he ordeyned to raiſe vp a moſt mightie king, ſitting in the ſeate of honour for euermore.)

29 This filleth with wiſedome, like as the floode of Phiſon, & as the flod of Tigris when the newe fruites are a growing.

30 This bringeth a pleenteous vnderſtãding like Euphrates, & filleth it vp as Jordane in the tyme of harueſt.

31 This maketh nurture to breake forth as the lyght, and as the water Gehon in the haruеſt.

32 The firſt hath not knowen hir perfectly: no more ſhall the laſt ſeeke out the ground of hir.

33 For hir thoughte is fuller than the ſea, and hir counſell is profounder than the great deepe.

34 I wiſedome haue caſte out floodes, I am as a greate water broke out of the ryuer, I am as the ryuer Dozir, and as a water conduit am I come out of the garden of pleaſure.

35 I ſayde, I will water the garden of my yong plants, & fil the fruite of my byrth: ſo my water broke became exceeding greate, and my ryuer approched vnto the ſea.

36 For I make doctrine to be vnto all men as light as the fayre morning, and I ſhall make it to be euer the clearer.

37 I will pearſe through al the lower parties of the earth, I will looke vpon all ſuch as be aſleepe, and lyghten all them that put their truſt in the Lorde.

38 I ſhal yet powre out doctrine like as prophecie, & leaue it vnto ſuche as ſeeke after wiſedome, & their generations ſhall I neuer fayle vnto the holy euerlaſting world.

39 Beholde howe that I haue not laboured for my ſelfe only: but for all them that ſeeke after the trueth. Eccle.33.b.

The.xxv. Chapter.

1. Of three things whiche pleaſe God; and of three whiche he hateth. 7. Of nyne things that be not to be ſuſpect, and of the tenth. 15. Chiefely of the malice of a woman.

1 Three things there are that my ſpirite fauoureth, which be alſo allowed before God and men: the vnitie of brethren, the loue of neyghbours, a man and wyfe that agree well togither. A Gen.13.d. Rom.12.b. Eccle.40.d.

2 Three things there bee whiche my ſoule hateth, and I vtterly abhorre the lyfe of them: a poore man that is proude, a ryche man that is a lyer, and an olde body that doteth, and is vnchaſte.

3 If thou haſte gathered nothing in thy youth, what wylt thou finde then in thine age? Gen.18.b. B

4 O how pleaſant a thing is it, when gray headed men are diſcrete, and when the elders can giue good counſell?

5 O how comely a thing is wiſedome vnto aged men? yea, vnderſtanding and counſel to men of honour is a glorious thing.

6 The crowne of old men, is to haue much experience: and the feare of God, is their worſhip.

7 There bee nyne things whiche I haue iudged in my heart to be happie, and the tenth will I tell forth vnto men with my tongue: a man that whyle he lyueth hath ioy

ioy of his children, and seeth the fall of his enimies.

Eccle. 19.c. and. 24.a. Iames. 3.c. 8 Well is him that dwelleth with an housewife of vnderstanding, and that hath not fallen with his tongue, & that hath not bin payne to serue such as are vnmeet for him.

or, prudent. 9 Well is him that findeth a faythfull friende: and well is him whiche talketh of wisedome to an eare that heareth him.

10 O how great is he that findeth wisdome and knowledge? Yet is he not aboue him that feareth the Lorde.

11 The feare of God hath set it selfe aboue all things.

12 Blessed is the man vnto whom it is graunted to haue the feare of God: vnto whome shall he be likened that keepeth it fast?

13 The feare of God, is the beginning of his loue: and the beginning of fayth, is to cleaue fast vnto it.

¶ 14 The brainesselle of the hart is all the punishment, and the wickednesse of a woman goeth aboue all.

15 All punishmente and plague is nothing in comparison of the plague of the heart: euen so, all wickednesse is nothing to the wickednesse of a woman.

16 What soeuer happeneth vnto a man, is nothing in comparison of it that his enyll willers do vnto him: and all vengeance is nothing to the vengeance of the enimie.

17 There is not a more wicked heade than the heade of the serpent: and there is no wrath aboue the wrath of a woman.

Pro. 21.a. 18 I will rather dwell with a Lion & Dragon, than to kepe house with a wicked wife.

19 The wickednesse of a woman changeth hir face, she shall muffle hir countenance as it were a Beare, and as a sacke shal she hewe it among the neyghbours:

20 Hir husband is brought to shame amõg his neyghbours because of hir: and when he heareth it, it maketh him to sighe.

D 21 All wickednesse is but little to the wickednesse of a woman: the portion of the vngodly shall fall vpon hir.

22 Like as the clymming vp a sandy ways is to the feete of the aged, euen so is a wyfe full of wordes to a still quiet man.

Eccle. 42.a. 23 Looke not too narrowly vpon the beautie of a woman, least thou be prouoked in desire towarde hir.

2. Re. 11.a. and. 13.a. 24 The wrath of a woman is dishonor and great confusion: if a woman get the maistrie, then is she contrary to hir husband.

Gen. 3.c. 8. Tim. 2.b. 25 A wicked wyfe maketh a sory heart, an heauy countenaunce, and a dead wounde: weake handes and feeble knees, is a woman that hir husbande is not ỹ better for.

26 Of the woman came the (a) beginning of sinne, and through hir we all are dead.

27 Giue thy water no passage, no not a little, neither giue a wicked woman hir wil.

28 If she walke not after thy hand, she shal confounde thee in the syght of thyne enimies: cut hir off then from thy flesche, that she do not alway abuse thee.

The. xxvi. Chapter.

1. The prayse of a good woman. 5. Of the feare of three things, and of the fourth. 6. Of the ielousie and drunkennesse of a woman. 28. Of two things that cause sorowe, of the thirde which moueth wrath.

1 Happie is the man that hath a vertuous wife: for the number of his yeeres shal be double. I

2 An honest woman maketh hir husband a ioyfull man, and she shall fill the yeeres of his lyfe in peace.

3 A vertuous woman is a noble gift, which shall be giuen for a good portion vnto such as feare God.

4 Whether a man be ryche or poore, he may haue euer a merry hearte, and a cheareful countenance.

5 There be three things that my harte feareth, and my face is afrayde of the fourth: treason in a citie, a seditious people, and noysome tongues: all these are heauyer than the death.

6 Whe one womã is iealous ouer another, it bryngeth payne & sorowe vnto the hart: and a woman that telleth out all things, is a scourge of the tongue.

7 When one hath an euyll wyfe, it is euen as when an vnlyke payre of Oxen muste drawe togyther: he that getteth hir, getteth a scorpion. B Iud.

8 A drunken woman is a greate plague: for she cannot couer hir owne shame.

9 The whoredome of a woman may be knowen in the pride of hir eyes & eyelyds.

10 If thy daughter be not shamefast, kepe hir straytely, lest eyther she abuse hir selfe thorowe ouermuche libertie.

11 Beware of all the dishonestie of hir eyes, and marueyle not if she do agaynst thee.

12 As a wayfayring man that is thyrstie, when he hath found a well, drinketh of euery water: so wil she sit down by euery hedge, and make hir selfe common to euery man that passeth by.

13 A louing wife reioyceth hir husband, and feedeth his bones with hir wisedom.

14 I

14 A woman of fewe wordes is a gyfte of God: to al nurtured mindes may nothing be compared.

15 An honest and mannerlye woman is a gyfte above other gyftes: and there is no wayght to be compared vnto a minde that can rule it selfe.

16 Like as the sunne when it aryseth, is an ornament in the hyghe heauen of the Lord: so is a vertuous wife the beautie of all hir house.

17 Like as the cleare lyght is vpon the holy candelsticke: so is the beautie of the face vpon an honest body.

18 Like as the golden pillers are vppon the sockets of siluer: so are the faire feete vpon a woman that hath a constant minde.

19 Perpetuall are the foundations that bee layde vpon a whole stony rocke: so are the commandementes of God vpon the heart of an holy woman.

D 20 There bee two things that greeue my heart, and in the third is displeasure come vpon mee: when an expert man of warre suffereth scarsenesse and pouertie, when men of vnderstanding and wisedome are not set by, and when one departeth from ryghteousnesse vnto synne: who so doeth suche, the Lorde hath prepared him vnto the swoorde.

21 There be two manner of things whiche mee thinke to be harde & perillous: a marchant cannot lyghtly kepe him frō wrong, neither a tauerner him selfe from sinne.

The.xxvij. Chapter.

1. Of the poore that woulde be ryche. 5. The probation of the man that feareth God. 13. The vnconstantnesse of a foole. 16. The secretes of a friende, are not to be vttered. 20. The wicked imagineth euill, whiche returneth vpon him selfe.

1 BEcause of pouertie, haue manye one offended: and he that seeketh to bee riche, turneth his eyes aside.

2 Like as a nayle in the wall sticketh fast betwixt two stones: euen so doeth sinne sticke betwixt the buyer and the seller.

3 If he hold him not diligently in the feare of the Lorde, his house shall soone be ouerthrowen.

4 Like as whē one sifteth, the filthinesse remayneth in the siue: so remayneth there some vncleane thing in ỹ thought of man.

5 The ouen proueth the Potters vessell: so doeth temptation of trouble trye ryghteous men.

6 The tree of the feelde, is knowen by his fruite: so is the thought of mans heart knowen by his wordes. Mat.7.b.

7 Prayse no man, except thou haue hearde him: for a man is knowen by his wordes. B

8 If thou folowest ryghteousnesse, thou shalt get hir, and put hir vppon thee as a fayre garment: and thou shalt dwell with hir, and she shall defende thee for euer, and in the daye of knowledge thou shalt finde stedfastnesse.

9 The byrdes resorte vnto their lyke: so doeth the trueth turne vnto them that bee occupyed withall.

10 The Lion wayteth the praye: so doeth synne vppon them that worke vnryghteousnesse.

11 The talking of him that feareth God, is nothing but wisedome: as for a fole, he changeth as the moone.

12 If thou be among the vndiscrete, keepe thy wordes to a conuenient time: but among suche as be wise, speake on hardily.

13 The talking of fooles is abhomination, and their sporte is voluptuousnesse and misnurture.

14 Muche swearing, maketh the heare to stande vp: and to striue with suche, stoppeth the eares. C Eccle.22.b.

15 The strife of the proude is bloodshedding, and their blaspheming is heauy to heare.

16 Who so discouereth secretes, leeseth his credence, & findeth no friend after his wil. Eccle.19.b. and.22.d.

17 Loue thy friende, and bynde thy selfe in faythfulnesse with him: but if thou bewrayest his secrets, thou shalt not get him agayne.

18 For like as the mā is that destroyeth his enimie: so is hee also that dealeth falsely in the friendship of his neyghbour.

19 Like as one that letteth a byrde go out of his hande, can not take hir agayne: euen so thou, if thou giue ouer thy friende, thou canst not get him agayne.

20 Yea, thou cāst not come by him, for he is to far off: he is vnto thee as a Roe escaped out of the snare, for his soule is wounded.

21 As for woundes, they may be bounde vp agayne, and an euyll worde may be reconcyled: but who so bewrayeth the secretes of a friende, there is no more hope to be had vnto him. D

22 He that wynketh with the eyes, imagineth some euil: and he that knoweth him, will let him alone. Pro.9.b.

23 When thou art present, he shall highly commende and prayse thy wordes: but at the laste hee shall turne his tayle, and

slaunder thy saying.

24 Many things haue I hated, but nothing so euill: for the Lorde him selfe also abhorreth such a one.

Exod.21.b. 25 Who so casteth a stone on hygh, it shall fall vpon his owne head: and he that smiteth with guile, woundeth him selfe.

26 Who so diggeth a pit shall fall therein, and he that layeth a stone in his neighbours way, shall stumble thereon, and he that layeth a snare for another, shall be taken in it him selfe.

Deut.7.d. Psal.7.d. Pro.26.c. 27 Who so giueth a wicked noysome counsell, it shall come vpon him selfe, and he shall not knowe from whence.

Eccle.10.a. 28 The proude blaspheme, and are skorneful: but vengeance lurketh for thē as a lio.

29 They that reioyce at the fall of the righteous, shall be taken in the snare: anguishe of heart shall consume thē before they die.

30 Anger and rigorousnesse are two abhominable things, and the vngodly hath thē both vpon him.

The.xxviij. Chapter.

1. We ought not to desire vengeance, but to forgiue the offence. 13. Of the vices of the tong, and of the dangers thereof.

A 1 HE that seeketh vengeance, shall finde
Deut.32.a. Rom.12.c. vengeance of the Lorde, which shall surely keepe him his sinnes.

Mat.5.b. 6.b.18.b. 2 Forgiue thy neighbour the hurte that he hath done thee, and so shall thy sinnes be forgiuen thee also when thou prayest.

3 A man that beareth hatred against another, howe dare he desire forgiuenesse of God?

4 Hee that sheweth no mercye to a man which is like vnto him selfe, howe dare hee aske forgiuenesse of his sinnes?

5 If he that is but flesh, beareth hatred, and keepeth it, who will intreate for his sinnes?

6 Remember the end, and let enmitie passe, which seeketh death and destruction, and abyde thou in the commaundements.

B 7 Remember the commaundementes, so shalt thou not be rigorous ouer thy neighboure: thinke vpon the couenant of the highest, and forgiue thy neighbours ignorance.

Eccle.28.a. 8 Beware of strife, and thou shalt make thy sinnes fewer.

9 For an angry man kyndleth variance: & the vngodly disquieteth friendes, and putteth discord among them that be at peace.

Pro.26.c. 10 The more wood there is, the more vehement is the fire, and the mightier that men be, the greater is the wrath: according to his riches his anger encreaseth, & the loger the strife endureth, the more it burneth.

11 An hastie brawling kindleth a fire, & an hastie strife, sheddeth bloude: a tong also that beareth false witnesse, bringeth death.

12 If thou blowe the sparke, it shall burne, if thou spyt vpon it, it shall goe forth, and both these come out of the mouth.

13 The slaunderer and double tonged, is cursed: for many one that be friendes, setteth he at variance. Eccle.

14 The "thyrde tong hath disquieted many one, and dryuen them from one lande to another: strong cities of the riche hath it broken downe, and ouerthrowne the houses of great men: the strength of the people hath it brought downe, and bin the decay of mightie nations. "or, a

15 The thirde tong hath cast out many an honest woman, and robbed them of their labours.

16 Who so hearkeneth vnto such, shall neuer finde rest, and neuer dwell safely.

17 The stroke of the rodde, maketh printes in the skynne: but the stroake of the tong smyteth the bones in sunder. C

18 There be many that haue perished with the swoorde: but many moe through the tong.

19 Well is him that is kept from an euyll tong, and commeth not in the anger thereof, which draweth not the yoke of such, and is not bound in the bandes of it.

20 For the yoke thereof is yron, and the bande of it of "steele. "or, brasse

21 The death thereof is a verie euill death: hell were better for one than such a tong. D

22 But the fire of it may not oppresse them that feare God, and the flame thereof may not burne them.

23 Suche as forsake the Lorde, shall fall therein, and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a Lion, and deuoure them as a Leoparde.

24 Thou hedgest thy gardes with thornes: why dost thou not rather make doores and barres for thy mouth?

25 Thou wayest thy golde and siluer: why dost thou not waigh thy woordes also vpon the balance, and make a doore, and barre, and a sure bridle for thy mouth?

26 Beware that thou slide not thy tong, and so fall before thine enimies that lay wayte for thee, and thy fall be incurable, euen vnto death.

The

The.xxix.Chapter.

1. Howe we ought to lende our mony, and doo almes. 15. Of a faythfull man anſwering for his friende. 22. Of liberalitie and hoſpitalitie.

1 WHo ſo will ſhewe mercie, let him lend vnto his neyghbour: and he that is able, let him keepe the commandements.

2 Lende vnto thy neighbour in time of his nede, and pay thou thy neyghbour againe in due ſeaſon.

3 Keepe thy woꝛde, and deale faythfully with him: and thou ſhalt alway finde the thing that is neceſſarie foꝛ thee.

4 There haue beene many, that when a thing was lente them, reckened it to bee founde, and made them trauayle and labour that had helped them.

5 Whyle they receyue any thing, they kiſſe the handes of ſuche as gyue them, and foꝛ their neyghbours good they humble their voyce: but when they ſhoulde pay againe, they keepe it backe, and giue euill woꝛdes, and make many excuſes by reaſon of the tyme.

6 And though he be able, yet gyueth hee ſcarſe the halfe againe, and reckeneth the other to be founde: and if he withhold not his money, yet hath he an enimie of him, and that vndeſerued: he payeth him with curſing and rebuke, and gyueth him euyll woꝛdes foꝛ his good deede.

7 There be many one which are not gladde foꝛ to lende, not becauſe of euyll: but they feare to loſe the thing that they lende.

8 Yet haue thou patience with the ſimple, and withholde not mercie from him.

9 Helpe the poꝛe foꝛ the commandementes ſake, and let him not go emptie from thee, becauſe of his neceſſitie.

10 Loſe thy mony foꝛ thy bꝛother & neyghbours ſake, and burie it not vnder a ſtone, where it ruſteth and coꝛrupteth.

11 Gather thy treaſure after the commaundement of the higheſt, and ſo ſhall it bꝛing thee moꝛe profite than golde.

12 Lay vp thine almes in the hand of the poꝛe, and it ſhall keepe thee from all euyll.

13 A mans almes is as a purſſe with him, and ſhall keepe a mans fauour as the apple of an eye: and afterwarde ſhall it ariſe and pay euery man his rewarde vpon his head.

14 It ſhall fight foꝛ thee againſt thine enimies, better than the ſhielde of a giant, oꝛ ſpeare of the mightie.

15 A good honeſt man is a ſuertie foꝛ his neyghboure: but a wicked perſon letteth him come to ſhame.

16 Foꝛget not the friendſhip of thy ſuertie: foꝛ he hath giuen his ſoule foꝛ thee.

17 The vngodly deſpiſeth the good deede of his ſuertie.

18 (a) The wicked will not become ſuertie, and the vnthankefull & ignoꝛant, leaueth his ſuertie in danger.

19 Some man pꝛomiſeth foꝛ his neygbour: and when he hath loſt his honeſtie, he ſhall foꝛſake him.

20 Suertiſhyppe hath deſtroyed manye a ryche man, and remoued them as the waues in the ſea: mightie people hath it dꝛiuen away, and cauſed them to wander in ſtrange countries.

21 An vngodly man tranſgreſſing the cõmaundement of the Loꝛde, ſhall fall into an euill ſuertiſhippe: and though he foꝛce him ſelfe to get out, yet ſhall he fall into iudgement.

22 Helpe thy neighbour out after thy poꝛwer, and beware that thou thy ſelfe fall not in ſuche debte.

23 The chiefe thing that keepeth in the life, is water, and bꝛead, clothing, and lodging to couer the ſhame.

24 Better is it to haue a poꝛe lyuing in a mans owne houſe, than delicate fare among the ſtrange.

25 Be it little oꝛ muche that thou haſt, hold thee content withall: and thou ſhalt not be blamed as a bagabonde.

26 Foꝛ a miſerable life is it to go frõ houſe to houſe, and where a man is (b) fremde, he dare not open his mouth.

27 Though one be lodged, and haue meate and dꝛinke, yet ſhall hee be taken as vnwoꝛthie, and heare many bytter roughe woꝛdes (namely thus:)

28 Go thy way thou ſtranger, and pꝛepare a table foꝛ thy ſelfe, and feede mee alſo of that thou haſt.

29 Giue place thou ſtranger to an honoꝛable man, my bꝛother commeth into my houſe: and ſo telleth him the neceſſitie of his houſe.

30 Theſe things are heauye to a man that hath vnderſtanding: (namely) the foꝛbidding of the houſe, and that the lender caſteth him in the teeth.

The.xxx.Chapter.

1. Of the correction of children. 14. Of the cõmoditie of health. 17. Death is better than a ſoꝛowfull lyfe. 18. Of hyd wiſedome. 22. Of the ioy and ſoꝛowe of the heart.

a. As he is a foole that is ſuertie for euery man: ſo is he vngodly that in no caſe wil be ſuertie for one man.

b. That is, ſtrãger without aequaintance, or kynrede.

Pro.13.k. and.23.b.

1 WHo so loueth his childe, holdeth him still vnder correctiō, that he may haue ioy of him afterwarde, and that he grope not after his neyghboures dores.

Deut.6.a.

2 He that teacheth his sonne, shall haue ioy in him, and nede not to be ashamed of him among his acquaintance.

3 Who so enfourmeth & teacheth his sōne, greeueth the enimie: & before his friendes he may haue ioy of him.

4 Thoughe his father dye, yet is he as though he were not deade: for he hath left one behinde him that is like him.

5 In his lyfe he sawe him, and had ioye in him, and was not sory in his death, neyther was he ashamed before the enimies.

6 For he lefte behinde him an auenger agaynst his enimies, and a good doer vnto the friendes.

B 7 For the lyfe of childzen, he shall binde the woundes togither, and his hart is grieued at euery crye.

8 An vntamed horse wyll be harde, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, hee shal make thee afrayde: and if thou playe with him, he shal bring thee to heauinesse.

10 Laugh not with him, leaste thou weepe with him also, and least thou gnashe with thy teeth at the laste.

Eccle.7.c.

11 Giue him no libertie in his youth, and excuse not his follie.

12 Bow downe his necke while he is yong, hit him vpon the sides whyle he is yet but a childe, least he ware stubborne, and gyue no more force of thee, & so shalt thou haue heauinesse of soule.

13 Teache thy childe, and be diligent therein, least it be to thy shame.

C 14 Better is the poore beeing whole and strong, than a man to be riche, and not to haue his health.

15 Health and welfare is aboue all golde, and a whole body aboue all treasure.

16 There is no riches aboue a sound body, and no ioy, aboue the ioye of the hart.

17 Death is better than a bitter lyfe, and eternal rest, better than continuall sickneste.

18 (a) The good things that are put in a close mouthe, are like as when meate is layde vpon the graue.

19 What good doth the offering vnto an idol? for he can neither eate, taste, nor smel: euen so is he that is chased of the Lord, and beareth the rewardes of iniquitie.

20 He seeth with his eyes, and groneth like a gelded man, that lyeth with a virgine, and sygheth.

21 Gyue not ouer thy minde into heauinesse, and vexe not thy selfe in thine owne counsell. Pro.25.b.

22 The ioy and chearefulneste of the heart, is the lyfe of man, and a mans gladnesse is the prolonging of his dayes. D Eccle. Pro.2

23 Loue thine owne soule, & comfort thyne hart: as for sorowe and heauinesse dryue it farre from thee, for heauinesse hath slayne many a man, and bringeth no profite. 2.Cor.

24 Zeale and anger shorten the dayes of the lyfe: carefulnesse and sorowe bring age before the time.

25 Unto a merry heart, euery thing hath a good taste that he eateth.

The.xxxi. Chapter.

1. VVe ought to giue diligent heede to honestie. 2. Of them that take payne to gather ryches. 8. The prayse of the ryche man without a fault. 12. VVe ought to flee drunkennesse, & folowe soberneste.

1 TRauayle and carefulnesse for riches, taketh away the sleepe, and maketh the flesshe to consume. I 1.Ti

2 When one lyeth and taketh care, he waketh euer vp, like as a greate sicknes breaketh the sleepe.

3 The ryche hath greate labour in gathering his riches togyther, and then with the pleasure of his riches, he taketh his rest, and is refreshed.

4 But who so laboureth, and prospereth not, he is poore: and though he leaue off, yet is he a begger.

5 He that loueth riches, shal not be iustified: and who so folowyeth corruption, shal haue ynough thereof.

6 Many one are come in great misfortune by the reason of gold, and haue found their destruction before them. Eccle.

7 It is a tree of falling vnto them that offer it vp, and al such as be foolishe, fall therin. B

8 Blessed is the riche which is found without blemishe, & hath not gone after golde, nor hoped in money and treasures.

9 Where is there suche a one, & we shall cōmend him, and call him blessed? for wonderfull things doth he among his people.

10 Who so is tryed, and founde perfect in suche things, shall be commended & prayse: who might offende, and hath not offended? who coulde do euill, and hath not done it?

11 Therefore shall his good bee stablyshed, and the whole congregation shall declare his almes.

a. Like as meate that is set vpon the graues of dead men is vnprofitable, for that they eate it not: euen so the knowledge in him that openeth not his mouth to vtter it, is vnprofitable. Eccle.41. wisdome that is hyd, &c. Bel.d.

11 If thou ſit at a greate mans table, open not thy mouth wyde vpon it, and ſay not, there is muche meate on it.

12 Remember that an euill eye is a ſhrewe: what thing created, is worſe than a wicked eye? therefore weepeth it before euery mans face.

13 Lay not thyne hande vpon euery thing that thyne eye ſeeth: and ſtriue not with him in the diſhe.

14 Ponder by thy ſelfe what thy neyghbour woulde fayne haue, and be diſcrete in euery poynt.

15 Eate the thing that is ſette before thee mannerly, as it becommeth a man, and eate not to muche, leaſt thou be abhorred.

16 Leaue thou off firſt of al bicauſe of nurture, leaſt thou be he whome no man may ſatiſfie, which may turne to thy decay.

17 When thou ſyttеſt among manye men, reache not thine hande out firſt of all, neyther call thou firſt for drinke.

18 O how wel content is a wiſe man with a little wyne? ſo that in ſleepe thou ſhalt not be ſicke thereof, nor feele any payne.

19 A ſweete wholeſome ſleepe ſhall ſuche a one haue, and feele no inwarde greefe, he ryſeth vp betymes in the morning, and is well at eaſe in himſelfe: but an vnſatiable eater ſleepeth vnquietly, and hath ache and payne of the body.

20 If thou feeleſt that thou haſte eaten too muche, aryſe, go thy way, caſt it out of thy ſtomacke, and take thy reſte, and it ſhall eaſe thee, ſo that thou ſhalt bring no ſickeneſſe vnto thy body.

21 My ſonne, heare me, and deſpiſe me not, and at the laſt, thou ſhalt finde as I haue tolde thee: in all thy workes bee diligent and quicke, ſo ſhall there no ſickneſſe happen vnto thee.

22 Who ſo is liberall in dealyng oute his meate, many men ſhall bleſſe him, & prayſe him with their lyppes: and the ſame is a ſure token of his loue and faythfulneſſe.

23 But he that is vnfaythfull in meate, the whole citie ſhall complayne of him: and that is a ſure experience of his infidelitie and wickednеſſe.

24 Shew not thy valiantneſſe in wine, for wine hath deſtroyed manyꝛa man.

25 The fire proueth the hard yron: euen ſo doth wine proue the hearts of the proude, when they be dronken.

26 Wine ſoberly dronken, quyckeneth the lyfe of man: if thou drynkeſt it meaſurably, thou ſhalt be temperate: what is the lyfe of him that is ouercome with wyne? what taketh away the lyfe? euen death.

28 Wine was made from the beginning to make men glad, and not for dronkennеſſe: wine meaſurably dronken, is a reioycing of the ſoule and body: a meaſurable drinking, is health to ſoule and body. E

29 But if it be dronken with exceſſe, it maketh bitternеſſe & ſorowe vnto the minde.

30 Dronkenneſſe filleth the mind of the foliſhe with ſhame, and ruine, miniſheth the ſtrength, and maketh woundes.

31 Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: giue him no deſpiteful wordes, and preaſſe not vpon him with contrary ſayings. Eccle. 20. a.

The. xxxij. Chapter.

1. Of the diſcretion and prayſe of the preacher and of the hearer. 15. of the feare, faith, and confidence in God.

1 If thou be made a ruler, pryde not thy ſelfe therein, but be thou as one of the people: take diligent care for them, & loke well thereto. A Deuk. 17. d. Rom. 12. b.

2 And when thou haſte done all thy duetie, ſit thee downe, that thou mayeſt be merrye with them, & receiue a crowne of honour.

3 Speake thou that art the elder, for it becommeth thee, but with ſure knowledge: hinder not muſicke.

4 Speake not where there is no audience: & powre not forth wiſedome out of tyme, at an importunitie. Eccle. 3. d.

5 Like as the Carbuncle ſtone ſhineth that is ſet in golde: ſo doth a ſong garniſh the wine feaſte.

6 And as the Smaradge that is ſet in golde: ſo is the ſweetenеſſe of muſicke, by the myxth of wine.

7 Giue care and be ſtyll, and for thy good behauiour thou ſhalt be loued. B

8 Thou yong man, ſpeake that becommeth thee, and that is profitable, and yet ſcarſe when thou art twiſe aſked.

9 Comprehend much with fewe wordes, in many things be as one that is ignorant: giue care, and hold thy tongue withall.

10 If thou be among men of high authoritie, deſire not to compare thy ſelfe vnto them: and when an elder ſpeaketh, make not thou many wordes therein.

11 Before the thunder, goeth lyghtning: and before nurture and ſhamefaſtnes, goeth loue and fauour.

12 Stande vp betimes, and be not the laſt: but get thee home ſone.

13 And there take thy paſtyme, and do

what thou wilt: ſo that thou do no euyll, and deſie no man.

C 14 But for al things giue thanks vnto him that hath made thee, and replenished thee with his goodes.

15 Who ſo feareth the Lorde, will receyue his doctrine: and they that gette them to him betimes, ſhall finde grace.

16 He that ſeeketh the lawe, ſhall be fylled withall: as for him that is but faigned, he will be offended thereat.

17 They that feare the Lord, ſhall finde the iudgement, and their ryghteouſneſſe ſhall be kindled as a lyght.

18 An vngodly man will not be reformed, but can helpe him ſelfe with the example of other in his purpoſe.

19 A man of vnderſtanding deſpyſeth no good counſayle: but a wilde and proude body hath no feare, yea, euen when he hath dealte raſhly with another man: but his owne doings ſhall be his rebuke.

20 My ſonne, do nothyng without aduiſement: ſo ſhall it not repent thee after the deede.

D 21 Go not in the waye where thou mayeſt fall, nor where thou mayſt ſtumble againſt the ſtone: agayne, neither truſt thou to the way that is playne.

22 And beware of thyne owne chyldren: and take heede of them that bee of thyne owne houſholde.

23 In all thy workes put thy truſt in God, from thy whole hart: for that is the keeping of the commaundementes.

24 Who ſo beleeueth Gods worde, taketh heede to the commaundements: and hee that putteth his truſte in the Lorde, ſhall want nothing.

The.xxxiij. Chapter.

1. The deliuerance of him that feareth God. 4. The anſwere of the wiſe. 5. The little diſcretion of a foole. 12. Man is in the hande of God, as the earth is in the hande of the Potter. 25. VVe ought not to diſpoſe our ſelues to become ſubiect to other.

a, As a ſhip in the ſurging waues without a guyde, daſheth agaynſte the rockes, or rūneth on the ſandes: ſo the hipocrite that is not ſtayde vppon Gods word, is ouerthrowen with euery blaſt of trouble and temptation.

THere ſhall no euyll happen vnto him that feareth God: but when he is in temptation, the Lorde ſhall delyuer him, & keepe him from euill.

2 A wiſe man hateth not the lawe, but an hypocrite (a) is as a ſhip in raging water.

3 A man of vnderſtanding giueth credence vnto the lawe of God, and the lawe is faithfull vnto him.

4 Be ſure of the matter, then talke therof: be firſt wel inſtruct, then mayeſt thou giue anſwere.

5 The hearte of the foliſhe is like a Carte wheele, and his thoughtes runne about like the axeltree.

6 (b) Like as a wylde horſe that neyeth vnder euery one that ſitteth vpon him, ſo is it with a ſcornefull friende.

7 Why doth one day excel another, ſeing al the dayes of the yeere come of the ſunne?

8 The wiſedome of the Lord hath ſo parted them aſunder, and ſo hath he ordeyned the times and ſolempne feaſtes.

9 Some of them hath he choſen and halowed before other dayes.

10 And all men are made of the grounde, & out of the earth of Adam: in the multitude of ſcience hath the Lorde ſundered them, & made their wayes of diuers faſhions.

11 Some of them hath hee bleſſed, made muche of them, halowed them, and claymed them to himſelfe: but ſome of them hath he curſed, brought them low, and put them out of their eſtate.

12 Like as the clay is in the Potters hand, and al the ordering therof at his pleaſure: ſo are men alſo in the hande of him that made them, ſo that he may giue them as liketh him beſt.

13 Againſt euill is good, and againſt death is lyfe: ſo is the vngodly againſt ſuche as feare God.

14 Beholde, thele are the workes of the highеſt, and (c) there are euen two againſt two, and one ſet againſt another.

15 I am awaked vp laſte of all, as one that gathereth after in harueſt: in the gyftes of God, and in his bleſſing I am increaſed, and haue filled my wine preſſe like a grape gatherer.

16 Beholde howe I haue not laboured only for my ſelfe, but for all ſuch as loue nurture and wiſdome.

17 Heare me, O ye great men of the people, and hearken with your eares, ye rulers of the congregation.

18 Geue not thy ſonne, & wife, thy brother and friend, power ouer thee whyle thou liueſt: and giue not away thy ſubſtance and good to another, leaſt it repent thee, & thou be fayne to aſke of them agayne.

19 As long as thou liueſt and haſt (d) breath, let no man change thee.

20 For better it is thy children to pray thee, than that thou ſhouldeſt bee fayne to looke in their handes.

21 In all thy workes, be excellent, that thy honour be neuer ſtayned.

22 At

22 At the tyme when thou shalt ende thy
dayes, and finiche thy lyfe, distribute thine
inheritances.

23 The fodder, the whippe, and the burden,
belongeth vnto the Asse: meate, correction,
and worke, vnto the seruant.

24 If thou set thy seruant to labour, thou
shalt finde rest: but if thou let him go idle,
he shall seeke libertie.

25 The yoke and the whyppe bowe downe
the harde necke: but tame thou thy euyll
seruant, with bondes and correction.

26 Sende him to labour, that he go not y-
dle: for idlenesse bringeth much euyll.

27 Sette him to worke, for that belongeth
vnto him, and becommeth him well.

28 If he be not obedient, bynde his feete:
but do not to much vnto him in any wise,
and without discretion doo nothing.

C 29 If thou haue a (faythfull) seruant, lette
him be vnto thee as thine owne soule: en-
treate him as a brother, for in bloodde hast
thou gotten him: if thou haue a seruant,
holde him as thy selfe, for thou hast neede
of him, as of thy selfe:

30 If thou intreatest him euyll, and keepest
him harde, and makest him to bee proude,
and to runne away from thee, thou canst
not tell what way thou shalt seeke him.

The .xxxiij. Chapter.

1. Of dreames, diuinations, and enchantments. 6. We ought to confute vayne hope, and lying. 13. The prayse of them that feare God. 22. Of diuers workes of men. 27. God doth not allowe the workes of an vnfaithful man.

1 VNwyse people beguyle them selues
with vayne and deceytfull hope, and
fooles truste in dreames.

2 Who so regardeth dreames, is like him
that will take holde of a shadowe, and fo-
lowe after the winde.

3 Euen so is it with the appearinges of
dreames: before the face, is the likenesse of
a face.

4 Who can be cleansed of the vncleane? Or
what trueth can be spoken of a lyer?

5 Sothsaying, witchcraft, sorcerie, & drea-
ming is but vayne: like as when a wo-
man trauayleth with childe, and hath ma-
ny fantasies in hir hart.

6 Where as such visions come not of God,
set not thine heart vpon them:

D 7 For dreames haue deceyued many a mã,
& they fayled that put their trust therein.

8 The law shal be fulfilled without lyes, &
wisdome is sufficient to a faithful mouth:
what knowledge hath he that is not tried?

9 A wise man that is well instruct, vnder-
standeth muche: and he that hath good ex-
perience, can talke of wisedome.

10 He that hath no experience, knoweth lit-
tle, and he that erreth, causeth muche wic-
kednesse: he that is not tryed, what things
knoweth he? he that hath bene deceyued, is
full of subtiltie.

11 When I was yet in errour, I learned
muche also: yea, I was so learned, that I
coulde not expresse it all.

12 And came oft in perill of death therfore,
tyll I was deliuered from it throughe the
grace of God.

13 Nowe I see that they which feare God,
haue the right spirite, for their hope standeth
in him that can helpe them: and the eyes
of the Lorde are on them that loue him.

14 Who so feareth the Lorde, standeth in C
awe of no man, and is not afraide: for the
Lorde is his hope and comfort.

15 Blessed is the soule of him that feareth
the Lorde: in whome putteth he his trust?
who is his strength?

16 For the eyes of the Lorde haue respecte
vnto them that loue him, he is their migh-
tie protection and strong grounde: a de-
fence for the heate, a refuge for y hot noone
day, a succour for stumbling, and an helpe
for falling.

17 He setteth vp the soule, and lyghteneth
the eyes: he giueth lyfe and blessing.

18 He that giueth an offering of vnryght-
eous good, his offering is refused: and the
scornefull dealings of the vnryghteous,
please not God.

19 The Lord is theirs onely that patiently
abyde him in the way of the trueth, and of
tyghteousnesse.

20 The highest doth not allow the giftes of D
the wicked: and God hath no delyght in
the offerings of the vngodly, neither may
sinne be reconciled in the multitude of ob-
lations.

21 Who so bryngeth an offering out of the
goodes of the poore, doth euen as one that
killeth the sonne before the fathers eyes.

22 The bread of the needefull, is the lyfe of
the poore: he that defraudeth him thereof,
is a man of bloodde.

23 Who so robbeth his neighbour of his li-
uing, doth as greate sinne as though hee
slue him to death: he that defraudeth the
labourer of his hyre, is a blood shedder.

24 When one buyldeth, and another brea-
keth downe: what profite haue they then
but labour?

a. When a riche man, hauing gotten his goodes by robberie, extortiō, briberie, or craft, & ſubtiltie, vſurie, or ſimonie, or withholding ſeruantes or labourers wages, & of that wil offer a gift vnto God, that he may heare his prayer: on the other part the poore whiche is oppreſſed or defrauded, prayeth to God to ſee and iudge his cauſe: whoſe prayer thinke you, wil God moſt chiefly heare?

Jerem. 7. c
Heb. 13. c.

25 (a) When one prayeth, and another curſeth, whoſe prayer will the Lorde heare?
26 He that waſheth him ſelfe becauſe of a dead bodie, and then toucheth the dead againe, what doth his waſhing?
27 So is it with a man that faſteth for his ſinnes, and doth them agayne: who wyll heare his prayer? or what doth his faſting helpe him?

The. xxxv. Chapter.

1. It is well done to praye and to doo ſacrifice. 14. The prayer of the fatherleſſe, and of the widowe, and of him that humbleth himſelfe.

1 Who ſo keepeth the lawe, bringeth offerings ynough: he that holdeth faſt the commaundement, offereth the right healthy offering.
2 He that is thankful, & recompenceth, offereth fine floure: who ſo is mercifull, & giueth almes, ẏ is the right thanke offering.
3 God hath pleaſure when one departeth from ſinne: and to forſake vnryghteouſneſſe, reconcyleth vs with him.

Exo. 33. a.

4 Thou ſhalt not appeare empty before the Lorde:
5 For all ſuche is done becauſe of the commaundement of God.

Gen. 4. a.

6 The offering of the righteous maketh the aulter fatte, and a ſweete ſmell is it before the hyghеſt.

B

7 The offering of ẏ righteous is acceptable vnto God, and ſhall neuer be forgotten.
8 Gyue god his honour with a chearefull hart: and keepe not backe the firſtlings of thyne handes.

2. Cor 9. b.

9 In all thy gyfts ſhew a chearefull countenance, and halowe thy tythes vnto God with gladneſſe.

Tobi. 4. b.

10 Gyue vnto God according as he hathe enryched and proſpered thee: and loke what thyne hande is able, gyue with a chearefull eye.
11 For the Lorde recompenceth, and giueth thee ſeuen tymes as muche agayne.
12 Gyue no vnryghteous gyftes, for ſuche will he not receyue: beware of wrong offerings, for the Lord is a righteous iudge, and regardeth no mans perſon.
13 He accepteth not the perſon of the powre: but he heareth the prayer of the oppreſſed.

C

Judith. 4. b

14 He deſpiſeth not the deſire of the fatherleſſe, nor the widowe when ſhee powreth out hir prayer before him.
15 Doth not God ſee ẏ teares that runne downe the cheekes of the widdowe? Or heareth he not the complaynte ouer ſuche as make hir to weepe? for from hir cheekes dow the tearrs go vp into heauen, and the Lorde whiche heareth them, doth accept them.
16 Who ſo ſerueth God after his pleaſure, ſhall be accepted: and his prayer reacheth vnto the cloudes.
17 The prayer of him that humbleth him Tit. 3.
ſelfe, goeth through the cloudes: tyll ſhee come nygh, ſhe will not be comforted, nor go hir waye till the hyghеſt God haue reſpect vnto hir, gyue true ſentence, and performe the iudgement.
18 And the Lord will not be ſlacke in coming, nor tarrie long, till he haue ſmitten in ſunder the backes of the vnmercifull, and auenged himſelfe of the heathen, tyll he haue taken away the multitude of the cruell, and broken the ſcepter of the vnryghteous, tyll he gyue euery man after his workes, and rewarde them after their dowings, tyll he haue deliuered his people, maintained their cauſe, and reioyced them in his mercie.
19 O how fayre a thing is mercy in ẏ time of anguiſh & trouble? It is like a cloude of rayne that commeth in the time of drouth.

The. xxxvi. Chapter.

1. A prayer to God, in the perſon of all faythful men. 22. The prayſe of a good woman.

1 HAue mercie vppon vs, O Lorde, thou A
God of all things, haue reſpecte vnto vs: ſhew vs the lyght of thy mercies.
2 And ſende thy feare among the heathen, & ſtrangers whiche ſeeke not after thee, that they may knowe that there is no God but thou, and that they may ſhewe thy wonderous workes.
3 Lyft vp thine hande ouer the outlandiſhe heathen, that they may learne to know thy myght and power.
4 Like as thou arte halowed in vs before them: ſo bryng to paſſe that thou mayeſt be magnified alſo in them before vs.
5 That they may knowe thee, like as wee knowe thee: for there is none other God but onely thou, O Lorde.
6 Renue the tokens, and change the wonderous workes: ſhewe thyne hande and thy ryght arme gloriouſly.
7 Rayſe vp thine indignation, & powre out B
thy wrath: take away the aduerſarie, and ſmite the enimie.
8 Make the time ſhort, remember thy couenaunt, that thy wonderous workes may be prayſed.

9 Let the wrath of the fire conſume them that liue ſo careleſſe: and let them perysshe that do thy people hurt.

10 Smite in ſunder the heade of the Princes that be our enimies, and ſay, There is none other but we.

11 Gather all the tribes of Jacob together agayne, that they may knowe howe that there is none other God but onely thou, that they may shewe thy wonderous workes: and be thou thy peoples heritage, like as from the beginning.

12 O Lorde haue mercie vppon the people that hath thy name, and vpon Iſraell whō thou haſt likened to a firſt borne ſonne.

13 O be mercyfull vnto Jeruſalem the citie of thy ſanctuarie, the citie of thy reſt.

14 Fill Sion with thyne vnſpeakeable vertues, and thy people with thy glory.

15 Giue witneſſe vnto thy creature whome thou madeſt from the beginning, and raiſe vp the prophecies that haue bene ſhewed in thy name.

16 Reward them that waite for thee, that thy prophetes may be founde faithfull.

17 O Lord heare the prayer of thy ſeruants, according to the bleſſing of Aaron ouer thy people, and guyde thou vs in the way of righteouſneſſe: that all they which dwel vpon the earth, may knowe that thou arte the Lorde the eternall God, which is from euerlaſting.

18 The belly deuoureth all meates: yet is one meate better than another.

19 Like as the tong taſteth veniſon, ſo doth an hearte of vnderſtanding marke falſe wordes.

20 A frowarde heart grieueth heauineſſe: but a man of experience lifteth him vp againe.

21 The woman receiueth euerie man: yet is one daughter better than another.

22 A kayre wife reioyceth hir huſband: and a man loueth nothing better.

23 If there be in hir tong, gentleneſſe, meekeneſſe, and wholſome talke: then is not hir huſbande like other men.

24 He that hath gotten a vertuous wom̄, hath a goodly poſſeſſion: ſhe is vnto him a helpe and piller whereupon he reſteth.

25 Where no hedge is, there the goods are ſpoyled: and where no huſwife is, there the friendleſſe mourneth.

26 Like as there is no credence giuen to a robber that goeth from one citie to another: ſo is not the man beleeued that hath no neſt, and muſt turne in where he maye abyde in the night.

The.xxxvij. Chapter.

1. Howe a man ſhoulde knowe friendes and counſellers. 12. and ſearch the companie of an holy man.

1 EVery friende ſayth, I will be friendly vnto him alſo: but there is ſome friende which is only a friend in name. A

2 Remayneth not there heauineſſe vnto death, when a companion and friende is turned to an enimie?

3 O moſt wicked preſumption: from whēce art thou ſprong vp to couer the earth with falſhode and deceit?

4 There is ſome cōpanion, which in proſperitie reioyceth with his friende: but in the time of trouble, he taketh part agaynſt hym. Eccle. 7. b.

5 "There is ſome companion that mourneth with his friende for the bellyes ſake: but when trouble commeth, he taketh hold of the ſhielde. "or, there is ſome cōpanion that helpeth his friend for the bellies ſake, & taketh vp the buckler againſt the enimie.

6 Forget not thy friende in thy mynde, and thinke vpon him in thy riches.

7 Seeke no counſell at thy kinſemen, and hyde thy counſell from ſuch as beare thee no good wyll.

8 Euery counſeller prayſeth his counſell: neuertheleſſe, there is ſome that counſelleth but for his owne profite. B Eccle. 8. k.

9 Beware of the counſeller, and be aduiſed afore whereto thou wilt vſe him (for he will counſell for him ſelfe) leaſt he caſt the lot vpon thee,

10 And ſay vnto thee, Thy way and purpoſe is good: and afterwarde he ſtande againſt thee, and loke what ſhall become of thee.

11 Aſke no counſell at him that ſuſpecteth thee for an enimie, and hyde thy counſell from ſuche as hate thee: aſke no counſell for religion, of him that is without religion, nor for iuſtice, of him that hath no iuſtice: aſke no counſell at a woman, touching hir of whome ſhe is ielous, nor at a fearefull and faint hearted body in matters of warre: or at a Marchant howe deare he will cheape thy wares towarde his: or at a buyer, of ſelling: or at an enuious man, of thankeſgiuing: or at the vnmercifull, of louing kindneſſe: or at an vnhoneſt man, of honeſtie: or at the ſlouthfull, of working: or at an hyreling which hath no houſe, of profite or wealth: or at an idle body, of muche labours: take no ſuch folkes to counſell.

12 But be diligent to ſeeke counſell at a

vertuous man that feareth God, ſuch a one as thou knoweſt to be a keeper of the commaundements, which hath a mynde after thyne owne mynde, and is ſorye for thee when thou ſtumbleſt.

13 And holde thy counſell faſt in thine hart: for there is no man more faythful to keepe it than thou thy ſelfe.

¶ 14 For a mans mynd is ſomtime diſpoſed to tell out more, than ſeuen watchmen that ſit aboue in an highe place loking about them.

15 And aboue all this, pray the higheſt that he will leade thy way in faythfulneſſe and trueth.

16 Before al thy workes aſke counſell firſt: and or euer thou doeſt any thing, be well aduiſed.

17 There be foure things that declare a changed heart, whereout there ſpringeth euyll and good, death and lyfe, and a maiſterfull tong that babbleth much.

18 Some man is apte and well inſtructed in many things, and yet very vnprofitable vnto him ſelfe.

19 Some man there is that can giue wyſe and prudent counſell, and yet is he hated, and continueth a begger.

20 For that grace is not giuen him of God to be accepted.

D 21 Another is robbed of all wiſedome: yet is he wiſe vnto him ſelfe, and the fruite of vnderſtãding is cõmendable in his mouth

22 A wiſe man maketh his people wiſe, and the fruites of his wiſedome faile not.

23 A wiſe man ſhall be plentrouſly bleſſed of God: and all they that ſee him, ſhall ſpeake good of him.

24 The lyfe of man ſtandeth in the number of the dayes: but the dayes of Iſraell are innumerable.

25 A wiſe man ſhall obteyne faythfulneſſe and credence among his people, and hys name ſhall be perpetuall.

26 My ſonne, proue thy ſoule in thy ſelfe, and if thou ſee any euill thing, giue it not vnto hir:

1.Cor.6.c. 27 For all things are not profitable for all men, neyther hath euery ſoule pleaſure in euery thing.

28 Be not greedie in euery eating, and be not to haſtie vpon all meates.

Eccle.30.b. 29 For exceſſe of meates bringeth ſickneſſe, and gluttonie commeth at the laſte to an vnmeaſurable heate.

30 Through ſurfet haue many one peryſhed: but he that dyeteth him ſelfe temperately, prolongeth his life.

The.xxxviij. Chapter.

1. A Phiſition is commendable. 16. To burie the dead. 24. The wiſdome of him that is learned.

1 HOnour the Phiſition, honor him with A
that honor ỹ is due vnto him, by cauſe
of neceſſitie: for God hath created him.

2 For of the higheſt commeth medicine, and he ſhall receiue giftes of the king.

3 The wiſdome of the Phiſition bringeth him to great worſhip, and in the ſight of the great men of this world, he ſhall be honourably taken.

4 The Lorde hath created medicine of the earth: and he that is wiſe wyll not abhorre it.

5 Was not the bitter water made ſweete Exod.
with a tree, that men might learn to know the vertue thereof.

6 The Lorde hath giuen men wyſedome and vnderſtanding, that he might be honoured in his wonderous workes.

7 With ſuch doth he heale men, and taketh B
away their paynes:

8 Of ſuch doth the PotheCarie make a confection, yet can no man perfourme all his workes: for of the Lorde commeth proſperous wealth ouer all the earth. C 27

9 My ſonne, deſpiſe not this in thy ſick- 2.Chr.
neſſe: but pray vnto the Lord, and he ſhal make thee whole.

10 Leaue off from ſinne, & order thy hands aright, cleanſe thyne heart from all wyckednelle.

11 Giue a ſweete ſauoured offering, and the fine floure for a token of remembrance: make the offering fat, as one that giueth the firſt fruites,

12 And giue rome to the Phiſition, for the Lorde hath created him, let him not goe from thee, for thou haſt neede of him.

13 The houre may come, that the ſicke may be helped through them.

14 When they pray vnto the Lord, that he C
may recouer and get health to liue longer.

15 He that ſinneth before his maker, ſhall fall into the handes of the Phiſition.

16 My ſonne, bring forth thy teares ouer Eccle.
the deade, and begin to mourne, as if thou haddeſt ſuffered great harme thy ſelf: and then couer his bodye after a conuenient maner, and deſpiſe not his burial.

17 Enforce thy ſelfe to weepe, and prouoke 2.Theſ.
thy ſelf to mourne and make lamentation expedientlye, and be earneſt in mourning, and vſe lamentation as he is worthy, and that a day or two, leaſt thou be euill ſpoke of:

of: and then comfort thy selfe, because of the heauinesse.

16 For of heauinesse commeth death, the heauinesse of the heart, breaketh strength.

19 Heauinesse and pouertie, greeueth the hart in temptation and offence.

20 Take no heauinesse to heart, driue it away, and remember the last things.

21 Forget it not, for there is no turning agayne, thou shalt do him no good, but hurt thy selfe.

22 Remember his iudgement, thyne also shall be likewise: vnto me yesterday, vnto thee to day.

23 Let the remembrance of the deade ceasse in his rest, and comfort thee agayne ouer him, seing his spirit is departed from him.

24 The wisedome of the scribe is at conuenient time of rest: and he that ceaseth frō exercises and labour, shall be wise.

25 How can he get wisedome that holdeth the Plough, and he that hath pleasure in the goade, and in dryuing the oxen, and is occupied in their labours, and his talke is but of the breeding of bullockes?

26 He setteth his heart to make forrowes, and is diligent to giue the kyne fodder.

27 So is euery Carpenter also, and workmaister, that laboureth still night and day: he carueth, grauеth, cutteth out, and his desire is in syndrie cunning things, his heart imagineth how he may cunningly cast an image, his diligence also and watching performeth the worke.

28 The yron Smyth in lyke manner bydeth by his stithie, and doth his diligence to labour the yron: the vapour of the fyre burneth his flesh, and he must fight with the heate of the furnace: the noyse of the hammer euer soundeth in his eares, and his eyes loke still vpon the thing that he maketh: he hath set his mynde thereupon, that he will make out his worke, and therfore he watcheth howe he may set it out, and bring it to an end.

29 So doth the Potter set by his worke, he turneth the wheele about with his feete, he is diligent and carefull in all doings, and maketh his worke in number.

30 He fashioneth the claye with his arme, and with his feete he tempereth it: his heart imagineth howe he maye make it pleasant, and his diligence is to cleanse the ouen.

31 All these hope in their handes, and euery one thinketh to be cunning in his worke.

32 Without these may not the cities be maynteyned, inhabited, nor occupied:

33 Yet come they not hyghe in the congregation, neyther sit they vpon the iudgement seates: they vnderstande not the couenant of the lawe, they can not declare equitie and iudgement, they can not synde out the darke sentences.

34 But through them shall the creature of the worlde be maynteyned, their desyre concerneth onely the worke and labour of cunning.

The. xxxix. Chapter.

1. A wise man. 16. The workes of God. 24. Vnto the good, things do profit: but vnto the euil, euen good things are euill.

1 HE that applyeth his mynde to vnderstande the lawe of God, doth diligently seeke out the wisedome of them of the olde time, and exerciseth him selfe in the prophetes. A

2 He keepeth the sayings of famous men, and preasseth to the vnderstanding of darke sentences of wisedome.

3 He seeketh out the mysterie of secret sayings, and exercyseth him selfe therein continually.

4 He doth seruice among great men, and appeareth before the prince: he goeth into a strange countrie, and trauelleth through it: loke what good or euill is among men, he proueth, and seeketh it out.

5 He purposeth in his heart to resorte early vnto the Lorde that made him, and to praye before the highest God: he openeth his mouth in prayer, and prayeth for his sinnes.

6 When the great Lord will, he shal be filled with the spirit of vnderstanding, that he may then poure out wise sentences, and giue thankes vnto the Lord in his prayer.

7 He shall order his counsile, and leade his knowledge aryght, and giue him vnderstanding of secrete things. B

8 Hee shall shewe forth the science of his learning, and reioyce in the couenant of the lawe of the Lorde.

9 The whole congregation shall commend his wisedome, and it shall neuer be put out: the remembrance of him shall neuer be forgotten, and his name shall continue from one generation to another.

10 His wisedome shall be spoken of among the people, and the whole congregation shall openly declare his prayse. Eccle. 44. b

11 While he liueth, he hath a greater name than a thousande beside: and after death, the same name remayneth vnto him.

12 Yet

12 Yet will I speake of moe men of vnderstanding, for I am full as the moone.

13 Hearken vnto me ye holy vertuous children, bring forth fruite as the rose that is planted by the brookes of the fielde,

C 14 And gyue ye a sweete smell as incense, flourishe as the rose garden, sing a song of prayse, O gyue thankes vnto God ouer all his workes.

15 Giue magnificence vnto his name, and set him forth in his prayse with your lips, and with musicke and harmonie: yea euen with the song of your lippes, with harpes and playing, and in giuing thankes vnto him, say after this manner:

Gene.1.d. 16 All the workes of the Lorde are exceeding good, and all his commaundementes are meete and conuenient in due season.

17 A man neede not to say, what is that? what is that? for at a time conuenient they shall all be sought: at his commaundement the water was as a wall, at the worde of his mouth, the water stode still.

Gen.7.b. 18 In his commaundement is euerie thing acceptable and reconciled, and his healthy can not be minished.

19 The workes of all flesh are before him, and there is nothing hyd from his eyes.

20 He seeth frō euerlasting to euerlasting, and there is nothing to wonderfull or high vnto him.

D 21 A man neede not to say then, What is this, or that? for he hath made al things to doe good vnto man.

Dlee.14.b. Rom.8.D. 22 His blessing shall runne ouer as the streame, and moysture the earth like as a floude of water.

a. The creatures of God, are good by creation. But as good men vse thē to the glory of God, the profite of others, & their owne necessitie: so the vngodly doe not acknowledge them as the good giftes of god, but abuse them either in ryot and excesse, or els in miserable keping of them, take them for their Gods. Mat.25.D.

23 Lyke as he maketh the drouth: so shall his wrath fall vpon the heathen.

24 His wayes are playne and ryght vnto the iust: but the vngodly stumble at them.

25 (a) For the good, are good things created from the beginning, and euill things for the vngodly.

26 All things necessarie for the life of man, are created from the beginning: water, fire, yron, and salte, meale, wheate, and hony, mylke, and wyne, oyle, and clothing:

27 All these things are created for the best to the faythfull: but to the vngodly, shall all these things be turned to hurt & harme.

28 There be spirites that are created for vengeance, and in their rigorousnesse haue they fastned their tormentes: in the tyme of ỹ end, they shal poure out their strength & pacifie the wrath of him that made them.

Eccle.40.b 29 Fyre, hayle, hunger, and death: all these things are created for vengeance.

30 The teeth of wylde noysome beastes, the scorpions, serpentes, and the sworde, are created also for vengeance, to the destruction of the vngodly.

31 They shall be glad to do his commaundements, and when neede is, they shall be readie vpon earth: and when their houre is come, they shall not ouerpasse the commaundement of the Lorde.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought to put these thinges in writing, and to leaue them behinde me:

33 All the workes of the Lord are good, and he giueth euery one in due season, and when neede is. Gen.

34 So that no man neede not to say, This is worse than that: for in due season they are all pleasant and good.

35 And therefore prayse the Lorde with whole heart and mouth, and gyue thankes vnto his name.

The.xl.Chapter.

1. Many miseries light in a mans life. 11. All things passe away, but a firme and stable faith remayneth. 14. Of the blessing of the righteous, and prerogatiue of the feare of God.

1 GReat trauell is created for all men, I and an heaule yoke vpon all the sōes of Adam, from the daye that they goe out of their mothers womb, tyll they be buryed in (the earth) the mother of all thing.

2 (Namely) their thoughtes and imaginations, feare of the heart, counsell, meditations, longing and desire, the day of death:

3 From the highest that sitteth vpon the glorious seate, vnto the lowest and moste simple vpon the earth:

4 From him that is gloriously arayed, and weareth a crowne, vnto him that is but homely, and simply clothed.

5 There is nothing but wrath, zeale, fearefulnesse, vnquietnesse, and feare of death, rigorousnesse, anger, and strife: and in the nyght when one shoulde rest and sleepe vpon his bed, the sleepe chaungeth his understanding and knowledge.

6 A little or nothing is his rest in the sleepe, as well as in the day of labour: he feareth, and is disquieted in the vision of his hart, as one that runneth out of a battel.

7 And in the time of helth he awaketh, and marueleth that the feare was nothing. B

8 Such things happen vnto all flesh, both man and beast: but seuen folde to the vngodly.

9 More-

9 Moreouer, death, bloudſhedding, ſtrife, and ſwoorde, oppreſſion, hunger, deſtruction, and puniſhment:
10 Theſe things are all created againſte the vngodly, and for their ſakes came the floude alſo.
11 All that is of the earth, ſhall turne to earth againe, and all waters ebbe againe into the ſea.
12 All bribes and vnrighteouſneſſe ſhall be put away: but faythfulneſſe and truethe ſhall endure for euer.
13 The ſubſtance and goodes of the vngodly ſhall be dryed vp, and ſincke away as a water floud, (a) and they ſhal make a ſound like a great thunder in the rayne.
14 Like as the ryghteous reioyceth when he openeth his hande: ſo ſhall the tranſgreſſours be faint when their goods vaniſh and conſume away.
15 The childrē of the vngodly ſhall not obteyne many branches:
16 And the vncleane rootes vpon the byghe rockes, ſhall be rooted out before the graſſe by the water ſyde, & vpon the riuer bankes.
17 Friendlyneſſe and liberalitie in the increaſe and bleſſing of God, is lyke a paradiſe and garden of pleaſure: ſuch mercie alſo and kyndneſſe endureth for euer.
18 To labour and to be content with that a man hath, is a ſweete pleaſant life: and that is, to finde a treaſure of all treaſures.
19 To beget childrē, and to repayre the citie, maketh a perpetuall name: but an honeſt womā, is more worth than they both.
20 Wine and minſtrelſy reioyceth the hart: but the loue of wiſdome is aboue thē both.
21 Pyping & harping make a ſwete noyſe: but a friendly tong goeth beyonde them both.
22 Thyne eye deſireth fauour and beautie: but a greene ſeede time, rather than they both.
23 A friende and companion, come together at opportunitie: but aboue them bothe, is a wyfe that agreeth with hir huſbande.
24 Brethren and helpes are profytable in tyme of trouble: but almes ſhall delyuer more than they both.
25 Golde and ſyluer faſten the feete: but a good counſell is more pleaſant than they both.
26 Temporall ſubſtance and ſtrength lyft vp the mynde: but the feare of the Lorde, more than they bothe: the feare of the Lorde wanteth nothing, and needeth no helpe.
27 The feare of the Lord is a pleaſant garden of bleſſing, and nothing ſo beautifull as it is. E
28 My ſonne, leade not a beggers lyfe: for better it were to dye than to begge.
29 The lyfe of him that loketh vpon another mans table, is not to be counted for a lyfe, for he defyleth his ſoule in other mens meate: but a wyſe and well nurtured mā will beware therof.
30 Begging is ſweete in the mouth of the vnſhamefaſt: but in his bellye there burneth a fire.

The.xli. Chapter.

1. Of the remembrance of death. 3. Death is not to be feared. 8. A curſe vpon them that forſake the lawe of God. 12. Good name and fame. 14. An exhortation to giue heede vnto wiſedome. 17. Of what things a man ought to be aſhamed.

1 O Death (a) howe bitter is the remembrance of thee, to a man that ſeeketh reſt and comforte in his ſubſtance and ryches, vnto the man that hath nothing to vexe him, and that hath proſperitie in all things, yea vnto him that yet is able to receiue meate? A
2 O death, howe acceptable and good is thy iudgement vnto the needefull, and vnto him whoſe ſtrength fayleth, and that is nowe in his laſt age, and that in al things is full of care and carefulneſſe, vnto him alſo that is in diſpayre, and hath no hope nor patience?
3 Be not thou afrayde of death, remember them that haue bene before thee, and that come after thee: this is the iudgement of the Lorde ouer all fleſhe.
4 And why wouldeſt thou be againſte this pleaſure of the higheſt? whether it be tenne, an hundred, or a thouſande yeres, " death aſketh not howe long one hath lyued.
5 The childrē of the vngodly are abhominable childrē, and ſo are they that keepe companie with the vngodly.
6 The inheritance of the vngodly childrē ſhall come to naught, and their poſteritie ſhall haue perpetual ſhame and confuſion. Eccle.11.f.
7 The childrē complayne of an vngodly father: and why? for his ſake they are rebuked and deſpiſed. B
8 Wo be vnto you, O ye vngodly, which haue forſakē the law of ỹ higheſt God: for though ye do increaſe, yet ſhal you periſh.
9 If ye doe liue, ye ſhall be accurſed: if ye dye, the curſe ſhall be your portion.

a. Temporall death is bytter to foure ſortes of men: one, to infidels that loke for no life after this: ſeconde, to them that ſet their pleſure in their riches, from whence they now muſt needs depart: third, to thē that neuer taſted of the croſſe: fourth, to them that be ſtrong & luſtie in bodie, for that they ſtrōgly ſtruggle with death: but ſweete vnto the contrarie.

Gene.3.d. "or, there is no defence for life againſte the graue.

10 All

Eccle.11.b. 10 All that is of the earth, ſhall turne to earth agayne: ſo goe the vngodly alſo out of the curſe into deſtruction.

11 Though men mourne for their bodye: yet the name of the vngodly ſhall be put out, for it is nothing worthy.

Eccle.22.a. 12 Labour to get thee a good name: for that ſhall continue ſurer by thee, than a thouſand great treaſures of golde.

13 A good life hath a number of dayes: but a good name endureth euer.

¶ 14 My children, keepe wyſedome in peace: for wiſdom that is hid, and a treaſure that is not ſeene, what profit is in them both?

Eccle.20.b. 15 A man that hydeth his folyſhneſſe, is better, thā a man that hideth his wiſdome.

16 Therefore be ye turned at my wordes: for it is not good in all things and alway to be aſhamed: (a) True fayth muſt proue and meaſure it.

17 Be aſhamed of whoredome before father and mother: be aſhamed of leaſing before the prince and men of authoritie:

18 Of ſinne, before the iudge and ruler: of offence, before the congregation and people: of vnrighteouſneſſe, before a companion and friende:

19 Of theft, before thy neighbours: as for the trueth of God and his couenant, be not aſhamed thereof: (b) be aſhamed to lie with thyne elbowes vpon the breade, or to be reproued for giuing or taking:

20 And of ſilence, vnto them that ſalute thee: be aſhamed to looke vpon harlots:

21 Be aſhamed to turne away thy face from thy kinſman, be aſhamed " to take and not to giue:

22 Be aſhamed alſo to looke vpon an other mans wife, and to make many trifling wordes with hir mayden, or to ſtande by hir bed ſyde.

23 Be aſhamed to vpbrayde thy friende: when thou gyueſt any thing, caſt him not in the teeth withall,

24 Or to reporte the matter that thou haſt heard, or to diſcloſe the ſecrete wordes: ſo ſhalt thou well be ſhamefaſt, and ſhalt find fauour with all men.

a. True fayth doth all things in ſeaſon and oportunitie, when and how euery one ought to be ordered. For ſtrong meate and hard bread nouriſheth ſome, & ſtrāgleth other: ſom one herbe healeth ſome mās diſeaſe, & encreaſeth ſome againe.

b. Being bydden to another mans table, preſume not to the higheſt place, be not ſo homely that thou lye with thyne elbowes vpon the table ouer thy bread for that is vnmanerly, Luke.14.

" or, to take away a gifte from any mā.

The.xlij.Chapter.

1. The lawe of God muſt be taught. 9. A daughter. 14. A woman. 18. God knoweth all things, yea, euen the ſecretes of the heart.

I 1 Of theſe things be not aſhamed, and accept no perſon to offende, (Namely, of theſe things be not aſhamed:)

2 Of the lawe of God, of the couenant, of iudgement, to bring the vngodly from his vngodlyneſſe vnto righteouſneſſe, and to make him a good man.

3 To deale faythfully with thy neyghbour and companion, to diſtribute the heritage vnto the friendes:

4 To be diligent to kepe true meaſure and waight: to be content whether thou get leſſe much or little.

5 To deale truely with temporall goods in buying and ſelling, to bring vp children with diligence, to correct an euill ſeruant:

6 To kepe that thyne is from an euill wife, to ſet a locke where many handes are:

7 What thou deliuereſt and giueſt out to be kept, to tell it, and to wey it, to write vp all thy outgiuing and receiuing:

8 To enfourme the vnlearned and vnwiſe of the aged that are iudged of the yong: if thou be diligent in theſe things, truely thou ſhalt be learned and wiſe, and accepted of all men.

9 The daughter maketh the father to watch ſecretely, and the carefulneſſe that he hath for hir, taketh away his ſleepe, yea in hir youth, leaſt ſhe ſhould ouergrowe him, and when ſhe hath an husband, leaſt ſhe ſhould be hated:

10 Leaſt ſhe ſhoulde be defiled, or rauiſhed in hir virginitie, or gotten with childe in hir fathers houſe: or when ſhe commeth to the man, leaſt ſhe behaue hir ſelfe not ryght, or continue vnfruitfull.

11 If thy daughter be wanton, kepe hir ſtraightly, leaſt ſhe cauſe thyne enimies to langh thee to ſkorne, and the whole citie to giue thee an euill reporte: and ſo thou be layne to beare thy ſhame of euery man, and be confounded before all the people.

12 Beholde not euery bodyes beautie, and haue not much dwelling among women. Eccle.

13 For like as the worme and mothe commeth out of clothing: ſo doth wickednelle come of women. Ecc.

14 It is better to be with an euill man, thā ¶ with a friendly wife that putteth one to ſhame and rebuke.

15 I will remember the wordes of the Lord, and declare the thing that I haue ſeene: in the wordes of the Lorde are his workes.

16 The ſunne ouerlooketh all things with his ſhyne, " and all his workes are full of the clearenelle thereof. " or, Ecclus. is full of the glory of the Lord.

17 Hathe not the Lorde brought to paſſe, that his ſaintes ſhoulde tell out all his wonderous workes, which the almightie Lorde hath ſtabliſhed? All things endure in his glory.

18 He

18 He ſeeketh out the grounde of the deepe, and the heart of men, and he knoweth all their imaginations and wiſedome: for the Lorde knoweth all ſcience, and he loketh into the token of the tyme.

19 He declareth the things that are paſt, and for to come, and diſcloſeth things that are ſecrete.

20 No thought may eſcape him, neyther may any worde be hyd from him.

21 He hath garniſhed the hyghe excellent workes of his wiſedome, and he is from euerlaſting to euerlaſting: vnto him may nothing be added, neither can he be miniſhed, he hath no neede alſo of any mans counſell.

22 O howe amiable are his workes, and as a ſparke to loke vpon?

23 They liue all, and endure for euer: and whenſoeuer neede is, they are all obedient vnto him.

24 They are all double, one againſte another: hee hath made nothing that hathe fault or blemiſhe.

25 He hath ſtabliſhed the goodes of euerie one: (a) and who may be ſatiſfied with his glory when he ſeeth it?

The.xliij. Chapter.

The ſumme of the creatiō of the works of God.

1 THe glory of the heigth is the faire and cleare fyrmament, the beautie of the heauen is his glorious clearneſſe.

2 The ſunne when it appeareth, declareth the day in the going out of it, a marueilous worke of the higheſt:

3 At noone it burneth the earth, and who may abyde for the heate there of?

4 Who ſo keepeth an ouen when it is hot, three times more doth the ſunne burne vpon the mountaines: when it breatheth out the fire beames & ſhyneth, with the brightneſſe of it, it blyndeth the eyes.

5 Great is the Lorde that made it, and in his commaundement he cauſeth it to run haſtyly.

6 The moone alſo in all things accordyng to hir ſeaſon is a declaration of the tyme, and a ſigne for the worlde.

7 The token of the ſolemne feaſte is taken of the moone, a lyght that miniſheth and encreaſeth againe.

8 The moneth is called after the moone, it groweth wonderouſly in hir changing.

9 The armie of heauē alſo is in the heigth: in the firmament of heauen it giueth a cleare and a glorious ſhyne: this is the clearneſſe of the ſtarres, the beautifull apparell of heauen, the apparel that the Lord lightneth in the heigth.

10 In his holy worke they continue in their order, and not one of them fayleth in his watche.

11 Loke vpon the raynebowe, and prayſe him that made it: verie beautifull is it in his ſhyne. Gene.9.d.

12 He compaſſeth the heauen about with a glorious circle, the handes of the higheſt haue bended it.

13 Through his commaundement he maketh the ſnowe to fall, and the thunder of his iudgement to ſmyte haſtyly.

14 Throughe hys commaundement the treaſures are opened, and the clowdes flee as the foules. ℂ

15 In his power hath he ſtrengthened the cloudes, and broken the hayleſtones.

16 The mountaynes " leape at the ſight of him, the wynde bloweth according to his will. " or, mons.

17 The ſounde of his thunder beateth the earth, and ſo doth the ſtorme of the North: the whyrle wynde alſo lyghteth downe as a feathered foule, caſteth out and ſpreadeth the ſnowe abroade, and as the Graſſehoppers that deſtroy all, ſo falleth it downe.

18 The eye marueileth at the beautie of the whiteneſſe thereof, and the heart is afrayd at the rayne of it.

19 He powreth out the froſt vpon earth like ſalte, and when it is froſen, it is as ſharpe as the pricke of a thiſtle.

20 When the colde North wind bloweth, harde chryſtall commeth of the water: he lighteth downe vpon all the gatherings together of water, and putteth on the water as a breſtplate.

21 He deuoureth the mountaynes, and burneth the wilderneſſes: and loke what is greene, he putteth it out like fire. D

22 The medicine of all theſe is when a cloude commeth haſtily, and when a dewe commeth vpon the heate, it ſhall be refreſhed agayne.

23 In his worde he ſtilleth the wynde, in his counſell hee appeaſeth the deepe, and hath planted Ilandes in it.

24 They that ſayle ouer the ſea, tell of the perylles and harmes thereof, and when we heare it with our eares, we marueil thereat.

25 For there be ſtrange wonderous workes, diuers maners of ryce beaſtes, and whale fyſhes.

26 Through

26 Through him are all things ſet in good order and perfourmed, and in his worde al things endure.

E 27 I ſpeake much, but I can not ſufficiently attayne vnto it: for he him ſelfe onely is the perfection of all wordes.

28 We ſhould prayſe the Lord after all our power, for he is great in all his workes.

Pſal.116.a. 29 The Lord is to be feared, yea very great is he, and maruellous is his power.

Pſal.106.a. 30 Prayſe the Lorde, and magnifie him as much as ye may, yet doth he farre exceede all prayſe: O magnifie him with all your power, and labour earnestly, yet are ye in no wiſe able ſufficiently to prayſe him.

Deut.5.c. 31 Who hath ſeene him, that he might tell vs? Who can magnifie him ſo greatly as he is?

Iohn.1.b. 32 For there are hyd yet greater things thā theſe be: as for vs, we haue ſeene but few of his workes.

33 For the Lorde hath made all things, and giuen wiſdome to ſuch as feare God.

The.xliij. Chapter.

1. The prayſe of certaine holy men. 16. Enoch 17. Noe. 18. Abraham. 22. Iſahac, and Iacob.

A 1 LEt vs commende the noble famous men, and the generation of our fore elders and fathers.

2 Many more glorious acts hath the Lord done in them, and ſhewed his great power euer ſince the beginning.

3 The noble famous men raygned in their kingdomes, and bare excellent rule in their wiſdome and vnderſtanding, they folowed the counſell ſhewed in the prophecies.

Exod.18.c. 4 They led the folke through the counſell and wiſedome of the ſcribes of the people, wyſe ſentences are founde in their inſtruction:

5 They ſought the ſweeteneſſe and melodie of muſicke, and brought forth the pleaſant ſongs in ſcripture.

6 They were ryche alſo, and could comfort and pacifie thoſe that dwelt with them.

B 7 All theſe were verie noble and honorable men in their generations, and were well reported of in their times.

8 Theſe haue left a name behinde them, ſo that their praiſe ſhall alway be ſpoken of.

Gene.7.b. 9 Afterwarde, there were ſome whoſe remembrance is gone, they came to nought and periſhed as though they had neuer beene, and became as though they had neuer beene borne, yea, and their children alſo with them.

10 Neuertheleſſe theſe are louing menne, whoſe righteouſneſſe ſhal neuer be forgotten, but continue by their poſteritie.

11 Their children are an holy good heritage: their ſeede endured faſt in the couenant.

12 For their ſakes ſhall their children and ſeede continue for euer, and their prayſe ſhall neuer be put downe.

13 Their bodyes are buried in peace, but C their name lyueth for euermore.

14 The people can ſpeake of their wiſedome, and the congregation can talke of their prayſe.

15 Enoch walked right and acceptable before the Lorde, therefore was he tranſlated, for an example of amendment to the generations.

16 Noe was a ſtedfaſt and righteous man, and in the time of wrath, he became a reconciling: therefore was he left a remnant vnto the earth when the floude came.

17 An euerlaſting couenant was made with him, that all fleſhe ſhoulde perych no more with the water.

18 Abraham was a great father of many people, in glorie was there none lyke vnto him.

19 He kept the law of the higheſt, and came into a couenant with him.

20 Hee ſet the couenant in his fleſhe, and when hee was proued, hee was founde faithfull.

21 Therefore ſwore God vnto him with an D othe, that he woulde bleſſe all people in his ſeede, that he woulde multiply and increaſe him as the duſte of the earth, and to exalte his ſeede as the ſtarres: yea, and that his ſeede ſhoulde haue the poſſeſſion and inheritance of the lande from ſea to ſea, and from the ryuer vnto the borders of the worlde.

22 With Iſahac dyd hee ſtablyche the ſame couenant for Abraham his fathers ſake: yea, that gratious bleſſing and health of all menne, and couenant did he ſtablyche with Iſahac, and made it reſt vppon the head of Iacob.

23 (a) He knewe him in that he proſpered him ſo well and rychly, and gaue him an heritage, and ſundred his portion by it ſelfe, and parted among the twelue trybes.

24 Mercyfull men brought he out of hym, whiche founde fauour in the ſyght of all fleſhe.

The

The.xlv. Chapter.

1. The prayse of Moyses. 6. Aaron, and Phinehes.

1 MOyses beloued of God and menne, whose remembrance is in high praise:
2 Him that the Lorde made like in the glory of the saints, and magnified him, so that the enimies stode in awe of him.
3 Through his wordes he did great wonders: he made him glorious in the syght of kings, gaue him commaundement before his people, and shewed him glorious power.
4 Hee stablyshed him with faythfulnesse and meekenesse, and chose hym out of all men.
5 For he hearde his voyce, and he led hym in the darke cloude, and there hee gaue him the commaundementes, yea the lawe of lyfe and wysedom: that he might teache Jacob the couenaunt, and Israell hys lawes.
6 He chose Aaron hys brother also out of the tribe of Leui, exalted him, and made him such like.
7 An euerlasting couenant made he wyth him, and gaue him the priesthode in the people: he made him glorious in beautifull araye, and clothed him with the garment of honour.
8 He put perfect ioy vpon him, and gyrded him with strength, he deckt him with side clothes and a tunicle, with an ouerbody coate also, and a gyrdle.
9 Rounde about made hee him belles of golde, and that many: that when he went in, the sounde might be hearde, that they might make a noyse in the sanctuarie, and giue the people warning.
10 The holy garment was wrought and bordered with golde, yellowe sylke, and purple: and in the brestlappe there was a godly worke, wherein was fastened light and perfectnesse.
11 Upon the same also, there was a worke fastened & set with costly pretious stones, all bound with golde, and this he brought in his ministration: the stones were fastened for a remembrance, after the number of the twelue tribes of Israell.
12 Upon his miter, there was a plate of pure golde, a grauen image of holynesse, a famous and noble worke, garnished and pleasant to loke vpon.
13 Before him, were there seene no suche fayre ornaments, and therefore it behoued him alway to vse: there might none other put them on, but only his children, and his childers children perpetually.
14 Dayly perfourmed hee his burnt offerings two times. C
15 Moyses filled (a) his handes, and annoynted him with holy oyle: this was nowe confyrmed him with an euerlasting couenant, and to his seede as the dayes of heauen: namely, that his children shoulde alway minister before him, and perfourme the office of the priesthode, and wyshe the people good in his name. Leuit.8.a.
16 Before all men lyuing chose hee hym that hee shoulde offer incense before the Lorde, and make odours for a sweete sauour and remembrance, that hee shoulde reconcile the people of the Lorde with him agayne.
17 Hee gaue him authoritie also in his commaundements, and in the couenaunt, that he shoulde teache Jacob the statutes and testimonies, and to enfourme Israell in the lawe. Deut.17.c. e.19.a. Mal.2.a.
18 Therefore there stode vp certayne against him, and had enuie at him in the wyldernesse: namely, they that were of Dathan and Abirons side, and the furious congregation of Core. Num.16.a.
19 This the Lorde sawe, and it displeased hym, and in his wrathfull indignation were they consumed: a great wonder did he vpon them, and consumed them with the fyre.
20 Besides this, he made Aaron yet more honourable and glorious, hee gaue him an heritage, and parted the first fruites vnto him: vnto him specially he appoynted the breade of sustenance. Exo.25.k. Leui.24.b. Deut.12.b. e.18.
21 For the priestes did eate of the offerings of the Lorde: this gaue he vnto him, and his seede. D
22 Else had he no heritage nor portion in the land, and with the people: for the Lord him selfe is his portion, and inheritance. Eze.14.b.
23 The thirde noble and excellent man, is Phinehes the sonne of Eleazer, whiche pleased the God of Israell, bycause he had the zeale and feare of the Lorde: for when the people were turned backe, he put him selfe forth right sone, and that with a good will, to pacifie the wrath of the Lord towarde Israell. Num.25.b.
24 Therefore was there a couenaunt of peace made with him, that he shoulde be the principall among the righteous in the people, that he and his posteritie shoulde haue the office of the priesthode for euer.

25 Like as there was made a couenant with Dauid of the tribe of Juda, that from among his sonnes only there should be a king: and that Aaron also and his seede shoulde be an heritage, to gyue vs wisedome in our hart, to iudge his people in righteousnesse, that his goodes shoulde not come into forgetfulnesse, and that their honour might endure for euer.

The.xlvi. Chapter.

1. The praise of Iosua.9.Caleb.13.Samuel.

A 1 MAnly and strong in battell was Iesus the sonne of Naue, and was the Nu.27.d. Deut.34.b. Iosua.12.c. Iosua.1.a. successour of Moyses in prophesies, and was giuen to be captayne of the people, whiche according vnto his name, was a great sauiour vnto the elect of God, to punishe the enimies that rose vp against Israell, that Israell myght obteyne their inheritance.

2 O howe great, noble, and excellent was he, when he lyfte vp his hande, and drewe out his swoorde against the cities?

3 Who stoode so manly before him? for the Lorde him selfe brought in the enimies?

Iosu.10.c. 4 Stoode not the sunne styll at his commaundement, and one daye was as long as two?

5 Hee called vppon the hyghest and mosse mightie, when the enimies prealled vpon him on euery side, and the mightie Lorde heard him with the haylestones.

6 They smote the heathenish people mightily, and in falling downe they slue all the aduersaries: so that the heathen knewe his host, and all his defence, that the Lord him selfe fought against them: for he followed vpon the mightie men of them.

B 7 In the time of Moses also, he and Caleb Nu.24.a. the sonne of Iephune did a great worke, which stoode agaynst the enimies, withheld the people from sinne, and stilled the wicked murmuring.

8 And of fyre hundred thousande people on foote, they two were preserued to bring the Nu.26.g. into the heritage, namely, a lande that floweth milke and honny.

Iosua.13.c. 9 The Lorde gaue strength also vnto Caleb, whiche remayned with him vnto his age: so that he went vp into the high places of the lande, and his seede conquered the same for an heritage:

10 That all the children of Israell myght see, howe good a thing it is to be obedient vnto the Lorde.

11 And the iudges or rulers, euerie one after his name, whose hearte went not a whoring, nor departed from the Lorde, and that forsoke not the Lorde vnfaythfully, whose remembrance hath a good report:

12 Yea their bones flourishe out of their place, and their names shal neuer be changed: but honour remayneth still with the children of those holy men.

13 Samuell the prophete, beloued of the 1.Re.10. Lorde his God, ordeyned a king, and annoynted the princes ouer the people.

14 In the lawe of the Lorde ruled he, and C iudged the congregation, and the Lorde had respect vnto Jacob.

15 The prophete was founde diligent in his faythfulnesse: yea and hee is knowne faythfull in his workes, because he sawe the God of light.

16 He called vppon the Lorde almyghtie, 1.Re. when the enimies prealled vpon him on euery side, what time as he offred the sucking lambe.

17 And the Lorde thundred from heauen, and made his voyce to be hearde with a great noyse:

18 He discomfited the princes of Tyre, and all the rulers of the Philistines.

19 Before his last ende, he made protestation in the sight of the Lorde, and his annoynted, that he toke neyther substance nor good of any man, no not so much as a shoe: and no man might accuse him. 1.Re.

20 After this he tolde that his ende was at hande, and shewed the king also his ende, and death: and from the earth lifte he vp his voyce in the prophesie, that the vngodly people should perishe.

The.xlvij. Chapter.

1. The prayse of Nathan. 2. Dauid. 11. and Solomon.

1 AFterward in the time of king Dauid, I there rose vp a prophet called Nathan.

2 For like as the fat is taken awaye from the offering: so was Dauid chosen out of the children of Israell.

3 He played with the Lions, as with kids, and with Beares, like as with lambes of sheepe.

4 Slue hee not a gyant when hee was yet 1.Re. but yong, and toke away the rebuke from his people, what time as he toke the stone in his hande, and smote downe proude Goliath with the sling?

5 For hee called vppon the highest Lorde, whiche gaue him strength in his right hande, so that he ouerthrewe the mightie giant

giant in the battell, that hee might set vp the horne of his people againe.

6 So he glorified him in tenne thousande, and made him to haue a good report in the prayse of the Lorde, that he should weare a crowne of glorie.

7 For hee destroyed the enimies on euerie side, rooted out the Philistines his aduersaries, and brake their horne in sunder, like as it is broken yet this day.

8 In all his workes he praysed the hyghest and holyest, and ascribed the honour vnto him, with his whole heart did he prayse the Lord, and loued God that made him.

9 He set syngers also before the aulter, and in their time hee made sweete songs, that they might giue praises euery day to God with songs.

10 Hee ordeyned to keepe the holy dayes worshipfully, and that the solemne feastes through the whole yeere should be honorably holden, with praysing the name of the Lord, and with singing betimes in the morning in the sanctuarie.

11 The Lorde take awaye his sinnes, and exalted his horne for euer: hee gaue him the couenant of the kingdome, and the throne of worship in Israell,

12 After him there rose vp the wise sonne (called Solomon) who by him dwelt in a large possession, and for his sake he droue the enimies away farre off.

13 This Solomon raigned with peace in his time, and he obteyned glory: for God gaue him rest from his enimies on euerie side, that he might builde him an house in his name, and prepare the sanctuarie for euer.

14 Howe wise wast thou in thy youth, and filled with wisedome and vnderstanding, as it were with a water floude?

15 Thou coueredst and fylledst the whole lande with similitudes, and wyse prudent sentences.

16 Thy name went abroad in the Iles, because of thy peace thou wast beloued.

17 All landes maruelled at thy songs, prouerbs, similitudes, & at thy interpretatiõs.

18 And in the name of the Lord God, which is called the God of Israell, thou gatheredst golde as tinne, and thou hadst as much siluer as leade.

19 Thou wast moued in inordinate loue towarde women, and wast ouercome in affection.

20 Thou staynedst thy honour and worship, yea thy posteritie defiledst thou also, in bringing the wrath of the Lorde vpon thy children, & hast felt sorow for thy folly.

21 So that thy kingdome was diuided, and Ephraim became an vnfaithfull and a rebellious kingdome. 3.Re.12.f.

22 Neuertheless, God forsoke not his mercy, neither was he vtterly destroyed because of his workes, that he should leaue him no posteritie: as for the seede that came vpon him, which he loued, he brought it not vtterly to nought, but gaue yet a remnant vnto Jacob, and a rote vnto Dauid out of him. 2.Re.7.a.

23 Thus rested Solomon with hys fathers, and out of his seede he left behynde him a verie foolishnesse of the people, and suche one as had no vnderstanding: euen Roboam, which turned away the people through his counsell, and Jeroboam the sonne of Nabat, which caused Israell to sinne, and shewed Ephraim the waye of vngodlynesse: 3.Re.12.b. 3.Re.12.d.

24 In so muche that their sinnes and mysdeedes had the vpper hande so sore, that at the last, they were driuen out of the lande for the same:

25 Yea, hee sought out and brought vp all wickednesse, tyll the vengeance came vpon them.

The.xlviij.Chapter.

The prayse of Elias, Elizeus, Ezechias, and Esaias.

1 Then stode vp Elias the prophete, as a fire, and his worde brent like a creuset. 2.Re.17.a.

2 He brought an hunger vpon them, and in his zeale he made them fewe in number: for they might not away with the commaundements of the Lorde.

3 Through the worde of the Lorde he shut the heauen, and three times brought he the fire downe. 3.Re.18.c.

4 O Elias, howe honourable arte thou in thy wonderous deedes? who may make his host to be like thee?

5 One that was deade, thou raysedst vp frõ death, and in the word of the highest, thou broughtest him out of the graue againe: 3.Re.17.c.

6 Thou hast cast down kings, and destroyed them, and the honourable from their seate.

7 Upon the mount Sinai thou heardest the iudgement, and vpon Horeb the iudgement of the vengeance.

8 Which dyddest annoynte kynges to recompence, and ordeynedst prophetes after thee. 3.Re.19.c. 4.Re.2.c.

9 Thou waſt taken vp in the ſtorme of fire,
in a charret of fiery horſes.

Luke.1.a. 10 Thou waſte ordeined in the reprouings
in time to pacifie the wrath of the Lorde
before it raged, to turne the hearts of the
fathers vnto the children, and to ſet vp the
tribes of Jacob agayne.

11 Bleſſed were they that ſawe thee, and
were garniſhed in loue, for we liue in life,
but after deth, we ſhal haue no ſuch name.

12 Elias was couered in the ſtorme, but E-
4.Reg.2.c. liszeus was filled with his ſpirite: whyle he
liued, he was afrayde of no prince, and no
man might ouercome him.

4.Reg.13.d 13 There coulde no worde deceiue him, and
after his death, his body prophecied.

C 14 He did wonders in his life, and in death
were his workes maruellous.

4 Reg.18. 15 For al this, the people amended not, nei-
ther departed they from their ſinnes, tyll
they were carryed awaye priſoners out of
the lande, and were ſcattered abroade in
all countreys, ſo that of them there remai-
ned but a very little people, and a prince
vnto the houſe of Dauid.

16 Howbeit, ſome of them did right, and
ſome heaped vp vngodlyneſſe.

2.Par.32.a. 17 Ezechias made his citie ſtrong, conuey-
ed water into it, digged through the ſtonie
rocke with yron, and made vp a wall by
the water ſide.

4.Reg.18.a 18 In his time came Sennacherib vp, and
ſent Rabſakes, lifte vp his hand againſte
Sion, and defied them with great pryde.

19 Then trembled their hearts and hands,
ſo that they ſorrowed like a woman tra-
uelling with childe:

20 So they called vpon the Lorde whiche
is mercifull, and lift vp their hands before
him, immediatly the Lord heard them out
of heauen.

D 21 He thought no more vppon their ſinnes,
nor gaue them ouer to their enimies: but
deliuered them by the hand of Eſaias.

22 He ſmote the hoſte of the Aſſyrians, and
4.Re.19.g. his Angell deſtroyed them.

23 For Ezechias had done the thing that
pleaſed the Lorde, and remayned ſtedfaſt-
ly in the way of Dauid his father, as E-
ſaias the great and faythful prophet in the
ſight of God had commaunded him.

24 In his time the ſunne went backward,
4.Re.20.b. and he lengthened the kings life.

25 With a right ſpirite prophecied he what
ſhould come to paſſe at the laſt: and to ſuch
as were ſorrowfull in Sion, he gaue co-
ſolation, wherewith they might comfort
themſelues for euer more.

29 He ſhewed things that were for to come
and ſecrete, or euer they came to paſſe.

The.xlix. Chapter.

Of Ioſias, Ezechias, Dauid, Ieremie, Ezechiell, Zorobabel, Ieſus, Nehemias, Enoch, & Ioſeph.

1 THe remembrance of Ioſias, is like as I
4.Re. when the Apothecarie maketh many
precious ſweete ſmelling things together:
his remembrance ſhall be ſweete as honny
in all mouthes, & as the playing of muſick
at a banquet of wyne.

2 He was appointed to turne the people a-
gayne, and to take away all abhominati-
ons of the vngodly.

3 He directed his heart vnto the Lorde, and
in the time of the vngodly, hee ſet vp the
worſhip of God againe.

4 All kynges, except (a) Dauid, Ezechias,
and Ioſias, committed wickednelle: for
euen the kings of Juda alſo forſoke the
lawe of God.

5 For they gaue their honour vnto other,
their honour and worſhip alſo to a ſtrange
people.

6 Therefore was the elect citie of the ſanc-
tuarie brent with fire, and the ſtreetes ther-
of layde deſolate and waſte in the hande
of Jeremie.

7 For they entreated him euill, (b) whiche
neuertheleſſe was a prophete, ordeyned
from his mothers wombe, that he might
roote out, breake off, and deſtroy: and that
he might buylde vp, and plant agayne.

8 Ezechiell ſawe the glorie of the Lorde in
a viſion, which was ſhewed him vpon the
charret of the Cherubins.

9 For hee thought vpon the enimies in the
rayne, to doe good vnto ſuche as had ordre-
red their wayes aright.

10 And the bones of the twelue prophetes
flouriſhed from out of their place: for they
gaue comforte and conſolation vnto Ja-
cob, and deliuered them faythfully.

11 Howe ſhall we prayſe Zorobabell, which Iggr.
was a ring on the right hande?

12 So was Ieſus alſo the ſonne of Ioſe- Iggr.
dec: theſe men in their times buylded the
houſe, and ſet vp the ſanctuarie of the Lord
againe, whiche was prepared for an euerla-
ſting worſhip.

13 And among the electe was Nehemias,
whoſe renowme was great, whiche ſet vp
for vs the walles that were broken down,
made the portes and barres agayne, and
buylded our houſes anewe.

14 But vppon the earth there is no man Gene.5.
created like Enoch: for hee was taken vp
from

from the earth.

15 Neyther was there a like man vnto Ioseph, which was Lord of his brethren, and the vpholder of his people: (c) his bones were couered and kept.

16 Seth and Sem were in great honour among the people, and so was Adam aboue all the beastes, when he was created.

The. L. Chapter.

1. Of Simon the sonne of Onias. 22. An exhortation to the prayse of the Lorde.

1 SImon the sonne of Onias the hyghe Priestе, whiche in his life set vp the house agayne, and in his dayes made faste the temple:

2 The heigth of the temple also was foũded of him, the double buylding, and the hygh walles of the temple.

3 In his dayes, the welles of water flowed out, and were exceeding full as the sea.

4 He toke care for his people, and deliuered them from destruction: he kept his citie, and made it strong, that it shoulde not be besieged.

5 Howe honourable was his conuersation among the people, and when he came out of the house couered with the vayle?

6 He gaue light as the morning starre in the midst of the cloudes, and as the Mone when it is full:

7 He shyned as the sunne in the temple of God, he is as bright as the raynebowe in the fayre cloudes.

8 And flourisheth as the floures and roses in the spring of the yeare, and as Lylies by the riuers of water, like as the branches vpon the mount Libanus in the time of sommer:

9 As a fire and incense that is kindled, like as an whole ornament of pure golde, set with all manner of precious stones,

10 And as an Olyue tree that is fruitfull, and as a Cypres tree which groweth vp an hygh.

11 When he put on the garment of honour, and was clothed with all beautie, when hee went to the holy aulter, hee made the garment of holynesse honourable.

12 When hee toke the portions out of the priestes hande, hee him selfe stode by the hearth of the aulter, and his brethren round about in order: as the branches of a Cedar tree vpon the mount Libanus, so stode they rounde about him:

13 And as the branches of the Olyue tree, so stode all the sonnes of Aaron in their glorie, and the oblations of the Lorde in their handes, before all the congregation of Israell.

14 And that he might sufficiently performe his seruice vpon the aulter, and garnysshe the offering of the highest God, C

15 He stretched out his hande, and toke of the drinke offering, and powred in of the wine: so he powred vpon the bottome of ỹ aulter, a good smel, vnto ỹ highest prince.

16 Then beganne the sonnes of Aaron to sing, and to blowe with trumpets, and to make a great noyse, for a remẽbrance and prayse vnto the Lorde.

17 Then all the people together were hasted, and fell down to the earth vpon their faces, to worshippe the Lorde their God, and to giue thanks to the almightie God.

18 They song godly with their voyces, so that there was a pleasaunt noyse in the great house of the Lorde.

19 And the people in their prayer, besought the Lorde the highest, that he woulde be mercifull, till the honour of the Lord were perfourmed, and they had ended their ministration and seruice.

20 Then went he downe, and stretched out his handes ouer the whole multitude of the people of Israell, that they should giue prayse and thankes out of their lippes vnto the Lorde, and to reioyce in his name.

21 He beganne yet once also to praye, that he might openly shewe the thankesgiuing before the highest. D

22 (Namely thus) O giue praise and thanks all ye vnto the Lorde our God, which hath euer done noble and great things, which hath encreased our dayes from our mothers wombe, and dealt with vs according to his mercy,

23 That hee will giue vs the ioyfulnesse of heart, and peace for our time in Israell:

24 Which faythfully keepeth his mercy for vs euermore, and alway deliuereth vs in due season.

25 There be two manner of people that I abhorre from my hearte, as for the thyrde whome I hate, it is no people:

26 They that syt vpon the mountaine of Samaria, the Philistines, and the foolishe people that dwelt in Sichimis.

27 I Iesus the sonne of Sirach, Eleazarus of Jerusalem, haue tokened vp these informations, and documentes of wysedome and vnderstãding, in this booke, and powred out the wisedome of my hart. E

28 Blessed is hee that exercyseth him selfe therein: and who so taketh such to heart,

shall be wise for euer.

29 If he doe these things, he shall be strong in all: for the light of the Lorde leadeth him which giueth wisedome to the godly: the Lorde be prayed for euermore, so be it, so be it.

The.li. Chapter.

The prayer of Iesus the sonne of Sirach.

A 1 I Will thanke thee, O Lorde and king, and prayse thee O God my sauiour: I will yeelde prayse vnto thy name.

2 For thou art my defender and helper, and hast preserued my bodye from destruction, from the snares of trayterous tongs, and from the lips that are occupied with lyes.

3 Thou hast beene my helper from suche as stoode vp against me, and hast deliuered me after the multitude of thy mercie, and for thy holy names sake, from the roaring of them that prepared them selues to deuour me, out of the handes of such as sought after my life, from the multitude of them that troubled me,

4 And from them that went about to set fyre vpon me on euery side, so that I am not brent in the middest of the fire:

5 From the deepe of hell, from an vncleane tong, from lying wordes, from false accusation to the king, and from an vnrighteous tong.

6 My soule shall prayse the Lorde vnto death: for my lyfe drewe nyghe vnto hell downeward.

B 7 They compalled me rounde about on euerie side, and there was no man to helpe me: I loked about me if there were any man that woulde succoure me, but there was none.

8 Then thought I vppon thy mercye, O Lorde, and vpon thy actes that thou hadst done euer of olde: (namely,) that thou deliuerest suche as put their trust in thee, and riddest them out of the hands of the heathē.

9 Thus lift I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord, the father of my Lorde, that he would not leaue me without helpe in the day of my trouble, and in the time of the proude.

11 I will prayse thy name continually, yelding honour and thankes vnto it: and so my prayer was hearde.

12 Thou sauedst me from destruction, and deliueredst me frō the vnrighteous time: therefore will I acknowledge and prayse thee, and magnifie the name of the Lord.

13 When I was yet but yong, or euer I went astray, I desired (a) wisedome openly in my prayer.

14 I came therefore before the temple, and sought her vnto the last: then flourished she vnto me, as a grape that is sone ripe.

15 My heart reioyced in her, then went my foote the right way: yea, from my youth vp sought I after her.

16 I bowed down mine eare, and receiued her: I found me muche wisedome, and prospered greatly in her.

17 Therefore will I ascribe the glory vnto him that giueth me wisdome.

18 For I am aduised to doe thereafter, I will be iealous to cleaue vnto the thing that is good, so shall I not be confounded.

19 My soule hath wrestled with her, and I haue beene diligent to be occupied in her: I lyft vp myne handes on high, then was my soule lightened through wisdome, that I knowledged my foolishnesse.

20 I ordered my soule after her, she and I were one heart from the beginning, and I founde her in cleannesse, and therfore shall I not be forsaken.

21 My heart longed after her, and I gat a good treasure.

22 Through her, the Lorde hath giuen me a new tong, wherewith I will praise him.

23 O come vnto me ye vnlearned, and dwel in the house of wisedome.

24 Withdrawe not your selues from her, but talke and commune of these things: for your soules are verie thirstie.

25 I opened my mouth, and spake, O come and buye wisdome without money.

26 Bow down your necke vnder her yoke, and your soule shall receiue wisedome: she is hard at hande, & is content to be found.

27 Beholde with your eyes, howe that I haue had but little labour, and yet haue founde much rest.

28 O receiue wisedome, and ye shall haue plenteousnesse of syluer and golde in possession.

29 Let your mynde reioyce in his mercie, and be not ashamed of his prayse.

30 Worke his worke betimes, and he shall giue you your rewarde in due season.

The ende of the booke of Iesus the sonne of Sirach, whiche is called in Latine Ecclesiasticus.

¶ The booke of the prophete Baruch.

¶ The first Chapter.

1. Baruch wrote a boke during the captiuitie of Babylon, which he red before Iechonias and all the people. 10. The Iewes sent the booke with money vnto Ierusalem, to their other brethren, to the intent that they should pray for them.

1 AND these are the wordes of ỹ boke whiche were (a) written by Baruch the sonne of Nerias, the son of Maasias, the sone of Sedechias, the sonne of Helchias, at Babylon.

2 In the fifth yeere, and in the seuenth day of the moneth, what time as the Chaldees toke Ierusalem, and brent it vp with fire.

3 And Baruch did reade the wordes of this boke, that Iechonias the sonne of Joachin king of Juda might heare, and in the presence of all the people that were come to heare the boke,

4 And before al the nobles, the kings sons, and before the elders, and before the whole people, from the lowest vnto the highest: before all them that dwelt at Babylon, by the water of " Sody,

5 Which when they heard it, weapt, fasted, and prayed before the Lord.

6 They made also a collection of money, according to euery mans power:

7 And sent it to Ierusalem vnto Joachin the sonne of Helchia, the sonne of Salom priest, with the other priests, and to all the people which were with him at Ierusalē,

8 (What time as they had gotte the " vessels of the temple of the Lorde that were taken away out of the temple, that they myght bring them agayne into the lande of Juda, the tenth day of the moneth (b) Siuan (namely,) syluer vessels, which Sedechias the sonne of Josias the king of Juda had made,

9 After that Nabuchodonosor king of Babylon, had taken Iechonias with all his princes, lordes, and all the people, and led the captiue from Ierusalē vnto Babylō:)

10 And they sayde, Beholde, we haue sent you money to buye you burnt offerings and incense withall, prepare a meate offering, and offer for sinne vpon the aulter of the Lorde our God:

11 And (c) pray for the prosperitie of Nabuchodonosor king of Babylon, and for the welfare of Balthasar his son, ỹ their days may be vpō earth, as the days of heauen: 1. Tim. 2. b

12 That God also maye giue vs strength, and lighten our eyes, that we maye liue vnder the defence of Nabuchodonosor king of Babylon, and vnder the protection of Balthasar his sonne, that we maye long doe them seruice, and fynde fauour in their sight. c. By this example we are taught to pray for kings and princes, as 1. Tim. 1.

13 Pray for vs also vnto the Lord our God: for we haue sinned against the Lorde our God, and vnto this day is not his wrath turned yet away from vs.

14 And see that ye reade this boke whiche we haue sent vnto you, to be rehearsed in the temple of the Lorde, vppon the highe dayes, and at time conuenient. C

15 Thus shall ye say, the Lorde our God is righteous, but we are worthy of confusion and shame, like as it is come to passe this daye vnto all Juda, and to euery one that dwelleth at Ierusalem. Baruc. 2. d.

16 To our kings, princes, priestes, prophets, and to our fathers.

17 We haue sinned before the Lorde our God, we haue not put our trust in him, nor giuen him credence,

18 We haue not obeyed him, we haue not hearkened vnto the voyce of the Lord our God, to walke in the commaundementes that he gaue vs openly.

19 Since the day that he brought our forefathers out of the lande of Egypt, vnto this present day, we haue bene euer a misbeleeuing, and an vnfaythfull people vnto the Lorde our God, destroying our selues vtterly, and shrinking backe, that we shuld not heare his voyce.

20 Wherfore, there are come vpon vs great plagues and dyuers curses, like as the Lorde deuised by Moyses his seruaunt, which brought our fathers out of the land of Egypte, to giue vs a lande that floweth with mylke and honny, like as it is to see this day. Leuit. 26. Exod. 12.

21 Neuertheless, we haue not hearkened

vnto the voyce of the Lorde our God, according to all the wordes of the prophets, whome he sent vnto vs, (and to our rulers:)

22 But euerie man followed his owne mind and wycked imagination, to offer vnto strange gods, and to doe euill in the sight of the Lorde our God.

The.ij.Chapter.

1. The Iewes confesse that they iustly suffer for their sinnes. 2. The true confession of the Christian. 11. The Iewes desire to haue the wrath of God turned from them. 21. The lord will that we obey vnto princes, although they be euill. 32. He promiseth that he will call againe the people from captiuitie, and giue them a newe and an euerlasting testament.

A 1 FOr the which cause, the Lorde our
Dani.9.b. God hath performed his deuise, wherof he certified vs, and our heads that ruled in Ierusalem, yea, & our kings, our princes, with all Israell and Iuda:

Deut.28,f. 2 And such plagues hath the Lord brought vpon vs, as neuer came to passe vnder the heauen, like as it is fulfilled in Ierusalem, according as it is written in the lawe of Moses,

3 That a man shoulde eate the flesshe of his owne sonne, and the flesshe of his owne daughter.

4 Moreouer, he hath deliuered them into the handes of all the kings that are round about vs, to be confounded and desolate, and scattered them abroade in all landes and nations.

5 Thus are we brought beneath, and not aboue, bycause we haue synned agaynste the Lorde our God, and haue not beene obedient vnto his voyce.

Baruc.1,d. 6 Therefore the Lorde our God is ryghteous, and we with our fathers (as reason is) are brought to open shame, as it is to see this day.

B 7 And as for these plagues that are come vpon vs alreadie, the Lorde hath deuised them for vs:

8 Yet woulde we not pray vnto the Lorde our God, that we might euery man turne from his vngodly wayes.

9 So the Lorde hath caused such plagues to come vpon vs: for he is righteous in al his workes whiche hee hath commaunded vs:

10 Which we also haue not done, nor hearkened vnto his voyce, for to walke in the commaundementes of the Lorde, that he hath giuen vnto vs.

11 And nowe, O Lorde God of Israell, Dani.
thou that hast brought thy people out of Exo.
the lande of Egypt with a mightie hand, with tokens and wonders, wyth thy great power and outstretched arme, and hast gotten thy selfe a name, as it is come to passe this day:

12 O Lorde our God, we haue synned, we haue done wickedly, we haue behaued our selues vngodly in all thy righteousnesses.

13 Turne thy wrath from vs, (we beseeche thee,) for we are but a fewe lefte among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lorde, and our petitions, bring vs out of captiuitie for thyne owne sake, get vs fauour in the sight C
of them which haue led vs away: 2. Esd.

15 That all landes may knowe that thou arte the Lorde our God, and that Israell and his generation calleth vpō thy name.

16 O Lorde, looke downe from thy holye Dani.
house vpon vs, enclyne thyne eare, and heare vs.

17 Open thine eies, and behold, for the dead Psal.
that be gone downe to their graues, and whose soules are out of their bodyes, ascribe vnto the Lorde neyther prayse nor righteousnesse:

18 But the soule that is vexed for the multitude (of hir synnes,) which goeth on beauply and weakely, whose eyes beginne to fayle, yea, suche a soule ascribeth prayse and righteousnesse vnto the Lorde.

19 For we powre out our prayers before thee, and require mercie in thy syght, O Lorde our God, not for any godlynesse of our fathers:

20 But bycause thou hast sente out thy wrath and indignation vpon vs, according as thou diddest threaten vs by thy seruantes the prophetes, saying,

21 Thus sayth the Lorde, Bowe downe Ier.
your shoulders and neckes, and serue the king of Babylon: so shall ye remayne still in the land that I gaue vnto your fathers.

22 But if you will not heare the voyce of D
the Lorde your God, to serue the king of Babylon,

23 I will destroy you in the cities of Iuda, within Ierusalem and without: I will also take from you the voyce of mirth, and the voyce of ioye, the voyce of the bryde-grome, and the voyce of the bryde, and there shal no man dwel more in the land.

24 But they would not hearken vnto thy voyce to do the king of Babylon seruice: and therefore hast thou performed the wordes that thou spakest by thy seruantes

the

the prophetes: (namely,) that the bones of our kings, and the bones of our fathers, should be translated out of their places:

27 And lo, nowe are they layde out in the heate of the sunne, and in the colde of the nyght, and deade in great miserie, with hunger, with swoorde, (with pestilence,) and are cleane cast forth.

28 As for the temple wherein thy name was called vpon, thou hast layde it waste, as it is to see this day, & that for the wickednesse of the house of Israell, and the house of Juda.

29 O Lorde our God, thou hast intreated vs after all thy goodnesse, and according to all that great louing mercy of thyne.

30 Like as thou spakest by thy seruant Moses, in the day when thou diddest cõmaund him to write thy lawe before the children of Israell, saying.

31 If ye will not hearken vnto my voyce, then shall this great multitude be turned into a very small people among the nations, for I will scatter them abroade.

32 Notwithstanding, I am sure that this folke will not heare me, for it is an harde neckey people: but in the lande of their captiuitie, they shall remember themselues.

33 And learne to know that I am the Lord their God, when I giue them an heart to vnderstand, and eares to heare:

34 Then shall they prayse me in the lande of their captiuitie, and thinke vppon my name:

35 Then shall they turne them from their harde backes, and from their vngodlynesse: then shall they remember the thynges that happened vnto their fathers, whiche sinned against me.

36 So will I bring them againe into the lande which I promised with an othe vnto their fathers, Abraham, Isahac, and Jacob, and they shall be Lordes of it, yea, I will encrease them, and not minish thē.

37 And I will make another couenaunt with them, suche one as shall endure for euer: (namely,) that I will be their God, and they shall be my people: and I will no more driue my people the chyldren of Israell out of the lande that I haue gyuen them.

The.iij. Chapter.

1 The people continueth in their prayer begunne for their deliuerance. 9. He prayseth wysedome vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36. Onely God was the fynder of wisedome. 37. Of the incarnation of Christe.

1 AND nowe, O Lorde almightie, thou God of Israell, our soule that is in trouble, and our spirite that is vexed, cryeth vnto thee: ℵ

2 Heare vs, O Lorde, and haue pitie vpon vs, for thou art a mercifull God, be gratious vnto vs, for we haue sinned before thee.

3 Thou endurest for euer: shoulde we then vtterly perishe?

4 O Lord almightie, thou God of Israel, heare nowe the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of the Lord their God, for the which cause, these plagues hang nowe vpon vs. Ephes.2.a. Dani.3.c. Jere.2.c. 3.c.&.5.c.

5 O Lorde remember not the wickednesse of our forefathers, but thinke vppon thy power and name nowe at this time:

6 For thou arte the Lorde our God, and thee, O Lorde, will we prayse.

7 For thou hast put thy feare in our harts, to the intent that we should call vpon thy name, and prayse thee in our captiuitie, and that we might turne from the wyckednesse of our forefathers that synned before thee. ב Nu.14.a. Psal.77.a.

8 Beholde, we are yet this day in our captiuitie, where as thou hast scattered vs to be an abhomination, curse, and subiecte to exactions: like as it hath happened vnto our fathers also, bycause of all their wickednesse, and departing from thee. Psal.79.a.

9 O Israell, heare the commaundementes of life, ponder them wel with thine eares, that thou mayest learne wisedome.

10 But howe happeneth it Israell, that thou art in thyne enimies lande? thou art waxen olde in a strange countrey, and defiled with the deade.

11 Why art thou become like them that go downe to their graues?

12 Euen because thou hast forsaken the wel of wisedome. Jere.2.b.

13 For if thou haddest walked in the waye of God truely, thou shouldest haue remayned still safe in thyne owne lande. ג

14 O learne then where is wysedome, where " vertue is, where vnderstanding is: that thou mayest knowe also from whence commeth long continuance and life, the light of the eyes, and quietnesse. Pro.11.a. and.3.a. " or, strength. Psal.19.b. and.119.a.

15 Who euer founde out hir place? or who came euer into hir treasures?

16 Where are the princes of the heathen become, and suche as ruled the beastes vpon the earth?

17 They that had their pastyme with the foules of the ayre, they that hoorded vp siluer and golde, wherein men trust so much, and made no end of their gathering?

18 What is become of them that coyned siluer, and were so carefull, and could not bring their woorkes to passe?

19 They be rooted out, & gone downe to hel, and other men are come vp in their steeds.

20 Yong men haue seene light, and dwelt vpon earth: but the way of reformation haue they not knowne.

D 21 Nor vnderstand the pathes thereof: neither haue their children receyued it, yea, right farre is it from them.

22 It hath not beene heard of in the lande of Chanaan, neyther hath it beene seene at Theman.

23 The Agarenes sought after wisedome, but that which is earthly, like as the marchants of the lande doe: they of Theman are cunning also, they labour for wisdome and vnderstanding, but the way of true wisdome they knowe not, neyther do they thinke vpon the pathes thereof.

24 O Israell, howe great is the house of God? and howe large is the place of his possession?

Deut.4.k. Ier.23.b. Psal.145.a. 25 Great is he, and hath none ende: yea, hygh and vnmeasurable.

26 What is become of those famous gyantes, that were so great of bodyes, and so worthy men of warre?

E 27 Those hath not the Lord chosen, neither haue they found the way of reformation:

28 Therefore were they destroyed, and for so much as they had no wisdome, they perished because of their foolishnesse.

29 Who hath gone vp into heauen, to take wisedome there, and brought hir downe from the cloudes?

30 Who hathe gone ouer the sea to fynde hir, and hath chosen hir aboue gold, and so brought hir hyther?

31 No man knoweth the wayes of wisedome, neyther is there any that can seeke out hir pathes.

Gene.1.d. 32 But he that wotteth al things, knoweth hir, and hath founde hir out with his foreknowledge: this same is he which prepared the earth at the beginning, and filled it with all maner of foules and beastes.

Iosu.1.c. Esai.38.b. 33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.

34 The starres keepe their watch, and giue their light, yea, and that gladly: when he calleth them, they say, Here we be: and so with cheerefulnesse they shewe light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him. Psal. Deut.

36 It is he that hath founde out all wysedome, and hath gyuen hir vnto Iacob his seruant, and to Israell, his beloued.

37 Afterwarde did he shewe him selfe vpon earth, and dwelt among men. John 1. Iohn

The.iiij.Chapter.

1. The rewarde of them that keepe the lawe, and the punishment of them that despise it. 12. A comforting of the people being in captiuitie. 19. A complaint of Ierusalem, and vnder the figure thereof, of the Church. 25. A consolation and comforting of the same.

1 THis is the booke of the commaundements of God, and the lawe that endureth for euer: all they that keepe it, shal come to life, but suche as forsake it, shall come to death. I

2 Turne thee, O Iacob, and take holde of it, walke by this way, through his brightnesse and shine.

3 Gyue not thyne honour to another, and thy worshyp to a strange people.

4 O Israell, how happy are we, seing that God hath shewed vs suche things as are pleasant vnto him? Psal.

5 Be of good cheere, thou people of God, O thou auncient Israell.

6 Nowe are ye solde among the heathen, howebeit, not for your vtter destruction: but bycause ye prouoked God the Lord to wrath and displeasure, therefore were ye deliuered vnto your enimies. 4.Re. and.25

7 For ye displeased the euerlasting GOD B that made you, offering vnto deuils, and not to God.

8 Ye haue forgotten him that brought you vp, and ye haue greeued Ieruſalem that nursed you.

9 When she sawe that the wrathe of God was comming vpon you, she sayde, Hearken O ye that dwell about Sion, for God hath brought me into great heauinesse.

10 And why? I see the captiuitie of my people, of my sonnes and daughters, which the euerlasting God wil bring vpon them.

11 With ioy did I nourish them, but nowe must I leaue them with weping & sorow.

12 Let no man reioyce ouer me wydowe, and forsaken, which for the synnes of my

children

childzen am desolate of euery man: for why? they departed from the law of God.

13 They would not knowe his righteousnesse, nor walke in the way of his cõmandementes: and as for the pathes of truth & godlynesse, they had no lust to go in them.

14 O ye dwellers about Sion, come and let vs call to remembrance the captiuitie that the euerlasting God hath brought vpon my sonnes and my daughters.

15 He hathe brought a people vppon them from farre, an vncurteous people, and of a strange language: which neither regarde the olde, nor pitie the yong.

16 These haue caried away the deare beloued of my widowes, leauing me alone, both desolate and childlesse.

17 But alas, what can I helpe you?

18 Now he that brought these plagues vpon you, deliuer you also from the hands of your enimies.

19 Goe your way, O my childzen, goe your way, for I am desolate and forsaken.

20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, and for my time, I wil cal vpõ ẏ most highest.

21 Be of good cheere, O my childzen, crye vnto the Lord, and he shall deliuer you frõ the power of the princes, your enimies.

22 For verily I haue euer a good hope of your prosperous health, yea, a very gladnesse is come vpon me from the holy one, bycause of the mercy that he shall haue of our euerlasting sauiour.

23 With mourning and weeping did I let you goe fro me: but with ioy and perpetuall gladnesse shall the Lord bring you agayne vnto me.

24 Like as the neyghbours of Sion sawe your captiuitie from God: euen so shall they also see shortly your health in God, which shall come on you with great honor and euerlasting worship.

25 O my childzẽ, suffer patiently the wrath that shall come vpon you: for the enimie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My dearlings haue gone rough harde wayes, for they are led away as a flocke that is scattered abroad with the enimies.

27 But be of good comfort, O my childzen, and crye vnto the Lorde: for he that led you away, hath you yet in remembrance.

28 And like as ye haue beene mynded to swarue from your God: so shall ye now endeuour your selues tenne times more to turne agayne, and to seeke him.

29 For he that hath brought these plagues vpon you, shall bring you euerlasting ioye agayne, with your health.

30 Take a good heart vnto thee, O Jerusalem: for he which gaue thee that name, exhorteth thee so to doe.

31 The wicked doers that nowe put thee to trouble, shall perishe: and such as haue reioyced at thy fall, shall be punished. Jere. 50. & b. c.

32 The cities whom thy childzen serue, and that haue caryed away thy sonnes, shal be corrected.

33 For like as they be nowe glad of thy decaye, and reioyce at thy fall: so shall they mourne in their owne destruction.

34 The ioy of their multitude shalbe taken away, and their cheere shall be turned to sorrowe.

35 For a fire shall fall vppon them from the euerlasting God long to endure, and it shall be inhabited of diuels for a greate season.

36 O Jerusalem, loke about thee towarde the East, and behold the ioy that commeth vnto thee from God.

37 For loe, thy sonnes whom thou hast forsaken, and that were scattered abroade, come gathered together from the East and West, reioycing in the worde of the holy one, vnto the honour of God.

The. v. Chapter.

1. Jerusalem is moued vnto gladnesse for the returne of hir people, and vnder the figure therof, the Church.

1 PVT of thy mourning clothes, O Jerusalem, and thy sorrowe, and decke thee with the worshippe and honour that commeth vnto thee from God, with euerlasting glory. A

2 God shall put the garment of righteousnesse vpon thee, and set a crowne of euerlasting worship vpon thyne head:

3 For vpõ thee wil God declare his brightnesse, that is vnder the heauen.

4 Yea an euerlasting name shall be gyuen thee of God, with peace of righteousnesse, and the honour of Gods feare.

5 Aryse O Jerusalem, stande vp on hyghe, loke about thee towarde the East, and beholde thy childzen gathered from the East vnto the West, which reioyce in the holy word, hauing God in remembrance.

6 They departed from thee on foote, and were led away of their enimies: but nowe shall the Lord bring them caryed with honour, as childzen of the kingdome.

7 For

7 For God is purposed to bring downe all stoute mountaines, yea, and al high rocks, to fill the valleys, and so to make them euē with the grounde, that Israell may be diligent to liue, vnto the honour of God.

8 The woodes and all pleasant trees, shall ouershadowe Israell at the commaundement of God.

9 For hither shall God bring Israell with ioyfull myrth, and in the light of his maiestie, with the mercie and righteousnesse that commeth of him selfe.

The.vi. Chapter.

A copie of the Epistle that Ieremie sent vnto the Iewes, which were led away prisoners by the king of Babylon: wherein he certifieth thē of the thing that was commaunded him of God.

A 1 BEcause of the synnes that ye haue done against God, ye shall be led away captiue vnto Babylon, euen of Nabuchodonosor the king of Babylon.

In this Chapter are the makers & mainteiners of images mightily confuted. Jere.25.a.

2 So when ye be come into Babylon, ye shall remayne there many yeeres, and for a long season, (namely) (a) seuen generations: and after that will I bring you away peaceably from thence.

a. That is, seuentie yeres.

3 Nowe shall ye see in Babylon, gods of golde, of siluer, of wood, and of stone, borne vpon mens shoulders, to cast out a fearefulnesse before the heathen.

4 But loke that ye do not as the other: be not ye afraid, and let not the feare of them ouercome you.

5 Therefore when ye see the multitude of people worshipping them behinde and before, say ye in your hearts: O Lorde, it is thou that oughtest only to be worshipped. Deut.6.c.

6 Mine Angell also shall be with you, and I my selfe will care for your soules.

B 7 As for the "timber of those gods, the carpenter hath pulliſhed them: yea gilted be they, and layde ouer with siluer, yet are they but vaine things, and can not speake. "or, tong.

8 Like as a wench that loueth paramours is trimly deckt: euen so are these made and hanged with golde.

9 Crownes of gold verily haue their gods vpon their heades: so the priests themselues take golde and siluer from them, and put it to their owne vses:

10 Yea they giue of the same vnto harlots, and trimme their whores withal: againe, they take it from the whores, and decke their gods therewith:

Jere.10.a. 11 Yet cān not these gods deliuer them selues from rust and mothes.

12 When they haue couered them with clothing of purple, they wype their faces for the dusse of the temple, whereof there is much among them.

13 One hath a scepter in his hand, as though he were iudge of the countrey, yet can he not slay such as offende him.

14 An other hath a swoorde or an axe in his hand: for al ỳ, he is neither able to defende him selfe from battel, nor from murderers. C

15 By this ye may vnderstand, that they be no gods: therefore see that ye neither worship them, nor feare them.

16 For like as a vessell that a man vseth, is nothing worth when it is broken, euen so is it with their gods: when they be set vp in the temple, their eyes be full of dusse through the feete of those that come in.

17 And like as the doores are shut in round about, vpon him that hath offended the king, or as it were a dead body kept beside the graue: euen so, the priestes keepe the doores with barres and lockes, least their gods be spoyled with robbers.

18 They set vp candles before them, yea verily and that many, whereof they can not see one: but euen as blockes, so stande they in the temple.

19 It is said, that the serpents and wormes which come of the earth, gnawe out their heartes, eating them and their clothes also, and yet they feele it not.

20 Their faces are blacke, through the smoake that is in the temple.

21 The owles, swalowes, and birdes flee vpon them, yea and the cattes runne ouer their heades. D

22 By this ye may be sure that they are not gods, therefore feare them not.

23 The golde that they haue, is to make them beautifull: for all that, except some body dight off their rust, they will gine no shyne, and when they were caste into a fourme, they felt it not.

24 They are bought for money, and haue no breath of life within them.

25 They muste be borne vpon mens shoulders, as those that haue no feete, whereby they declare vnto menne, that they be nothing worth: confounded be they then that worship them.

26 For if they fall to the grounde, they can not ryse vp agayne of them selues: yea, though one helpe them vp, and set them right, yet are they not able to stand alone, but must haue proppes set vnder them like deade men. Supl. Psal.

27 Is

17 Is for the thing that is offered vnto thē, their priestes sell it, and sdule it, yea the priestes wiues take thereof: but vnto the sicke they giue nothing of it.

18 The women with childe, and the menstruous lay handes of their offerings: by this ye may be sure that they are no gods, therefore be not ye afrayde of them.

19 From whence commeth it then that they be called gods? the women sit before the gods of siluer, golde, and wood,

20 And the priestes sit in their temples, hauing open clothes, whose heds and beards are shaue, and haue nothing vpon their heads.

21 Roaring and crying vpon their gods, as men do at the feast when one is dead.

22 The priests also take away the garments of the images, and decke their wiues and children withall.

23 Whether it be good or euill that any mā do vnto them, they are not able to recompence it: they can neyther set vp a king, nor put him downe.

24 In like manner, they may neyther giue riches, nor rewarde euill: though a man make a bowe vnto them, and keepe it not, they will not require it.

25 They can saue no man from death, neyther deliuer the weake from the mightie.

26 They can not restore a blynd man to his sight, nor helpe any man at his neede.

27 They can shewe no mercy to the wydowe, nor do good to the fatherlesse.

28 Their goddes of wood, stone, golde, and siluer, are but euen as other stones that be hewen off the mountayne: they that worship them, shall be confounded.

29 How should they then be taken for gods? yea, how dare men call them gods?

30 And though the Chaldees worshipped them not, hearing that they were but dumbe, and could not speake:

31 Yet they them selues offer vnto Bel, and would fayne haue him to speake: as who say, they could feele, that may not moue.

32 But when these men come to vnderstāding, they shal forsake them, for their gods haue no feeling.

33 A great sort of womē girt with cords, sit in the streetes, and burne "Oliue berries: now if one of them be conueyed away, and lye with suche as come by, she casteth the neyghbours in the teeth, because she was not worthyly reputed, nor her corde broken.

34 What soeuer is done for them, it is but in vayne and lost: howe may it then be thought or sayde, that they are goddes?

35 Carpenters and goldsmithes make thē: neyther be they any other thing, but euen what the workemen will make of them.

36 Yea the Goldsmythes them selues that make them, are of no long continuance: how should then the things that are made of them, be gods?

37 Vayne therefore are the things, yea verie shame is it that they leaue behynde thē for their posteritie.

38 For as sone as there commeth any war or plague vpon them, then the priestes imagine where they may hyde them selues with them.

39 Howe can men thinke then that they be goddes, which neyther may defende them selues from warre, nor deliuer them from misfortune?

40 For seeing they be but of wood, of stone, of siluer, and of gold, all people and kings shall knowe hereafter, that they be but vayne things: yea it shall be openly declared that they be no gods, but euen the very workes of mens handes, and that God hath nothing to do with them.

41 It is manifest then that they are no goddes, but the workes of mens handes, and no worke of God in them.

42 They can set no king in the lande, nor giue rayne vnto men.

43 They can giue no sentence of a matter, neyther defende the lande from wrong: for they are not able to doe so muche as a Crow that fleeth betwixt heauen & earth.

44 When there happeneth a fyre into the house of those goddes of woode, and siluer, and of golde, the priestes will escape and saue them selues, but the goddes burne as the balkes therein.

45 They can not withstande any king or battell: howe may it then be thought or graunted that they be goddes?

46 Moreouer, these gods of wood, of stone, of golde and siluer, may neyther defende them selues from theeues nor robbers:

47 Yea the verie wicked are stronger than they: these strippe them out of their apparell that they be clothed withall, these take their gold and siluer from them, and so get them away, yet cā they not help thē selues.

48 Therefore it is much better for a man to be a king, and so to shewe his power, or else a profitable vessell in a house, wherein he that oweth it, might haue pleasure, yea or to be a dore in a house, to keepe suche things safe as be therein, than to be suche a vayne god.

59 The sunne, the moone, and all the starrs, seeing they giue their shine and light, are obedient, and do men good.

60 When the lightning glistereth, all is cleare.

61 The winde bloweth in euerie countrey: and when God commaundeth the clouds to goe rounde about the whole worlde, they do as they are bidden.

62 When the fire is sent downe from aboue and commaunded, it burneth vp hylles and woodes: but as for those goddes, they are not like one of these things, neither in beautie, neither in strength.

63 Wherefore men shoulde not thinke nor say that they be goddes, seeing they can neyther giue sentence in iudgement, nor doe men good.

64 For so muche nowe as ye are sure that they be no goddes, then feare them not:

65 For they can neither speake euyll nor good of kings.

66 They can shewe no tokens in heauens for the heathē, neither shine as the sunne, nor giue light as the moone:

67 Yea the vnreasonable beasts are better than they: for they can get them vnder the roofe, and do them selues good.

68 So can ye be certified by no manner of meanes that they be gods, therefore feare them not.

69 For like as a scarcrowe in a garden of herbes keepeth nothing: euen so are their gods of wood, of siluer, and golde.

70 And like as a white thorne in an Orcharde, that euerie byrde sitteth vpon, yea like as a deade bodye that is cast in the darke: euen so is it with those goddes of wood, siluer, and golde.

71 By the purple and scarlet, whiche they haue vpon them, and soone fadeth away, ye may vnderstande that they be no gods: yea they them selues shall be consumed at the last, whiche shall be a great confusion of the lande.

72 Blessed is the godly man that hath no images, and worshippeth none: for he shall be farre from reproofe.

The ende of the booke of the prophete Baruch. which is not in the Canon of the Hebrue.

¶ The song of the three children, which *were put into the hot burning ouen. The cōmon tran-*slation readeth this song in the third Chapter of Daniel.

25. The prayer of Azarias. 46. The crueltie of the king. 48. The flame deuoureth the Chaldeans. 49. The Angell of the Lorde was in the furnace. 51. The three children prayse the Lord, and prouoke all creatures to the same.

24 AND they walked in the midst of ỹ flame, praising God, and magnifying the Lorde.

2 Then Azarias stood vp, & prayed on this manner: euen in the midst of the fire opened he his mouth, and sayde,

5 26 Blessed be thou, O Lorde God of our fathers, right worthy to be praysed & honored is that name of thine for euermore:

27 For thou art righteous in all the things that thou hast done to vs, yea, faythfull are all thy workes, thy wayes are right, and all thy iudgements true.

28 In al the things that thou hast brought vpon vs, and vpon the holy citie of our fathers, euen Jrusalem, thou hast executed true iudgement: yea according to right and equitie haste thou brought all these things vpō vs, bicause of our sinnes.

29 For why? we haue offended, and done wickedly, departing from thee.

30 In all things haue we trespassed, and not obeyed thy commaundementes, nor kept them, neyther done as thou hast bidden vs, that we may prosper.

31 Wherefore all that thou haste brought vpon vs, and euerie thing that thou haste done to vs, thou haste done them in true iudgement:

32 As in deliuering vs into the handes of our enimies, among vngodly and wicked abhominations, and to an vnrighteous king, yea the most frowarde vpon earth.

33 And nowe we may not opē our mouthes, we are become a shame and reproofe vnto thy seruantes, and to them that worship thee.

34 Yet

34 Yet for thy names sake (we beseche thee) geue vs not vp for euer, breake not thy couenant.

35 And take not awaye thy mercie from vs for thy beloued Abrahams sake, for thy seruant Isahacks sake, and for thy holy Israels sake:

36 To whom thou hast spoken, and promised, that thou wouldest multiplie their seede as the starres of heauen, and as the sande that lyeth vpon the sea shoare.

37 For we, O Lorde, are become lesse than any people, and be kept vnder this day in all the worlde, because of our sinnes.

38 So that nowe, we haue neither prince, duke, prophete, burnt offering, sacrifice, oblations, incense, nor sanctuarie before thee.

39 Neuertheless, in a contrite hart, and an humble spirite, let vs be receyued, that we may obteyne thy mercie.

40 Like as in the burnt offering of rãmes, and bullockes, and like as in thousandes of fat lambes: so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And nowe we folowe thee with all our hart, we feare thee, and seeke thy face.

42 Put vs not to shame: but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs by thy miracles, O Lorde, and get thy name an honour: that all they whiche dw thy seruants euill, may be confounded.

44 Let them be ashamed through thy almightie power, and let their strength bee broken:

45 That they may knowe, howe that thou only art the Lord God, and honour worthie throughout all the worlde.

46 And the kings seruantes that put them in, ceassed not to make the ouen hot with (a) wylde fire, drye strawe, pitch, towe, and fagottes:

47 So that the flame went out of the ouen vpon a fourtie and nine cubites:

48 Yea, it broke awaye, and brent vp those Chaldees that it gate hold vpon beside the ouen.

49 But the angel of the Lord came down into the ouen to Azaria and his felowes, & smote the flame of the fire out of the ouen,

50 And made the middes of the ouen as it had bene a colde winde blowing: so the fire neyther touched them, greeued them, nor did them hurt.

51 Then these three, as out of one mouthe, praysed, honoured, and blessed God in the furnace, saying,

52 Blessed be thou, O Lord God of our fathers: for thou art prayse and honour worthie, yea, & to be magnified for euermore. 1. Mac. 4. d

53 Blessed be the holy name of thy glorie: for it is worthy to be praysed and magnified in all worldes. Psal. 72. c.

54 Blessed be thou in the holy temple of thy glory: for aboue all things thou art to be praysed, yea and more than worthie to be magnified for euer.

55 Blessed be thou in the throne of thy kingdome: for aboue all thou art worthie to be well spoken of, and to be more thã magnified for euer.

56 Blessed be thou that lookest through the deepe, and sittest vpon the Cherubims: for thou art worthie to be praysed, and aboue all to be magnified for euer.

57 Blessed be thou in the firmament of heauen: for thou art prayse and honour worthie for euer.

58 O all yee workes of the Lorde, speake good of the Lorde: prayse him and set him vp for euer.

59 O ye angels of the Lord, speake good of the Lord: prayse him, & lift him vp for euer. Psal. 102. f. and. 149. b.

60 O ye heauens speake good of the Lord: prayse him, and set him vp for euer.

61 O all ye waters that bee aboue the firmament, speake good of the Lorde: prayse him, and set him vp for euer.

62 O all yee powers of the Lorde, speake good of the Lorde: prayse him, and set him vp for euer.

63 O ye sunne and moone, speake good of ỹ Lorde: prayse him, & set him vp for euer. Psal. 149. d

64 O ye starres of heauen, speake good of ỹ Lorde: prayse him, & set him vp for euer.

65 O ye showres and deawe, speake good of the Lorde: prayse him, and set him vp for euer. Psal. 136. a.

66 O all ye windes of God, speake good of the Lorde: prayse him, and set him vp for euer.

67 O ye fire and heate, speake good of the Lorde: prayse him, and set him vp for euer.

68 O ye wynter and sommer, speake good of the Lorde: prayse him, and set him vp for euer.

69 O ye deawes and frostes, speake good of the Lorde: prayse him, and set him vp for euer.

70 O ye frost and colde, speake good of the Lorde: prayse him, & set him vp for euer.

71 O ye yce and snowe, speake good of the Lord: prayse him, and set him vp for euer.

71 O ye nyghtes and dayes, ſpeake good of the Lord: praiſe him, & ſet him vp for euer.
73 O ye lyght and darkeneſſe, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
74 O ye lyghtnings and cloudes, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
75 O let the earth ſpeake good of the Lord: yea, let it prayſe him, & ſet him vp for euer.
76 O yee mountaynes and hylles, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
77 O all ye greene things vpon the earth, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
78 O ye welles, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
79 O yee ſeas & floodes, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.
80 O ye Whales, and all that moue in the waters, ſpeake good of the Lorde: prayſe him and ſet him vp for euer.
81 O all ye foules of the ayre, ſpeake good of the Lord: praiſe him, & ſet him vp for euer.
82 O all ye beaſtes and cattell, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
83 O ye children of men, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.
84 O let Iſrael ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
85 O ye Prieſtes of the Lorde, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
86 O ye ſeruantes of the Lord, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer. Pſal.
87 O ye ſpirites and ſoules of the righteous, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
88 O ye holy & humble men of hart, ſpeake ye good of the Lorde: prayſe him, and ſet him vp for euer.
89 O Anania, Azaria, and Miſael, ſpeake ye good of the Lorde, prayſe him, and ſette him vp for euer: whiche hath deliuered vs from the hell, kept vs from the hande of death, ryd vs from the middeſt of the burning flame, and ſaued vs euen in the middeſt of the fire. Jer.
90 O giue thankes therfore vnto the Lord: for he is kinde harted, and his mercie endureth for euer. Pſal.
91 O all deuoute men, ſpeake ye good of the Lord, the God of all gods: O prayſe him, and giue him thankes, for his mercie endureth worlde without ende.

The ſtory of Suſanna, whiche is the *thirteenth Chapiter of Daniel, after the Latine.*

8. The two gouernours are taken with the loue of Suſanna. 19. They take hir alone in the garden. 20. They ſolicite hir to wickedneſſe. 23. She chooſeth rather to obey God, though it be to the danger of hir lyfe. 34. She is accuſed. 45. Daniel doeth deliuer hir. 62. The gouernours are put to death.

A 1 THere dwelte a man in Babylon, called Joacim,
2 That toke a wyfe whoſe name was Suſanna, ý daughter of Helcia, a very fair womã, & ſuch one as feared god.
3 Hir father and hir mother alſo were good people, and taught their daughter according to the lawe of Moſes.
4 Nowe Joacim (hir husband) was a great riche man, and had a fayre Orcharde ioyning vnto his houſe: and to him reſorted the Iewes commonly, bicauſe hee was a man of reputation among them.
5 The ſame yeere was there made two Iudges, ſuche as the Lorde ſpeaketh of, The wyckednelle of Babylon commeth from the elders (that is,) from the Iudges whiche ſeeme to rule the people.
6 Theſe came oft to Joacims houſe: and al ſuche as had any thing to do in the lawe, came thyther vnto them.
7 Nowe when the people departed awaye at noone, Suſanna went into hir husbãds Orcharde to walke. B
8 The two elders ſeeing this, that ſhe went in dayly and walked, they burned for luſte to hir.
9 Yea, they were almoſt out of their wits, and caſt downe their eyes, that they ſhould not

not ſee heauen, nor remember that God is a ryghteous iudge.

10 For they were both wounded with the loue of hir, neyther durſt one ſhewe another his grieke.

11 And for ſhame they durſt not tell hir their inordinate luſte, that they woulde fayne haue had to do with hir.

12 Yet they layde wayte for hir earneſtly from day to day, that they myght (at the leaſt) haue a ſight of hir.

13 And the one ſayde to the other, Up, let vs go home, for it is dinner time. So they went their way one from another.

C 14 When they returned againe, they came togyther, enquiring out the matter betwixte them ſelues, yea, the one tolde the other of his wicked luſt: then appoynted they a tyme when they myght take Suſanna alone.

15 It happened alſo, that they ſpyed out a conuenient time, when ſhe went forth to walke, as hir manner was, and no bodie with hir, but two maidens, and thought to waſh hir ſelfe in the garden: for it was an hot ſeaſon.

16 And there was not one perſon there, except the two elders that had hid theſelues to beholde hir.

17 So ſhe ſayd to hir maydens, Go fetche me oyle and ſope, and ſhut the Orcharde dore, that I may waſhe me.

18 And they dyd as ſhe bad them, and ſhut the Orcharde dore, and went out themſelues at a backe dore, to fetche the thing that ſhe hadde commaunded: but Suſanna knewe not that the elders lay there hyd within.

19 Nowe when the maydens were gonne forthe, the two elders gate them vp, and ranne vpon hir, ſaying,

20 Nowe the Orcharde dores are ſhutte, that no man can ſee vs, wee haue a luſte vnto thee, therefore conſent vnto vs, and lye with vs:

21 If thou wylt not, we ſhall bring a teſtimoniall agaynſte thee, that there was a yong felowe with thee, and that thou haſt ſent away thy maydens from thee for the ſame cauſe.

22 Suſanna ſighed, and ſayde, Alas, I am in trouble one euery ſide: though I folow your minde, it will be my death: and if I conſent not vnto you, I can not eſcape your handes.

23 Well, it is better for me to fal into your handes, without the deede doing, than to ſinne in the ſight of the Lorde.

24 And with that ſhe cried out with a loud voyce: the elders alſo cried out againſt hir.

25 Then ranne there one to the Orcharde dore, and ſmote it open.

26 Nowe when ẏ ſeruãts of the houſe heard the cry in ẏ Orchard, they ruſhed in at the backe dore, to ſee what the matter was.

27 So whẽ the elders told them, ẏ ſeruants were greatly aſhamed: for why? ther was neuer ſuche a report made of Suſanna. E

28 On the morow after came the people to Joacim hir huſbande, and the two elders came alſo, ful of miſchieuous imaginatiõs againſt Suſãna, to bring hir vnto death,

29 And ſpake thus before the people: Send for Suſanna ẏ daughter of Helchias, Joacims wife, & immediatly they ſent for hir.

30 So ſhe came, with hir father, and mother, hir children, and all hir kynred.

31 Nowe Suſanna was a tender perſon, and marueylous fayre of face.

32 Therefore the wycked men commaunded to take hir clothes from hir face (for ſhee was couered) that at the leaſte they myght ſo be ſatiſfied in hir beautie.

33 Then hir friendes, yea, and all they that knewe hir, beganne to weepe.

34 Theſe two elders ſtode vp in the midſt of the people, and layde their hands vpon the head of Suſanna. F Leuit. 24. c.

35 Whiche wepte, and loked vp towarde heauen: for hir heart had a ſure truſte in the Lorde.

36 And the elders ſayd, As wee were walking in the Orcharde alone, this woman came in with hir two maydens, whome ſhe ſent awaye from hir, and ſparred the Orcharde dores:

37 With that a yong felowe whiche there was hid, came vnto hir, and lay with hir.

38 As for vs, wee ſtode in a corner of the Orcharde: and when we ſawe this wyckednelle, we ranne to them, and we ſawe them as they were togither.

39 But we coulde not hold him, for he was ſtronger than wee. Thus hee opened the dore, and gate him away.

40 Nowe when we had taken this womã, we aſked hir what yong felowe this was, but ſhee woulde not tell vs. This is the matter, and we be witneſſes of the ſame.

41 The cõmon ſort beleeued them, as thoſe that were the elders & Iudges of the people, and ſo they condemned hir to death. G

42 Suſanna cryed out with a loude voice, and ſayde, O euerlaſting God, thou ſearcher of ſecretes, thou ẏ knoweſt al things before they come to paſſe: Heb. 4. b

43 Thou wottell that they haue borne falſe witneſſe againſt mee, and beholde I muſt dye, whereas I neuer did any ſuch things as theſe men haue maliciouſly inuented againſt mee.

44 And the Lorde heard hir voyce.

45 For when ſhe was led forthe to death, the Lorde rayſed vp the ſpirite of a yong childe, whoſe name was Daniel,

2.Re.3.k. 46 Which cryed with a loude voyce, I am cleane from this blod.

47 Then all the people turned towarde him, and ſayde, What meane theſe wordes that thou haſt ſpoken?

G 48 Daniel ſtode in the myddeſt of them, and ſayde, Are ye ſuche fooles, O ye children of Iſrael, that ye cannot diſcerne nor knowe the trueth? Ye haue here condemned a daughter of Iſrael vnto death, and knowe not the trueth wherefore.

49 Go ſit in iudgement againe: for they haue ſpoken falſe witneſſe againſt hir.

50 Wherefore the people turned againe in all the haſte: and the Elders (that is, the principall heades) ſayde vnto him, Come ſit downe heere among vs, and ſhewe vs this matter, ſeeyng God hath giuen thee as great honour as an Elder.

2.Re.3.d. 51 And Daniel ſayde vnto them, Put theſe two aſide one from another, & then ſhall I examine them.

52 When they were put aſunder one from another, he called one of them, and ſayde vnto him, O thou old cancarde carle, that haſte vſed thy wickedneſſe ſo long, thyne vngratious deedes whiche thou haſte done afore, are nowe come to lyght.

53 For thou haſt gyuen falſe iudgementes, thou haſt oppreſſed the innocent, and letten the gyltie goe free: whereas yet the Exod.23.a. Lorde ſayeth, The innocent and righteous ſee thou ſlaye not.

54 Well then, if thou haſt ſeene hir, tel mee vnder what tree ſaweſt thou them companying togither? He anſwered, Vnder a "Mulbery tree.

55 And Daniel ſayd, very well, nowe thou lyeſt euen vpon thine heade: loe, the meſſenger of the Lorde hath receyued the ſentence of him, to cut thee in two.

56 Then put hee him aſyde, & called for the other, & ſayd vnto him, O ſeede of Chanaan, but not of Juda, fayrnes hath deceiued thee, & luſt hath ſubuerted thyne heart.

57 Thus dealt ye afore with the daughters of Iſrael, and they for feare, conſented vnto you: but the daughter of Juda would not abyde your wickednelle.

58 Now tel me then, Vnder what tree didſt thou take them companying togither? He anſwered, Vnder a "Pomegranate tree.

59 Then ſayde Daniel vnto him, Very well, now thou lyeſt alſo euen vpon thyne head: the meſſenger of the Lorde ſtandeth wayting with the ſworde to cut thee in two, and ſlay you both.

60 With that, al the whole multitude gaue a great ſhout, & praiſed God, which alway deliuereth the that put their truſt in him.

61 And they came vpon ẏ two elders, who Daniel had conuict of their owne mouth, that they had giuen falſe witneſſe,

62 And dealte with them euen likewiſe as they woulde haue done with their neyghbours, yea, they did according to the lawe of Moſes, and put them to death: thus the innocent blod was ſaued the ſame day. Dan.

63 Then Helcias and his wife prayſed God for their daughter Suſanna, with Joacim hir huſbande, and all the kinred, that there was no diſhoneſtie founde in hir.

64 From that day forth was Daniel had in great reputation in the ſight of ẏ people.

65 And king Aſtiages was layd with his fathers, and Cyrus of Perſia raigned in his ſtede.

The ende of the ſtory of Suſanna.

The ſtory of Bel and the Dragon,

which is the.xiiij. Chapter of Daniel after the Latine.

1 aniel dyd eate at the kings table, & was had in reuerence aboue all his friendes.

2 There was at Babylō an image called Bell, and there were ſpent (a) vpon him euery daye (b) twelue cakes, fourtie ſheepe, and ſixe great (c) pottes of wine.

3 Him dyd the king worſhippe him ſelfe, and went dayly to honour him, but Daniel worſhipped his owne God: and the king

king sayde vnto him, Why doest thou not worship Bell?

4 He answered, and sayd, Bycause I may not worshippe things that be made with handes, but the liuing God which made heauen and earth, and hathe power vpon all flesshe.

5 The king sayde vnto him, Thinkest thou not that Bell is a liuing God? or seest thou not how much he eateth and drinketh euery day?

6 Daniell smyled, and sayde, O king, deceyue not thy selfe: for this is but made of clay within, and of brasse without, neither eateth he euer any thing.

7 Then the king was wroth, and called for his priestes, and sayde vnto them, If ye tell me not who is this that eateth vp these expences, ye shall dye:

8 But if ye can certifie me that Bell eateth them, then Daniell shall dye: for hee hath spoken blasphemie against Bell. And Daniell sayde vnto the king, Let it so be, according as thou hast sayde.

9 The priestes of Bell were threescore and tenne, besides their wiues and children: and the king went with Daniell into the temple of Bell.

10 So Bels priestes sayd, Loe, we will go out: and set thou the meate there, O king, and poure in the wine, then shut the doore fast, and seale it with thine owne signet:

11 And to morowe when thou comest in, if thou findest not that Bell hath eaten vp all, we will suffer death: or elles Daniell, that hath lyed vpon vs.

12 The priestes thought them selues sure inough: for vnder the " aulter they had made a priuie entrance, and there went they in euer, & did eate vp what there was.

13 So when they were gone forth, the king set meates before Bell: nowe Daniell had commaunded his seruants to bring ashes, and these he " sifted throughout al the temple, that the king might see: then went they out, and sparred the doore, sealing it with the kings signet, and so departed.

14 In the night came the priests, with their wiues and children, as they were wont to do, and did eate and drinke vp all.

15 In the morning betimes at the breake of the daye, the kyng arose, and Daniell with him.

16 And the king sayde, Daniell, are the seales whole yet? He answered, Yea, O king, they be whole.

17 Nowe as sone as hee had opened the doore, the king loked vnto the " aulter, and cryed with a loude voyce, Greate art thou, O Bel, and with thee is no deceyte.

18 Then laughed Daniel, and held the king that he should not go in, and sayde, Behold the pauement, marke well, whose footesteppes are these?

19 The king sayde, I see the footesteppes of men, women, and children.

20 Therfore the king was angry, and toke the priestes with their wyues and children, and they shewed him ỹ priuy doores where they came in, and did eate vp such things as were vpon the aulter.

21 For the whiche cause the king slue them, and delinered Bell into Daniels power, whiche destroyed him and his temple. D Iere. 51. b. Esai. 46. a.

22 And in that same place there was a greate Dragon, whiche they of Babylon worshipped.

23 And the king sayde vnto Daniel, Sayest thou that this is but a God of brasse also? Lo, he liueth, he eateth & drinketh, so that thou canst not say that hee is no liuing God: therefore worshippe him.

24 Daniel sayd vnto ỹ king, I wil worship the Lorde my God, hee is the true liuing God: as for this, he is not ỹ God of lyfe.

25 But giue mee leaue, O king, and I shal destroy this Dragon without sworde or staffe. The king sayde, I giue thee leaue.

26 Then Daniel toke pitch, fatte, & heaire woll, and did seethe them togither, and made lumpes therof: this hee put in the Dragons mouth, & so the Dragon burste in sunder. And Daniel sayde, Loe, there is he whome ye worshipped.

27 Whe they of Babylon heard that, they toke greate indignation, and gathered them togyther agaynste the king, saying, The king is become a Iewe, and he hath destroyed Bel, he hath slaine the Dragon, and put the priestes to death. E

28 So they came to the king, and sayd, Let vs haue Daniel, or els wee will destroye thee and thyne house.

29 Nowe when the king sawe that they rushed in so sore vpon him, and that necessity constrayned him, he delinered Daniel vnto them: Dani. 6. c.

30 Whiche cast him into the Lions dennie, where he was sixe dayes.

31 In the denne there were seuen Lyons, and they had giuen them euery day two bodyes, and two sheepe: which then were not gyuen them, to the intent that they myght deuoure Daniel.

32 There was in Iurie a Prophete called Habacuc, whiche had made potage, and

broken bread in a bolle, and was going into the field, for to bring it to the capers.

33 But the Angell of the Lorde sayde vnto Habacuc, Goe carie the meate that thou hast, into Babylon vnto Daniell, whiche is in the Lions denne.

34 And Habacuc sayde, Lord, I neuer saw Babylon, and as for the denne, I knowe it not.

35 Then the Angell of the Lorde toke him by the toppe, and bare him by the hayre of the heade, and through a mightie winde set him in Babylon vpon the denne.

Eze.8.a.

36 And Habacuc cryed, saying, O Daniell, thou seruāt of God, haue, take the "breakfast that God hath sent thee.

3.Re.17.a. "or, dinner.

37 And Daniell sayde, O God, hast thou thought vpon me? well, thou neuer failest them that loue thee.

F

38 So Daniell arose, and did eate. And the Angell of the Lorde set Habacuc in his owne place agayne immediatly.

39 Upon the seuenth day, the king went to bewepe Daniell: and when he came to the denne, he loked in, and behold, Daniel sate (in the midst of the Lions.)

40 Then cried the king with a loud voyce, saying, Great art thou, O Lorde God of Daniell, & there is none other besides thee.

41 And he drew him out of the Lions den, and cast those that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

Ier.

42 After this, wrote the king vnto all people, kinreds, and tongs, that dwelt in al countreys.

43 Saying, Peace be multiplyed with you: My commandement is in all the dominion of my realme, that men feare and stande in awe of Daniels God, for he is the liuing God, whiche endureth for euer.

44 His kingdome abideth vncorrupt, and his power is euerlasting:

45 It is he that can deliuer and saue, he doth wonders and maruellous workes in heauen & in earth: for he hath saued Daniell from the power of the Lions.

¶ *The prayer of Manasses king of Iuda, when he* vvas holden captiue in Babylon.

O Lord almightie, God of our fathers, Abraham, Isahac, and Iacob, and of the righteous seede of them: which hast made heauen and earth, with al the ornament thereof, which hast "ordeyned the sea by the worde of thy commaundement, which hast shut vp the depe, and hast sealed it for thy feareful and laudable name, which al men feare, and tremble before the face of thy power, and not for the anger of thy threatning, the whiche is importable to sinners, but the mercy of thy promise is great and vnsearchable: for thou art the Lorde God most high aboue all the earth, long suffering, and exceeding mercyfull, and repentant vpon the malice of men: Thou Lorde after thy goodnesse hast promised repentance of the remission of sinnes, and thou that art the God of the righteous, hast not put repentance to the righteous Abraham, Isahac, and Iacob, vnto them that haue not sinned against thee: but bicause I haue sinned aboue the number of the sandes of the sea, and that myne iniquities are multiplied, I am "humbled with many bandes of yron, and there is in me no breathing, I haue prouoked thine anger, and haue doone euill before thee, in committing abhominations, and multiplying offences: And nowe I bowe the knees of my heart, requiring goodnesse of thee, O Lorde. I haue sinned Lord, I haue sinned, and knowe mine iniquitie, I desire thee by prayer, O Lorde forgiue me, forgiue me, and destroy me not with mine iniquities, neither do thou alwayes remember mine euils to punish them: but saue me (which am vnworthy) after thy great mercy, and I will praise thee euerlastingly all the dayes of my life: for all the power of heauen praiseth thee, and vnto thee belongeth glory, world without end. Amen.

"or, the sea.

"or, bowed.

A necessarie table for the knowledge of the state of Iuda, from the beginning of the Monarchie of the Greekes, (where the table that we haue set forth vpon Esdras endeth) vntill the death and passion of Iesus Christe.

70. weekes foreshewed, Daniel. 9.

…ngel of the Lorde sent to Daniel, sayde …s. 70. weekes of yeeres, that is to say, …n seuen, whiche commeth to. 490. from …gheth of the commaundement, that …n shoulde be buylded agayne and re…ild Christ the Prince. This cõman…ment gyuen foorth by the mouth of Da…yel, monarchie of the Persians, the …s raigne, as it is written in Nehe…miahe the sayde. 70. weekes oughte …n them, though all agree not therein: …gyn it in the second yeare of the sayd …nder the first yeere of Cyrus. So that …ginning of the sayd weekes, tyll the …Alexander blurped the monarchie, we …years and. 18. weekes, whiche ma…keyres. To shewe the verifying of the …, according to the aforesayd prophe…cie the. 9. we will proportion them …rnes in whiche the Kings of Syria, …under on the right syde) haue ended …ome, eche of them in order.

The Monarchie of the Greekes.

Alexander the great, sonne to Philip king of Macedonia, conquered the Monarchie of the Persians from Darius, the. 192. yeere of Cyrus the first Monarchie, and transported it to the Grekes: he raigned. 6. whole yeres, and the seuenth died, leauing diuers successours, to whõ hee diuided the sayde Monarchie before his death. That is, the kingdomes of Syria, Asia, Egypt, and Macedonia. We will here treate of his successours, the kings of Syria only, bycause the scripture maketh mention thereof, and maketh the supputation of the yeeres, by the tyme that the saide kings reigned, beginning at the first: as appeareth in the first booke of the Machabees. And we will orderly sette their names, and the time that eche of them hath raigned, to conferre them with the number of the weekes, placed on the lefte syde of this table, to the ende that the sayde weekes may be verified, and that the prophesie of Daniell may be plainly vnderstode, touching the comming and death of our sauiour Christ.

1	Seleucus the first king of Syria, surnamed Nicanor, began his reigne, the. 13. yeere after the death of Alexander, and reigned. 31. yeeres.	Yeeres from the first kng of Syria, tyll the decesse of eche king.
2	Antiochus Soter, held the kingdomes of Syria and reigned. 19. yeeres.	50
3	Antiochus Theos beganne his reigne, the yeere. 51. and reigned. 15. yeeres.	65
4	Seleucus Gallicinus reigned. 20. yeeres.	85
5	Seleucus Ceraunus reigned. 3. yeeres.	88
6	Antiochus the greate, began his reigne the. yeere. 75. and raigned sixe and thirtie yeeres.	124
7	Seleucus Philopator reigned. 12. yeeres.	136
8	Antiochus Epiphanes the tyrant, mentioned in the first booke of Machabees, began to reigne the yere. 137. and raigned. 12. yeres.	148
9	Antiochus Eupator his sonne raigned. 2. yeeres.	150
10	Demetrius Soter began his reigne the yeere. 151, and reigned tenne yeeres.	160
11	Alexander raigned fyue yeeres.	165
12	Demetrius Nicanor, reigned two yeeres.	167
13	Antiochus Sedetes reigned but three yeeres.	170
14	Triphon began his raigne the yeare. 171. & raigned. 3. yeares.	173
15	Antiochus Pius reigned twelue yeeres.	185
16	Demetrius Nicanor the. 12. king afore. mentioned, was kepte prisoner by the Parthains, and then returned agayn to his kingdome and raigned foure yeeres.	189
17	Alexander began his reigne in the. yere. 190. & raigned. 2. yeres.	191
18	Antiochus Gryphius raigned. 29. yeeres.	220
19	Seleucus sonne to Gryphius, was at strife with his vncle, and other of his kinred by the space of tenne yeeres.	230
20	The yere. 221. the Syrians being greeued at the princes debate for the kingdom, deliuered it ouer to Tigranes, king of Armenia, which reigned eighteene yeares.	248
1	The yere. 149. Pompei ouercame Tigranes, and deliuered Syria into the handes of the Romans. And. 17. yeeres after, Julius Celar was syrst Emperour of Rome, who raigned in the Empire fiue yeeres.	269
2	Augustus the seconde Romane Emperour, raigned. 56. yeares, Christe was borne the. 41. yeere of the same Emperour, the. 65. weeke, and three yeeres.	305
3	Claudius Tiberius Nero the third emperor, raigned. 23. yeres. The. 15. yere of the same Emperour Jesus was baptized, and began then to shewe himselfe openly, which was the. 5. yeere, and 69. weekes. The thirde yeere folowing, he was put to death for our redemption, at which time the. 70. weekes were finished.	

The state of the Iewes.

After the people of the Lorde were deliuered from the captiuitie of Babilon by Cyrus, & returned vnto their lande vnder the conduct of Zorobabel, there was no more name of king Iuda, but of prince and gouernour: which were for the most parte of the line of Iuda, and are these that folowe.

1	Zorobabel raigned. 38. yeres.	The yeres of the gouernment of each gouernour. 38 66 53 14
2	Resa Mesyllam. 66. yeres.	
3	Joanna Ben-reia. 53. yeres.	
4	Judas Hyrcanus. 14. yeres.	

Al which time amoũteth to. 191. yeres that the Monarchie of the Persians dured.

5 Ioseph was gouernour the first yere of Alexander the great, and raigned. 7. yeeres, in his time the sayd Alexander had the temple and sacrifice in great honour. 7

6 Abner Semei ruled with Ioseph, and raigned 11. yeres. In his time Ptolome the first king of Egipt after Alexander, tooke Ierusalem by deceit, spoyled the temple, and caried a great number of the people into Egipt. 11

7 Mathathias Heli, gouerned. 12. yeres. 12

8 Aser Maath, gouerned 9 yeres. 9

9 Nagid Arphaxat, raigned. 10. yeeres. In his time Eleazar the high priest, sent the. 70. interpreters to Ptolome Philadelphe, the seconde king of Egipt, and sonne to the aforesaid Ptolome, to trãslate the holy scripture out of Hebrue into Greek: and the saide Ptolome deliuered all the Iewes that his father had holden captiue. 10

10 Agar Eli succeded him, and raigned. 8. yeares. 8

11 Maslot Naum gouerned. 7. yeres. 7

12 Amos Syrach. 14. yeres. 14

13 Mathathias Silos. 10. yeres. 10

14 Ioseph Arses. 66. yeres. 66

In his time Ptolome Philopator. 4. king of Egipt, entered into Iurie, and killed. 60000. Iewes, and restored the countrey into the handes of Antiochus the greate, whiche deliuered it againe to Ptolome the successour of the said Philopator, for the friendship betweene them.

15 Ianna Hircanius was the last of the line of Iuda, and raigned. 16. yeres, he was slaine by Antiochus the tyrant. 16

16 After Ianna, succeeded a kinred of the priests, named Asmodus. The first was Judas Machabeus, raigned. 6. yeres, with great prowesse and vertue. 6

17 Ionathas his brother, raigned in great prowesse and vertue. 18. yeres. 18

18 Simon his brother, raigned. 8. yeres vertuously. 8

19 Iohn Hircanus his sonne, raigned. 34. yeeres, he & the predecessours of his kinred held both the kingly authoritie, & the priestly dignitie together 34

20 Aristobulus sonne to Iohn, raigned one yere, he tooke againe the crowne and title of king for him selfe, and his successours. 1

21 Alexander king, raigned. 27. yeres. and left the kingdome to Alexandria his wife, which held it. 9 yeeres, but lefte the priesthoode to Hircanus his son, which raigned. 3. yeres after his death. Then Aristobulus, brother to the sayde Hircanus, driue him from the crowne & the priesthood, & raigned in his place. 3. yeres. Pompei with the armie of the Romanes hauing taken al Syria, led Aristobulus captiue, leauing Hircanus in the priesthod, & Antipator, Herods father, gouerned in Iurie. And the. 51. yere after, Herod was proclaimed king, and the scepter taken from Iuda, Christ our sauiour came. 27 9 3 56

The first booke of the Machabees.

¶ *The first Chapter.*

1. After the death of Alexander the king of Macedonia, 11. Antiochus taketh the kingdome. 12. Many of the children of Israel make couenant with the Gentiles. 21. Antiochus subdueth Egypt and Ierusalem vnto his dominiō. 43. Ierusalem being burnt, they make lawes of their owne, and forbid to keepe Gods lawes. 50. Antiochus setteth vp an idol ouer the aulter of God.

A 1 Fter that Alexander king of Macedonia, son of Philip, went forth of the lād of "Cethim, & (a) slewe Darius king of the Persians, and Medes, and raigned for him as he had don before in Gretia:

"or, Chettim, a. The first battel with the Carthaginenses, was fought at this time

2 It happened that he toke great warres in hande, wanne very many strong cities, and slue many kings of the earth,

3 Going through to the endes of ỹ world, and getting many spoyles of the people, insomuche that the whole world stode in awe of him, and therefore was he proude in harte.

Judit. 1. b. b. The beginnig of the kingdome of Egypt.

4 (b) Now when he had gathered a mightie strong host,

5 And subdued the landes and people with their princes, so that they became tributaries vnto him,

6 Then he fel sicke: and when he perceiued that he must needes dye,

B 7 He called for his noble estates, which had bin brought vp with him of childzen, and parted his kingdome among them, whyle he was yet aliue.

Dani. 7. a.

8 So Alexander raigned twelue yeres, and then dyed.

c. The beginning of the kingdome of Syria.

9 (c) After his death fell the kingdome vnto his princes, and they obteyned it euery one in his rome,

10 And caused them selues to be crowned as kinges: and so did their childzen after them many yeeres, and much wickednesse increased in the world.

"or, Epiphanius. 1. Mac. 8. a.

11 Out of these came the vngratious rote, "noble Antiochus, the sonne of Antiochus ỹ king, which had bin a pledge at Rome: and he raigned in the hundzed thirtie and seuenth yere of ỹ Empyre of the Grekes.

d. The beginning of the kingdome of the Parthians.

12 (d) In those dayes wēt there out of Israel wicked men, which moued much people with their counsel, saying, Let vs goe and make a couenant with the heathē that are rounde about vs: for sithe we departed frō them, we haue had much sorowe.

Deut. Jer.

13 So this deuise pleased them wel,

14 (e) And certaine of the people toke vpon them for to goe vnto the king, whiche gaue thē licence to do after the ordinance of the heathen.

e. Iosephus Lib. 12. cap. C

15 (f) Then set they vp an opē scole at Ierusalem of the lawes of the heathen:

1. Par. f. The wicked headlong into mischiefe.

16 (g) And made themselues vncircumcised, but forsoke the holy testament, and ioyned them selues to the heathen, and were cleane solde to do mischiefe.

g. Epiphanius saith that was by diuising the signe other that that was circumcised.

17 So when Antiochus began to be mightie in his kingdome, he went about to obtayne ỹ land of Egypt also, that he might haue the dominion of two realmes.

1. Mac.

18 Upon this entred he into Egypt, with a strong host, with charettes, Elephantes, horsemen, and a great number of shippes.

19 (h) And beganne to warre agaynst Ptolome the king of Egypt: but Ptolome was afrayde of him, and fledde, and many of his people were wounded to death.

h. The second battel with the Carthaginenses.

20 Thus Antiochus wanne many strong cities, and toke away great good out of the lande of Egypt.

21 And after that Antiochus had smitten Egypt, he turned agayne in the hundzed fourtie and three yeere, and went towarde Israel,

1. Mac. 1. D

22 And came vp to Ierusalē, with a mightie people,

23 And entred proudly into the sanctuarie, and toke away the golden aulter, the candelsticke, and all the ornamentes thereof, the table of the shewbread, ỹ pouring vessels, the chargers, the golden spones, the vayle, the crownes, and golden apparel of the temple, and brake downe all in peeces.

24 He toke also the siluer and golde, the pretious iewels, and the secrete treasures that he founde.

25 And when he had taken away altogether

ther, cauled a great murther of men, and
ſpoken verie proudly, he departed into his
owne lande.
26 Therefore there was a great lamenta-
tion throughout all Iſraell.
27 The princes and the elders of the people
mourned, the yong men and the maydens
were " defiled, and the fayre beautie of
women was changed:
28 The bridegrome and the bride toke
them to mourning,
29 The lande and thoſe that dwelt therein
was moued: for all the houſe of Jacob
was brought to confuſion.
30 (i) After two yeeres the king ſente hys
chiefe treaſurer vnto the cities of Juda,
whiche came to Jeruſalem with a greate
multitude of people,
31 Speaking peaceable wordes vnto them,
but all was deceyte: for when they had
giuen him credence,
32 He fell ſodeinly vpon the citie, and ſmote
it ſore, & deſtroyed much people of Iſraell:
33 And when he had ſpoyled the citie, he ſet
fire on it, caſting down houſes and walles
on euery ſide.
34 The women and their children toke
they captiue, and led away their cattell.
35 Then builded they the citie of Dauid
with a great and thicke wall, and with
mightie towres, and made it a ſtrong
holde for them.
36 Beſides all this, they ſet wicked people,
and vngodly men to keepe it.
37 Stored it with weapons, and victuals,
gathered the goods of Jeruſalem, and layd
them vp there: thus became it a theeuiſhe
caſtell.
38 Thus they became a heauy burthen, lay-
ing wayte for the people that wente into
the ſanctuarie, and for the cruell deſtructi-
on of Iſraell.
39 Thus they ſhed innocent bloude on eue-
rie ſide of the ſanctuarie, and defiled it:
40 Inſomuch that the citizens were fayne
to depart, and the citie became an habita-
tion of ſtrangers, being deſolate of hir own
ſeede: for hir owne natiues were fayne to
leaue hir.
41 Hir ſanctuarie was cleane waſted, hir
holy dayes were turned into mourning,
hir ſabbothes were had in deriſion, and
hir honour brought to nought.
42 (k) Loke how great hir glorie was be-
fore, ſo great was hir confuſion, and hir
ioy turned into ſorrowe.
43 Antiochus alſo the king, ſent out a com-
miſſion vnto all his kingdome, that all the
people ſhould be one.
44 Then they left euery man his law, and
all the heathen agreed to the commaunde-
ment of king Antiochus:
45 Yea, many of the Iſraelites conſented
therevnto, offering vnto idols, and defy-
ling the Sabboth.
46 So the king Antiochus ſent his meſſe-
gers with his commiſſion vnto Jeruſa-
lem, and to all the cities of Juda, that they
ſhould folow the lawes of the heathen:
47 And forbad either burnt offering, meat
offering, or peace offering, to be made in
the temple of God, and that there ſhoulde
no Sabboth nor high feaſt day be kept:
48 But commaunded that the ſanctuarie, &
the holy people of Iſrael, ſhuld be defiled:
49 He commaunded alſo, that there ſhould
be ſet vp other aulters, temples, and idols,
to offer vp Swines fleſhe, and other vn-
cleane beaſtes.
50 That men ſhoulde leaue their children
vncircumciſed, to defile their ſoules with
all maner of vncleānеſſe & abhominatiōs:
51 That they might ſo forget the lawe, and
change all the holy ordinances of God,
52 And that whoſoeuer woulde not do ac-
cording to the commaundement of kyng
Antiochus, ſhould ſuffer death.
53 In lyke manner commaunded hee thro-
wout al his realme, and ſet rulers ouer
the people, for to compell them to do theſe
things:
54 Commaunding al the cities of Juda, to
do ſacrifice vnto idols.
55 Then went the people vnto the heathen
by heapes, forſoke the lawe of the Lorde,
and committed much euill in the lande.
56 And he droue the Iſraelites into ſecrete
places, euen where ſo euer they coulde flee
for ſuccour.
57 The fyfteenth day of the moneth " Caſ-
leu, in the hundred threeſcore and fifth
yeere, ſet king Antiochus an" abhomina-
ble idoll of deſolation vpon the aulter of
God, and the buylded aulters through-
out all the cities of Juda, on euery ſide,
58 Before the dores of the houſes, and in
the ſtreetes, where they burnt incenſe, and
dyd ſacrifice.
59 And as for the bookes of the law of God,
they burnt them in the fire, (l) and rent the
in peeces.
60 What ſo euer hee was that had a booke
of the teſtament of the Lorde founde by
him, yea, whoſoeuer endeuoured him ſelfe
to keepe the lawe of the Lorde, the kinges
commaundement was, that they ſhoulde

" November. Daniel. 9. Matth. 24.

Jere. 36. c.

l. It is a manifeſt note of the enimies of god to burne the bookes of the lawe. Hiſt. eccleſiaſt. lib. 8. Cap. 2.

put him to death.

61 And through his authoritie, they executed these things euery moneth, vpon the people of Israel, that were found in the cities.

2.Mac.6.b. 62 The twentie and fift day of the moneth, what time as they did sacrifice vppon the aulter, which stoode in the steede of the aulter of the Lorde:

63 According to the commaundement of king Antiochus, they put certayne women to death, whiche had caused their children to be circumcised:

64 Not only that, but they hanged vp the children by the neckes throughout all their houses, and slue the circumcisers of them.

65 Yet were there many of the people of Israell, which determined in themselues that they would not eate vncleane things: but chose rather to suffer death, than to be defiled with vncleane meates.

66 So bicause they wouldo not breake the blessed law of god, they were cruelly slain.

67 And this great tyrannie encreased verie sore vpon the people of Israell.

The.ij. Chapter.

1. The mourning of Mathathias and his sonnes for the destruction of the holy citie. 19. They refuse to doe sacrifice vnto idols. 24. The zeale of Mathathias for the lawe of God. 33. They are slayne, and will not fight agayne. bycause of the Sabboth day. 49. Mathathias dying, commaundeth his sonne to sticke by the worde of God, after the example of the fathers.

A 1 IN those dayes there did stande vp one Mathathias, the sonne of John, the sonne of Simeon the priest, out of the kinred of Joarib, from Jerusalem, and dwelt vpon the mount of Modin.

2 And had fiue sons: John, called Gaddis.

3 Simon, called Thasi,

4 Judas, otherwise called Machabeus,

5 Eleazer, otherwise called Abaron, and Jonathan, whose syrname was Apphus.

6 These sawe the euill that was done among the people of Juda, and Jerusalem.

B 7 And Mathathias sayde, Wo is me, alas that euer I was borne, to see this miserie of my people, and the pitious destruction of the holy city, and thus to sit so stil, it being deliuered into the handes of the enimies.

8 Hir sanctuarie is come into the power of strangers, hir temple is as it were a man that hath lost his good name:

2.Mac.7. 9 Hir pretious ornaments are caried away captiue, hir olde menne are slayne in the streets, and hir yong me are falne through the sworde of the enimies.

10 What people is it that hath not some possession in hir kingdome? or who hath not gotten some of hir spoyles?

11 All hir glory is taken awaye, she was a free woman, and nowe she is become an handmayde.

12 Behold, our sanctuarie, our beautie, and honour, is wasted away, and defiled by the Gentiles.

13 What helpeth it vs then to liue?

C 14 And Mathathias rent his clothes, he and his sonnes, and put sackcloth vppon them, and mourned very sore.

15 Then came the men thyther, which were sent of king Antiochus, to compell suche as were fled into the citie of Modin, for to do sacrifice, and to burne incense vnto idols, and to forsake the lawe of God.

16 So many of the people of Israell consented, and enclined vnto them: but Mathathias and his sonnes remained stedfast.

17 Then spake the Commissioners of king Antiochus, and sayde vnto Mathathias, Thou art a noble man, of hygh reputation, and great in this citie, hauing many fayre children, and bretheren:

18 Come thou therefore first, and fulfill the kings commaundement, like as all the heathen haue done, yea and the menne of Juda, and such as remaine at Jerusalem: so shalte thou and thy children be in the kings fauour, and enriched with golde, siluer, and great rewardes.

19 Mathathias answered, and spake with a loude voyce, Though all nations obey the king Antiochus, and fall away euerye man, from keeping the lawe of their fathers, though they consent to his commandementes:

20 (a) Yet will I, and my sonnes, and my bretheren, not fall from the lawes of our fathers. (a) The procurement of his children that they serue God doth please him.

21 God forbid we shoulde: that were not good for vs that we should forsake the law and ordinances of God, and to agree vnto the commaundement of king Antiochus. Ioh.4. D Pro.4.

22 Therefore we will do no suche sacrifice, neither breake the statutes of our lawe, to goe another way.

23 And when he had spoken these wordes, there came one of the Jewes, which openly in the sight of all, dyd sacrifice vnto the idols vpon the aulter in the citie of Modin, according to the kings commaundement.

24 When Mathathias sawe this, he gret-

ued

ued (b) him at the heart, so that his reynes
ſhoke withall, and his wrath kindled for
very zeale of the lawe: with that hee ſtart
vp, and kylled the Iewe beſide the aulter:
25 Yea, and ſlue the kings cõmiſſioner that
compelled him to do ſacrifice, and deſtroy-
ed the aulter at the ſame tyme.
26 Suche a zeale had hee vnto the lawe of
God, like as Phinehes did vnto Zambri
the ſonne of Salomi.
27 And Mathathias cryed with a lowde
voyce through the citie, ſaying, Who ſo is
feruent in the lawe, and will keepe the co-
uenant, let him folowe mee.
28 So hee and his ſonnes fledde into the
mountaynes, and left all that euer they
had in the citie.
29 Many other godly men alſo, whiche li-
ued iuſtly and vprightly, departed into the
wildernelle, with their childrẽ, their wiues,
and their cattell, and remayned there: for
the tyrannie increaſed ſore vpon them.
30 Now when the kings ſeruants, and the
hoſt whiche was at Ieruſalem in the citie
of Dauid, hearde that certayne men had
broken the kings commaundement, and
were gonne their waye to the wildernelle
into ſecrete places:
31 Then many purſued after them, and af-
ter they had ouertaken them, they camped
them ſelues, and ſet the battell in araye a-
gainſt them in the Sabboth day,
32 And ſayde vnto them, Will ye yet rebel?
Get you hence, and do the commandemẽt
of king Antiochus, and ye ſhall liue.
33 They anſwered, we wil not go (for thee,)
neither will we do the kings commande-
ment, to defyle the Sabboth day.
34 Then beganne they to fyght agaynſte
them:
35 But the other gaue them none other an-
ſwere, neither caſte they one ſtone at them,
nor made faſt their priuie places:
36 But ſayde, We will dye all in our inno-
cencie, heauen and earth ſhall teſtifie with
vs, that ye put vs to death wrongfully.
37 Thus they fought agaynſte them vpon
the Sabboth, and ſlue bothe men and cat-
tell, their wyues and their children, to the
number of a thouſand people.
38 When Mathathias and his freendes
hearde this, they mourned for them ryght
ſore,
39 And ſayde one to another, If ſo be that
we all do as our brethren haue done, and
fyght nat for our liues and for our lawes
agaynſt the heathen, then ſhall they the ſoo-
ner rote vs out of the earth.
40 So they concluded among them ſelues
at the ſame time, ſaying,
41 What ſoeuer he be that cõmeth to make
battell with vs vppon the Sabboth daye,
we will fyght againſt him, and not dye all
as our brethren that were murdered in the
wildernelle.
42 Vpon this came the aſſembly of the Aſ-
ſideans vnto them, which were of the ſtrõ-
geſt men in Iſrael, and all ſuche as were
feruent in the lawe:
43 And all they that were fledde for perſe-
cution, came to helpe them, and to ſtande
by them:
44 In ſo muche that they gathered an hoſt
of men, and ſlue the wicked doers in their
ielouſie, and the vngodly men in theyr
wrath: but the reſt fled vnto the heathen,
and eſcaped.
45 Then Mathathias & his friendes went
about, and deſtroyed the aulters.
46 And circumciſed the children that had
not yet receyued circumciſion, as many as
they founde within the coaſtes of Iſrael,
47 And folowed mightily vpon the proude
men: & this acte proſpered in their handes,
48 In ſo muche that they kept the lawe a-
gaynſte the power of the Gentiles and the
kings, and gaue not ouer their dominion
vnto wicked doers.
49 After this, when the tyme drewe on faſt
that Mathathias ſhould dye, he ſayde vnto
his ſonne: Nowe is pride and perſecution
increaſed, nowe is the time of deſtruction
and wrathfull diſpleaſure:
50 Wherefore, O my ſonnes, be ye feruent
in the lawe, and ieopard your lyues for the
teſtament of the fathers.
51 Call to remembrance what actes our fa-
thers dyd in their tyme, ſo ſhall ye receyue
great honour, and an euerlaſting name.
52 Remember Abraham: was not he found — Iames.2.d. Rom.4.a. Gen.22.b.
faythfull in temptation, and it was reckē-
ned vnto him for righteouſneſſe?
53 Ioſeph in tyme of his trouble, kept the — Heb.11.d. Eccle.44.c. Gen.41.k.
commaundemẽt, and was made a lorde of
Egypt.
54 Phinehes our father was ſo feruent for — Num.27.d. Eccle.45.k.
the honour of God, that hee obteyned the
couenant of an euerlaſting prieſthood.
55 Ioſuah for fulfilling the worde of God, — Num.27.c. Ioſue.1.a.
was made the captaine of Iſrael.
56 Caleb bare recorde before the congrega- — Num.14.a.
tion, and receiued an heritage.
57 Dauid alſo in his merciful kindnes, obtei- — 1.Reg.5.c.
ned ỳ throne of an euerlaſting kingdome.
58 Elias beeing ielous and feruent in the — 4.Reg.7.b.
lawe, was taken vp into heauen.

Dani.3.c. 59 Inanias, Azarias, and Misael, remayned stedfast in fayth, and were deliuered out of the fire.

Dani.6.a. 60 In like maner Daniell being vngiltie, was saued from the mouth of the Lions.

Heb.11.b. 61 And thus ye may consyder throughout all ages since the worlde beganne, that who so euer put their trust in God, were not ouercome.

Mat.10.d. Esai.40.a. e.51.c. 1.Pet.1.b. James.1.b. Eccle.14.b. Psal.26.c. 62 Feare not ye then the wordes of an vngodly man, for his glorie is but dung and wormes:

63 To day is he set vp, and to morow is he gone: for he is turned into earth, and his memorial is come to nought.

64 Wherefore, O my sonnes, take good hearts vnto you, and quit your selues like men in the lawe: for if ye doe the things that are commaunded you in the lawe of the Lord your God, ye shall obteyne great honour therein.

65 And beholde, I know that your brother Simon is a man of wisedome: see that ye giue eare vnto him alway, he shall be a father vnto you.

66 As for Judas Machabeus, he hath euer beene mightie, and strong from his youth vp: let him be your captayne, and order the battell of the people.

67 Thus shall ye bring vnto you all those that fauor the law, and see that ye auenge the wrong of your people.

68 And recompence the heathen agayne, and apply your selues wholly to the commaundement of the lawe.

69 So he gaue them his blessing, and was layde by his fathers:

70 And dyed in the hundred fortie and sixe yeere at Modin, where his sonnes buryed him in his fathers sepulchre, and all Israell made great lamentation for him.

The.iij.Chapter.

1. Iudas is made ruler ouer the Iewes. 11. He killeth Apollonius, and Seron the prince of Syria. 44. The confidence of Iudas towarde God. 55. Iudas determineth to fight agaynst Lysias, whome Antiochus had made captaine ouer his hoste. 60. The prayer of the absteyners.

A 1 Then stode vp Judas Machabeus in his fathers steade.

Iose.cap.8. 9.10.11.12. antiqui. 2 And all his brethren helped him, and so did all they that helde with his father, and fought with chearefulnesse for Israell.

3 So Judas gat his people great honour: He put on a brestplate as a giant, and arayed him selfe with his harnesse, and defended the host with his sworde.

4 In his actes he was like a Lion, and as a Lions whelpe roaring at his pray.

5 He was an enimie to the wicked, and hunted them out, and brent vp those that vexed his people.

6 So that his enimies fled for feare of him, and all the workers of vngodlinesse were put to trouble: suche lucke and prosperitie was in his hande.

7 This greeued diuers kings, but Jacob was greatly reioyced through his actes, and he gat him selfe a great name for euer.

8 He went through the cities of Juda, destroying the vngodly out of them, turning away the wrath from Israell,

9 And receiuing suche as were oppressed: and the fame of him went vnto the vttermost part of the earth.

10 Then Apollonius (a prince of Syria) gathered a mightie great host of the heathen, & out of Samaria, to fight against Israel:

11 Which when Judas perceiued, he went forth to meete him, fought with him, slue him, and a great multitude with him: the remnant fled, and he toke their substance.

12 Judas also toke Apollonius owne sword, and fought with it al his life long.

13 Nowe when Seron, a prince of the armie of Syria, hearde say that Judas had gathered vnto him the congregation and Church of the faythfull.

14 He sayde, I will get mee a name, and a prayse throughout the realme: for I will goe fight with Judas, and them that are with him, as many as haue despised the kings commaundement.

15 So he made readie, and there went with him a great mightie host of the vngodly, to stande by him, and to be auenged of the children of Israell.

16 And when they came nigh vnto Bethoron, Judas went forth against them with a small companie.

17 And when his people sawe such a great host before them, they sayde vnto Judas, Howe are we able being so fewe, to fight against so great a multitude, & so strong, seeing we be so weery, and haue fasted all this day?

18 But Judas sayde, It is a small matter for many to be ouercome with fewe: yea there is no difference to the God of heauē, to deliuer by a great multitude, or by a small companie:

19 For the victorie of the battel standeth not in the multitude of the host, but the strength commeth from heauen.

20 Be-

20 Beholde, they come agaynste vs with a cruell and proude multitude, to destroy vs, our wiues, and our children, and to rob vs:
21 But we will fight for our liues, and for our lawes.
22 And the Lord him self shal destroy them before our face: therefore be not ye afrayde of them.
23 As sone as he had spoken these wordes, he leapt suddainely vpon them: thus was Seron smitten, and his host put to flight,
24 And Judas followed vpon them beyond Bethoron vnto the plaine fielde, where there were slaine eyght hundred men of them: and the residue fled into the lande of the Philistines.
25 Then all the heathen on euerie side, were afrayde of Judas and his brethren.
26 So that the rumour of him came vnto the kings eares, for all the gentiles coulde tell of the warres of Judas.
¶ 27 So when king Antiochus hearde these tydings, he was angry in his mind: wherfore he sent forth, and gathered an host of his whole realme, very strong armies:
28 And opened his treasurie, and gaue his host a yeares wages in hande, commaunding them to be readie at all times.
29 Nevertheless, when he sawe that there was not money ynough in his treasuries, and that through the disorde and persecution which hee made in the lande to put downe the lawes that had beene of olde times, his customes and tributes of the lande were minished:
30 Hee feared that hee was not able for to beare the costes and charges any longer, nor to haue suche giftes to giue so liberally as he did afore, more than the kings that were before him.
31 Wherefore he was heauie in his mynde, and thought to goe vnto Persides, for to take tributes of the lande, and so to gather much money.
32 So hee lefte Lysias, a noble man of the kings bloud, to ouersee the kings businesse, from the water Euphrates, vnto the borders of Egypt:
33 And to keepe well his sonne Antiochus, till he came againe.
¶ 34 Moreouer, hee gaue him halfe of hys hoste, and Elephantes, and committed vnto him euerie thing, and gaue hym the charge of all things that he woulde haue done, concerning those whiche dwelte in Juda and Jerusalem:
35 That hee shoulde sende out an armie against them, to destroye, and to rote out the power of Israell, and the remnaunt of Jerusalem, to put out their memoriall from that place,
36 To set strangers for to inhabite all their quarters, & to part their land among them.
37 Thus the king toke the other parte of the hoste, and departed from Antioche, a citie of hys realme, ouer the water Euphrates, in the hundred and fourtie and seuenth yeere, and went through the hyghe countreys. Iose. cap. 10. lib. antiq.
38 And Lysias chose vnto him Ptolome the sonne of Dorymenius, Nicanor, and Gorgias, mightie men, and the kings friends. 1. Mac. 8. d.
39 These hee sent, with fourtie thousande fotemen, and seuen thousande horsemen, for to goe into the lande of Juda, and to destroy it, as the king commaunded.
40 So they went forth with all their power, and came to Emmaus, into the playne fielde.
41 When the marchantes of the countrey heard the rumour of them, they and their seruants toke verie much syluer and gold, for to buy the children of Israell to be their bondemen: there came vnto them also yet moe men of warre on euerie side, out of Syria, and from the Palestines.
42 Nowe when Judas and his brethren sawe that trouble increased, and that the hoste drewe nyghe vnto their borders, consydering the kynges wordes which hee commaunded vnto the people (namely,) that they shoulde vtterly waste and destroy them: ¶
43 They sayde one to an other, Let vs redresse the decay of our people, let vs fight for our folke, and for our sanctuarie.
44 Then the congregatiō were sone redy gathered to fight, to praye, and to make supplycation vnto god, for mercy & grace.
45 As for Jerusalem, it lay voyd, and was as it had beene a wildernesse: there went no man in nor out at it, and the sanctuarie was troden downe, the aliantes kepte the castell, there was the habitation of the heathen, the myrth of Jacob was taken away, the Pipe and the Harpe was gone from among them. 1. Mac. 1. d.
46 The Israelites gathered them together, and came to Maspha before Jerusalem: for in Maspha was the place where they prayed afore time in Israell. 1. Re. 7. d.
47 So they fasted that day, and put sackclothes vppon them, cast asshes vppon their heades, rent their clothes.
48 And layde forth the bookes of the lawe, wherevnt the heathen sought to paynte

the

the likenesse of their images:

Num.6.b. 49 And brought the priestes ornaments, the firstlings, and the tithes: they set there also the Nazarites, whiche had accomplished their vowes before God:

50 And cryed with a loude voyce towarde heauen, saying, What shal we do vñ to these? and whither shall we cary them away?

51 For thy sanctuarie is troden downe, and defiled, the priestes are come to beauinesse and dishonour.

52 And beholde, the heathen are come together for to destroy vs: thou knowest what things they imagine agaynst vs.

53 Howe may we stand before them, except thou (O God) be our helpe?

54 Then they blewe out the trumpet also with a loude voyce.

Exod.28. 55 Then Judas ordeyned captaynes ouer the people, ouer thousands, ouer hũdredes, ouer fiftie, and ouer tenne.

56 But as for suche as buylded them houses, maryed wyues, planted them vineyardes, and those that were fearefull, he commaunded them euery man to go home agayne, according to the lawe.

Deu.20.a. 57 So the host remoued, and pitched vpon the South side of Emmaus.

Jud.7.a. 58 And Judas sayde, Arme your selues, be strong, O my children, make you ready agaynste to morowe in the morning, that ye may fight with these people, whiche are agreed together, to destroy vs and our sãctuarie.

59 Better is it for vs to dye in battel, than to see our people and our sanctuarie in suche a miserable case.

Matth.6.b. Luke.11.a. 60 Neuertheles, as thy will is, O God in heauen, so be it.

The.iiij. Chapter.

1. Iudas goeth against Gorgias, whiche lyeth in wayte. 14. He putteth Gorgias and his host to flight. 28. Lysias inuadeth Iurie, 29. But Iudas driueth him out. 43. Iudas purifieth the temple, and dedicateth the aulter.

Ioseph.li.12.cap.10. A 1 Then toke Gorgias fiue thousande men of warre, and a thousande of the best horsemen, & remoued out of the campe by nyght,

2 To come nye where the Jewes host lay, and so to slay them sodenly: (Nowe the men that kept the castel, were the conueyers of them.)

3 Nowe when Judas heard this, he remoued, and al the strong men that were with him, to smyte the cheefe and principall of the kings host at Emmaus.

4 For ẏ armie was not yet come togither.

5 In the meane season, came Gorgias by nyght into Judas tentes, and when he found no man there, he sought them in the mountaines, and thought they had beene fledde away bicause of him.

6 But when it was daye, Judas shewed him selfe in the fielde with three thousande men onely, which had neither harnesse, nor swordes to their mindes.

7 But on the other side, they sawe that the heathen were mightie, and well harnessed, and their horsemen about them, and all these well expert in feates of warre.

8 Then sayd Judas to ẏ men that were w̃ him, Feare not ye the multitude of them, be not afrayde of their violent running.

9 Remember howe our fathers were deliuered in the red sea, whē Pharao folowed vpon them with a great host. Exo

10 Euen so let vs also crye nowe towarde heauen, and the Lorde shall haue mercie vpon vs, and remember the couenant of our fathers, yea and destroy this host before our face this day:

11 And all the heathen shall knowe, that it is God him selfe, which deliuereth and saueth Israel.

12 Then the heathen lyft vp their eyes, and when they sawe that they were comming against them,

13 They went out of their tentes into the battayle, and they that were with Judas, blewe vp the trumpettes.

14 So they buckled together, and the heathen were discomfited, and fledde ouer the playne feelde: C 1.Ma

15 But the hyndmost of them were slayne with the sworde: for they folowed them vnto "Azarenoth, and into the feeldes of Joumea, towarde Azot and Jamnia: so that ther were slayne of them vpon a three thousande men. "a.6

16 So Judas turned againe with his host.

17 And sayd vnto the people, Be not gredy of ẏ spoiles, we haue yet a battaile to fight:

18 For Gorgias and his host, are here by vs in the mountaines, but stande ye fast agaynste our enimies, and ouercome them, then may ye safely take the spoyles.

19 As Judas was speaking these wordes, beholde, there appeared one parte of them vpon the mount.

20 But when Gorgias sawe, that they of his partie were fled, and the tentes brent vp (for by the smoke they myght vnderstande what was done) they perceyning this,

this, were verie sore afrayde:

22 And when they sawe also that Judas and his hoste were in the fielde readie to strike battell,

23 They fled euery one into the land of the heathen.

24 So Judas turned agayne to spoyle the tentes, where they gat much golde, and siluer, pretious stones, purple, & great riches.

25 Thus they wente home, and song a Psalme of thankes giuing, and praysed God in heauen, for he is gratious, and his mercye endureth for euer.

26 And so Israell had a great victorie in that day.

27 Now all the heathen that escaped, came and tolde Lysias euerie thing that hadde happened:

28 Wherfore Lysias was sore afrayd, and greeued in his mynde, bycause Israell had not gotten suche misfortune as he woulde they should, neither as the king cõmanded.

29 The next yeere folowing, gathered Lysias threescore thousande chosen men of fote, and fiue thousande horsemen, to fight against Jerusalem.

30 So they came into Jurie, and pitched their tentes at Bethoron: where Judas came against thē with ten thousand men.

31 And when he saw so great and mightie an hoste, hee made his prayer, and sayde, Blessed be thou, O sauiour of Israell, whiche dyddest destroye the violent power of the giant, in the hande of thy seruant Dauid, and gauest the hoste of the heathen, into the hande of Jonathan the sonne of Saule, and of his harnesse bearer:

32 Put this hoste now into the hande of thy people of Israell, and let them be confoũded in their multitude and horsemen.

33 Make them afrayde, and discomfite the boldenesse of their strength, that they may be moued through their destruction.

34 Cast them downe through the swoord of thy louers, then shall all they that knowe thy name, prayse thee with thanksgiuing.

35 So they stroke the battell, & there were slaine of Lysias hoste fiue thousande men.

36 Then Lysias seeing the discomfiting of his men, and the manlynesse of the Iewes, howe they were readie eyther to liue, or to dye like men: he went vnto Antioche, and chose out men of warre, that when they were gathered together, they might come agayne into Jurie.

37 Then sayde Judas and his brethren, Beholde, our enimies are discomfited, let vs nowe goe vp to cleanse, and to repayre the sanctuarie.

37 Upon this, all the host gathered them together, and went vp into the mount Sion. 2. Ma. 10. 1.

38 Nowe when they sawe the sanctuarie layde waste, the aulter defiled, the dores brent vp, the shrubs growing in the courts like as in a wood, or vpon mountaynes, yea, and that the priestes chambers were broken downe:

39 They rent their clothes, and made great lamentation, cast ashes vpon their heads,

40 Fell down flat to the ground vpon their faces, made a great noyse with the trumpets, and cryed toward heauen.

41 Then Judas appoynted certayne men, to fight againste those whiche were in the castell, till they had cleansed the sanctuarie.

42 So he chose priests that were vndefiled, such as had pleasure in the lawe of God:

43 And they cleansed the sanctuarie, and bare out the defiled stones into an vncleane place.

44 And for so muche as the aulter of burnt offerings was vnhalowed, he toke aduisement what he might do withall: &

45 So he thought it was best to destroy it, least it shoulde happen to doe them any shame, for the heathen had defiled it: and therefore they brake it downe.

46 As for the stones, they layd them vp vpon the mountaine by the house in a conuenient place, till there came a prophete to shewe what should be done with them.

47 So they toke whole stones, according to the lawe, and buylded a newe aulter, such one as was before, Exo. 20. b. Deut. 27. 8 Josu. 8. g.

48 And made vp the sanctuarie within and without, & halowed the house & the courts:

49 They made new holy ornaments, and brought the candlesticke, the aulter of incense, and the table into the temple:

50 The incense layd they vpon the aulter, and lighted the lampes which were vpon the candlesticke, that they myght burne in the temple:

51 They set the shew breade vpon the table, and hanged vp the vayle, and finished all the workes which they had begun to make,

52 And vpon the twentie and fifth daye of the nynth moneth (which is called the moneth of "Casleu) in the hundred fortie and eyght yeere: 2. Ma. 10. f. " November.

53 They rose vp betimes in the morning, for to do sacrifice according to the law, vpõ the newe burnt offering aulter that they had made.

54 After the time and season that the heathen had defiled it, the same daye was it set

set vp agayne, with songs, pypes, harpes, and cymballes.

55 And all the people fell vpon their faces, worshipping and thanking the god of heauen, which had giuen them the victory.

56 So they kept the dedication of the aulter
2 Par. 7. b. eyght dayes, offering burnt sacrifices and thanke offerings with gladnesse:

57 They deckt the forefront of the temple also with crownes and shieldes of golde, and halowed the portes and celles, and hanged dores vpon them.

58 Thus there was very great gladnesse among the people, bicause the blasphemie of the heathen was put away.

59 So Iudas and his brethren, with the whole congregation of Israell, ordeyned
John. 10. c. that the time of the dedication of the aulter, should be kept in his season from yere to yeere, by the space of eyght dayes, from the twentie and fifth daye of the moneth
" November. "Casleu with myrth and gladnesse.

60 And at the same time buylded they vp the mount Sion, with highe walles and strong towres roūd about, least the gētiles should come and treade it downe, as they did afore.

1. Mac. 6. b. 61 Therefore Iudas set men of warre in it, to keepe it, and made it strong for to defend Bethsura, that the people might haue a refuge against the Edomites.

The. v. Chapter.

3. Iudas vanquisheth the heathen that go about to destroy Israell, and is holpen of his brethrē Simon and Ionathas. 50. He ouerthroweth the citie of Ephron, bicause they denied him passage thorowe it.

A 1 IThappened also, that when the heathen rounde about hearde, howe that the aulter and the sanctuarie were set vp in
Iose. cap. 12. lib. 13. their old estate, it displeased them very sore.

2 Wherefore, they thought to destroye the generation of Jacob that was among thē: in so muche that they beganne to slay and to persecute certaine of the people.

Ezr. 25. b. 3 Then Iudas fought against the children
& 35. a. of Esau in Idumea, at Arabathane: for they dwelt rounde about the Israelites, where he slue and spoyled a great multitude of them.

4 He thought also vpon the malice and vnfaythfulnesse of the children of Bean, howe they were a snare and stoppe vnto the people, and howe they layde wayte for them in the high way:

5 Wherefore he shut them vp into towres, and came vnto them, besieged them, and destroyed them vterly, and brent vp their towres, with all that were in them.

6 Afterwarde went he against the children of Amon, whereof he founde a mightie power, and a great multitude of people, with Timothie their captaine.

7 So hee stroke many battels with them, B which were destroyed before him.

8 And when he had slaine them, he wanne Gazer the citie, with the townes belonging thereto, & so turned againe into Iurie.

9 The heathen also in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castel of Dathemam,

10 And sente letters vnto Iudas and his brethren, saying, The heathen that are about vs, are gathered against vs on euerie side to destroy vs.

11 And nowe they make them readie for to come and lay siege to the castel whervnto we are fled, and Timothie is captayne of their hoste:

12 Come therefore, and deliuer vs out of their hands, for there is a great multitude of vs slayne alreadie.

13 Yea and our brethren that were at Tubin, are slayne and destroyed, welnigh a thousande men, and their wiues, their children, and their goods haue the enimies led away captiue.

14 While these letters were yet a reading, C beholde, there came other messengers from Galilee with rent clothes, which told euen the same tydings,

15 And sayde, that they of Ptolomais, of Tyrus, and of Sidon, were gathered against them and that all Galilee was filled with enimies, to destroy Israell.

16 When Iudas and the people heard this, 1. Ma they came together a great congregation, to deuise what they might doe for their brethren that were in trouble, and besieged of their enimies.

17 And Iudas sayde vnto Simon his brother, Chose thee out certaine men, and go deliuer thy brethren in Galilee: as for me and my brother Ionathas, we will go into Galaaditim.

18 So he left Iosephus the sonne of Zachart, and Azarias, to be captaines of the people, to keepe the remnant of the hoste in Iewrie,

19 And commaunded them, saying: Take the ouersight of this people, and see that ye make no warre against the heathen, vntill the time that we come againe.

20 And

10 And vnto Simon hee gaue three thousand men, for to goe into Galilee: but Judas him selfe had eyght thousand in Galaaditim.

11 Then went Simon into Galilee, and stroke diuers battayles with the heathen, whome he discomfited.

12 And folowed vpon them into the port of Ptolomais: and there were slayne of the heathen almost three thousande men.

13 So he toke the spoyles of them, and caryed awaye the Israelites that were in Galilee and Arbatis, with their wiues, their children, and all that they had, and brought them into Iewrie wyth greate gladnesse.

14 Judas Machabeus also and his brother Jonathas wente ouer Jordane, and trauelled three dayes iourney in the wyldernesse?

15 Where the Nabathees met them, and receyued them louingly, and tolde them euerie thing that had happened vnto their brethren in Galaaditim:

16 And howe that many of them were besieged in Barasa, Bosor, Alimis, Caldon, Mageth, and Carnaim (al these are strong walled and mightie great cities,)

17 And that they were kept in other cities of Galaaditim also, and to morowe they are appoynted to bring their hostes vnto these cities, to take them, and to destroye them in one day.

18 So Judas and his host turned in all the haste in the wildernesse towarde Bosor, and wanne the citie, slue al the males with the swoord, toke all their goods, and set fire vpon the citie:

19 And in the night they toke their iourney from thence, and came to the castel,

20 And betimes in the morning, when they looked vp, behold, there was an innumerable people bearing ladders and other instruments of warre, to take the castell, and to ouercome them.

21 When Judas sawe that the battayle beganne, and that the noyse thereof wente vp and rang into the heauen, and that there was so great a cry in the citie,

22 He sayde vnto his hoste, Fyght this daye for your brethren:

23 And so came behinde their enimies in three companies, and blewe vp the trumpets, and cryed in their prayer to God.

24 But so soone as Timotheus hoste perceiued that Machabeus was there, they fled from him: and he slue them downe right lore, so that there were killed of them the same day almost eyght thousand men.

25 Then departed Judas vnto Malpha, layde siege vnto it, and wan it, slue all the males in it, spoyled it, and set fire vpon it.

26 From thence went hee, and toke Caldon, Mageth, Bosor, and the other cities in Galaaditim.

27 After this, gathered Timothie another hoste, which pitched their tentes before Raphon, beyond the water. 2.Ma.10.v.

28 Judas also sent to spy the hoste, and they brought him worde agayne, saying, All the heathen that be rounde about vs, are gathered vnto him, & ỹ hoste is very great: F

29 Yea, they haue hyred the Arabians to helpe them, and haue pitched their tentes beyonde the water, and are readie to come and fight against thee. So Judas went on to meete them.

30 And Timothie said vnto the captaines of his hoste, When Judas and his hoste come nighe the ryuer, if he goe ouer fyrst, we shall not be able to withstand him: for why? he will be to strong for vs.

31 But if he dare not come ouer, so that he pitch his tent beyonde the water: then will we goe ouer, for we shal be strong inough against him.

32 Nowe as soone as Judas came to the ryuer, hee appoynted certayne scribes of the people by the ryuer, and commaunded them, saying, See that ye leaue none behynde vpon this side of the ryuer, but let euery man come to the battayle.

33 So he went fyrst ouer vnto them, and all his people after him, and al the heathen were discomfited before him, and let their weapons fall, and ranne into the temple that was at Carnaim,

34 Which citie Judas wanne, and brent the temple, with al that were in it: so was Carnaim subdued, and might not withstande Judas.

35 Then Judas gathered all the Israelites that were in Galaaditim, from the least vnto the most, with their wiues and their children, a verie great hoste, for to come into the lande of Israell. G

36 So they came vnto Ephron, which was a mightie great and strong citie, and laye in their way: for they coulde not go by it, neyther on the right hande, nor on the left, but must go through it. 2.Mac.7.8.

37 Neuertheleſſe, they that were in the citie, woulde not let them goe through, but walled vp the portes with stones: and Judas sent vnto them with peaceable words, saying,

48 Let vs passe through your lande, that we may go into our owne countrey, there shall no body doe you harme, we will but onely goe through on foote. But they would not let them in.

49 Wherefore Judas commaunded a proclamation to be made throughout the host, that euerie man should assault the citie in his order.

50 And so they did their best, like valiant men: and Judas besieged the citie all that day, and all that night, and so wanne it.

51 Where they slue as many as were males, and destroyed the citie, and spoyled it, and went through all the citie ouer them that were slayne.

52 Then went they ouer Iordane, into the playne fielde before Bethsan.

53 And Judas helped those forwarde that came behynde, and gaue the people good exhortation all the way through, till they were come into the lande of Juda.

2.Par.20.a 54 Thus they went vp into the mount Sion, where they offered burnt offrings with myrth and thankesgiuing, bicause there were none of them slayne, but came home agayne peaceably.

55 Nowe what time as Judas and Jonathas were in the land of Galaad, and Simon their brother in Galilee before Ptolomais:

56 Then Joseph the sonne of Zachari, and Azarias, the captaynes, hearing of the actes that were done, and of the battayles that were stricken, sayde,

57 Let vs get vs a name also, and go fight against the heathen ỳ are round about vs.

58 So they gaue their host a commaundement, and went towarde Jamnia:

59 Then came Gorgias and his men out of the citie, to fight against them:

60 Joseph, also and Azarias were chased vnto the borders of Iewrie, and there were slaine that day of the people of Israel two thousand men: so that there was a great miserie among the people of Israell,

1.Ma.5.d. 61 And all bicause they were not obedient vnto Judas and his brethren, but thought they should quite them selues manfully.

62 Neuertheless, they came not of the seed of these men, by whom Israel was helped.

63 But the men that were with Judas, were greatly commended in the sight of al Israell, and all the heathen, whersoeuer their name was heard vpon.

64 And the people came vnto them, bydding them welcome.

65 After this, went Judas forth with his brethren, and fought against the children of Esau, in the land that lyeth toward the South, where he wanne the citie of Hebron, and the townes that lye beside it: and as for the walles and towers rounde about, he brent them vp.

66 Then remoued he to goe into the lande of the Philistines, and went through Samaria.

67 At the same time were there (many) priestes slaine in the battell, which wilfully and without aduisement, went out for to fight, to get them honour.

68 And when Judas came to Azot, in the Philistines lande, he brake downe their aulters, brent the images of their idolles, spoyled the cities, and came againe into the lande of Juda. Deut.

The.vi. Chapter.

1. Antiochus willing to take the citie of Elymas for a pray, is driuen away of the citizens. 8. He falleth into sickneſſe, and dyeth. 17. His sonne Antiochus is made king. 34. The beſieging of the tower of Sion. Eupater commeth into Iewrie with a great armie. 43. The boldneſſe of Eleazar.

1 NOwe when king Antiochus trauelled thorugh the highe countreys, he heard that Elymas in Persia was a noble and plenteous citie in siluer and golde.

2 And that there was in it a very rich temple, where as were clothes, coate armours, and shieldes of golde, whiche Alexander the sonne of Philip king of Macedonia, that raigned first in Grecia, had lefte behinde him.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of it, and fought with him:

4 And so he fled, and departed with greate heauinesse, and came againe into Babylo.

5 Moreouer, there came one which brought him tydings in Persia, that hys hostes whiche were in the lande of Juda were driuen away.

6 And howe that Lysias went forth firste with a great power, and was driuen away of the Iewes, howe that they hadde wonne the victory, and gotten great gods out of the hostes that perished.

7 Howe they had broken downe the abomination which he set vp vpon the aulter at Jerusalem, and fenced the sanctuarie with high walles, like as it was afore, yea and Bethsura his citie also.

8 So

8 So it chaunced, that when ỳ king heard these wordes, he was afrayde, and greued very sore: wherefore he layde him downe vpon his bed, and fel sicke for very sorow, and all bycause it had not happened as he had deuised.

9 And there continued he long: for his griefe was euer more and more, so that he sawe he must needes dye.

10 Therefore he sente for all his friendes, and sayde vnto them, The sleepe is gone from myne eyes, for the very sorowe and veration of harte that I haue.

11 For when I consider in my minde the greate aduersitie that I am come vnto, and the flouds of heauinesse whiche I am come in, where as afore time I was so merry, and so greatly set by, by reason of my power:

12 Agayne consydering the euill that I haue done at Jerusalem, from whence I toke all the riches of gold and siluer that were in it, and sent to destroy the inhabitours of Jurie without any reason why:

13 I know that these troubles are come vpon me for the same cause: & behold, I must dye with great sorowe in a strange land.

14 Then called he for one Philip, a friende of his, whome he made ruler of all hys realme,

15 And gaue him the crowne, his robe, and his ryng, that he shoulde take his sonne Antiochus vnto him, and bring him vp, til he might raigne him selfe.

16 So the king Antiochus dyed there, in the hundred fourtie and nine yeere.

17 When Lysias knew that the king was dead, hee ordeyned Antiochus hys sonne, whom he had brought vp to raigne in his fathers steede, and called him Eupator.

18 Nowe they that were in the castel at (Jerusalem) kept in the Jewes rounde about the sanctuarie, and sought euer styl to doe them harme, for the strengthning of the heathen.

19 Wherefore Judas thought to destroy them, and called all the people together, that they might lay siege vnto them.

20 So they came togither in the hundred and fiftie yeere, and besieged them, laying forth their ordinaunce and instrumentes of warre.

21 Then certaine of them ỳ were besieged, went forth: vnto whome some vngodly men of Israel ioyned them selues also,

22 And went vnto the king, saying, How long will it bee or thou punishe, and auenge our brethren?

23 We haue euer bin minded to do thy father seruice, to walke in his statutes, and to obey his commaundementes,

24 Therefore our people fel from vs: and whersoeuer they founde any of vs, they slue them, and spoyled our inheritance.

25 And they haue not onely medled with vs, but with all our countreys.

26 And behold, this day are they besieging the castle at Jerusalem to take it, and haue made vp the strong holde in Bethsura: 1.Mac.4.§

27 And if thou doest not preuent them right sone, they will do more than these, & thou shalt not be able to ouercome them.

28 When the king hearde this, he was very angry, and called al his friendes, the captaines of his armie, and (al his footemē and) horsemen: E 2.Ma.13.d.

29 He hyred menne of warre also, of other realmes, partayning to ỳ kings that were confederate with him, and of the Iles of the sea, which came vnto him.

30 And the number of his hoste was an hundred thousande footemen, and twentie thousande horsemen, and thirtie and two Elephantes wel exercised to battel.

31 These came through Idumea vntō Bethsura, and besieged it a long season, and made diuers instrumentes of warre against it: but the Jewes came out, and brent them with fyre, & fought like men. 1.Mac.4.§

32 Then departed Judas from the castel (at Jerusalem) and remoued the hoste towarde Bethzacaran, ouer agaynste the kings armie.

33 So the king arose before the day, and brought the power of his host into the way to Bethzacaran: where the hostes made them ready to the battayle, blowing the trumpettes.

34 And to prouoke the Elephantes for to fight, they shewed them the sappe of redde grapes, and mulberies,

35 And diuided the Elephantes among the hoste: so that by euery Elephante there stoode a thousande menne well harnessed, and helmets of steele vppon their heades: yea, vnto euery one of the Elephantes also were ordeyned fiue hundred horsemen of the best. F

36 Which wayted on the Elephant, going whersoeuer he went, & departed not from hym.

37 Euery Elephant was couered with a strong towre of wood, fastened thereon with instrumentes, whereupon were thirtie and two valiant men with weapons to fight, and within was a man of Inde,

to rule the beast.

38 As for the remnant of the horsemen, he set them vpon both the sides in two partes with trumpets, to prouoke the host, and to stirre vp such as were slowe in the armie.

39 And when the sunne shone vppon their shieldes of gold and steele, the mountaines glistered agayne at them, and were as bright as the creslets of fyre.

40 The kings host also was diuided, one part vpon the high mountaines, the other lowe beneath: so they went on, taking good heede, and keeping their order.

41 And all they that dwelt in the lande, were afrayde at the noyse of their hoste, when the multitude went forth, and when the weapons smote together: for the hoste was both great and mightie.

42 Judas also and his host entered into the battayle, and slue fyue hundred men of the kings armie:

43 Nowe when Eleazar the sonne of "Saura did see one of the Elephantes deckt with the kinges badge, and was a more goodly beast than the other, he thought the king should be vpon him,

"or, Abron.

44 And ieoparded him selfe to deliuer his people, and to get him a perpetual name.

45 Wherfore he ranne with a courage vnto the Elephant in the middest of the host, smiting them downe on both the sydes, and slue many about him.

46 So went he to the Elephants feet, and gate him vnder him, (a) and slue him: then fell the Elephante downe vpon him, and there he dyed.

a. This example is not to be followed, bycause it is contrary to the commaundement.

47 Judas also and his menne, seeing the power of the king, and the mightie violence of his hoste, departed from them.

48 And the kings armie went vp agaynst them toward Jerusalem, and pitched their tentes in Jurie beside mount Sion.

49 Moreouer, the king toke truce wyth them that were in Bethsura: but when they came out of the citie (bycause they had no vitayles, but were shut vp within, and the lande lay vntylled,)

1. Mac. 4. g

50 The king toke Bethsura, and set men to keepe it, and turned his host to the place of the sanctuarie,

51 And layde siege to it a great while, where hee made all manner ordinance, handebowes, fierie dartes, rackets to cast stones, scorpions to shoote arowes, and slings.

52 The Iewes also made ordinãce against theirs, and fought a long season.

53 But in the citie there were no vitailes, for it was the seuenth yere of the warres: and those heathen that remayned in Iurie, had eaten vp all their store.

54 And in the sanctuarie were fewe men left: for the hunger came so vppon them that they were scattered abrode euery man to his owne place.

55 So when Lysias hearde that Philip (whom Antiochus the king while he was yet liuing, had ordeined to bring vp Antiochus his sonne, that he might be king,) 2. Mac.

56 Was come againe out of Persia and Medea with the kings host, and thought to obtayne the kingdome, with the gouernance of al things:

57 He gate him to the king in all the hall, and to the captaines of the host, and sayde, We decrease dayly, and our vitayles are but smal: agayne, the place that we lay siege vnto is very strong, and it were our part to see for the realme:

58 Let vs agree with these men, and take truice with them, & with all their people.

59 And graunt them to liue after their law, as they did afore: for they be greeued, and do all these things against vs, bycause we haue "despised their lawe.

"or, abhorred.

60 So the king and the princes were content, and sent vnto them to make peace: and they receiued it.

61 Nowe when the king and the princes had made an othe vnto them, they came out of the castel,

62 And the king went vp to mount Sion: but when he sawe that the place was wel fenced, he brake the othe that he had made, and cõmaunded to destroy the wal rounde about.

63 Then departed he in all the hall, and returned vnto Antioch, where he founde Philip hauing dominion of the citie: so he fought against him, and toke the citie againe into his handes.

The .vij. Chapter.

1. Demetrius raigned after he had killed Antiochus and Lysias. 5. He troubleth the children of Israel through the counsayle of certaine wicked persons. 37. The prayer of the priestes agaynste Nicanor. 41. Iudas killeth Nicanor, after he hath made his prayer.

1 IN the hundred fiftie and one yeere, I came Demetrius the son of Seleucus from the citie of Rome with a smal companie of men, vnto a citie of the sea coast, and there he bare rule.

2 And when he came to Antioch the citie of

of his progenitours, his hoſt toke Antiochus & Lyſias, to bring them vnto him.

3 But when it was tolde him, he ſayde, Let me not ſee their faces.

4 So the hoſte put them to death. Nowe when Demetrius was ſet vpon the throne of his kingdome,

5 There came vnto him wycked and vngodly men of Iſrael, whoſe captaine was Alcimus, that would haue bin made high prieſt:

6 Theſe men accuſed the people of Iſrael vnto the king, ſaying, Iudas and his brethren haue ſlayne thy friendes, and driuen vs out of our owne lande:

B 7 Wherefore, ſende nowe ſome man, to whome thou giueſt credence, that he may goe, and ſee all the deſtruction whiche hee hath done vnto vs, and to the kings land, and let him be punyſhed, w̄ all his frendes and fauourers.

8 Then the king choſe Bacchides, a friend of his, which was a man of great power in the realme beyonde the water, and faithfull vnto the king, and ſent him (to ſee the deſtruction that Iudas had done.)

9 And as for that wicked Alcimus, hee made him high prieſt, and commaunded him to be auenged of ẏ children of Iſrael.

10 So they departed (from the king) and came with a great hoſte into the lande of Iuda, ſending meſſengers to Iudas and his brethren, and ſpeaking vnto them w̄ peaceable wordes, but vnder deceyte.

11 Therefore Iudas and his people beleeued not their ſaying, for they ſawe that they were come with a great hoſt.

12 After this, came the ſcribes together vnto Alcimus and Bacchides, to entreate of reaſonable couenantes:

13 And the Aſidians were the firſt among the children of Iſrael that required peace of them,

C 14 Saying, Alcimus the prieſt is come of the ſeede of Aaron, howe can he deceyue vs though he come with an armie?

15 So he gaue them louing wordes, and ſwore vnto them, and ſayde, We will do you no harme, neither your friendes.

16 And they beleeued him: but the very ſame day toke he threeſcore men of them and ſlue them according to the wordes that are written,

17 They haue caſt the fleſhe of thy ſaintes, and ſhed their bloud rounde about Ieruſalem, and there was no man that would burye them.

18 So there came a greate feare and dread among al the people ſaying, There is neither truthe nor righteouſneſſe in them: for they haue broken the appoyntment and othe that they made.

19 And Bacchides remoued his hoſt from Ieruſalem, and pitched his tent at Bethzecha, where he ſent forth, and toke many of them that had forſaken him: he ſlue many of the people alſo, and caſt them into a great pit.

20 Then committed he the lande vnto Alcimus, and left men of warre with him to helpe him: and Bacchides him ſelfe went vnto the king.

21 And thus Alcimus defended his hygh prieſthood. D

22 And all ſuche as vexed Iſrael, reſorted vnto him: inſomuche that they obteyned the lande of Iuda, and did much euil vnto the Iſraelites.

23 Nowe when Iudas ſawe all the miſchiefe that Alcimus and his company had done, (yea more than the heathen themſelues) vnto the Iſralites:

24 He went forth rounde aboute all the borders of Iurie, and puniſhed thoſe vnfaithfull rundagates, ſo that they came no more out into the countrey.

25 So when Alcimus ſawe that Iudas and his people had gotten the vpper hand, & that he was not able to abide them: he went agayne to the king, and ſayde al the worſt of them that he coulde.

26 Then the king ſente Nicanor, one of his chiefe princes, which bare euil wil vnto Iſrael, and commaunded him, that he ſhould vtterly deſtroy the people.

27 So Nicanor, came to Ieruſalem with a greate hoſte, and ſente vnto Iudas and his brethren with friendly wordes, but vnder deceite, ſaying, 2. Mac. 15. 8

28 There ſhall be no war betwixt me and you, I will come with a fewe men to ſee how ye do with friendſhip. E

29 Upon this he came vnto Iudas, and they ſaluted one another peaceably: but the enimies were appointed to take Iudas by violence.

30 Neuertheleſſe, it was tolde Iudas, that he came vnto him but vnder deceite: wherfore he gate hym awaye from hym, and woulde ſee his face no more.

31 When Nicanor perceyued that his counſel was bewrayed, hee went out to fight agaynſt Iudas, beſide" Capharſalama: "or, Carphsalama.

32 Where there were ſlayne of Nicanors hoſte fiue thouſande men: and the reſidue

fledde vnto the castel of Dauid.

33 After this came Nicanor vp vnto mount Sion, and the priestes, with the Elders of the people, went forth to salute him peaceably, and to shewe him the burnt sacrifices that were offered for the king.

34 But he laughed them and the people to scorn, mocked them, defiled their offerings, and spake disdainefully:

2.Mac.14.a 35 Yea, and sware in his wrath, saying, If Judas and his host be not deliuered nowe into my hands, assone as euer I come again ¶ farewel, I shal burne vp this house. With that went he out in a great anger.

F 36 Then the priestes came in, and stood before the aulter of the Temple, weeping, and saying,

37 Forsomuche as thou O Lorde hast chosen this house, ẏ thy name might be called vpon therein, ¶ that it should be an house of prayer, and petition for thy people:

Esai.56.b. 38 Be auenged of this man, and his host, and let them be slayne with the sworde: remember the blasphemies of them, and suffer not them to continue any longer.

39 When Nicanor was gone from Ierusalem, he pitched his tent at Bethoron, and there an host met him out of Syria.

40 And Judas came to Adarsa with three thousande men, and made his prayer vnto God, saying.

Esai.37.f.f 41 O Lorde, because the messengers of king Sennacherib blasphemed thee, the angel went forth and slue an hundred, fourescore, and fiue thousande of them:

42 Euen so destroy thou this host before vs to day, that other people may knowe how that he hath blasphemed thy sanctuarie, and punish him according to his maliciousnesse.

2.Mac.15.d. 43 And so the hostes stroke the feelde the thirtienth day of the moneth "Adar: and Nicanors host was discomfited, and hee him selfe was fyrst slayne in the battel.

"Februarie

44 When Nicanors men of warre, sawe ẏ he was killed, they cast away their weapons, and fledde:

45 But the Iewes followed vpon them a whole dayes iourney, from Adazer, vnto Gazara, blowing with the trumpettes, and making tokens after them.

G 46 So the Iewes came forth of all the townes round about, and blewe out their hornes vppon them, and turned agaynst them: thus were they all slayne, and not one of them left.

47 Then they toke their substance for a pray, and smote of Nicanors head, and his right hande which he helde vp so proudely, and brought it with them, and hanged it vp afore Ierusalem. 2.Mac.

48 Wherfore the people were exceedingly reioyced, and passed ouer that day in great gladnesse.

49 And Judas ordeyned that the same day, (namely) the thirtienth day of the moneth Adar, should be kept in myrth euery yere.

50 Thus the lande of Iuda was in rest a little while.

The.viij. Chapter.

2. Iudas considering the power and godly policie of the Romanes, maketh peace with them. 22. The rescript of the Romanes sente vnto the Iewes.

1 IUdas heard also the fame of the Romanes, that they were mightie, and valiant men, and agreeable to all things that are required of them, and make peace with al men which come vnto them, I

2 And howe they were doughtie menne of strength: besides that, it was tolde him of their battels and noble actes wh iche they did in Galatia, howe they had conquered thē, ¶ brought them vnder tribute,

3 And what great things they had donne in Spaine: how that with their wyledome and sober behauiour, they had wonne the mines of syluer ¶ golde that are there,

4 And obteyned all the lande, wyth other places farre from them: howe they hadde discomfited and slayne downe the kinges that came vpon them, from the vttermost part of the earth, and howe other people gaue them tribute euery yeere.

5 How they had slayne and ouercome Philip, and Perses king of "Cethim, and other moe in battel, which had brought their ordinaunce against them: "or, the

6 How they discomfited great Antiochus king of Asia, that woulde needes fyght with them, hauing an hundred and twentie Elephantes, with horsemen, charets, and a very great host:

7 How they toke him selfe alyue, and ordained him, with suche as should raigne after him, to pay them a greate tribute, yea and to finde them good sureties and pledge besides al this:

8 Howe they had taken from him India, Media, and Lydia, his best lands, and giuen them to king Eumenus:

9 Agayne, howe they perceiuing that the Greekes were comming to vexe them,

10 Sent agaynste them a captayne of an host,

hoſt, which gaue them battel, ſlue many of them, led away their wiues and children captiue, ſpoyled them, toke poſſeſſion of their lande, & deſtroyed their ſtrong holdes, & ſubdued them to be their bondmen, vnto this day.

11 Moreouer, howe that as for other kingdomes and Iles, which ſometime withſtode them, they deſtroyed them, & brought them vnder their dominion.

12 But kept amitie with their owne frendes, and thoſe that were confederate with them, and conquered kingdomes both far and nigh: and that whoſoeuer hearde of their renowme, was afrayde of them.

13 For whome they woulde helpe to their kingdomes, thoſe raigned: and whom it liked not them to raigne, they put them downe: and how they were come to great preheminience,

14 Hauing no king among them, neyther any man clothed in purple to be magnified therethrough:

15 But had ordayned them ſelues a "parliament, wherein there ſat three hundred and twentie Senatours daply vpon the counſel, to diſpatche euer the buſineſſe of the people, and to kepe good order:

16 And howe that euery yeere they chose a "Mayre to haue gouernance of all their lande, to whome euery man was obedient and there was neither ciuill wil, nor diſſention among them.

17 Then Iudas chose Eupolemus, the ſon of "Iohn, the ſonne of Iacob, and Iaſon, the ſonne of Eleazer, and ſente them to Rome, for to make friendſhip, and a bond of loue with them,

18 That they might take from them the bondage of the Greekes: for the Iewes ſawe that the Greekes would ſubdue the kingdome of Iſrael.

19 So they went vnto Rome, a very great iourney, and came vnto the "Parliament and ſayde,

20 Iudas Machabeus, with his brethren, and the people of the Iewes, hath ſent vs vnto you, to make a bonde of friendſhip and peace with you, and ye to note vs as louers and friendes.

21 And that matter pleaſed the Romanes your right wel.

22 Wherefore it was written vp: of the which the Romanes made a writing in tables of braſſe, and ſent it to Ieruſalem, that they might haue by them a memorial of the ſame peace and bonde of frendſhip, after this manner.

23 God ſaue the Romanes and the people of the Iewes both by ſea and by land, and keepe the ſworde and enimie from them for euermore:

24 If there come firſt any warre vpon the Romanes, or any of their frendes thorowout all their dominion,

25 The people of the Iewes ſhal helpe the, as the time requireth, and that with all their hartes.

26 Alſo they ſhal neither giue nor ſend vnto their enimies victayles, weapons, money, nor ſhippes: but fulfil their couenantes at the Romanes pleaſure, taking nothing of them therefore.

27 Agayne, if the people of the Iewes happen firſt to haue warre, the Romanes ſhal ſtande by them with a good wyll, according as the time will ſuffer:

28 Neyther ſhall they giue vnto the Iewes enimies victayles, weapõs, money, or ſhippes: thus are the Romanes content to do, and ſhall fulfil their charge without any deceite.

29 According to theſe articles, the Romanes made the bond with the Iewes.

30 Now after theſe articles (ſayde they) if any of the parties wil put to them, or take any thing from them, they ſhall doe it with the conſent of both: and whatſoeuer they adde vnto them, or take from them, it ſhal ſtande faſt.

31 And as touching the euil that Demetrius hath donne vnto the Iewes, we haue written vnto him, ſaying, Wherefore layeſt thou thy heauie yoke vpon the Iewes our friendes and louers?

32 If they make any complaint of thee agayne vnto vs, we ſhall defende them, and fight with thee by ſea and by lande, according to iuſtice.

The.ix.Chapter.

1. After the death of Nicanor, Demetrius ſendeth his armie agaynſte Iudas. 18. Iudas is ſlaine. 34. Ionathas is put in the ſteede of his brother. 47. The ſtryfe betweene Ionathas & Bacchides. 55. Alſimus is taken with the palſie, and dyeth. Bacchides returneth agayne vnto the king. 68. He commeth vpon Ionathas by the counſel of certaine wicked perſons, and is ouercome. 70. The truce of Ionathas with Bacchides.

1 IN the meane ſeaſon, when Demetrius hearde that Nicanor and his hoſt was ſlayne in the fielde, he proceeded further, to ſende Bacchides, and Alcimus

againe into Iurie and the chiefe strength of his host with them.

2 So they went forth by the way that leadeth vnto Galgala, and pitched their tentes before Masaloth (which is in Arbellis) and wan the citie, & slue much people.

3 In the first moneth of the hundred fiftie and two yeere, they brought their host, and layde their siege against Ierusalem:

4 But rayling their campe, they came to Berea, with twentie thousand footemen, and two thousand horsemen.

or, Elena, 5 Nowe Iudas had pitched his tent at" Laisa, with three thousande chosen men,

6 And when they sawe the multitude of the other armie, that it was so great, they were sore afraide, and many conueyed thē selues out of the host, insomuch that there abode no more of them, but eyght hundred men.

B 7 When Iudas sawe that his host failed him, & that he must needes fyght, it brake his hart, that hee had no tyme to gather them together: wherefore the man was in extreme trouble.

8 Neuertheless, he saide vnto them that remayned with hym: vp, let vs goe against our enimies, peraduenture we shal be able to fyght with them.

9 But they would haue stopped him, saying, We shall not be able: therefore nowe let vs saue our liues, and turne agayne to our brethren: for shoulde we fight against them, being so fewe?

a. He whiche was wont to pray and ouercome, is ouercome when he truste th in his strength, and omitteth prayer.

10 And Iudas saide, (a) God forbid that we should flee from them: wherfore if our tyme become, let vs dye manfully for our brethren, & let vs not stayne our honour.

11 Then the host remoued out of the tentes, and stode against them, and the horsemen, were diuided in two partes: the sling casters and archers went before the host, and all the mightie men were formost in the fielde.

12 Bacchides him selfe was in the right wing of the battell, and the hoste, drewe nigh in two parts & blew the trumpettes.

13 They of Iudas syde blewe the trumpets also, and the earth shoke at the noyse of the hostes: and they strake a feelde from the morowe til night.

C 14 And when Iudas sawe that Bacchides host was strongest on the right side, he toke with him al the hardie men,

15 And brake the right wing of their order, & folowed vpon thē vnto mount Azot.

16 Nowe when they whiche were the left wyng, sawe that the right side was discomfited, they pursued Iudas and them that were with him harde at the heeles.

17 Then was there a sore battel: for many were slaine & wounded on both ỳ partes.

18 Iudas also him selfe was killed, and the remnant fledde.

19 So Ionathas and Simon toke Iudas their brother, and buried him in his fathers sepulchre in the citie of Modin.

20 And al the people of Israel made great lamentation for him, and mourned long, saying.

21 Alas, that this worthy should be slayne, D which deliuered the people of Israel.

22 As for other thinges pertayning to the battels of Iudas, the noble actes that he dyd and of his worthinesse, they are not written, for they were very many.

Iosephus ca. 3. lib. 13.

23 Nowe after the death of Iudas, wicked men came vp in all the coastes of Israel, & there arose al such as did worke vngodlynesse.

24 In those dayes, was there a great dearth in the lande, and all the countrey gaue ouer thē selues & theirs vnto Bacchides.

25 So Bacchides chose wicked men, and made them Lordes in the lande.

26 These sought out and made searche for Iudas friendes, and brought them vnto Bacchides, which auenged him selfe vpon them with greate dispite.

27 And there came so great trouble in Israel, as was not since the tyme that no prophete was seene there.

28 Then came all Iudas friendes toge- E ther, and sayde vnto Ionathas:

29 For so muche as thy brother Iudas is deade, there is none like him to goe forth against our enimies, against Bacchides, & such as are aduersaries of our own people.

30 Wherefore this day we chose thee for him, to be our prince and captaine, to order our battel.

31 And Ionathas toke the gouernance vpon him at the same tyme, & ruled in stede of his brother Iudas.

32 When Bacchides gate knowledge therof, he sought for to slay him.

33 But Ionathas and Simon his brother, perceiuing that, fledde into the wildernesse of Thecua, with all their companie, and pitched their tentes by the water pole of Asphar.

34 Whiche when Bacchides vnderstode, he came ouer Iordane with all his host, vpon the Sabboth day.

35 Nowe had Ionathas sente his brother (Iohn) a captaine of the people, to praye his

his freendes the Nabuthites, that they woulde lende them their ordinaunce, for they had muche.

36 So the children of "Jambri came out of Madaba, and toke John, and all that he had, and went their way withal, when they had taken it.

37 Then came worde vnto Jonathas and Simon his brother, that the children of Zambri made a great mariage, & brought the bride frō Madaba, with great pompe: for she was daughter to one of the noblest princes of Chanaan.

f 38 Wherfore they remembred the bloode of John their brother, and went vp, and hyd them selues vnder the shadowe of the mountaine.

39 So they lyfte vp their eyes, and loked, & beholde, there was muche a dw, and great preparation: for the bryde grome came forth, and his freendes, and his brethren met them, with tympanies, instrumeuts of musicke, and many weapons.

40 Then Jonathas, & they that were with him, rose out of their lurking places against them, and slue many of them, and the remnant fledde into the mountaines, and they toke all their substance.

41 Thus ỹ mariage was turned to mourning, and the noyse of their melodie, into lamentation.

42 And so when they had auenged the (a) bloo of their brother, they turned agayne vnto Jordane.

43 Bacchides hearing this, came vnto the brye border of Jordane with a greate power, vpon the Sabboth day.

44 And Jonathas sayde to his company, Let vs get vp, and fight againste our enimies: for it standeth not with vs to day, as in time past.

45 Beholde, our enimies are in our way, the water of Jordane vpon the one side of vs, with bankes, fens, and woddes, on the other side, so that there is no place for vs to depart vnto.

46 Wherfore crye nowe vnto heauen, that ye may bee deliuered from the power of your enimies: so they stroke the battel.

47 And Jonathas stretched out his hand to smite Bacchides, but he fled backwarde.

48 Then Jonathas & they that were with him, leapt into Jordane, and swymmed ouer Jordane vnto the further banke: but the other woulde not passe ouer Jordane after him.

49 And there were slaine of Bacchides side that day a thousande men.

50 Therfore Bacchides with his hoste turned againe to Jerusalem, and built vp the castels & strong holds that were in Jurie, Jericho, Emaus, Bethorō, Bethel, Thamnata, "Phara, and "Thopo, with hyghe walles, with portes, and with lockes:

"or, Pharathoni.
"or, Tephon.

51 And sette men to keepe them, that they might vse their malice vpon Israel.

52 He walled vp the citie Bethsura, Gazara, and the castel, and prouided them with men and vittailes.

53 He tokealso the cheefest mens sonnes in the countrey for pledges, and put them in the castel at Jerusalem to be kept.

54 Afterwarde, in the hundred fiftie and three yeere, in the seconde moneth, Alcimus commaunded that they shoulde destroy the walles of the inwarde court of the sanctuarie, and he pulled downe, and beganne to destroy the monumentes of the Prophetes.

55 But at the same time Alcimus was plagued, and smitten with a paulsie, and his enterprises were hindered, and his mouth was stopped (by God) so that he could no more speake, nor commaunde any of his house concerning his businesse.

56 Thus dyed Alcimus in great miserie at the same time.

57 And whē Bacchides saw that Alcimus was deade, he turned againe to the king: and so the lande was in rest two yeeres.

58 Then all the vngodly men held a counsell, saying, Behold, Jonathas and his cōpanie are at ease, and dwell without care, wherefore let vs bring Bacchides hyther, and he shall take them all in one night.

59 So they went, and gaue Bacchides this counsell.

60 Which arose, to come with a great hoste, and sent letters priuily to his adherentes whiche were in Jurie, to take Jonathas and those that were with him: but they might not, for the other had gotten knowledge of their deuice.

61 And Jonathas toke fyftie men of the countrey, whiche were the ringleaders of them, and slue them.

62 Then Jonathas and Simon with their companie departed vnto the citie "Bethbasin, whiche lyeth in the wyldernesse, and repayred the decay thereof, and made it strong.

"or, Bethbessen.

63 When Bacchides knewe this, he gathered all his hoste, and sent worde to them that were in Jurie.

64 Then came he and layde siege to Bethbasin, and fought against it a long season,

and made instrumentes of warre.

65 Nowe Jonathas left his brother Simon in the citie, and went forth him selfe into the countrey, and came with a certaine number,

66 And slue "Odomeras, and his brethren, & the children of Phaleron in their tentes, so that hee beganne to be strong, and to increase in power.

67 As for Simon and his company, they went out of the citie, and brent vp the instrumentes of warre.

68 And fought against Bacchides, and discomfited him: and Bacchides was sore vexed, because his counsell and trauayle was in vayne.

69 Wherefore, he was wroth at the wicked men (a) that gaue him counsell to come into their lande, and slue many of them: then purposed he with his companie to go away into his owne countrey.

70 Whereof when Jonathas had knowledge, he sent ambassadours vnto him, for to make peace with him, & that he shoulde deliuer his prisoners agayne.

71 To the whiche Bacchides consented gladly, & did according to his desire: yea, and made an othe that he should neuer do him harme, all the dayes of his life.

72 So hee restored vnto him all the prisoners that he had taken out of the lande of Juda, & then turned & went his way into his owne lande, neyther proceeded he any further to come vnto ẏ borders of Juda.

73 Thus Israel had no more warre, & Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

"or, Odarth.

a. Wicked counsell falleth on the counsellours.

The.x. Chapter.

1. Demetrius desyreth to haue peace with Ionathas. 48. Alexander mooueth warre agaynst Demetrius. 50. Demetrius is slaine. 51. The freendshippe of Ptolomeus and Alexander.

A 1 IN the hundred and threescore yeere, came Alexander, the sonne of noble "Antiochus, and toke Ptolomais, whose cytizens receyued him, and there hee raygned.

2 When Demetrius heard thereof, he gathered an exceeding greate host, and went forth agaynst him to fight.

3 Wherefore Demetrius sent letters vnto Jonathas with louing wordes, and praysed him greatly.

4 For he sayde: we will firste make peace with him, before he bynde him selfe with Alexander agaynst vs:

5 Els he shall remember the euill that wee haue done agaynst him, his brother, and his people.

6 And so he gaue Jonathas leaue to gather an host, to make weapons, and to be confederate with him, and commaunded the pledges that were in the castel to bee deliuered vnto him.

7 Then came Jonathas to Hierusalem, & read the letters in the audience of all the people, and of them that were in ẏ castel.

8 And therefore were they sore afrayde, because they hearde that the king had giuen him licence to gather an host.

9 Thus were the pledges deliuered vnto Jonathas, whiche restored them to their parentes.

10 Jonathas also dwelt at Jerusalem, and began to buyld vp, and to repayre ẏ citie:

11 Commaunding the workemen to wall it and the mounte Sion rounde about with free stone, to be a strong holde: and so they did.

12 As for the heathen that were in the castels, which Bacchides had made vp, they fledde:

13 So that euery man lefte the place, and went into his owne countrey.

14 Onely at Bethsura remayned certaine of the Jewes, which had forsaken the law and commaundements of God, for Bethsura was their refuge.

15 Nowe when king Alexander hearde of the promises that Demetrius hadde made vnto Jonathas, & when it was tolde him of the battels and noble actes, whiche he, and his brethren had done, & of the greate trauayles that they had taken.

16 He sayde, Where shall we finde suche a man? well, we will make him our freend, and be confederate with him.

17 Upon this, he wrote a letter vnto him, with these wordes:

18 Kyng Alexander saluteth his brother Jonathas.

19 We haue hearde of thee, that thou art a valiant man, and meete to be our friende:

20 Wherefore, this day we ordeyne thee to be the highe priest of thy people, and to be called the kings freende, (Upon this, he sent him a purple clothing, and a crowne of golde) that thou mayest consider what is for our profite, and keepe freendship towarde vs.

21 So in the seuenth moneth of the hundred and threescore yeere, vppon the solempne

"or, Epiphanes.

lemne feaſt day of the tabernacles, Jonathas put the holy rayment vpon him: then gathered he an hoſte, and prepared many weapons.

D 22 Which when Demetrius heard, he was maruellous ſore,

23 And ſayde, Alas what haue we done, that Alexander hath preuented vs, in getting the friendſhip of the Iewes, for his owne defence?

24 Yet will I write louingly vnto them alſo, yea, and promiſe them dignities and rewardes, that they may be of my ſide.

25 Whereupon he wrote vnto them theſe wordes: King Demetrius ſendeth greeting vnto the people of the Iewes:

26 Whereas ye haue kept your couenaunt towarde vs, and continued in our friendſhippe, not enclining to our enimies, we were glad when we heard thereof.

27 Wherefore remaine ſtill, and be faithful to vs, and we ſhal wel recompence you for the things that you haue done on our partie:

28 We ſhall releaſe you of many charges, and giue you rewardes.

E 29 And nowe I diſcharge you and all the Iewes from tributes, I forgiue you the cuſtomes of ſalte, and releaſe you of the crowne taxes, of the thirde part of ſeede,

30 And halfe the fruite of trees, whiche is myne owne dutie, I do releaſe them from this day forth, ſo that they ſhall not be taken of the lande of Juda, nor of the three cities, whiche are added therevnto out of Samaria and Galilee, frō this day forth for euermore.

31 Jeruſalem alſo, with all things belonging thereto, ſhall be holy and free, yea, the tithes, and tributes ſhall perteine vnto it.

32 As for the power of the caſtell whiche is at Jeruſalem, I remit, and gyue it vnto the highe prieſt, that he may ſet in it ſuche men as he ſhal chooſe to keepe it.

33 I freely deliuer all the Iewes that are priſoners throughout all my realme, ſo that euery one of them ſhall be free from paying any tribute, yea, euē of their cattel.

34 All the ſolemne feaſtes, Sabbothes, new mones, the dayes appoynted, the three dayes before and after the feaſt, ſhall be free for all the Iewes in my realme.

35 So that in them, no man ſhall haue power to do any thing, or to vexe any of thē in any manner of cauſe.

36 There ſhall thirtie thouſande alſo of the Iewes be written vp in the kings hoſte, and haue their wages payde as all other men of warre of the kings ſhoulde haue: and of them ſhall be ordeyned certayne to keepe the kings ſtrong holdes.

37 Yea, and ſome of them ſhall be ſet ouer the kings ſecrete affayres: and their gouernours and princes ſhall be of them ſelues, and liue after their own lawes, as the king hath commaunded in the lande of Juda.

38 And the three cities that are taine vnto Jurie from the countrey of Samaria, ſhal be taken as Jurie, and be vnder one, neyther be ſubiect to any ſtrange lorde, but to the highe prieſt.

39 As for Ptolomais and the lande perteining thereto, I giue it vnto the ſanctuarie at Jeruſalem, for the neceſſarie expences of the holie things. F

40 Moreouer, I will giue euery yeere, fyftene thouſand ſicles of ſiluer, of the kings reuenues, out of the places appertayning vnto me.

41 And all the ouerplus which they haue not paied for things due, as they did in the former yeeres, from henceforth they ſhall giue it, towarde the workes of the temple.

42 And beſides this, the fiue thouſand ſicles of ſiluer which they receyued yerely of the account appoynted, for the entertainment of the ſanctuarie, theſe yeeres paſſed, euen theſe things ſhall be releaſed, becauſe they appertaine to the prieſtes that miniſter.

43 Item, who ſo euer they be, that flee vnto the temple at Jeruſalem, or within the liberties thereof, whereas they are taine into the kings danger for any manner of buſineſſe, they ſhall be pardoned, and all the goodes that they haue in my realme ſhall be free.

44 For the buylding alſo, and repayring of the worke of the ſanctuarie, expences ſhall be giuen out of the kings reuenues:

45 Yea, and for the making of the walles rounde about Jeruſalem, for the breaking downe of the olde, and for the ſetting vp of the ſtrong holdes in Jurie, ſhall the coſtes and charges be gyuen out of the kings reuenues.

46 But when Jonathas and the people heard theſe words, they gaue no credence vnto them, neither receiued them: for they remembred the great wickednes that hee had done vnto Iſrael, and howe ſore he had vexed them. 1.Mac.7.b

47 Wherefore they agreed vnto Alexander, for he was a prince that had dealt friendly with them, & ſo they ſtode by him alway. Ioſe.cap.6.

48 Then gathered king Alexander a great hoſte, and brought his armie againſt Demetri- lib.13.

metrius:

49 So the two kings ſtroke battell together, but Demetrius hoſte fled, and Alexander folowed after, and fell vpon them.

50 A mightie ſore fielde was it, continuing till the ſunne went downe: and Demetrius was ſlayne the ſame day.

51 And Alexander ſent Imbaſſadours vnto Ptolomie, ℣ king of Egypt, with theſe wordes, ſaying,

52 For ſo muche as I am come againe to my realme, and am ſet in the throne of my progenitours, and haue gotten the dominion, ouercommed Demetrius,

53 Conquered the lande, and ſtriken a fielde with him, ſo that we haue diſcõfited both him, and his hoſte, and ſit in the throne of his kingdome:

54 Let vs nowe make friendſhip together, giue me thy daughter to wife, ſo ſhall I be thy ſonne in lawe, and both giue thee rewards, & vnto me according to thy dignitie.

55 Ptolomie the king gaue anſwer, ſaying, Happy be the day wherein thou arte come againe to the lande of thy progenitours, and ſet in the throne of their kingdome.

56 And now will I fulfill thy writing: but meete me at Ptolomais, that we may ſee one another, and that I may marry my daughter vnto thee, according to thy deſire

57 So Ptolomie went out of Egypt with his daughter Cleopatra, and came vnto Ptolomais, in the hundred threeſcore and two yeere,

58 Where king Alexander met him, and he gaue Alexander his daughter Cleopatra, and marryed them at Ptolomais wyth great worſhip, like as the maner of kyngs is to be.

59 Then wrote king Alexander vnto Jonathas, that he ſhould come and meet him.

60 So he wente honourably vnto Ptolomais, and there he met the two kings, and gaue them and their friends great preſents of golde, and ſilver, and founde fauour in their ſight.

61 And there came together againſt Jonathas, certaine wicked men and vngratious perſons of Iſraell, making complaints of him: but the king regarded them not.

62 As for Jonathas, the king commaunded to take of his garmentes, and to cloth him in purple: and ſo they did. Then the king appoynted him to ſit by him.

63 And ſayde vnto his princes, Goe wyth him into the midſt of the citie, and make a proclamation that no man complayne againſte him of any matter, and that no man trouble him for any maner of cauſe.

64 So it happened, that when his accuſers ſawe the worſhip which was proclaymed of him, and that he was clothed in purple, they fled every one.

65 And the king made muche of him, wrote him among his chiefe friendes, made him a Duke, and partaker of his dominion.

66 Thus Jonathas went againe to Jeruſalem, with peace and gladneſſe.

67 In the hundred threeſcore and fift yeere, came Demetrius, the ſonne of Demetrius, from Creta, into his fathers lande:

68 Whereof when Alexander heard tell, he was right ſory, & returned vnto Antioch.

69 And Demetrius choſe Apollonius, which had the gouernance of Celoſyria, to be his captaine: ſo he gathered a great hoſte, and came vnto Jamnia, and ſent worde vnto Jonathas the high prieſt, ſaying,

70 Dareſt thou withſtande vs thy ſelfe alone? As for me, I am but laughed to ſcorne, and ſhamed, bycauſe thou diddeſt vaunt thy ſtrength againſt vs in the mountaynes.

71 Now therefore, if thou truſteſt in thine owne ſtrength, come downe to vs into the playne fielde, and there let vs trie the matter together, for thou ſhalt knowe, that I haue the ſtrength of many cities.

72 And ſhalt knowe who I am, and the other that ſtande by me, whiche ſay, That your ſwte is not able to ſtande before our face, for thy fathers haue bene twice chaſed in their owne lande.

73 And nowe howe wilt thou be able to abide ſo great an hoſt of horſmen and fotmen in the field, whereas is neither rocke, ſtone, nor place to flee vnto?

74 When Jonathas hearde the wordes of Apollonius, he was moued in his mynde, wherefore he choſe tenne thouſande men, and went out of Jeruſalem: and Simon his brother met him, for to helpe him.

75 And they pitched their tentes at Joppa: but the citie kept him forth, for Apollonius garriſon was in Joppa.

76 Then Jonathas layde ſiege to it, and they that were in the citie, for verie feare, let him in: & ſo Jonathas wanne Joppa.

77 Apollonius hearing of this, toke three thouſande horſemen, with a great hoſte on fote, and went to Azotus, as though he would go further, and came immediately into the playne fielde, bycauſe he had ſo many horſmen, and put his truſt in them.

78 So Jonathas folowed vpon him to Azotus, and the armie ſkirmiſhed with his

rear-

trareward, & there they stroke the battell.
79 Nowe had Apollonius left a thousand horsmen behynd them priuily in the tents.
80 And when Jonathas knewe that suche wayte was layde behinde them, they went rounde about the enimies hoste, and shot darts at the people, from the morning to the euening.
81 As for Jonathas people, they kept their order, as hee had commaunded them, and the enimies horses were weery.
82 Then brought Simon forth his hoste, and set them agaynst the fotemen (for the horsemen were weery alreadie:) so he discomfited them, and they fled.
83 And they that were scattered in ỹ fielde, gate them to Azotus, and came into the temple of Dagon their idoll, that they might there saue their liues.
84 But Jonathas set fyre vppon Azotus, and all the cities round about it, and toke their goods, and brent vp the tẽple of Dagon, with all them that were fled into it.
85 Thus were slayne and brent well nygh eyght thousande men.
86 So Jonathas remoued the hoste from thence, and brought them to Ascalon, wher the men of the citie came forth, and met him with great worshyp.
87 After this, went Jonathas and his host again to Jerusalem, with great substance of good.
88 And when kyng Alexander hearde these things, he thought to do Jonathas more worshyp.
89 And sent him a coller of golde, as the vse is to be giuen vnto such as are of the kings next bloud: he gaue him also the citie of Accaron, with the lands belonging therto, in possession.

The.xi.Chapter.

1. The dissention betwixte Ptolomeus, and Alexander his sonne in lawe. 17. The death of Alexander. 19. Demetrius raygneth after the death of Ptolomeus. 22. Sion is besieged of Ionathas. 42. Demetrius seeing that no man resisteth him, sendeth his armie agayne. 54. Tryphon moueth Antiochus agaynst Demetrius. 60. Demetrius is deliuered by the succour of Ionathas. 63. After his deliuerance he breaketh his couenãt that he had made.

1 AND the king of Egypt gathered an hoste like the sand that lyeth vpon the sea shore, and many shippes, and went about through deceyte to obteyne the kingdome of Alexander, and to ioyne it vnto his owne realme.
2 Upon this, he toke his iourney into Syria, vsing gentle wordes, so that he was letten into the cities, and men came forth to meete him: for king Alexander had commaunded them so to doe, bycause hee was his father in lawe.
3 Nowe when Ptolomie entered into any citie, he lefte men of warre to keepe it: and this he did throughout all the cities.
4 And when he came to Azotus, they shewed him the temple of Dagon, and Azotus that was brent vp, with the other thinges which were destroyed, the dead bodies cast abroade, and the graues that they had made by the way syde for suche as were slayne in the fielde, 2.Ma.10.83
5 And tolde the king that Jonathas had done all these things, to the intent they myght get him euill will: but the kyng sayde not one word thereto.
6 And Jonathas met the king with great honour at Joppa, where they saluted one an other, and toke their rest.
7 So when Jonathas had gone with the king, vnto the water that was called Eleutherus, he turned againe to Jerusalem. B
8 Nowe Ptolomie had gotten the dominion of the cities, vnto Seleucia vpon the sea coaste, imagining wicked counsels agaynst Alexander,
9 And sent Ambassadours vnto Demetrius, saying, Come, let vs make a bonde betwixt vs, so shall I giue thee my daughter that Alexander hath, and thou shalt raigne in thy fathers kingdome.
10 I repent that I gaue Alexander my daughter, for he goeth about to slay me.
11 And thus he slaundered Alexander, bycause he would haue had his realme.
12 Thus he toke his daughter from him, gaue hir vnto Demetrius, and forsoke Alexander: so that his malice was openly knowne.
13 And Ptolomie came to Antioch, where he set two crownes vpon his owne heade, the crowne of Egypt, and of Asia.
14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places had rebelled against him. C
15 But when Alexander heards of this, he came to warre agaynst him: so king Ptolomie brought forth his hoste, and met him with a mighty power, & chased him away.
16 Then fled Alexander into Arabia, there to be defended: and king Ptolomeus honour increased.

17 And

17 And Zabdiel the Arabian, smote off Alexanders head, and sent it vnto Ptolomi.

18 But the third day after dyed king Ptolomi him selfe, and they whome he had set in the strong holdes, were slayne one of another.

19 And Demetrius raigned in the hundred threescore and seuenth yeere.

20 At the same time gathered Jonathas the that were in Jurie, to lay siege vnto the castell whiche was at Jerusalem, and so they made many instrumentes of warre against it.

21 Then went there certayne vngodly persons, which hated their owne people, vnto king Demetrius, and tolde him that Jonathas besieged the castell.

D 22 So when he heard it, he was angrie, and immediately came vnto Ptolomais, and wrote vnto Jonathas, that he shoulde not lay siege to the castell, but come and speake with him at Ptolomais in all hast.

23 Neuertheless, when Jonathas heard this, he commaunded to besiege it: he chose also certaine of the elders and priestes of Israell, and put him selfe in perill,

24 And toke with him golde, siluer, clothing, and diuers presentes, and went to Ptolomais vnto the king, and found him gratious.

25 And though certein vngodly men of his owne people made complaints vpon him,

1.Mac.10.d 26 Yet the king entreated him, like as his predecessours had done before, and promoted him in the sight of all his friendes,

27 Confirmed him in the highe priesthode, with all the worship that he had afore, and made him his chiefe frend.

E 28 Jonathas also desyred the king, that he 1.Ma.10.e. woulde make Jurie free, with the three head cities of Samaria, and the landes perteyning thereto: vpon this did Jonathas promise him three hundred talents.

29 Wherevnto the king consented & gaue Jonathas writing of the same, conteining these wordes:

30 King Demetrius sendeth greeting vnto his brother Jonathas, and to the people of the Jewes.

31 We sende you heere a copie of the letter which we did write vnto our chosen Lasthenes concerning you, that ye shoulde knowe it.

32 King Demetrius sendeth greeting vnto Lasthenes his father.

33 For the faithfulnesse that our friendes the people of the Jewes keepe vnto vs, and for the louing kyndnesse which they beare towarde vs, we are determined to doe them good.

34 Wherefore we assigne vnto the coastes of Judea, the three gouernmentes, Aferema, Lydda, and Ramatha, which are added vnto Jurie from Samaria, and all the landes perteyning therevnto, to be freely separated for suche as doe sacrifice in Jerusalem, both concerning the paymentes whiche the king toke yeerely afortime, and the fruite also of the earth and trees:

35 As for other tithes and tributes that belonged vnto vs, we discharge them therof from this time forth. F

36 In like manner we graunt vnto them all the customes of salte, and crowne taxes, whiche were brought vnto vs: and this freedome shal they haue firme and stedfast, from this time forth for euermore.

37 Therefore, see that ye make a copie of these our letters, and deliuer it vnto Jonathas, that it may be set vpon the holie mount in a conuenient place.

38 After this, when Demetrius the king sawe that his lande was in rest, and that no resistance was made against him, he sent away all his hoste, euery man to his owne place, excepte certaine bandes of straungers, whome he brought from the Iles of the heathen: wherefore all his fathers hoste hated him.

39 Nowe was there one Tryphon that had 1.Ma. beene of Alexanders parte afore, whiche when he sawe that all the hoste murmured against Demetrius, he went to Samalcue the Arabian, that brought vp Antiochus the sonne of Alexander,

40 And laye fore vpon him to deliuer him this yong Antiochus, that he might raigne in his fathers steed: he told him also what great euil Demetrius had done, and how his men of warre loued him not: and so remayned there a long season.

41 And Jonathas sent vnto kyng Demetrius, to driue them out which were in the castell at Jerusalem, and those that were in the fortresses, for they did Israell great harme.

42 So Demetrius sent worde vnto Jonathas, saying, I will not only doe these things for thee and thy people: but at time conuenient, I will doe both thee and thy people great worship.

43 But nowe thou shalt doe me a pleasure, if thou wilt sende me men to helpe me: for all myne armie is gone fro me.

44 So Jonathas sent him three thousande strong men vnto Antioch, and they came vnto

vnto the king, wherefore the king was verie glad at their comming.

45 But they that were of the citie, euen an hundred and twentie thoulande men, gathered them together in the middeſt of the citie, and would haue ſlayne the king:

46 Whiche fledde into his court, and the citizens kept the ſtreates of the citie, and began to fight.

47 Then the king called for the Jewes help, which came vnto him altogether, and went abroad through the citie,

48 And ſlue the ſame day an hundred thouſand men, ſet fire vpon the citie, and gate many ſpoyles in that daye, and deliuered the king.

49 So when the citizens ſawe that the Jewes had gotten their wyll of the citie, and they themſelues diſappoynted of their purpoſe, they made their ſupplication vnto the king, ſaying,

50 Graunt vs peace, and let the Jewes ceaſe from troubling vs, and the citie:

51 And vppon this, they caſte away their weapons. Thus they made peace, and the Jewes gate great worſhip in the ſight of the king, and in the ſight of all that were in his realme, and were ſpoken of through out the kingdome: and ſo they came agayne to Jeruſalem with great goods.

52 So the king Demetrius ſat in the throne of his kingdome, and had peace in hys lande.

53 Neuertheleſſe, he diſſembled in all that euer he ſpake, and withdrew him ſelf from Jonathas, neyther rewarded him accoꝛding to the benefites whiche he had done for him, but troubled him very ſore.

54 After this came Tryphon agayne with yong Antiochus, which raygned, and was crowned king.

55 Then there gathered vnto hym all the men of warre whome Demetrius had put away, theſe fought againſt Demetrius: which fled, and turned his backe.

56 So Tryphon toke the Elephantes, and wanne Antioch.

57 And yong Antiochus wrote vnto Jonathas, ſaying, I confyrme thee in thy prieſthode, and make thee ruler of foure countreys, that thou mayeſt be a friende of the kings.

58 Upon this, he ſent him golden veſſels to be ſerued in, and gaue him leaue to drinke in golde, to be clothed in purple, and to weare a coller of golde.

59 He made his brother Simon alſo captayne, from the coaſtes of Tyrus, vnto the borders of Egypt.

60 Then Jonathas toke his iourney, and went through the cities beyonde the water of Jordane, and all the men of warre of Syria gathered them vnto him for to helpe him: ſo hee came vnto Aſcalon, and they of the citie receiued him honourably.

61 And from thence went he to Gaza, but they would not let him in: wherefore he laid ſiege vnto it, burning vp and ſpoiling the places that were about the citie.

62 And the citizens of Gaza ſubmitted them ſelues vnto Jonathas, which made peace with them: but toke of their ſonnes to pledge, ſent them to Jeruſalem, and went through the coũtry vnto Damaſcus.

63 Now when Jonathas heard that Demetrius princes were come into Cades, which is in Galilee, with a great hoſt, purpoſing to driue him out of the countrey:

64 He came againſt them, and left Simon his brother in the lande.

65 And Simon came to Bethſura, and layd ſiege to it a long ſeaſon, and diſcomfited them.

66 So they deſired to haue peace with him: which he graunted them, and afterwarde put them out from thence, toke the citie, and ſet men to keepe it.

67 And Jonathas with his hoſte came to the water of Geneſar, and betymes in the morning gate them to the playne fielde of Azor:

68 And beholde, the hoſtes of the heathen met them in the fielde, and layde watche for them in the mountaines:

69 So that when Jonathas came againſt them, the other which were laide to watch, roſe out of their places and fought,

70 And they that were of Jonathas ſyde fled euery man, and there was not one of them left, except Mathathias the ſonne of Abſalomus, and Judas the ſonne of Calphie, the captaine of the hoſte.

71 Then Jonathas rent his clothes, layde earth vpon his heade, (a) made his prayer, a. Behold the effect of praier

72 And turned agayne to them in the field, where they fought together, and hee put them to flight.

73 Nowe when his owne men that were fledde, ſawe this, they returned againe vnto him, and helped him to folowe vpon all their enimies vnto their tentes, at Cades, and there they camped,

74 So there were ſlayne of the heathen the ſame day three thouſand men, and Jonathas turned againe to Jeruſalem.

The

The.xij. Chapter.

1. Ionathas sendeth Ambassadours to Rome. 2. and to the people of Sparta, to renue their couenant of friendship. 20. Ionathas putteth to flight the princes of Demetrius. 40. Tryphon taketh Ionathas by deceyte.

A 1 IOnathas seeing that the time was
meete for him, chose certaine men, and
1.Ma.7.a. sent them vnto Rome, for to stablysh and
to renue the friendship with them:

2 He sent letters also vnto Sparta, and to
other places in like maner.

3 So they wente vnto Rome, and entred
*or, senate. into the * counsell, and sayde, Ionathas
the high prest, & the people of the Iewes,
sente vs vnto you, for to renue the olde
friendship and bonde of loue.

4 Vpon this, the Romanes gaue them free
passportes, that men shoulde leade them
home into the lande of Iuda peaceably,

5 And this is the copie of the letters that
Ionathas wrote vnto the Spartians.

6 Ionathas the hygh prieste, with the el-
ders, priestes, and the other people of the
Iewes, sende greeting vnto the Spartians their brethren.

B 7 There were letters sent long agoe vnto
*or, Darius. Onias the high prest, from * Arius, which
then raigned among you, that ye are our
brethren, as the copie heere vnder written
doth specifie.

8 And Onias entreated the Ambassadour
that was sent honourably, and receiued the
letters, wherein there was mention made
of the bonde of loue and friendship.

9 But as for vs, we need no such writings,
for why? we haue the holy bookes of scrip-
ture in our handes to our comfort.

10 Neuertheless, we had rather sende vnto
you. for the renuing of the brotherhode
and friendship, least we should be strange
vnto you: for it is long since the time that
ye sent word vnto vs.

11 Wherfore, in the sacrifices that we offer,
and other ceremonies vpon the hyghe so-
lemne dayes, and other, we alway remem-
ber you without ceassing, like as reason
is, and as it becommeth vs to thinke vpon
our brethren.

12 Yea, and are right glad of your prospe-
rous honour.

13 And though we haue had great troubles
and warres, so that the kings about vs,
haue fought against vs;

C 14 Yet woulde we not be greeuous vnto
you, nor to other of our louers and friendes
in these warres.

15 For we haue had helpe from heauen that
hath succoured vs, so that we are deliue-
red, and our enimies subdued.

16 Wherefore, we chose Numenius the
sonne of Antiochus, and Antipater the
sonne of Iason, and sente them vnto the
Romanes, for to renue the olde * bonde of *or, kyng
friendship and loue with them.

17 We commaunded them also to come
vnto you, to salute you, and to deliuer you
our letters concerning the renouation of
our brotherhode.

18 And nowe ye shall do right well, to giue
vs an answere therevnto.

19 And this is the copie of the writing
which Arius the king of Sparta sent vn-
to Onias.

20 Arius the king of the Spartians, sen-
deth greeting vnto Onias the high prest.

21 It is founde in writing, that the Spar-
tians and Iewes are brethren, and come D
out of the generation of Abraham:

22 And now for so much as this is come to
our knowledge, ye shall doe well to write
vnto vs of your prosperitie.

23 As for vs, we haue written our mynde
vnto you, our cattell and goods are yours,
and yours ours: these things haue we
commaunded to be shewed vnto you.

24 When Ionathas heard that Demetri-
us princes were come forth to fight against
him, with a greater host than afore,

25 He went from Ierusalem, and met them
in the lande of Hemath: for he gaue them
not space to come into his owne countrie.

26 And hee sente spyes vnto their tentes,
whiche came againe, and tolde him that
they were appoynted to come vpon him in
the night season.

27 Wherefore, when the sunne was gone E
downe, Ionathas commaunded his men
to watche all the night, and to be readie
with weapons for to fight, and set watch-
men rounde about the hoste.

28 But when the aduersaries hearde that
Ionathas was ready with his men to the
battell, they feared, and were afrayde in
their harts, and kindled fires in their tents,
brake vp, and gate them away.

29 Neuertheless, Ionathas and his com-
panie knewe it not till the morning, for
they sawe the fires burning.

30 Then Ionathas followed vpon them,
but he myght not ouertake them, for they
were gone ouer the water Eleutherus.

31 So Ionathas departed vnto the Arabi-
ans, which were called Zabadei, slue them
and toke their goodes.

32 He

33 He proceeded further also, and came vnto Damascus, and went through all the countrey.

34 But Simon his brother toke his iourney, and came to Ascalon, and to the nexte strong holdes, departing vnto Ioppa, and wanne it,

35 (For he heard that they woulde deliuer the holde to them that toke Demetrius part) wherefore he set men of warre in the citie to keepe it.

36 After this came Ionathas home againe, and called the elders of the people together, and deuised with them, for to buylde vp the strong holdes in Iurie.

37 And to make vp the walles of Ierusalē higher, to set vp an high wall betwixt the castel and the citie, for to separate it from the citie, that it might be alone, and that men shoulde neither buy nor sell in it.

38 Vpon this, they came together for to builde vp the citie, and for so muche as the wall vpon the broke of the east side, called Caphetetah was falne downe, repaired it.

39 And Simon set vp Adiada in Sephela, and made it strong, setting portes and lockes vpon it.

40 Now when Tryphon purposed to raigne in Asia, to be crowned, and to slaye the king Antiochus:

41 He was afrayde that Ionathas would not suffer him, but fyght againste him: wherefore he went about to take Ionathas, and to kyll him: so he departed, and came vnto Bethsan.

42 Then went Ionathas forth againste him to the battell, with fourtie thousande chosen men, and came vnto Bethsan also:

43 But when Tryphon sawe that Ionathas came with so great an host to destroy him he was afrayde:

44 And therefore he receyued him honorably, commended him vnto all his friendes, and gaue him rewardes, and commaunded his men of warre to be as obedient vnto him, as to him selfe:

45 And sayde vnto Ionathas, Why haste thou caused this people to take such trauel, seeing there is no warre betwixt vs?

46 Therefore sende them home againe, and chose certayne men to wayte vpon thee, and come thou with me to Ptolomais: for I will gyue it thee, with the other strong holdes, men of warre, and their officers: as for me, I must depart, this is only the cause of my comming.

47 Ionathas beleeued him, and did as he sayde, putting away his hoste, which went into the lande of Iuda.

47 Hee kept but three thousande by hym, whereof he sent two thousande into Galilee, and one thousand went with him selfe.

48 Now as soone as Ionathas entred into Ptolomais, the citizens sparred the gates of the citie, and toke him, and slue al them with the sword that came in with him.

49 Then sent Tryphon an hoste of footemen and horsemen into Galilee, and into the great playne fielde, to destroy all Ionathas company:

50 But when they knewe that Ionathas was taken, and all they slayne that wayted vpon him, they toke counsell together, and encouraged one another, and came forth against them ready to fight.

51 So when they which folowed vpon the, sawe that it was a matter of life, they turned backe agayne.

52 As for the other, they went into the land of Iuda peaceably, and bewayled Ionathas, and them that were with him right sore: and Israel made great lamentation.

53 Then all the heathen that were rounde about them, sought to destroy them:

54 For they sayd, Nowe haue they no captayne, nor any man to helpe them, therefore let vs ouercome them, and rote out their name from among men.

The. xiij. Chapter.

1. After Ionathas is taken, Simon is chosen captaine. 17. of whome Tryphon taking his children, and money for the redemption of Ionathas, kylleth him and his children. 25. The graue of Ionathas. 31. Tryphon killeth Antiochus, and possesseth the realme. 36. Demetrius taketh truce with Simon. 43. Simon winneth Gaza. 50. Hee possesseth the tower of Sion. 53. Hee maketh his sonne Iohn captayne.

1 NOwe when Simon heard that Tryphon gathered a great hoste to come into the lande of Iuda, and to destroye it, A

2 And sawe that the people was in greate fearefulnesse and care: he came vp to Ierusalem, and gathered the people together.

3 And gaue them exhortation, saying, Ye knowe what great battayles I, and my brethrē, and my fathers house, haue fought for the lawe and the sanctuarie, and what maner of troubles we haue seene.

4 Through occasion whereof, all my brethren are slayne for Israels sake, and I am lefte alone. 1. Mac. 6. c.

5 And

5 And nowe let not me spare mynne owne life in any maner of trouble, for I am no better than my brethren:

6 But will auenge my people, and the sanctuarie, our children and our wiues: for all the heathen are gathered together to destroy vs, of very malice.

B 7 At these wordes the heartes of the people were kindled together,

8 So that they cryed with a loude voyce, saying, Thou shalte be our captayne, in steede of Judas and Jonathas thy brethrē:

9 Order thou our battell, and what so euer thou commaundest vs, we shall do it.

10 So hee gathered all the men of warre, making hast to finish al the walles of Jerusalē, which he made strong round about.

11 Then sent he Jonathas the sonne of Absalomus, with a freshe hoste, vnto Joppa, whiche droue them out that were in the castell, and remayned there him selfe.

12 Tryphon also remoued from Ptolomais with a great armie, to come into the lande of Juda, and Jonathas with him in ward.

13 And Simon pitched his tents at Addus, or, Addidis. before the playne fielde.

C 14 But when Tryphon knewe that Simon stode vp in the steede of his brother Jonathas, and that he woulde warre against him, he sent messengers vnto hym, saying,

15 Where as we haue kept Jonathas thy brother, it is for money that he is owing in the kings account, concerning the businesse that he had in hande.

16 Wherefore sende nowe a hundred talentes of syluer, and his two sonnes for suretie (that when hee is letten forth, hee shall not forsake vs) and we shall send him agayne.

17 Neuertheless, Simon knewe that hee dissembled in his wordes: yet commaunded he the money and children to be deliuered vnto him, least the Israelites might haue hated him,

18 And sayde, Bycause hee sent him not the money and the children, therefore is Jonathas dead.

19 So Simon sent him the children, and an hundred talentes: but hee dissembled, and would not let Jonathas goe.

20 Afterwarde came Tryphon into the lande to destroy it, and went round about by the way that leadeth vnto Ador: but wheresoeuer they went, thyther went Simon and his host also.

D 21 Nowe they that were in the castell, sent messengers vnto Tryphon, that he should make hast to come by the wildernesse, and to sende them victuals.

22 And Tryphon made readie all his horsemen, to come the same night: neuertheless, it was a very great snowe, so that he came not, bicause of the snowe, but he remoued, & went into the cuntry of Galaad.

23 And when hee drewe nygh Baschama, he slue Jonathas and his sonnes there,

24 And then turned for to goe home into his owne lande.

25 Then sent Simon for to fetche his brothers dead coarse, and buried it in Modin his fathers citie.

26 So all Israell bewayled him with great lamentation, and mourned for hym verie long.

27 And Simon made vpon the sepulchre of his father and his brethrē: a building high E to loke vnto, of free stone, behind, & before,

28 And set vp seuen pillers vpon it one against another, for his father, his mother, and foure brethren,

29 And set great pillers round about them, with armes vpon them, for a perpetuall memorie, and carued shyppes beyde the armes, that they myght be seene of men sayling in the sea.

30 This sepulchre whiche he made at Modin, standeth yet vnto this day.

31 Now as Tryphon went forth to walke Iose. li. 13. with the yong king Antiochus, he slue him trayterously,

32 And raigned in his steede, crowned him selfe king of Asia, and did mucht euill in the lande.

33 Simon also buylt vp the castels in Jurie, making them strong with high towres great walles, portes, and lockes, and layd vp victuals in the strong holdes.

34 And Simon chose certain men, and sent them to king Demetrius, to desire him that he would discharge the land from all bondage, for Tryphon had spoiled it very sore.

35 Wherevpon Demetrius the kyng answered him, and wrote vnto hym, after this manner,

36 Demetrius the kyng, sendeth greeting vnto Simon the hygh priest his friende, with the elders and people of the Jewes:

37 The golden crowne, and precious stone that ye sent vnto vs, haue we receiued, and f are readie to make a stedfast peace with you, yea and to write vnto our officers for to release you, cōcerning the things wherin we made you free.

38 And the appoyntment that we make with you, shall be firme and stable: the strong

ſtrong holdes which ye haue buylded, ſhall be your owne.

39 Is for any ouerſight or fault committed vnto this day, we forgiue it, & the crowne tare that ye ought vs alſo: and where as was any other tribute in Ieruſalem, it ſhall nowe be no tribute:

40 And loke who are meete among you to be in our court, let them be written vp, that there may be peace betwixt vs.

41 Thus the yoke of the heathen was taken from Iſraell, in the hundred and ſeuentith yeere.

42 And the people of the Iewes beganne to wryte in their letters and actes on this maner: In the fyrſte yeere of Simon the high prieſte, a gouernour and prince of the Iewes.

43 In thoſe dayes went Simon vnto Gaza, and beſieged it rounde about, where he ſet vp ordinance of warre, and wanne a towre, which he toke.

44 So they that gat into the towre, leapt into the citie, which was in a great feare:

45 In ſo muche that the people of the citie rent their clothes, and clymed vp vpon the walles, with their wiues and children, beſeeching Simon to be at one with them, ſaying,

46 Orewarde vs not after our wickednelle, but be gratious vnto vs, (and we ſhal doe thee ſeruice.)

47 Then Simon for verie pitie, wolde fight no more againſt them, but put them out of the citie, and cauſed the houſes wherein the images were, to be cleanſed; and ſo entred the citie with pſalmes of prayſe, giuing thankes vnto the Lorde.

48 So when he had caſt all abhominations out of the citie, he ſet ſuch men in it as kept the law of God, and made the citie ſtrong, and buylded a dwellyng place for hym ſelfe.

49 Nowe when they in the caſtell at Ieruſalem were kept ſo ſtraightly, that they coulde not come forth, nor goe into the countrey, and myght neyther buy nor ſell, they were verie hungry, and many of them famiſhed to death.

50 In ſo muche that they beſought Simon to be at one with them, which he graunted them: ſo he put them out from thence, and cleanſed the caſtell from fylthynelle.

51 And vpon the twentie and three daye of the ſeconde moneth, in the hundred threeſcore and eleuenth yeere, they entred into it with thankeſgiuing, and branches of Palme trees, with Harpes, Cymbales, and Lutes, ſinging Pſalmes and ſongs of prayſe vnto God, for that the great enimie of Iſraell was ouercome.

52 And Simon ordeined that the ſame day ſhould be kept euery yeere with gladneſſe.

53 And made ſtrong the hyll of the temple that was beſide the caſtell, where he dwelt him ſelfe with his company.

54 Simon alſo perceyuing that John his ſonne was a mightie man of armes, made him captayne of all the hoaſtes, and cauſed him to dwell at " Gaza. " Or, Gazara.

The. xiiij. Chapter.

1. Demetrius is ouercome of Arſaſes. 11. Simon being captayne, there is great quietneſſe in Iſraell. 18. The couenant of friendſhip with the Romanes, and with the people of Sparta is renued.

1 IN the hundred threeſcore and twelfth yeere, gathered king Demetrius his hoaſte, and departed vnto Media, to get hym helpe for to fight againſt Tryphon.

2 Nowe when Arſaſes the king of Perſia and Media, hearde that Demetrius was entred within his borders, he ſent one of his princes to take him alyue, (and to bring him vnto him.)

3 So he went and ſlue Demetrius hoaſt, toke him ſelfe, brought hym to Arſaſes, which kept him in warde.

4 And all the lande of Iuda was in reſt ſo long as Simon lyued, for he ſought the wealth of his people, therefore were they glad to haue him for their ruler, and to doe him worſhip alway.

5 Simon wanne the citie of Joppa alſo for an hauen towne, and made it an entrance into the Iles of the ſea:

6 He enlarged the borders of his people and conquered them more lande:

7 He gathered vp manye of theyr people that were priſoners, he had the dominion of Gaza, Bethſura, and the caſtell with he cleanſed from fylthynelle, and there was no man that reſiſted him.

8 So that euery man tylled his grounde in peace, the land of Iuda and the trees gaue their fruite and encreaſe.

9 The elders ſat all in iudgemente, and toke their deuiſe for the wealth of the lande, the yong men put on worſhip, and harneſſe vpon them.

10 He prouided victuals for the cities, and made goodly ſtrong holdes of them, ſo that the fame of his worſhip was ſpoken of vnto the end of the world.

Leuit.26.8. 11 For he made peace throughout the lande, and Israell was full of myrth and ioy.

12 Euery man sat vnder his vyne and fig trees, and there was no man to fray them away.

13 There was none in the lande to fyght against them, for then the kings were ouercome.

¶ 14 He helped those that were in aduersitie among his people, hee was diligent to see the lawe kepte: as for suche as were vngodly and wicked, he toke them away.

15 He set vp the sanctuarie, and encreased the holy vessels of the temple.

16 When the Romanes and Spartians had gotten worde that Jonathas was dead, they were right sorie.

17 But when they hearde that Simon hys brother was made high priest in his stead, and how he had wonne the lande agayne, with the cities in it:

1. Mac.8.c. 6.12.8. 18 They wrote vnto him in tables of brasse, to renue the friendship and bonde of loue, whiche they had made afore with Judas and Jonathas his brethren.

19 Whiche writings were read before the congregation at Jerusalem. And this is the copie of the letters that the Spartians sent:

20 The Senatours and citizens of Sparta, sende greeting vnto Simon the great priest, with the elders, priests, and the other people of the Jewes their brethren:

D 21 When your Ambassadours that were sent vnto our people, certified vs of your worshipp, honour, and prosperous wealth: we were glad of their comming,

22 And haue written the ambassage in the publique recordes in this maner: (namely) that Numenius the sonne of Antiochus, and Antipater the sonne of Jason the Jewes Ambassadours, are come vnto vs, for to renue the olde friendship with vs.

23 Upon this the people consented, that the men shoulde be honourably intreated, and that the copie of their ambassage should be written in the speciall bookes of the people, for a perpetuall memorie vnto the Spartians, yea and that we shoulde sende a copie of the same vnto Simon the great priest.

24 After this, dyd Simon send Numenius vnto Rome, with a golden shielde of a thousand pounde wayght, to confyrme the friendship with them.

25 Which when the Romanes vnderstood, they sayd, What thankes shall we recompence againe vnto Simon and his childre?

26 For hee and his brethren, and the house of his father, hath stablyshed Israell, and ouercommed their enimies, wherefore they graunted hym to be free, and confyrmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pyllers in mount Sion.

27 The copie of the wryting is this, The eyghtenth day of the moneth Elul, in the hundred threescore and twelfth yeere, in the third yeere of Simon the high priest, €

28 In the great congregation of the priests, rulers of the people, and elders of the countrey at " Saramell, were these wordes openly declared: " a, Iam.

29 For so muche as there was muche warre in our lande, therefore Simon the sonne of Mathathias, come of the chyldren of Jarib, and his brethren, put them selues in perill, and resisted the enimies of their people, that their sanctuarie & lawe might be mainteyned, and did their people great worshipp. €

30 Jonathas in like maner, after that hee had gouerned his people, and beene their hyghe priest, dyed, and lyeth buryed beside his elders.

31 After that woulde their enimies haue troden their holy things vnder foote, destroyed their lande, and vtterly walled their sanctuarie.

32 Then Simon wythstode them, and fought for his people, spent muche of his owne money, weaponed the valiant men of his people, gaue them wages,

33 Made strong the cities of Juda, wyth Bethsura that lyeth vpon the borders of Jurie, where the ordinance of their enimies lay sometyme, and set Jewes there for to keepe it.

34 Hee made fast Joppa also, whiche lyeth vpon the sea, and " Gaza that bordereth vpon Azotus, where the enimies dwelte afore, and there he set the Jewes to keepe it: and what so euer was meete for the subduing of the aduersaries, that layde he therein. f " 6.8

35 Nowe when the people sawe the noble actes of Simon, and what worshipp hee purposed to doe for them, his godly behauiour and faythfulnesse which he kept vnto them, and howe he sought by all wayes the wealth of his people: bycause hee dyd all this, therefore they chose him to be their prince and high priest.

36 And in his time they prospered well by him, so that the heathen were taken out of their lande, and they also which were in

in the citie of Dauid at Ierusalem in the castell, where they went out and defiled al things that were about the sanctuarie, and did great harme vnto cleanlynesse:
37 And Simon put men of the Iewes in it, for the defence of the land and citie, and set vp the walles of Ierusalem.
38 And king Demetrius confirmed him in his high priesthode.
39 For these causes, made hym his friende, and did him great worship:
40 For he hearde that the Romanes called the Iewes their friendes, louers, and brethren: howe honorably they receyued Simons Imbassadours:
41 Howe the Iewes and priestes consented that he shoulde be their prince and hyghe priest perpetually, tyll God rayled vp the true prophete:
42 And that he should be their captayne, to care for the sanctuarie, and to set officers vpon the workes thereof, ouer the land, ouer the weapons, ouer the houses of defence, to make prouisiō for the holy things.
43 And to be obeyed of euery man, and all the writings of the lande to be made in his name, that he should be clothed in purple and golde:
44 And that it should be lawfull for none of the people nor priestes to breake any of these things, to withstand his wordes, nor to cal any congregation in the land without him: that he should be clothed in purple, and weare a coller of golde.
45 And if there were any which disobeyed, or brake this ordinance, that he shoulde be punished.
46 So all the people consented to alowe Simon, & to do according to these words:
47 Simon also him selfe toke it vpon him, & was content to be the high priest, the captaine and prince of the Iewes and priests, and to gouerne them all.
48 And they commaunded to make this writing in tables of brasse, and fasten it vnto the wall that compasseth the sanctuarie, in an open place:
49 And to lay vp a copie of the same in the treasurie, that Simon and his posteritie might haue it.

The. xv. Chapter.

1. Antiochus maketh a couenant of friendship with Simon. 11. and Tryphon is persecuted. 15. The Romanes write letters vnto kings and nations in the defence of the Iewes. 27. Antiochus refusing the help that Simon sent him, breaketh his couenant.

1 Moreouer, king Antiochus the sonne of Demetrius, sent letters from the Iles of the sea, vnto Simon the hyghe priest and prince of the Iewes, and to all the people, A
2 Concerning these words: Antiochus the kyng sendeth greeting vnto Simon the high priest, and to the people of the Iewes.
3 For so muche as certayne wicked menne haue gotten the kyngdome of our progenitours, I haue purposed to chalenge the realme agayne, and to restore it to the old estate: wherefore I haue gathered a great hoast, and made shippes of warre:
4 That I may goe through the countrey, and be auenged of them whiche haue destroyed our lande, and wasted many cities in my realme.
5 And therefore nowe I make thee free also from all thy tributes, whereof all kyngs my progenitours haue discharged thee, and from other customes wherefrom they haue released thee, what so euer they be:
6 Yea, I gyue thee leaue to smyte money of thyne owne within thy lande.
7 As for Ierusalem, I will that it be holie and free, and all the weapons and houses of defence which thou hast buylded, and keepest in thyne handes, shall be thyne. B
8 Whereas any thing is or shall be owing vnto the king, I forgyue it thee, from this time forth for euermore.
9 And when we haue obteyned our kingdome, we shall doe thee, thy people, and the temple, great worship: so that your honour shall be knowne throughout the whole worlde.
10 In the hundred threescore and fourtenth yeere, went Antiochus into his fathers land, and all the men of warre came together vnto him, so that fewe were left with Tryphon.
11 So the king Antiochus followed vpon him: but he fled vnto Dora, which lyeth by the sea side:
12 For hee sawe that there was mischiefe comming vnto him, and that his hoast had forsaken him.
13 Then came Antiochus vnto Dora, with an hundred and twentie thousand men of armes on foote, and eyght thousand horsemen: so hee compassed the citie rounde about, and the shippes came by the sea.
14 Thus they vexed the citie by lande and by water, in so much that they suffered no man to goe in, nor out. C
15 In the meane season came Numenius, and they that had beene with hym, from 1. Ma. 14. b

the citie of Rome, hauing letters written vnto the kings and prouinces, wherein were conteyned these wordes:

16 Lucius the Consull of Rome, sendeth greeting vnto Ptolomie the king.

17 The Ambassadours of the Iewes our friendes, being sent from Simon the high priest, and from the people of the Iewes, came vnto vs, for to renue the olde friendship and bonde of loue,

18 Brought a shielde of golde, weying a thousand pound:

19 Wherefore we thought it good to write vnto the kings and prouinces, to doe them no harme, nor to take part against them, their cities, nor countries, neither to maintaine their enimies against them:

20 And we were content to receiue of them the shielde.

D 21 If there be any wicked persons therefore fled from their countrey vnto you, deliuer them vnto Simon the high priest, that he may punishe them according to their own lawe.

22 The same wordes wrote the Romanes also vnto Demetrius the king, to Attalus, Araba, Arsaces,

23 And to all regions: as Samsanes, to them of Spartia, "Delo, "Mydo, Sicion, Caria, Samos, Pamphylia, Lycia, Alicarnassem, and to the Rhodes, to Faselidis, Coo, Sida, Arado, Cozyna, Gnidum, to Cypres, and Cyren.

"or, Delus. "or, Mydus.

24 And of euerie letter, they sent a copie to Simon the high priest.

25 So Antiochus the king, brought hys hoast vnto Doza the seconde tyme, to take it, where hee made diuers ordinance of warre, and kept Tryphon in, that he shuld not go either in or out.

26 Then sent Simon vnto Antiochus, two thousand chosen men, to helpe hym, with gold, siluer, and other plenteous things.

E 27 Neuertheless, he would not receiue thē, but brake all the couenant which he made with Simon afore, and withdrewe hym selfe from him.

28 He sent Athenobius also, a friend of his vnto Simon, for to reason with him, saying: Ye withholde from me Joppa and Gaza, with the castell that is at Jerusalem, which are cities of my Realme,

29 Whose borders ye haue destroyed, & done great euill in the land, hauing the dominion in many other places of my kingdome.

30 Wherefore deliuer nowe the cities which ye haue taken, with the tributes of the places that ye haue rule vpon, without the borders of Jurie:

31 Or else giue me fiue hundred talentes of syluer: yea and for the harme that ye haue done in the cities, and for the tributes of the same, other fiue hundred talents: if no, we shall come and fight against you.

32 So Athenobius the kings friende came to Jerusalem, and when he saw the great worshyp and honour of Simon, in golde, siluer, and so great plentie of ornamentes, he maruelled, and told Simon as the king commaunded him. f

33 Then answered Simon, and sayd vnto him, As for vs, we haue neyther taken other mens landes, nor witholden them: but onely our fathers heritage, which our enimies had vnrighteously in possession a certayne time. Iud. 2.

34 This heritage of our fathers haue we chalenged in processe of time.

35 And where as thou complaynest concerning Joppa and Gaza, they dyd great harme to our people, and in our lande, yet wil we giue an hundred talents for them. Neuertheless, Athenobius answered hym not one worde:

36 But turned agayne wrothfully vnto the king, and tolde him all these wordes, and the great dignitie of Simon, with all that he had seene: & the king was very angry.

37 And in the meane time fled Tryphon by ship, vnto Orthosias.

38 Then the king made Cendebeus captayne of the sea coast, and gaue hym an hoast of fotemen and horsemen, G

39 Commaunding him to remoue the host towarde Jurie, and to buylde vp the citie of Cedron, to make vp the Portes, and to warre against the people of the Iewes: as for the king him selfe, hee followed vpon Tryphon

40 So Cendebeus came vnto Jamnia, and beganne to vexe the people, to tread down Jurie, to take the people prysoners, to slay them,

41 And to buylde vp Cedron, where he set horsemen, and other men of warre, that they myght come forth, and goe through the streetes of Jurie, like as the kyng had commaunded him. 1. Ma

The. xvi. Chapter.

1. Cendebeus the captayne of Antiochus hoast, is put to flyght of the sonnes of Simon. 11. Ptolomeus the sonne of Abobus kylleth Simon and his two sonnes at a banket. 23. Iohn killeth them that lye in wayte for hys lyfe.

1 Then

1 Then came John vp from Gaza, and tolde Simon his father what Cendebeus had done (among their people.)

2 Upon this called Simon two of his eldest sonnes, Judas and John, and sayde vnto them: I and my brethren, and my fathers house, haue euer from our youth vp vnto this day, foughten against the enimies of Israell: and God gaue vs good fortune to deliuer Israell oftentimes.

3 And nowe for so much as I am olde, and ye by Gods goodnesse are of a sufficient age, be ye in steede of me and my brother, to goe forth to fight for our people: and the helpe of God be with you.

4 So he chose twentie thousande fighting men of the countrey, with horsemen also, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the playne fielde, and beholde a mightie great hoaste came against them, both of footemen and horsemen: nowe was there a water broke betwixt them,

6 And John remoued the hoaste towarde them: and when he sawe that the people was afrayde to go ouer the water broke, he went ouer fyrst him selfe: and the men seeing this, followed him.

7 Then John set his horsemen and footemen in order, the one by the other: for their enimies horsemen were very many.

8 But when they blewe vp the priestes trumpets, Cendebeus fled with his hoast: whereof many were slayne, and the remnante gat to their strong holdes.

9 Judas also Johns brother was wounded at the same time, and John followed still vpon the enimies, till he came to Cedron, which Cendebeus had builded.

10 The (enimies) fled also vnto the towres that were in the field of Azotus, and those did John burne vp with fire: thus there were slayne two thousande men of them, and John turned agayne peaceably into Jurie.

11 And in the field of Jericho was Ptolomie the sonne of Abobus made captayne: which, because he had abundance of siluer and golde,

12 (For he had maryed the daughter of Simon the high priest.)

13 Waxed proud in his mynd, and thought to conquere the lande, imagining falshood against Simon and his sonnes to destroy them.

14 Nowe as Simon was going about throwe the cities that were in the country of Jurie, and caring for them, he came downe to Jericho with Mathathias and Judas his sonnes, in the hundred three score and seuenteenth yeere, in the eleuenth moneth, called Sabat.

15 Then (Ptolomie) the sonne of Abobus receiued them, but with deceit, into a strong house of his, called Dochus, which he had buylded, where he made them a banket, and had hid men there.

16 So when Simon and his sonnes were merry, and had dronken well, Ptolomie stode vp with his men (whome he had hyd there) and toke their weapons, entred into the banket house, and slue Simon with his two sonnes, and certayne of his seruantes.

17 Suche great vnfaythfulnesse dyd Ptolomie in Israell, and recompenced euyll for good.

18 Then wrote Ptolomie these things, and sent vnto kyng (Antiochus) requiring him that he shoulde sende him an hoaste to helpe him, and so shoulde he deliuer hym the lande, with the cities and tributes of the same.

19 He sent other men also vnto Gaza for to take John, and wrote vnto the captaynes to come to him, and he shoulde giue them siluer, golde, and rewardes.

20 And to Jerusalem he sent other, to take it, and the sanctuarie.

21 Then ranne there one before, and tolde John in Gaza, that his father and his brethren were slayne, and howe that Ptolomie had sent to slay him also.

22 When John heard this, he was sore abashed, and layde hands of them that were come to destroy him, and slue them: for he knewe that they went about to kill him.

23 As for other things concerning John, of his warres, of his noble actes wherein he behaued him selfe manfully, of the buylding of walles which he made, and other of his deedes,

24 They are written in the Chronicles of his priesthode, from the time forth that he was made high priest after his father.

The ende of the first booke of the Machabees.

¶ The seconde booke of the Machabees.

¶ *The first Chapter.*

1. An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egipt, wherein they exhort them to giue thankes for the death of Antiochus. 19. Of the fire that was hid in the pit. 24. The prayer of Nehemias.

A 1 He brethren of ỹ Iewes which bee at Ierusalem, and in the lande of Iurie, wish vnto these brethren of the Iewes that are throughout Egypt, health and peace.

2 God be gratious vnto you, and thynke vpon his couenant that he made with Abraham, Isahac, and Iacob, his faythfull seruantes:

Deut. 30. b. 3 And gyue you all suche an heart that ye may loue and serue him, yea and perfourme hys wyll with an whole heart, and a willing mynde:

4 He open your hearts vnto his lawe, and in his cõmaundements, & sende you peace.

5 Heare your prayers, be at one with you, and neuer forsake you in time of trouble,

6 For so muche as nowe we heere be praying for you.

B 7 What time as Demetrius raigned, in the hundred threescore and nynth yeere, we Iewes wrote vnto you in the trouble and violence that came vnto vs: in those yeres, after that Iason departed out of the holy lande and kingdome,

8 They brent vp the portes, and shed innocent bloud: then made we our prayer vnto the Lorde, and were hearde, we offered vp sacrifices and fine floure, setting forth cakes and breade:

Lenit. 23. k. November. 9 And nowe come ye vnto the feast of tabernacles in the moneth Casleu.

10 In the hundred fourescore and eightenth yeere, the people that was at Ierusalem and in Iurie, the counsell, and Iudas himselfe, sent this wholesome salutation vnto Aristobulus king Ptolomais master, whiche came of the generation of the annoynted priestes, and to the Iewes that were in Egypt:

11 Insomuch as God hath deliuered vs from great perils, we thanke him highly, no lesse at all than if we had banquished the king in battell.

12 For when he, with those that had fought against the holy citie, did set vpon Persia:

13 For as hee was in Persis (namely) the captayne with the great hoast, he perished in the temple of Naneas, being deceiued through the deuise of Naneas priestes.

14 For when Antiochus, as he that shoulde C marry with hir, came, and his friendes with him, into the place to receyue by name of dowrie the money whiche the priestes of Naneas had set forth:

15 Hee entred with a small companie into the compasse of the temple, and so they shut the temple.

16 Nowe when Antiochus entred by opening the priuie entrance of the temple, the priestes stoned the captayne to death, hewed them in pieces that were with him, smote off their heads, and threw them out.

17 In all things God be praysed, whiche hath deliuered the wicked into our handes (to be punished.)

18 Whereas we are now purposed to keepe the purification of the temple vpon the fine and twentie daye of the moneth Casleu, we thought necessarie to certifie you thereof: that ye also might kepe the tabernacles feast day, and the day of the fire, which was giuen vs when Nehemias offered, after that he had set vp the temple & the aulter. Lenit. Nu. 29. 3. Esd.

19 For what time as our fathers were led away vnto Persis, the priestes which then sought the honour of God, toke the fyre priuily from the aulter, and hid it in a valley, whereas was a deepe drye pit: and therein they kept it, so that the place was vnknowne to euery man.

20 Nowe after many yeres, when it pleased God that Nehemias shoulde be sent from the king of Persia, he sent the children childzen of those priestes which had hyd the fyre, to seeke it: and as they tolde vs, they found no fire, but thicke water. Lenit. 10. d.

21 Then commaunded he them to drawe it vp, and to bryng it hym, and the offrings wythall. Nowe when the sacrifices were layde on, and ordred, Nehemias com-

commaunded the prieſtes to ſprinkle them and the wood with water.

22 Whē this was done, and the time come that the ſunne ſhone, which afore was hyd in the cloude, there was a great fire kindled, in ſo much, that euery man maruelled.

23 Nowe all the prieſtes prayed whyle the ſacrifice was making: Jonathas prayed fyrſt, and the other gaue anſwere.

24 And Nehemias prayer was after this manner: O Lorde God, maker of all thinges, thou fearefull and ſtrong, thou ryghteous and mercifull, thou that art only a gratious king,

25 Only liberall, onely iuſt, almightie and euerlaſting, thou that deliuereſt Iſraell from all trouble, thou that haſt choſen the fathers, and halowed them fauourably:

26 Receiue the offering for thy whole people of Iſraell, preſerue thine owne portion, and halowe it,

27 Gather thoſe together that are ſcattered abroade from vs, deliuer them that are vnder the heathens bondage, loke vpon them which are deſpiſed and abhorred: that the heathem maye knowe, and ſee howe that thou onely art God, which art our God.

28 Punithe them that oppreſſe, and proudly put vs to diſhonour.

29 Set thy people again in thy holy place, like as Moſes hath ſpoken.

30 And the prieſts ſong Pſalmes of thankſgiuing, ſo long as the ſacrifice endured.

31 Now when the ſacrifice was brent, Nehemias commaunded the great ſtones to be ſprinkled with the reſidue of the water.

32 Whiche when it was done, there was kindled a flame of them alſo: but it was conſumed through the light that ſhyned from the aulter.

33 So when this matter was knowne, it was tolde the king of Perſia, that in the place where the prieſtes which were led away had hyd fyre, there appeared water, and that Nehemias and his company had purified the ſacrifices withall.

34 Then the king conſidering and pondering the matter diligently, incloſed the place, and conſecrated a temple, to proue the thing that was done:

35 And when hee founde it ſo in deede, hee gaue the prieſtes many giftes, and diuers rewardes, yea, he toke them with his owne hande, and gaue them.

36 And Nehemias called the ſame place (a) Nephthar, which is as muche to ſay as a cleanſing: but many men call it Nephi.

The. ij. Chapter.

4. Howe Ieremie hid the tabernacle, the arke, and the aulter, in the hil. 23. Of the fiue bokes of Iaſon conteyned in one.

1 IT is founde alſo in the writings of Ieremie the prophete, that hee commaunded them whiche were caryed away, to take fire, as it is ſayde afore. A

2 Hee commaunded them alſo that they ſhould not forget the lawe and commaundements of the Lord, and that they ſhould not erre in their myndes, when they ſee images of ſyluer and golde, with their ornamentes. 2. Mac. 1. c. Jere. 29. b. Baruc. 6. a.

3 Theſe and ſuche other things commaunded he them, and exhorted them that they ſhould not let the lawe of God goe out of their heartes.

4 It is written alſo, howe the prophete at the commandement of God charged them to take the tabernacle and the arke with them: and he went forth vnto the mountaine where Moſes climed vp, and ſawe the heritage of God. Deut. 34. a.

5 And when Ieremie came there, he founde an open caue, wherein he layde the tabernacle, the arke, and the aulter of incenſe, and ſo ſtopped the dore.

6 There came certayne men together alſo folowing him, to marke the place, but they could not finde it.

7 Which when Ieremie perceyued, hee reproued them, ſaying, As for that place, it ſhall be vnknowne, vntill the time that God gather his people together agayne, and receiue them vnto mercy. S

8 Then ſhall God ſhew them theſe things, and the maieſtie of the Lord ſhall appeare, and the cloude alſo, like as it was ſhewed vnto Moſes: and like as when Solomon deſired that the place might be honourably ſanctified, and it was ſhewed him. Exo. 13. d. 1. Reg. 8. b.

9 For hee being a wyſe man, handled honourably and wyſely, offering vnto God in the halowing of the temple when it was fynished.

10 And lyke as when Moſes prayed vnto the Lorde, the fire came downe from heauen, and conſumed the burnt offeryng: euen ſo prayed Solomon alſo, and the fire came downe from heauen, and conſumed the burnt offering. Leui. 10. d. 2. Par. 7. a.

11 And Moſes ſayde, Becauſe the ſinne offering was not eaten, therefore it is conſumed.

12 In like maner, Solomon kept the dedi-

cation (or halowing) eight dayes.

Some reade Nehemias.

13 In the annotations and wrytings of Jeremie were these thinges put also: and howe he made a librarie, and howe he gathered out of all countreys the bookes of the kings, and of the prophets, and of Dauid, and the Epistles of the kings concerning the holy gyftes.

¶ 14 Euen so Judas also, lowke what he learned by experience of warre, and suche things as hath happened vnto vs, he gathered them all together, and so we haue them by vs.

15 If ye nowe desire to haue the same, sende some body to fetch them vnto you.

16 Whereas we then are about to celebrate the purification, we haue written vnto you: therefore ye shall do well, if ye keepe the same dayes.

17 We hope also, that the God which deliuered his people, and gaue them al the heritage, kingdome, priesthode, & sanctuarie,

Deut.3.a. 18 That he promised them in the lawe, shall shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath cleansed the place.

19 As concerning Judas Machabeus and his brethren, the purification of the great temple, the dedication of the aulter:

1.Mac.6.a. 20 Yea, and of the warres that concerne noble Antiochus and Eupator his sonne:

D 21 And the myracles shewed from heauen by the valyant actes of those which defended the Jewes religion, so that a fewe ran through the whole countrey, and draue away the barbarous armies:

22 Repayred agayne the temple that was spoken of throughout all the worlde, deliuered the citie, doing their best that the lawe of the Lorde, which was put downe, myght with all tranquillitie be restored agayne vnto the Lorde, that was so mercifull vnto them.

23 As touching Jason also of Cyren, we haue vndertaken compendiously, to bring into one booke the things that were comprehended of him in fiue.

24 For we considering the multitude of the bookes, and how hard it should be for them that would meddle with stories and actes, and that because of so diuers matters:

25 Haue vndertaken so to comprehende the stories, that suche as are disposed to reade, might haue pleasure and passime therein: and that they whiche are diligent in suche things, might the better thinke vpon them: yea and that whosoeuer reade them, might haue profite thereby.

26 Neuertheless, we our selues that haue medled with this matter for the shortning of it, haue taken no small labor, but great diligence, watchings, and trauayle.

27 Lyke as they that make a feaste, would fayne doe other men pleasure: euen so we also, for many mens sakes, are very well content to take the labour:

28 Whereas we may shortly comprehende ¶ the things that other menne haue truely written.

29 For hee that buyldeth an house a newe, must prouide for many things to the whole buylding: but hee that paynteth it afterwarde, seeketh but onely that is comely, meete, & conuenient to garnish it withall:

30 Euen so doe we also in like maner: and why? he that beginneth first to write a storie, must with his vnderstanding gather the matter together, set his wordes in order, and diligently seeke out euery part.

31 But he that afterwarde will shorten it, vseth fewe wordes, and toucheth not the matter at the largest: let this be sufficient for a Prologue.

32 Nowe will we begin to shewe the matter: for it is but a foolishe thing to make a long prologue, and to be short in the storie it selfe.

The.iij.Chapter.

1. Of the honour done vnto the temple by the kings of the gentiles. 6. Simon vttereth what treasure is in the temple. 9. Heliodorus is sent to take them away. 26. He is stricken of God, and healed at the prayer of Onias.

1 WHat time as the holie citie was inhabited in all peace and wealth, and when the lawes were yet verie well kept: for so was it ordeyned through the godlynesse of Onias the high priest, and other godly men ỳ were enimies to wickednes. ¶

2 It came thereto, that euen the kings and princes them selues, dyd the place greate worship, and garnished the temple with great gyftes. 1.Ma

3 In so muche that Seleucus king of Asia, of his owne rentes bare all the costes belonging to the seruice of the offring.

4 Then Simon of the tribe of Beniamin, ruler of the temple, vpon a variance risen betwene him and the high priest, for wickednesse that was done in the citie,

5 For that he coulde not ouercome Onias, he gate him to Apollonius the sonne of Thraslia, whiche then was chiefe Lorde in

in Celosyria, and Phenices,

6 And tolde him, that the treasurie in Jerusalem was ful of innumerable money, and howe that the common goods, whiche belongeth not vnto the offerings, were exceeding great also: yea and howe it were possible that all these might come vnder the kings power.

7 Now when Apollonius had shewed the king of the money, as it was tolde hym: the king called for Heliodorus his treasurer, and sent him with a commaundement to bring him the same money.

8 Immediatly Heliodorus toke his iourney, but vnder a colour as though hee woulde goe through Celosyria, and Phenices, to visite the cities, but his purpose was to fulfil the kings pleasure.

9 So when he came to Jerusalem, and was louingly receiued of the high priest into the citie, he tolde what was determined concerning the money, and shewed the cause of his comming: he asked also if it were so in deede.

10 Then the high priest tolde hym that there was suche money layd vp for the vpholding of widowes and fatherlesse children,

11 And howe that a certaine of it belonged vnto Hyrcanus, the sonne of Tobias, a noble man, and that of all the money (and not as that wicked Simon had reported) there were foure hundred talentes of siluer, and two hundred of golde:

12 Yea, and that it were vnpossible for those mens meaning to be deceiued that had put assured confidence in the holynesse of the place, & in the maiestie & vndoubted safety of the temple, whiche is had in worshippe through the whole world, for the maynteinance and honour of the same.

13 Whereunto Heliodorus answered, that the king had commaunded him in any wise, to bring him the money.

C 14 So at the day appointed, Heliodorus entered into the temple to order this matter: wherefore there was no small feare throughout the whole citie.

15 The priestes fell downe before the aulter in their vestmentes, and called vnto heauē vpon him, whiche had made a lawe concerning stuffe giuen to keepe, that they shoulde be safely preserued for suche as committed them vnto keeping.

16 Then who so had loked the high priest in the face, it woulde haue greeued his hart: for his countenance and the changing of his colour, declared the inwarde sorow of his minde.

17 The man was all in heauinesse, and his body in feare: whereby they that loked vpon him, might perceiue the griefe of his hart.

18 The other people also came out of their houses by heapes vnto the common prayer, bycause the place was like to come into confusion.

19 The women came togither through the streetes wyth heary clothes about theyr brestes: the virgins also that were kept in, ranne to Onias, some of them ranne to the gates, some vp vppon the walles, other some loked out at the wyndowes.

20 Yea they al held vp their hands toward heauen, and prayed:

21 A miserable thing was it to loke vpon the common people, and the high priest being in such trouble. D

22 But they besought Almightie God, that the goodes whiche were commited vnto them, myght be kept whole for those that hadde deliuered them vnto theyr keepyng.

23 Neuertheless, the thing that Heliodorus was determined to doe, that performed he in the same place, he him selfe personally beyng about the treasurie with his men of warre.

24 But the spirite of almightie God shewed him selfe openly, so that all they which presumed to obey Heliodorus, fel through the power of God into a greate fearefulnesse, and dreade.

25 For there appeared vnto them an horse, wyth a terrible man sitting vppon hym, decke in goodly aray, and the horse smote at Heliodorus with his forefeete: now he that sate vpon the horse, had harnesse of golde vpon him. 2.Ma.10.f. and.11.b.

26 Moreouer, there appeared two fayre and beautifull young menne of notable strength, in goodly aray, whiche stode by him, scourged him of both the sides, & gaue him many stripes without ceassing.

27 With that, fel Heliodorus sodenly vnto the grounde, so they toke him vp, being compassed about with great darknesse, and bare him out vpon a beere. 2.Mac.3.c.

28 Thus he that came with so many runners and men of warre into the said treasurie, was borne out, whereas no man might help him, being destitute of harnesse and weapons: and so the power of God was manifest and knowen. E

29 He lay stil dumbe also by the power of God, destitute of all hope and life.

30 And they prayſed the Lorde, that he had ſhewed his power vpon his place & temple, whiche a little afore was full of feare and trouble, and that through the reuelation of the almightie Lorde, it was filled with ioy and gladneſſe.

31 Then certaine of Heliodorus frendes, prayed Onias that in all haſte he woulde call vppon God, to graunt him his lyfe, which was geuing vp the ghoſt.

32 So the hygh prieſte fearing leſt the king ſhould ſuſpect that the Iewes hadde done Heliodorus ſome (a) euil, he offered an ofkering for his healthy.

a. In working ſome trecherie or ſorcerie againſt him.

33 Nowe when the hygh prieſt had obtayned his petition, the ſame yong men in the ſame clothyng appeared, and ſtode beſide Heliodorus, ſaying, Thanke Onias the hygh prieſt: for, for his ſake, hath the Lord graunted thee thy life.

Actes. 27. t.

34 Therefore ſeeing that God hath ſcourged thee, giue him prayſe and thankes, and ſhewe euery man his might and power. And when they had ſpoken theſe wordes, they apeared no more.

35 So Heliodorus offered vnto God, made great vowes vnto him which had graunted him his life, thanked Onias, toke hys hoſt, and went againe to the king.

36 Then teſtified he vnto euery man, of the great workes of God, that he had ſeene with his eyes.

F 37 And when the king aſked Heliodorus who were meete to be ſent yet once again to Ieruſalem, he ſaide,

38 If thou haſt any enimie or aduerſarie vnto thy realme, ſende him thither, and thou ſhalt haue him puniſhed, if he eſcape wt his life: for in that place (no doubt) there is a ſpecial power and working of God.

39 For he that dwelleth in heauen, viſiteth and defendeth that place, and all that come to do it harme, he puniſheth and plagueth them.

40 This is nowe the matter concerning Heliodorus, and the keeping of the treaſurie (at Ieruſalem.)

The. iiij. Chapter.

1. Simon reporteth euil of Onias. 7. Iaſon deſyring the office of the hygh prieſt, corrupted the king with rewards. 19. The wicked intent of Iaſon.

A 1 THus Simon nowe (of whome wee ſpake afore) being a bewrayer of the mony, & of his owne natural countrey, reported the worſt of Onias, as though he had moued Heliodorus vnto this, and as though hee hadde benne a bringer vp of euil.

2 Thus was he not aſhamed to call hym an enimie of the realme, ỹ was ſo faithful an ouerſeer and defender of the citie, and of his people, yea, & ſo feruent in the lawe of God.

3 But when the malice of Simon increaſed ſo farre, that through hys frendes there were certaine manſlaughters committed.

4 Onias conſydered the perill that might come through this ſtrife, and howe that Apollonius, the chiefe lorde in Celoſyria and Phenices, was all ſet vpon tyrannie, and Simons malice increaſed the ſame:

5 He gat him to the king, not as an accuſer of the citizens, but as one that by him ſelfe intended the common wealth of the whole multitude.

6 For he ſawe it was not poſſible to lyue in peace, neyther Simon to leaue off from his fooliſhneſſe, except the kyng dyd looke thereto.

7 But after the death of Seleucus, when B Antiochus, whiche is called the noble, toke the kingdome, Iaſon the brother of Onias, laboured to be high prieſt:

8 For he came vnto the king, and promiſed him three hundred and threeſcore talentes of ſiluer, and of the other rentes foureſcore talentes.

9 Beſides this, he promiſed him yet an hundred and fiftie more, if he might haue licence to ſet vp a ſcole and an exerciſe of weapons, and that he might call them of Ieruſalem, Antiocheans.

10 Whiche when the king had graunted, and he had gotten the ſuperioritie, he beganne immediatly to drawe his kinſmen to the cuſtome of the heathen,

11 Put downe the things that the Iewes had ſet vp of loue, by John the father of Eupolonius, whiche was ſent Imballadour vnto Rome, for to make the bonde of friendſhip and loue, he put downe all the lawes and liberties of the Iewes, and ſet vp the wicked ſtatutes.

12 For when he had made a ſcole of kence vnder the caſtel, he drewe all the cheefeſt young men on his ſide, and trained them to weare (a) hattes.

a. Thoſe hattes were taken of warlyke neſſe that the Gentiles vſed.

13 And there was ſuche a feruent deſire to come to the manners of the heathen, and to take vp newe ſtrange faſhions brought in through the vngratious and vnheard

wickednelle

wickednesse of Jason, whiche should not be called a priest, but an vngodly person:

14 Insomuch that the priestes were nowe no more occupied about the seruice of the aulter: but despised the temple, regarded not the offerings, yea, gaue their diligence to learne to fyght, to wrastel, to leape, to daunce, and to cast the stone:

15 Not setting by ỳ honor of the fathers, but liked the glory of the Greekes best of all:

16 For the which they stroue perilously, and were greedy to folowe their statutes, yea, their lust was in all things to be like them, which afore were their enimies and destroyers.

17 Howbeit, to do wickedly against the lawe of God, shall not escape vnpunished, but of this we shal speake hereafter.

18 What time as the "Olimpians sportes were played at Tyrus, the king him selfe being present.

19 This vngratious Jason sent wicked men, bearing from them of Jerusalem, (whiche now were called Anthiocheans) three hundred drachmes of siluer for an offering to Hercules: these had they that caryed them desired, vnder such a fashion, as though they should not haue bin offered, but bestowed to other vses.

20 Neuertheless, hee that sent them, sent them to the intent that they should be offered vnto Hercules: but because of those that were present, they were giuen as to the making of shippes.

21 And Apollonius, the sonne of Menesthens, was sent into Egypt, because of the noble men of king Ptolomie Philometor. Now when Antiochus perceiued that he was put out frō (b) medling in ỳ realme, he sought his owne profite, departed from thence, came to Joppa, and then to Jerusalem,

22 Where he was honorably receiued of Jason, and of the citie, and was brought in with torche light, & with great prayse: and so he turned his host vnto Phenices.

23 After three yeeres Jason sent Menelaus, (the foresaide Simons brother) to beare the money vnto the king, and to bring hym answere of other necessarye matters.

24 But he, when he was cōmended to the king for magnifying of his power, turned the priesthode vnto him selfe, laying vp three hundred talentes of siluer for Jason.

25 So when he had gotten commaundementes from the kyng, he came, hauyng nothing that becommeth a priest, but bearing the stomacke of a cruel tyrant, and the wrath of a wilde brute beast.

26 Then Jason, whiche had deceiued his owne brother, seeing that he him selfe was beguiled also, was fayne to flee into the lande of the Ammonites. 1. Mac. 3. b

27 And Menelaus gat the dominion: but as for ỳ money that he had promised vnto the king, he did nothing therein, albeit Sostratus the ruler of the castel requyred it of him.

28 For Sostratus was the man that gathered the customes, wherefore they were both called before the king.

29 Thus was Menelaus put out of the priesthod, and Lysimachus his brother came in his stead, and Sostratus left Crates ouerseer of the (c) Cyprians.

c. That is, of the that medled with the reuenue.

30 It happened in the meane season, that the Tharsians, and Malotians, made insurrection, because they were giuen for a present vnto Antiochus the kings Concubine.

31 Then came the king in all hast to stynt them againe, and to pacifie the matter, leauing Andronicus there to be his Deputie, as one meete therefore.

32 Now Menelaus supposing that he had gotten a right conuenient time, stole certayne vessels of golde out of the temple, and gaue them to Andronicus for a present: and some he solde at Tyrus, and in the cities thereby.

33 Which when Onias knewe of a suretie, he reproued him: but hee kept him in a sanctuarie beside Daphnis, that lyeth by Antioche.

34 Wherefore Menelaus gat him to Andronicus, and prayed him that he would slay Onias. So when he came to Onias, he counselled him craftyly to come out of the sanctuarie, giuing him his hande with an othe, (howebeit he suspect him) & then he slue Onias, without any regarde of righteousnesse.

35 For the whiche cause not onely the Jewes, but other nations also, toke indignatiō, and were displeased for the vnrighteous death of so godly a man.

36 And when the king was come againe from Cilicia, the Jewes and certaine of the Grekes went vnto him, complayning for the vnrighteous death of Onias.

37 Yea, Antiochus him selfe was sory in his minde for Onias, so that it pitied him, and he wept, remembring his soberneste, and manerly behauiour.

38 Wherefore he was so kyndled in his

mynde, that he commaunded Andronicus to be stripped out of his purple clothing, and so to be led throughout the citie, yea, and the vngratious man to be slayne in the same place, where he committed hys wickednesse vppon Onias: thus the Lord rewarded him his punishmente, as he had deserued.

39 Nowe when Lysimachus had done many wicked deedes in the temple throwe the counsel of Menelaus, and the voyce came abrode: the multitude gathered them together against Lysimachus, for he had caryed out now much golde.

40 So when the people arose, and were full of displeasure, Lysimachus armed three thousande vnthriftes, to defend him, a certayne tyrant beyng their captayne, whiche was growen both in age & woodnesse.

41 They therefore, seeing the enterprise of Lysimachus, caught vp some stones, some some blockes endes, and some handefuls of dust, that was next at hande, and threw them vpon the rebelles of Lysimachus bande that had set vpon them.

42 Thus there were many of them wounded, some being slayne, and all the other chased away: but as for the wicked churchrobber him selfe, they killed him beyde the treasurie.

43 Of these matters therefore, there was kept a courte against Menelaus.

44 Nowe when the king came to Tyrus, three menne that were sent from the Senate, pleaded him giltie before the king.

45 But Menelaus being nowe conuict, went and promised Ptolome the sonne of Dorymenes to giue him much money, if he would pacifie the king towarde him.

46 So Ptolomie went to the king, into a courte whereas he was set to cole him, & brought him out of that minde:

47 Insomuche that he discharged Menelaus from the accusations, that notwithstanding was cause of all mischiefe: and those pore mē, which if they had told their cause, yea before the Scythians, they should haue bin iudged innocent, them he condemned to death.

48 Thus were they sone punished, which folowed vpon the matter for the citie, for the people, and for the holy vessels.

49 Wherefore they also of Tyrus, moued with hatred of that wicked deede, caused them to be very honorably buried.

50 And so through the couetousnesse of them that were in power, Menelaus remayned stil in authoritie, encreasing in malice, to the hurt of the citizens.

The. v. Chapter.

2. Of the signes and tokens seene in Ierusalem. 6. Of the end and office of Iason. 11. The pursute of Antiochus against the Iewes. 15. The spoyling of the temple.

1 ABout the same time Antiochus vndertooke his second viage into Egypt. 1

2 And then were there sene throughout all the citie of (Ierusalem) fourty dayes long, horsemen running in the ayre, with robes of golde, and as bandes of speare men.

3 And as troupes of horsemen set in aray, incountring and coursing one against another, with shaking of shieldes, and multitude of dartes, and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour seene, and harnesse of all sortes.

4 Wherefore euery man prayed that those tokens might turne to good.

5 Nowe when there was gone forth a false rumour, as though Antiochus had bin dead, Iason toke a thousande men, & came sodenly vpon the citie: the citizens ranne vnto the walles, at the last was the citie taken, and Menelaus fledde into the castel.

6 As for Iason, he spared not his owne citizens in the slaughter, neither considered he what great euil it were to destroy the prosperitie of his owne kynsmen: but dyd as one that had gotten the victorie of his enimies, and not of his friendes.

7 For all this gat he not the superioritie, B but at the last receiued confusion for his malice, and fledde agayne like a vacabund 2. Pa. 5. b into the lande of the Amonites.

8 Finally, for a reward of his wickednesse, he was accused before Aretha, the king of the Arabians, insomuch that he was faine to flee from citie to citie, being despised of euery man, as a forsaker of the lawes, and an abhominable person: and at the last, as an open enimie of his own natural countrey, and of the citizens, he was driuen into Egypt.

9 Thus he that afore put many out of their owne natiue lande, perished from home him selfe: he went to Lacedemon, thynking there to haue gotten succour, by reason of kinrede.

10 And he that afore hadde cast many one out vnburyed, was throwen out him selfe, no

no man mourning for him, nor putting him in his graue: so that he neither enioyed the buryal of a stranger, neither was he partaker of his fathers sepulchre.

11 Nowe when this was done, the kyng suspected that the Iewes woulde haue fallen from him, wherefore he came in a great displeasure out of Egypt, and toke the citie by violence.

12 He commaunded his men of warre also, that they should kill, and not spare: but slay downe suche as withstode them, or clymed vp vpon the houses.

13 Thus was there a greate slaughter of yong men, olde men, women, children, and virgins.

14 In three dayes, were there slayne fourescore thousande, fourtie thousande put in prison: and there were as many solde, as were slayne.

15 Yet was he not content with this, but durst goe into the most holy temple of all the worlde, Menelaus that traytour to the lawes, and to his owne natural countrey, being his guide.

16 And with his wicked handes toke the holy vesselles, which other kings and cities had giuen thyther for the garnishing and honour of the place, them toke he in his handes vnworthyly, and defiled them.

17 So mad was Antiochus, that he consydered not howe ẏ God was not a little wroth for the synnes of them that dwelt in the citie, for the which suche confusion came vpon that place.

18 And why? if it had not happened them to haue bin lapped in many synnes, this Antiochus assone as he had come, hadde sodenly bin punished and shut out of his presumption, like as Heliodorus was, whom Seleucus the king sent to robbe the treasurie.

19 Neuertheless, God hath not chosen the people for the places sake: but the place for the peoples sake.

20 And therefore is the place become partaker of the peoples trouble, but afterwarde shal it inioye the wealth of them: and like as it was nowe forsaken in the wrath of almightie GOD, so when the great God is reconciled, it shall be set vp in hygh worshipp againe.

21 So when Antiochus had taken a thousande and eyght hundred talentes out of the temple, he gat him to Antioch in all the haste, thynking in his pryde that hee might make menne saple vppon the drye lande, and to goe vpon the sea, suche an high minde had he.

22 He left Deputies there to vexe the people: at Ierusalem left he Philip a Phrygian, in manners more cruel than him selfe that set him there:

23 At Garizim hee lefte Andronicus and Menelaus, whiche were more greeuous to the citizens than other. 1.Mac.1.8.

24 Now as he was thus set in malice against the Iewes, he sente Appollonius, a cruell prince, with an armie of twentie & two thousand, commaunding him to slay those that were of perfect age, and to sell the women, maydens, and children.

25 When he came nowe to Ierusalem, he faigned peace, and kept him still vntil the Sabboth day: and then he commaunded his men to take them to their weapons, for the Iewes kept holy day.

26 And so he slue all them that were gone forth to the open play, running (here and there) thorowe the citie with his menne weaponed, and murdered a great number.

27 But Iudas Machabeus, whiche was the tenth, fled into the wyldernesse, ledde his lyfe there, with his company, among wyld beastes, and vpon the mountaynes, dwelling there, and eating hearbes, least they should be partakers of ẏ filthinesse. 1.Mac.1.8.

The.vi. Chapter.

1. The Iewes are compelled to leaue the lawe of God. 4. The temple is defiled. 12. The readers are admonished that they shall not abhorre the aduersitie wherewith the Lorde afflicteth them. 28. The greeuous payne of Eleazarus.

1 NOt long after this, sente the king an olde man of Antioch, for to compell the Iewes to transgresse the ordinances of the fathers, and of the lawe of God, A for, Athens.

2 To defile the temple that was at Ierusalem, & to cal it the temple of Iupiter Olimpius: and that they should be in Garizim, as those whiche dwel at the place of Iupiter the harborous.

3 This wicked sedition of the vngodly, was heauy vpon all the people:

4 For the temple was full of voluptuousnesse, bibbing and bolling of the heathen, of rybaudes and harlots together: the women went into the holy place, and bare in that was not lawful.

5 The

5 The aulter also was full of vnlawfull
things, which the lawe forbyddeth to lay
vpon it.

6 The Sabbothes were not kept, the other
solemne feastes of the lande were not re-
garded: to be playne, ther durst no man be
knowen that he was a Iewe.

B 7 In the day of the kings byrth, they were
compelled perforce to offer, and when
the feast of Bacchus was kept, they were
constrained to weare garlandes of iuie, &
to goe about to the honour of Bacchus.

8 Moreouer, through the counsel of Pto-
lomeus, there wente out a commaunde-
ment, vnto the next cities of the heathen,
against the Iewes, that the like custome
"or, eating of the flesh that was sacrificed. and "banketting should be kept.

9 And who so woulde not conforme them
selues to the manners of the Gentiles,
should be put to death: then might a man
haue seene the present miserie.

10 For there were two menne accused to
haue circumcised their sonnes: whome
when they had led rounde about the citie,
the babes hanging at their breastes, they
cast them downe headlongs ouer the wal-
les.

11 Some that were crept in dennes, and
had kept the Sabboth, were accused vnto
Philip, and brent in the fyre, bycause that
for the feare of God they kept the com-
maundementes so stiffely, and would not
defende them selues.

12 Nowe I beseche all those whiche reade
this booke, that they refuse it not for these
falles of aduersitie, and iudge the thyngs
that are happened for no destruction, but
for a chastening of our people.

Prou. 3. b. 13 And why? When God suffereth not sin-
ners long to folowe their owne mynde,
but shortly punisheth them, it is a token
of his great louing kindnesse.

C 14 For this grace haue we of God more
than other people, That he suffereth not
vs long to sinne vnpunished, like as other
nations,

15 That when the day of iudgement com-
meth, he may punish them in the fulnesse
of their sinnes.

16 If we sinne, he correcteth vs, but he ne-
uer withdraweth his mercie from vs: and
though he punish with aduersitie, yet doth
he neuer forsake his people.

17 But let this that we haue spoken nowe
with fewe wordes, be for a warning and
"or, vnto vs. exhortation "of the heathen: nowe wyll
we come to the declaring of the matter.

18 Eleazar one of the principal scribes, an
aged man, and of a wel fauoured counte-
nance, was constrained to gape with open
mouth, and to eate swynes flesshe:

19 But he desiring rather to die gloriously,
than to liue with shame, offered him selfe
willingly to the martirdome.

20 Now when he sawe that he must nedes
goe to it, he toke it patiently: for he was
at a point with him selfe, that he woulde
not consent to any vnlawfull thing for a-
ny pleasure of life.

D 21 They that (a) stode by, being moued
with pitie (but not aright) for the olde
friendshyp of the man, toke him asyde
priuily, and prayed that he would let such
flesshe be brought him as were lawfull to
eate, and then to make a countenance as
though he had eaten of the flesshe of the sa-
crifice, like as the king commaunded,

22 For so he might be deliuered from death,
and so for the olde friendshyp of the man
they shewed him this kindnesse.

23 But he beganne to consyder discretely,
and as became his age, and the excellencie
of his auncient yeeres, and the honour of
his gray heares, whereunto he was come,
and his moste honest conuersation from
his childehode, but chiefly the holy lawe
made and giuen by God, therefore he an-
swered consequentlye, and willed them
straight wayes to sende him to the graue:

24 For it becometh not myne age, sayd he,
in any wise to dissemble, whereby many
yong persons might thinke that Eleazar,
beyng fourescore yeeres old and ten, were
now gone to a strange religion:

25 And so through mine hypocrisie, for a
little time of a transitory life, they myght
be deceiued: by this meanes also shoulde
I defile mine age, & make it abominable.

26 For though I were now deliuered from
the tormentes of men, yet shoulde I not
escape the hande of almightie God, ney-
ther alyue nor deade.

27 Wherfore I will dye manfully, and do C
as it becommeth mine age:

28 Whereby I may peraduenture leaue an Ensa.
example of stedfastnesse for suche as bee
yong, if I with a redy minde, and man-
fully die an honest death for the most wor-
thie and holy lawes. When he had sayde
these wordes, immediatly he was drawen
to the torment.

29 Now they that led him, and were milde
a little afore, began to take displeasure, by-
cause of the wordes that he sayde: for they
thought he had spoken them of an hygh
mynde.

30 But

30 But when he was in his martyrdome he mourned, and sayde, Thou, O Lorde, whiche hast the holy knowledge, knowest openly, that wheras I might be deliuered from death, I suffer these sore paynes of my body: but in my minde I am well content to suffer them, because I feare thee.

31 Thus this man dyed, leauing the memorial of his death for an example, not onely vnto yong men, but vnto all the people, to be stedfast and manly.

The.vij. Chapter.

The punishment of the seuen brethren and of their mother.

1 IT happened also that there were seuen brethren with their mother, take, and compelled by the king against the law to eate swines flesshe, (namely) with scourges and leatherne whippes.

2 And one of them, whiche was the chiefe, sayde, What seekest thou, and what requyrest thou of vs? As for vs, we are redy rather to suffer death, than to offende the lawes of God, and the fathers.

3 Then was the king angry, and bade heate cauldrons and brasen pottes: which when they were made hot,

4 Immediatly he commaunded the tong of him that spake first to be cut out, to pul the skinne ouer his head, to pare the edges of his handes and feete: yea and that in the sight of his mother and the other of his brethren:

5 Now when he was cleane mangled, he commaunded a fire to be made, & so (while there was any breath in him) to be fryed in the caldron: in the which when he had bin long pained, the other brethren, with their mother, exhorted him to dye manfully, saying,

6 The Lord God shal regarde the truth, & comforte vs, like as Moses testifieth and declareth in his song, (saying,) And he wil haue compassion on his seruantes.

7 So when the first was dead after this manner, they brought the seconde to haue him in derision, pulled the skinne with the heare ouer his head, and asked him if he would eate swines flesshe, or he were payned in ỹ other members also thorow out his body.

8 But he answered in his own language, and sayde, I wil not do it: and so he was tormented like as the first,

9 And when he was euen at the giuing vp of the ghost, he sayde, Thou most vngratious person puttest vs nowe to death: but the king of the worlde shall rayse vs vp which dye for his lawes, in the resurrection of euerlasting life.

10 After him was the thyrde had in derision, and when he was requyred, he put out his tong, and that right sone, holding forth his handes manfully:

11 And spake with a stedfast fayth, These haue I of heauen, but nowe for the lawes of God I despise them: for my trust is that I shall receiue them of him againe.

12 In so much that the king and they which were wth hym, marueyled at the young mans boldnesse, that he nothing regarded the paynes.

13 Nowe when he was dead also, they vexed the fourth with tormentes in lyke maner.

14 So when he was nowe at hys death, he sayde, It is better that we, being put to death of men, haue our hope and trust in God, for he shall rayse vs vp agayne: as for thee, thou shalt haue no resurrection to lyfe. C John.5.c.

15 And when they had spoken to the fifth, they tormented him.

16 Then loked he vnto the king, and sayd, Thou hast power among men, for thou art a mortal man also thy selfe, to do what thou wilt: but thinke not that God hathe forsaken our generation.

17 Abyde thee, tary still a while, and thou shalt see the great power of God, howe he will punishe thee and thy seede.

18 After him they brought the sixth, whiche being at the point of death, sayde, Be not deceyued, O kyng, for this we suffer for our owne sakes, because we haue offended our God, and therfore marueylous things are shewed vpon vs.

19 But thinke not thou whiche takest in hande to stryue against God, that thou shalt escape vnpunished.

20 This excellent mother, worthy to be wel reported of, and had in remembrance, sawe hir seuen sonnes dye in one day, and suffered it patiently, because of the hope that she had in God:

21 Yea she exhorted euery one of them in hir countrey langnage, and that boldely and stedfastly with perfect wisedome, waking vp hir wyuishe thought with a mãly stomacke, and saide vnto them,

22 I can not tel howe ye sprang in my wombe: for I neyther gaue you breath, nor

nor soule, nor life, it is not I that ioyned the members of your bodies together.

29 But the maker of the worlde, which fashioned the byrth of man, and began all things: euen he also of his owne mercie shall giue you breath and life agayne, like as ye nowe regarde not your owne selues for his lawes sake.

24 Now thought Antiochus, that he had despised him, therefore he let hir goe with hir reproofes, and beganne to exhort the youngest sonne, which yet was left, not onely with wordes, but swore vnto hym with an othe, that he shoulde make hym a riche and wealthy man, if he would forsake the lawes of his fathers: yea, and that he should giue him what so euer were necessary for him.

25 But when the yong man would not be moued for all these things, he called his mother, and counselled hir to saue hir sons life.

26 And when he had exhorted hir with many words, she promised him that she wold speake to hir sonne,

E 27 So she turned hir vnto him, laughing the cruel tirant to scorne, and spake in hir countrey language: O my sonne, haue pitie vppon mee, that bare thee nine monethes in my womb, that gaue thee sucke, nourished thee, and brought thee vp vnto this age.

28 I beseche thee my sonne, looke vppon heauen and earth, and all that is therein, and consyder that God made them and mans generation of nought:

29 So shalt thou not feare this hangman, but suffer death stedfastly, like as thy brethren haue done: that I may receyue thee againe in the same mercie with thy brethren.

30 While she was yet speaking these wordes, the yong manne sayde, Whom looke yee for? (wherefore do yee tary?) I will not obey the kings commaundement, but the lawe that God gaue vs by Moses.

Leuit. 21. a.

31 As for thou that imaginest all mischiefe against the Iewes, thou shalt not escape the handes of God.

or, Hebrues.

32 For we suffer these things because of our sinnes.

33 And though the liuing Lorde be angry with vs a little while for our chastenyng and reformation, yet shall he be at one againe with his seruantes.

34 But thou, O godlesse man, and of all other the most wicked, pride not thy selfe

throughe vayne hope, in being so malicious vppon the seruantes of God:

35 For thou hast not yet escaped the iudgementes of God, whiche is almightie, and seeth all things.

36 My brethren that haue suffered a little payne, are nowe vnder the couenant of euerlasting life: but throughe the iudgemēt of God, thou shalt be punished righteously for thy pride.

37 As for me, like as my brethren haue done, I offer my soule and my body for the lawes of our fathers, calling vppon God, that he will soone be mercifull vnto our people: yea, and with paine and punishment to make thee graunt that he onely is God.

f 2. Mac. 7. a.

38 In me nowe, and in my brethren, the wrath of almightie God is at an ende, whiche righteously is fallen vpon all our people.

39 Then the king being kindled in anger, was more cruel vppon him, than vpon all the other, and toke indignation that hee was so lightly regarded.

40 So this yong man died vndefiled, and put his trust still in the Lord.

41 Last of all, after the sonnes, was the mother put to death also.

42 Let this nowe be ynough spoken concerning the offeringes and extreme cruelnesse.

The. viij. Chapter.

1. Iudas gathereth together his host. 9. Nicanor is sent against Iudas. 16. Iudas exhorteth hys souldiers to constantnesse. 20. Nicanor is ouercome. 27. The Iewes giue thankes, after they haue put theyr enimies to flight, diuiding the spoyles vnto the fatherlesse, and vnto the wydowes. 35. Nicanor fleeth vntoo Antiochus.

1 WHen Iudas Machabeus, and they that were with him, went priuily into the townes, called their kinsfolkes and friendes together, toke vnto them all such as continued yet in the faith and lawe of the Iewes, and brought forth sixe thousande men.

2 So they called vppon the Lorde, that he would haue an eye vnto his people, which was troden downe of euery man, to be gratious vnto the temple, that was defiled of the vngodly,

3 To haue compassion vpon the destruction of the citie, whiche was shortly lyke to

be

he layde waste, to heare the voyce of the
bloude that cryed vnto him:
4 To remember the moste vnryghteous
deathes of young innocente children, the
blasphemies also done vnto his name, and
to punishe them.
5 Nowe when Machabeus had gathered
this multitude together, he was to mightie
for the heathen, for the wrath of the Lorde
was turned into mercie,
6 He fel vppon the townes and cities vn-
wares, brent them, toke the most commo-
dious places, & slue many of the enimies.
7 But specially he made suche chases by
night, insomuche that his manlynesse
was spoken of euery where.
8 So when Philip sawe that the man in-
creased by little and little, and that the
matter prospered with hym for the moste
parte: he wrote vnto Ptolomie, whiche
was a captaine in Celosyria and Phenic-
es, to helpe him in the kings businesse.
8 Then sente hee Nicanor the sonne
Patroclus, a speciall friende of his, in all
the hast, and gaue him of the common sort
of the heathen, no lesse than twentie thou-
sande harnessed menne, to rote out the
whole generation of the Iewes, hauyng
to helpe him one Gorgias a man of warr,
whiche in matters concerning battels had
great experience.
10 Nicanor ordeyned also the tribute, which
the Romanes should haue had, to be gi-
uen vnto the kyng out of the captiue of
the Iewes, (namely) two thousande ta-
lentes.
11 And immediatly he sent to the cities of
the sea coast, requyring them for to buye
Iewes to be their seruantes and bonde-
mennе, promysing to sel them fourescore
and ten for one talent: but he consydered
not the wrath of almightie God that was
to come vpon him.
12 When Judas knewe of this, he tolde
the Iewes that were with him, of Nica-
nors comming.
13 Nowe were there some of them feare-
full, not trusting vnto the ryghteousnesse
of God, and fledde theyr way, and abode
not in that place:
14 But the other that remayned, came to-
gether, and besought the Lord to delyuer
them from that wicked Nicanor, whiche
hadde solde them or euer he came nygh
them.
15 And though hee wouldes not doe it for
theyr sakes, yet for the couenant that hee
made wyth theyr fathers, and byecause
they called vppon his holy and glorious
name.
16 And so Machabeus called his men to- 1.Mac.5.b.
gether, (namely) about fyre thousande,
exhorting them not to agree vnto their Deut.20.a.
enimies, neyther to be afrayd for the mul-
titude of their aduersaries comming a-
gaynste them vnryghteously, but to fyght
manly,
17 Consydering the reproche that they had
done to the holy place wythout cause,
howe they had despised and oppressed the
citie, yea & destroyed the lawes of the fa-
thers.
18 For they, sayd he, trust in their weapõs Iere.19.b.
and boldnesse: but our confidence is in the
almightie Lorde, whiche in the twinck-
ling of an eye, may both destroy them
which come againste vs, and al the world.
19 He exhorted them also to cal to remem-
braunce the helpe that God shewed vnto
their fathers, as when there perysshed an
hundred fourescore and fiue thousande of
Sennacheribs people:
20 And of the battel that they had in Ba-
bylon againste the Galathians: howe all
the Macedonians that came to helpe the,
being foure thousande, stode in feare: and
howe they being onely but fyue thousand, for, eight
slue an hundred and twentie thousande, thousande.
through the helpe that was giuen them
from heauen, whereby they also had recei-
ued many benefites.
21 Through these wordes the menne toke D
good hartes vnto them, redy to dye for the
law and the countrey.
22 So he set vppon euery company a cap-
tayne, out of his owne brethren, Simon,
Joseph, and Jonathas, giuing eche one
fiftene hundred men.
23 He raulde Esdras also to reade the ho- for. Eleazar
lye booke vnto them, and to geue them a rus.
toke of the helpe of God: then he him selfe,
being captaine in the foreffront of the bat- 1.Mac.4.b.
tel, buckled with Nicanor.
24 And God was their helpe, insomuche
that they slue aboue nine thousande men,
and compelled the moste parte of Nica-
nors hoste to flee, they were so wounded
and feeble.
25 Thus they toke the money from those
that came to buye them, and folowed vpõ
them an euery syde.
26 But when the time came vppon them,
they returned, for it was the day before
the Sabboth, and therefore they folowed
no more vpon them.
27 So they toke theyr weapons, and

spoyles, and kept the Sabboth, giuing thankes vnto the Lorde whiche had deliuered them that day, and shewed them the beginning of his mercy.

28 After the Sabboth, they distributed the spoyles to the sicke, to the fatherlesse, and to wydowes, and the residue had they the selues, with theirs. Num. 31. d.

29 When this was done, and they all had made a generall prayer, they besought the merciful Lorde to be at one with his seruantes.

30 Of those also that were with Timotheus and Bacchides, whiche fought agaynst them, they slue twentie thousande, wan hygh and strong holdes, and diuided mo spoyles, euen giuing an equal portion vnto the sicke, to the fatherlesse, to wydowes, and to aged persons.

31 And when they had diligently gathered their weapons together, they layde the all in conuenient places, and the remnant of the spoyles brought they to Ierusalem.

32 They slue also Philarches, that wicked person, whiche was with Timotheus, and had vexed many Iewes.

33 And when they held the thankesgiuing at Ierusalem for the victorie, they brent those that had set fyre on the portes of the temple, (namely) Calisthenes, which was fled into an house, and so they gat a worthie reward for their wickednesse.

34 As for that most vngratious Nicanor, which had brought a thousande marchantes to buye the Iewes,

35 He was through the helpe of the Lorde brought downe, euen of them whom he regarded not, insomuche that he put off his glorious rayment, fled by sea, and came alone to Antioche with great shame and dishonour, whiche he gat through the destruction of his host.

36 Thus he that promised the Romanes to pay them their tribute euen he, toke Ierusalem, began nowe to say openlynely, that God was the defender of the Iewes, and therfore not possible to ouercome them, bycause they followed the lawes whiche God had made.

Ione. ix. Chapeer.

1. Antiochus wylling too spoyle Perlepolis, is driuen too flyght. 9. As he persecuted the Iewes, he is stricken of the Lorde. 11. The faithfull repentaunce of Antiochus. 28. He dyeth.

1 AT the same tyme came Antiochus againe with dishonour out of Perlia. A 1. Mac. 6.

2 For when he came to Perlepolis, and vndertooke to robbe the temple, and to subdue the citie, the people ranne together, and defended them selues, in so muche that hee and hys were fayne to flee wyth shame: and so after that flyght, it happened that Antiochus came agayne wyth dishonour.

3 But when he came to Egbatana, he got knowledge what was happened vnto Nicanor, and Timotheus.

4 Nowe as he was aduaunceyng hym selfe in his wrath, he thought he was able to auenge the iniurie that was done to them vpon the Iewes: and therefore commaunded to make redy his charet, hasting on his iourney without ceassyng, the iudgement of God prouokyng him, bycause he had spoken so proudely, that he woulde come to Ierusalem, and make it a graue of the Iewes.

5 But the Lorde God of Israel, that seeth all things, smote him with an vncurable and an inuisible plague (whiche no man couldde heale,) For assone as he had spoken these wordes, there came vppon him an horrible paine of his bowels, and a sore grieue of the inner partes,

6 And that was but right: for he had martyred other mens bowels with diuers and strange tormentes.

7 Howbeit he woulde in no wise ceasse from his malice: yea he was yet the prouder & more malitious against the Iewes: B but while he was commaunding to make hast in the matter, it happened that he fell downe violently from the charet that ran swiftly, so that it bruised his body, and did him great payne.

8 And so he that thought a litle before he might commaunde the flouds of the sea (so proude was he beyonde the condition of man) and weyed the hyghe mountaines in a payre of balance, was nowe brought downe to the grounde, and bare vpon an horselitter, knowlegeing the manifest power of God vpon him.

9 So that the wormes ranne out of the body of this wicked man in aboundance: and whiles he was alyue, his flesh fell off for payne and torment, and all his armie was greeued at his smell.

10 Thus he that a little afore thought he might reach to the starres of heauen, him might no man nowe abyde to beare, for the vnbearable-ness of smelle.

11 Therefore

11 Therefore he being brought from his great pryde, beganne for to come to the knowledge of him selfe: for the punishment of God warned him, and his paine encreased euer more and more.

12 And when he him selfe might not abide his owne stincke, he sayde these wordes: It is reason to be obedient to God, and that a man whiche is mortal, thinke not through pride, him selfe to be equal vnto God.

13 This wicked person prayed also vnto the Lorde, who nowe would haue no mercie vpon him:

14 And as for the citie that he came vnto so hastily, to bring it down to the ground, and to make it a graue for dead men, now he delyzeth to deliuer it free:

15 And as touching the Iewes, whom he had iudged not worthy to be buried, but would haue caste them out with their children, for to be deuoured of the foules and wilde beastes, (saying, that he would haue destroyed both olde and young:) now he promised to make them like the citizens of Athens:

16 And whereas he had spoyled the holye temple afore, nowe he maketh promise to garnisshe it with great giftes, to encrease the holy ornamentes, and of his owne rentes to beare the costes and charges belonging to the offerings:

17 Yea, and that he would also become a Iewe him selfe, to go through euery place of the worlde that was inhabited, and to preache the power of God.

18 But when his paines would not cease, (for the righteous iudgement of God was come vpon him) out of a very dispayre he wrote vnto the Iewes a letter of intercession, conteyning these wordes:

19 The king and prince Antiochus, wisheth vnto the vertuous citizens of the Iewes much health, and good prosperitie.

20 If ye and your children fare wel, and if all things go after your minde, we giue great thankes.

21 In my sickneste also doe I remember you louingly: for as I came out of Perſia, and was taken with sore disease, I thought it necessarie to care for the common wealth:

22 Neither dispayre I in my selfe, but haue a good hope to escape this sickneste.

23 But considering that my father led an host sometime in the higher places, and shewed who shoulde raigne after him,

24 That if there happened any controuersie, or any hard thing were declared, they in the land might know their chiefe Lord, that there shoulde be no insurrection.

25 Agayne, when I ponder with my selfe, how that all the mightie men and neyghbours rounde about, are laying wayte, and loke but for opportunitie to do harme: I haue ordeyned, that my sonne Antiochus shall raigne after me, whom I oft commended to many of you, when I was in the higher kingdomes, and haue written vnto him as it foloweth hereafter.

26 Therefore I pray you, and require you to remember the benefites that I haue done vnto you generally, and in especiall, and that euery man will be faythfull to me and my sonne.

27 For I hope that he shall be of sober and louing behauiour, and if he folowe my deuice, he that be indifferent vnto you. E

28 Thus that murtherer and blasphemer of God was sore smitten: and like as he had intreated other men, so he dyed a miserable death in a strange countrey vppon a mountaine. Deut. 8. c.

29 And his body did Philip that went with him carry away, whiche fearing the sonne of Antiochus, went into Egypt to Ptolomie Philometor.

The. x. Chapter.

1. Iudas Machabeus taketh the citie and the temple. 10. He beginneth to shewe the actes of Eupator. 16. The Iewes fyght against the Idumeans. 24. Timotheus inuadeth Iurie, with whome Iudas ioyneth battel. 29. Fiue men appeare in the ayre to the helpe of the Iewes. 39. Timothie is slayne.

1 MAchabeus nowe and his company A
through the helpe of the Lord wanne 1. Mac. 4. c.
the temple and the citie againe,

2 Destroyed the aulters and chappels that the heathen had builded through the streets,

3 Cleansed the temple, made another aulter of bricke stone, and after two yeeres Ezr. 10. c.
they offered sacrifices, set swith the incense, the lightes, and the we bread.

4 When that was done, they fell downe flat vpon the grounde, & besought the Lord that they might come no more into suche trouble: but if they sinned any more against him, he him selfe to chasten them with mercie, & not to come in the handes of those aliantes and blasphemous men.

5 Nowe vpon the same day that the strangers polluted the temple, it happened

that on the very same day it was cleansed
1.Mac.4.f. agayne: (namely) the twentie and fifth
Nouemb. day of the moneth called Casleu.

6 They kept eyght dayes in gladnesse, like as in the feast of ỳ tabernacles, remẽbring that not long afore they held the feast of the tabernacles vpon the mountaynes, and in dennes, like beastes.

B 7 And for the same token they bare greene bowes, branches, and palmes, and song Psalmes before him that had giuen them good successe to cleanse his place.

8 They agreed also together, and made a statute, that euery yere those dayes should be solemnely kept of all the people of the Iewes.

9 Howe Antiochus then, that was called the noble, dyed, it is sufficiently told.

10 Now whyle we speake of Eupator the sonne of that wicked Antiochus, howe it happened with him, and so with fewe wordes to comprehend the aduersitie that chaunced in the warres.

11 When he had taken in the kingdome, he
or, Celosyria. made one Lysias, which had bin captayne of the host in Phenices and Syria, ruler ouer the matters of the realme.

12 For Ptolomie, that was called Macron, being a ruler for the Iewes, and specially to sit in iudgement for suche wrong as was done vnto them, vndertoke to deale peaceably with them.

13 For the whiche cause he was accused of his frendes before Eupator: and when he was suspected to be a traitour, bycause he had left Cypres, that Philometor had cõmitted vnto him, and bycause he departed from noble Antiochus that he was come vnto, he poysoned him selfe, and dyed.

C 14 Nowe when Gorgias was gouernour of the same places, he toke strangers, and vndertoke oft times to warre with the Iewes.

15 Moreouer, the Idumeans that held the strong holdes, receiued those that were driuen from Ierusalem, and toke in hand to warre also.

2.Mac.5.a. 16 But they that were with Machabeus, besought and prayed vnto the Lorde that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And wanne many places by strength: suche as came against them they slue, and killed no lesse of all together, than twenty thousande.

18 Neuerthelesse some, no lesse than nine thousande, were fledde into two strong towers, hauing all manner of ordinance to withstande them.

19 Then Machabeus, leauing Simon, Iosephus, Zacheus, and those that were with them, which were very many, went to besiege them, and to fyght where most neede was.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money, through certaine of those that lay in the castels, toke threescore and ten thousande (a) dragmas, and let some of them escape.

21 But when it was told Machabeus what had happened, he called the captaines of the people together, accusyng those persons, that they had solde the brethren for money, and let their enimies goe.

22 So he slue those traytours, and immediatly went in hand with the two castels.

23 And when they had ordered them selues manly with their weapons and handes, they slue in the two castels more than twentie thousande.

24 Nowe Timotheus, whom the Iewes had ouercome afore, gathered a multitude of strange people, brought an host also of horsemen of the Asians, to winne Iurie by strength,

25 But when he drewe nigh, Machabeus and they that were with him, fell to their prayer, sprincled ashes vpon their heades, being gyrded with heary cloth about their loynes,

26 Fell downe before the aulter, & besought the Lord that he would be merciful to thẽ, but an enemie vnto their enimies, and to take parte against their aduersaries, according as it is promised in the lawe.

27 So after ỳ prayer, they toke their weapons, and went on further from the citie: and when they came nigh the enimies, they prepared them selues against them.

28 And betimes in the morning at the breake of the day, both the hostes buckled together: the one part had the Lorde for their refuge, which is the giuer of prosperitie, strength, and victorie: the other had a manly stomacke, which is a captaine of warre.

29 The battel now being great, there appeared vnto the enimies from heauen fiue goodly men vpon horse backes, with golden rodes, leading the Iewes:

30 And two of them hauing Machabeus betwixt them, that kept him safe on euery side with their weapons, but shot dartes and lightnings vpon the enimies, where-

through

though they were confounded wyth blindeſſe, and ſo ſore afraide that they fel downe.

31 They were ſlayne of fotemen, twentie thouſand and fiue hundred, and fiue hundred horſemen.

32 As for Timotheus him ſelfe, he fled vnto Gazara, a very ſtrong holde, wherein Chereas was captaine.

33 But Machabeus and his company, layed ſiege to it chearefully foure dayes.

34 Nowe they that were within, truſting to the ſtrength of the place, curſed, & banned exceedingly, and made great craking, with wicked wordes.

35 Neuertheleſſe, vpon the fifth day in the morning, twentie yong men of Machabeus companie, being ſette on fyre in their mindes bycauſe of the blaſphemie, came manfully vnto the wall, & with bolde ſtomackes ſmote downe thoſe that they met.

36 Others alſo climed vp vpon the towres, vndertaking to ſet fyre vppon the portes, and to burne thoſe blaſphemous perſons quicke, with the fyres that they had made: others brake open the gates, and receiued the reſt of the armie, and toke the citie.

37 Two dayes were they deſtroying the caſtel, which when they founde Timotheus that was creapt in a corner, they kylled him, and ſlue Chereas his brother in like manner, with Apollophanes.

38 When this was don, they ſong pſalmes, with prayſes and thankeſgiuing vnto the Lorde, which had done ſo great things for Iſrael, and giuen them the victory.

The. xi. Chapter.

1. Lyſias goeth about to ouercome the Iewes. 8. Succour is ſente from heauen vnto the Iewes. 16. The letter of Lyſias too the Iewes. 20. The letter of kyng Antiochus vnto Lyſias. 27. A letter of the ſame vnto the Iewes. 34. A letter of the Romanes too the Iewes.

1 NOt long after this, Lyſias the kings ſtewarde, and a kinſmanne of hys, which had the gouernance of hys matters, toke ſore diſpleaſure for the things that had happened.

2 And when he had gathered foureſcore thouſande men of fote, with all the hoſt of the horſemen, he came againſt the Iewes, thinking to winne the citie, to make it an habitation for the heathen:

3 And the temple woulde he haue to be an houſe of lucre, like as the other goddes houſes of the heathen are, and to ſel the prieſts office euery yere. Eſai. 56. b.

4 Not conſydering the power of God, but was wilde in his minde, truſting in the multitude of fotemen, in thouſandes of horſemen, & in his foureſcore Elephantes.

5 So he came into Iurie, and then to Bethſura, a caſtel of defence, lying in a narow place, fiue furlongs from Ieruſalem, and layde ſore ſiege vnto it.

6 Nowe when Machabeus, and hys company, knewe that the ſtrong holdes were beſieged, they fell to their prayers, wyth weeping and teares before the Lord: and the people in like manner beſought him, that he woulde ſende a good angel to deliuer Iſrael. 2. Ma. 10. b.

7 Machabeus him ſelfe was the fyrſt that B made him redy to the battel, exhorting the other that were wyth hym, to ieopарde them ſelues, and to helpe theyr brethren.

8 And when they were going forth of Ieruſalem together, wyth a redye and wyllyng minde, there appeared before 2. Mac. 3. d. them vppon horſebacke, a man in whyte clothyng, with harneſſe of golde, ſhaking his ſpeare.

9 Then they prayſed the Lorde all together, whiche had ſhewed them mercie, and were comforted in their mindes, in ſo muche that they were ready not onlye to fyght with men, but with the moſt cruel beaſtes, yea and runne through walles of iron.

10 Thus they went on willingly, hauing an helper from heauen, and the Lord merciful vnto them.

11 They fel mightyly vppon their enimies lyke Lions, ſlue eleuen thouſande fotemen, ſixtiene hundred horſemen, and put all the other to flight,

12 Many of them being wounded, and ſome gat away naked: yea Lyſias hym ſelf was fayne to flee ſhamefully, and ſo to eſcape.

13 Neuertheleſſe, that man was not without vnderſtanding, but conſydered by him ſelfe, that his power was minished, and pondered how the Iewes, being defended by the helpe of almightie God, were not able to be ouercome: wherefore he ſente them worde,

14 And promiſed, that he woulde conſent C to al things which were reaſonable, and to make the king their friende.

15 To the whiche prayer of Lyſias, Macha-

beus agreed, seeking in all things the common wealth: and what so euer Machabeus wrote vnto Lysias concerning the Iewes, the king graunted it.

16 For there were letters written vnto the Iewes from Lysias, conteyning these wordes: Lysias sendeth greeting to the people of the Iewes.

17 John and "Absolon, which were sent from you, deliuered me writings, and required me to fulfill the things concerning their errande.

"or, Absalom.

18 Therefore loke what might be graunted, I certified the king therof: and whatsoeuer was conuenient, he agreed therto.

19 If ye now will be faythful in these matters, I shall endeuour my selfe hereafter also to doe you good.

20 As concerning these things, by euery article thereof, I haue committed them to your messengers, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare ye wel. In the hundred fourtie and eyght yeere, the twentie and fourth day of the moneth Dioscorinthius.

22 Nowe the kings letter conteyned these wordes: King Antiochus sendeth greeting vnto his brother Lysias.

23 For sonuch as our father is now translated vnto the goddes, our wil is, that they which are in our Realme, liue wythout any insurrection, and euery man to be diligent in his owne matters:

2. Mac. 9. b.

24 We vnderstande also, that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but stifly to keepe their owne statutes, for the whiche cause they require of vs also, to let them remayne still after their owne lawes.

25 Wherefore our minde is, that this people shal be in rest: we haue concluded, and determined also to restore them their temple againe, that they may liue according to the vse and custome of their forefathers.

26 Thou shalt doe vs a pleasure therefore if thou sende vnto them, and graunt them peace, that when they are certified of our minde, they may be of good cheare, and loke to their owne wealth.

27 And this was the letter that the king wrote vnto the Iewes: king Antiochus sendeth greeting vnto the counsel, and the other people of the Iewes:

28 If ye fare wel, wee haue our desire: as for vs, we are in good health.

29 Menelaus came and tolde vs, how that your desire was to returne home, and peaceably to enioy your owne possessions.

30 Wherefore those that will come, we giue them free libertie, vnto the thirtie day of the moneth of "April,

"or, Zanthicus.

31 That they may vse the meates of the Iewes, and their owne lawes, lyke as afore: and none of them by any manner of wayes to haue harme for things donne in ignorance.

32 I haue sent also Menelaus, that he may comfort you.

33 Fare ye wel. In the hundred fourtie and eyght yeere, the fiftienth day of the moneth of April.

34 The Romanes also sent a letter, conteining these words: Quintus Memmius, and Titus Manilius, Ambassadours of the Romanes, sende greeting vnto the people of the Iewes.

35 Loke what Lysias the kings kinsman hath graunted you, we graunt you the same also.

36 But as concerning the things which he referred vnto the king, sende hyther some with speede, and ponder the matter diligently among your selues, that we may "cal the best to your profite, for we must depart nowe vnto Antioche.

"or, make the best.

37 And therfore write shortly agayne, that we may knowe your minde.

38 Farewel. In the hundred fourtie and eight yere, the fiftienth day of the moneth of April.

The. xij. Chapter.

2. Timotheus troubleth the Iewes. 3. The wicked deede of them of Ioppa against the Iewes. 6. Iudas is auenged of them. 9. He setteth fyre on the gate of Iamnia. 20. The pursute of the Iewes against Timothi. 24. Timothi is taken, and let goe vnhurt. 32. Iudas pursueth Gorgias. 43. Iudas offering sacrifyce for the deade, sheweth the hope of the resurrection.

1 When these couenantes were made, Lysias went vnto the king, and the Iewes tilled their ground.

2 But Timotheus, and Apollonius the sonne of Gennei, Ierome, and Demophon (the proude) Nicanor the captaine of Cypres, and they that lay in those places, would not let them liue in rest and peace.

3 They of Ioppa also dyd euen suche a shamefull deede: they prayed the Iewes that

that dwelt among them, to goe with their wyues and children into the ships which they had prepared, and dyd wyth them as though they hadde ought them no euyll wil.

4 Forsomuche then as there was gonne forth a general proclamation through the citie, bycause of peace, they consented therto, and suspected nothyng: but when they were gonne forth into the deepe, they drowned no lesse than two hundred of them.

5 When Judas knew of this crueltie shewed vnto his people, he cōmaunded those that were with him to make them redy,

6 Exhorting them to call vppon God the righteous iudge, wente forth agaynste those murtherers of his brethren, set fyre in the heauen by night, brent vp the ships: and those that escaped from the fyre, hee slue (with the sworde.)

B 7 And when he had donne this, he departed, as though he would come againe, and rote out all them of Joppa:

8 But when he hadde gotten worde that the Jamnites were minded to doe in like manner vnto the Jewes whiche dwelt among them,

9 He came vppon the Jamnites by night, and set fyre on the hauen, with the ships: so ỳ the light of the fyre was sene at Jerusalem vppon a two hundred and fourtie furlonges.

10 Now when they were gone from thence nine furlongs in their iourney towarde Timotheus, fiue thousande men of forte, and fiue hundred horsemen of the Arabians, fought with him.

11 So when the battell was earnest, and prospered with Judas, through the helpe of God: the residue of the (a) Arabians, being ouercome, besought Judas to be at one with them, and promised to giue him certaine "pastures, and to doe him good in other things.

12 Judas thinking that they shoulde in deede bee profitable concernyng manye things, promised them peace: whereupon they shooke handes, and so they departed to their tentes.

13 Judas went also vnto a citie, whiche was very fast kept with bridges, fensed rounde about with walles, and diuers kindes of people dwelling therein, called Calpin.

C 14 They that were within it, put such trust in the strength of the walles, and in their store of vitayles, that they were the slacker in their doings, cursyng and reuiling Judas with blasphemies, and speaking suche wordes as it becommeth not.

15 But Machabeus calling vpon the great prince of the worlde, (whiche without any battel rammes or ordinance of warre, did cast downe the walles of Jericho, in time of Josuah) fel manfully vpon the walles, Josue. 6. t.

16 Toke the citie, and through the helpe of the Lorde, made an exceeding greate slaughter: insomuche that a lake of two furlongs broade, which lay thereby, seemed to flow with the bloud of the slayne.

17 Then departed they from thence seuen hundred and fiftie furlongs, and came to "Taraca, vnto the Jewes that are called Tubianei. "or, Characa.

18 But as for Timotheus, they coulde not get him there: for (not one matter dispatched) he was departed from thence, and had left certaine mē in a very strong hold.

19 But Dositheus and Sosipater, whiche were captaynes with Machabeus, slue those that Timotheus hadde lefte in the house of defence, more than ten thousand men.

20 And Machabeus prepared him, wyth the fyre thousande men that were about him, set them in order by companies, and went forth against Timotheus, whiche hadde wyth hym an hundred and twentie thousande men of forte, two thousand and fiue hundred horsemen.

D 21 When Timotheus had knowledge of Judas comming, he sent the women, children, and the other baggage, vnto a castel called Carnion: for it coulde not be won, and was harde to come vnto, the wayes of the same places were so narowe.

22 And when Judas his first band came in sight, the enimies were smitten with feare, through the presence of God which seeth al things: insomuch that they, fleeing one here, another there, were rather discomfited of their owne people, and wounded with the strokes of their owne swordes.

23 Judas also was very earnest in following vpō them, punishing those vngodly, and slue thirtie thousande men of them. Jud. 7. t. 1. Re. 14. c. 2. Par. 20. D

24 Timotheus also him selfe fell into the handes of Dositheus and Sosipater, whō he besought wyth muche crafte to let him goe wyth hys lyfe, bycause he had many of the Jewes fathers and brethren in prison, which if they put him to death, should be despised.

25 So when he had promised faithfully to deliuer them againe, according to ỳ con-

dition made, they let him goe without harme, for the health of the brethren.

26 Then Machabeus marched forth to Carnion and Atargation, and there slue twentie and fiue thousande men.

E 27 Nowe after that he had chased away, & slayne his enimies, he remoued the host toward Ephron, a strong citie, wherein was Lysias, and a great multitude of diuers nations: and the strong yong men kept the walles, defending them mightyly: in this citie was much ordinance and prouision of dartes. 1.Ma.5.c.

28 But when Iudas and his companie had called vppon almightie God, whiche with his power breaketh the strength of the enimies, they wan the citie, and slue twentie and fiue thousande of them that were within.

29 From thence went they to the citie of the "Scythians, whiche lyeth sixe hundred furlongs from Ierusalem. "or, Scythopolis.

30 But when the Iewes whiche were in the citie, testified that the citizens dealt louingly with them, yea and intreated them kindly in the time of their aduersitie,

31 Iudas and his company gaue the thankes, desiring them to be friendly styll vnto them: and so they came to Ierusalem, the high feast of the weekes being at hande.

32 And after the feast of Pentecost, they went forth agaynst Gorgias, the gouernour of Idumea,

33 Who came out with three thousand me of foote, and foure hundred horsemen.

34 Which when they met together, it chaūced a fewe of the Iewes to be slayne.

35 And Dositheus, one of the Bacenors, a mighty horseman, toke holde of Gorgias, and would haue taken him quicke: but an horseman of Thracia fel vpon him, and smote of his arme, so ỳ Gorgias escaped, and fled into "Mozesa. "or, Maresa.

36 When they nowe that were of Gorgias side, had foughten long, and were weery, Iudas called vppon the Lorde, that hee woulde be their helper, and captayne of the feelde: "or, Eldrin.

F 37 And with that he beganne in his owne language, and song Psalmes with a loud voyce: insomuch that he made the enimies afrayde, and Gorgias men of warre toke their flight.

38 So Iudas gathered his host, and came into the citie of Odolla: and when the seuenth day came vppon them, they cleansed them selues, as the custome was and kept the Sabboth in the same place.

39 And vppon the day folowing, as necessitie requyred, Iudas and his company came to take vp the bodyes of them that were slayne, and to burie them in their fathers graues.

40 Nowe vnder the coates of certaine Iewes, which were slayne, they found iewels ỳ they had taken (out of the temple and) from the idolles of the Iamnites: which thyng is forbydden the Iewes by the lawe: then euery manne sawe that this was the cause wherefore they were slayne. Deut.7. Ioſu.7.

41 And so euery man gaue thankes vnto the Lorde for his righteous Iudgement, which had opened ỳ thing that was hid.

42 They fell downe also vnto their prayers, and besought God that ỳ fault which G was made, might be put out of remembraunce: besides that, Iudas exhorted the people earnestly to keepe them selues from suche sinne, forsomuche as they sawe before their eyes that these men were slayne for the same offence.

43 So he gathered of euery one a certaine, and sent two thousande dragmes of syluer vnto Ierusalem, that there might a sacrifice be offered for the misdeede: in the whiche place he did wel and ryght, for he had some consyderation and pondryng of the lyke that is after this time.

44 For if he hadde not thought that they whiche were slayne shoulde ryse agayne, it hadde bin superfluous and vayne to make any vowe or sacrifice for them that were dead.

45 But for so muche as he sawe that they which dye in the fauour & beliefe of God, are in good rest and ioy, he thought it to be good and honorable for a reconcilyng, to doe the same for those which were slayne, that the offence might be forgiuen. 1.p.c.

The.xiij.Chapter.

1. The comming of Eupator into Iurie. 4. The death of Menelaus. 10. Machabeus going to fyght against Eupator, moueth his souldiers vnto prayer. 15. He killeth fouretiene thousande menne in the tentes of Antiochus. 21. Rhodocus the betrayer of the Iewes is taken. 24. Antiochus reteyned friendship with the Iewes.

IN the hundred fourtie and nine yere, I 1 Mac. Iudas knowledge that Antiochus Eupator was cōming with a greate power into Iurie.

2 And

1 And Lyſias the ſteward and ruler of his matters with hym, hauing an hundred and tenne thouſande men of fote of the Grecians, fiue thouſande horſemen, twentie and two Elephants, and three hundred charets set with hookes.

3 Menelaus also ioyned hym selfe wyth them, but with great deceyte spake fayre to the king, not for any good of the countrey, but bycause he thought to haue beene made some great man of authoritie.

4 But the kyng of kynges moued Antiochus mynde agaynſt this vngodly perſon, and Lyſias enfourmed the king that this Menelaus was the cauſe of all miſchiefe: ſo that the kyng commaunded to bryng him vnto Berea, and as the manner of them is, to put hym vnto death in the ſame place.

5 There was alſo in the ſame place a towre of fyftie cubites highe, heaped with aſhes: and it hadde an inſtrumente that turned rounde, and on euery ſyde it rolled downe into the aſhes, and there who ſo euer was condemned of ſacrilege, or of any other grieuous cryme, was caſt of all men vnto the death.

6 Whereunto the kyng commaunded that ſhamefull perſon to be caſt among the aſhes, as one that was cauſe of all vngrationſnelle.

B 7 And reaſon it was, that the vnthrifte ſhoulde dye ſuche a death, and not to bee buryed:

8 For he had done much miſchiefe vnto the aulter of God, whoſe fyre and aſhes were holie: therefore was it right that he hym ſelfe alſo ſhould be deſtroyed with aſhes.

9 But the king was wood in hys mynde. and came to ſhewe him ſelfe more cruell vnto the Jewes, than his father was.

10 Which when Judas perceyued, he commaunded the people to call vpon the Lord nyght and day, that he would nowe helpe them alſo lyke as he had done alway: for they were afrayde to be put from theyr lawe, from their naturall countrey, and from the holie temple,

11 And not to ſuffer the people, which a litle while afore began to recouer, to be ſubdued againe of the blaſphemous nations.

12 So when they had done this together, and beſought the Lorde for mercie, with weeping, and faſting three dayes long, flat vpon the grounde, Judas exhorted them to make them ſelues readie.

13 But hee and the eldeſt together deuiſed to goe forth (firſt with the people) afore the kyng brought his hoaſt into Jurie, and afore he beſieged the citie, and ſo to commit the matter vnto God.

14 Wherefore he committed the charge of C
all things vnto God the maker of all the world, exhorting his people to fyght manfully, yea, euen vnto death, for the lawes, the temple, the citie, their owne natiue countrey, and to defende the citizens: and he ſet his hoaſt before Modin.

15 Hee gaue them alſo that were with hym a token of the victorie of God, chooſing out the manlyeſt yong men, went by nyght into the kyngs pauilion, ſlue of the hoaſt fouretiene thouſande men, and the greateſt 1. Mac. 6. k.
of the Elephantes, with thoſe that ſat vpon them.

16 Thus when they had brought a great feare and rumour among the tentes of their enimies, and all things went proſperouſly with them,

17 They departed in the breake of the day, God being their helper and defender.

18 Now when the king perceyued the manlyneſſe of the Jewes, hee went about to take the ſtrong places by craft,

19 And remoued his hoaſt vnto Bethſura, 2. Mac. 11. a
which was a well kept houſe of defence of the Jewes: but they were chaſed away, hurt and diſcomfited.

20 And Judas ſent vnto them that were in it, ſuch things as were neceſſarie.

21 In the Jewes hoaſt alſo there was one D
Rhodochus, which tolde the enimies their ſecretes: but they ſought him out, and when they had gotten him, they put hym in pryſon.

22 After this, did the king commune wyth them that were in Bethſura, toke truce with them, departed, and ſtroke a battayle with Judas, which ouercame him.

23 But when hee vnderſtode that Philip, whome he had left to be ouerſeer of this buſineſſe at Antioch, beganne to rebell againſt him, he was aſtonyed in his mynd, ſo that he yeelded him ſelfe to the Jewes, and made them an othe to do whatſoeuer they thought right.

24 Nowe when hee was reconciled wyth them, hee offered, made muche of the temple, gaue great giftes vnto it,

25 Embraced Machabeus, making hym captayne and gouernour from Ptolomais vnto the Garrhenes,

26 Neuertheleſſe, when he came to Ptolomais, the people of ỳ citie were not cõtent with the bond of friendſhip: for they were afraid that he would breake the couenant.

27 Then went Lyſias vp into the iudgement ſeate, and excuſed the fact as well as he could, and enformed the people, ſhewed them the cauſe why, and pacifyed them: ſo hee came agayne to Antioche. This is nowe the matter concerning the kinges iourney, and his returne.

The.xiiij.Chapter.

1. By the motion of the Lorde, Demetrius ſendeth Nicanor to kyll the Iewes. 18. Nicanor maketh a compact with the Iewes. 29. whiche hee yet breaketh thorowe the motion of the king. 37. Nicanor commaundeth Razias to be taken. 41. The boldneſſe of Razias.

A 1 AFter three yeeres, was Iudas informed howe that Demetrius the ſonne of Seleucus was come vp with a great power and ſhippes, through the hauen of Tripolis,

2 To take certayne commodious places and countreys, againſt Antiochus and his captayne Lyſias.

3 Nowe Alcimus which had beene hyghe prieſt, and wilfully defiled him ſelfe in the tyme of the myxting, ſeeyng that by no meanes he coulde be helped, nor haue any more entrance to the aulter.

4 He came to king Demetrius, in the hundred fiftie and one yeere, preſenting vnto hym a crowne of Golde, a Palme, and an Olive tree, whiche as men thought belonged to the temple: and that day helde his tong.

5 But when hee had gotten opportunitie for his madneſſe, Demetrius called hym to counſell, and aſked him what things or counſels the Iewes leaned vnto?

6 He anſwered, The Iewes that be called Aſſidei (whoſe captayne is Judas Machabeus) mayntayne warres, make inſurrections, and will not let the realme be in peace.

B 7 For I, being depriued of my fathers honour (I meane the highe prieſthode) am come hither:

8 Partly bycauſe I was faythfull vnto the king, and partly bycauſe I ſought the profite of myne owne citizens: and why? all our people, through the wyckedneſſe of them, are not a litle troubled.

9 Wherefore, I beſeeche thee, O king, conſider all theſe things diligently, and then make ſome proviſion for the lande and the people, according to the kyndeneſſe that thou haſt offered vnto them.

10 For as long as Judas lyueth, it is not poſſible that men can liue in peace.

11 When hee hadde ſpoken theſe wordes, other friendes alſo hauyng euill will at Judas, ſet the king Demetrius on fyre (againſt him.)

12 Which immediatly ſent Nicanor, ruler of the Elephantes, a captayne, into Iurie, 1. Mac.

13 Commaunding hym to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus hygh prieſt of the great temple.

14 Then the heathen, which fled out of Iurie frō Judas, came to Nicanor by flocks, thynking the harme and decaye of the Iewes to be their welfare. C

15 Nowe when the Iewes heard of Nicanors comming, and the gathering together of the Heathen, they ſprinckled themſelues with earth, and beſought him which 2. Mac. made them his people, and euer defended his owne portion with euident tokens, that he would preſerue them ſtyll.

16 So at the commaundement of the captayne, they remoued ſtrayght wayes from thence, and came to a town called Deſſau.

17 And Simon, Judas brother, fell in hande wyth Nicanor: but through the ſodayne " commyng of the enimies her " 11, 12 was afrayde.

18 Neuertheleſſe, Nicanor hearing the manlyneſſe of them that were with Judas, and the bolde ſtomackes that they had to fyght for their naturall countrey, durſt not proue the matter with bloudſhedding.

19 Wherefore, he ſent Poſſidonius, " Theodorus, and Matthathias before, to gyue and to take peace. " 21, Gorgias, Mapſias.

20 So when they had taken long aduiſement therevpon, and the captayne ſhewed it vnto the multitude, they were agreed in one mynde to haue peace.

21 And they appoynted a daye to ſyt vpon theſe matters quietly among them ſelues, D & for euery one ſtoles alſo were brought, and ſet forth.

22 Neuertheleſſe Judas commaunded certayne men of armes to wayte in conuenient places, leaſt there ſhould ſodainly ariſe any euill through the enimies: and ſo they communed reaſonably together.

23 Nicanor whyle he abode at Jeruſalem, ordered him ſelfe not vnreaſonably, but ſent away the people that were gathered together.

24 Hee loued Judas euer with his heart, and fauoured him.

25 He

23 hee prayed him also to take a wife, and to bring forth children. So he marryed, lyued in rest, and they led a common life.

26 But Alcimus perceyuing the loue that was betwixt them, and howe they were agreed together, came to Demetrius, and tolde hym that Nicanor had taken strange matters in hande, and ordeyned Judas, an enimie of the realme, to be the kinges successour.

27 Then the kyng was sore displeased, and though the wycked accusations whiche Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, saying that he was very angry for the friendshippe and agreement which he had made with Machabeus: neuertheless, he commaunded hym, in all the haste, that hee shoulde take Machabeus prysoner, and sende him to Antioch.

28 Whiche (letters) when Nicanor hadde seene, hee was at his wittes ende, and sore greeued, that hee shoulde breake the things wherein they had agreed, specially seeing Machabeus was that man that neuer did him harme.

29 But bycause hee myght not withstande the king, hee sought opportunitie to fulfill his commaundement.

30 Notwithstanding, when Machabeus sawe that Nicanor beganne to be churlish vnto him, and that he intreated him more roughly than he was wont, hee perceyued that suche vnkyndnesse came not of good, and therfore he gathered a few of his men and withdrewe him selfe from Nicanor.

31 Which when hee knewe that Machabeus hadde manfully preuented hym, hee came into the great and most holie temple, and commaunded the priestes which were doing the vsuall offerings, to deliuer him the man.

32 And when they sware that they coulde not tel wher the mã was whom he sought,

33 He stretched out his right hande toward the temple, and made an othe, saying, If ye will not delyuer me Judas captiue, I shall remoue this temple of God into the playne fielde, I shall breake downe the aulter, and consecrate this temple vnto Bacchus.

34 After these wordes he departed. Then the priestes lyft vp their handes towarde heauen, and besought him that was euer the defender of their people, saying,

35 Thou, O Lord of al, which hast neede of nothing, wouldest that the temple of thy habitation should be among vs:

36 Therefore nowe, O moste holie Lorde, keepe this house euer vndefiled, which lately was cleansed, and stop all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor one Razis, an Alderman of Jerusalem, a louer of the whole citie, and a man of good report, which for the kynde heart that hee bare vnto the people, was called a father of the Jewes.

38 This man oftentimes, when the Jewes were mynded to keepe them selues vndefyled, defended and deliuered them, being content stedfastly to spende hys body and his life for his people.

39 So Nicanor willing to declare the hate that he bare to the Jewes, sent fiue hundred men of warre to take him:

40 For he thought if he gate him, he should bring the Jewes in great decay.

41 Now when the people beganne to rush in at his house, to breake the dores, and to set fyre on it, he being nowe taken, (c) fell vpon his sworde,

42 Chosing rather to dye manfully, than to yeelde him selfe to those wicked doers: and bycause of his noble stocke, he had rather haue bene put to extreame crueltie.

43 Notwithstanding, what tyme as hee missed of his stroke for haste, and the multitude rushed in violently betwixte the dores, he ranne boldely to the wall, and cast him selfe downe manfully among the heape of them:

44 Whiche gaue sone place to his fall, so that he fell vpon his belly.

45 Neuertheless, while there was yet breath within him, he was kyndled in his minde, and while his bloud gushed out exceedingly, (for he was verie sore wounded) he ran through the middest of the people, and gat him to the top of a rocke.

46 So when his bloud was now gone, he toke out his owne bowels with both his handes, and threwe them vpon the people, calling vpon the Lorde of life and spirite, to reward him this againe, and so he died.

c. This fact is not to be approued, for that it is contrarie to Gods commaundement. Thou shalt not kyll. Exod. 20. Deute. 5.

The. xv. Chapter.

2. Nicanor goeth about to come vppon Iudas on the Sabboth day. 5. The blasphemie of Nicanor. 14. Machabeus expoũding vnto the Iewes the visiõ, boldneth their harts. 21. The prayer of Machabeus. 30. After the hoast of Nicanor is once ouercome, Machabeus commaundeth his head and his handes to be cut off, and his tong to be giuen vnto foules.

1 Now

A 1 NOwe when Nicanor knewe that Iudas and his company were in the
1.Mac.7.d. countrey of Samaria, he thought with all his power to strike a fielde with him vpon a Sabboth day.

2 Neuerthelesse, the Iewes that were compelled to goe with him, sayde, O doe not so cruelly and vnkyndly, but halowe the Sabboth day, and worshippe him that seeth all things:

3.Re.20.c. 3 (For all this) yet sayde the vngratious person, Is there a mightie one in heauen, that commaunded the Sabboth daye to bee kepte?

Exod.20.b. 4 And when they sayde, Yea, the lyuing God, the myghtie Lorde in heauen commaunded the seuenth day to be kept:

5 He sayde, And I am mightie vpon earth, to commaunde them for to arme themselues, and to performe the kings businesse. Notwithstanding, hee might not haue his purpose.

6 Nicanor had deuised with great pride to ouercome Iudas, and to bring away the victorie:

B 7 But Machabeus had euer a fast confydence, and a perfect hope in God, that hee would helpe him:

8 And exhorted his people not to be afrayd at the comming of the Heathen: but alway to remember the helpe that had beene shewed vnto them from heauen, yea and to be sure nowe also that Almightie God would giue them the victorie.

9 He spake vnto them out of the lawe and prophetes, putting them in remembrance of the battels that they had stricken afore, and made them to be of good courage.

10 So when their hearttes were pluckt vp, he shewed them also the deceytfulnesse of the Heathen, and howe they would keepe no couenant, nor othe.

11 Thus he weaponed them, not with the armour of shielde and speare, but with wholsome wordes and exhortations: hee shewed them a dreame also, wherthrough he made them all glad,

12 Which was this: Hee thought that hee sawe Onias, which had beene high priest, a vertuous and louing man, sadde, and of honest conuersation, well spoken, and one that had ben exercised in godlynesse from a chylde, holding vp his handes towarde heauen, and praying for his people.

13 After this, there appeared vnto him another man, which was aged, honourable, and glorious.

C 14 And Onias sayd, This is a louer of the brethren, and of the people of Israel, this is hee that prayeth muche for the people, and for all the holie citie, Ieremie the prophete of God.

15 Hee thought also that Ieremie helde out his ryght hande, and gaue vnto Iudas a sworde of golde, saying,

16 Take this holie sworde, a gyfte from God, wherewith thou shalt smite downe the enimies of the people of Israell.

17 And so they were well comforted throwe the wordes of Iudas, which were verie sweete, and able to styrre vp their courage: and toke courage vnto them, so that the yong men were determined in their myndes to fyght, and to abyde stiffly at it: in so much that in the things whiche they toke in hande, their boldenesse shewed the same, bycause the holie citie, the sanctuarie, and the temple were in peryll,

18 For the whiche they toke more care than for their wyues, chyldren, brethren, and kinsfolkes.

19 Agayne, they that were in the citie, were most carefull for those whiche were to fight.

20 Nowe when they were all in hope that the iudgement of the matter was at hand, and the enimies drewe nygh, the hoast being set in aray, the Elephantes and horsemen euery one standing in his place:

21 Machabeus considering the comming D
of the multitude, the ordinance of dyuers weapons, the cruelnesse of the beastes, held vp his handes towarde heauen, calling vpon the Lorde that doth wonders, which giueth not the victorie after the multitude of weapons and power of the hoast, but to them that please him, according to his owne will. 2.Par. Iud.7. 4.Re.

22 Therefore in his prayer hee sayde these wordes, O Lorde, thou that dyddest sende thyne Angell in the time of Ezekiah kyng of Iuda, and in the hoast of Sennacherib slewest an hundred fourescore and fiue thousande:

23 Sende nowe also thy good Angell before vs, O Lorde of heauens, in the fearefulnesse and dread of thy mightie arme,

24 That they which come agaynst thy holy people to blaspheme them, may be afrayde. And so hee made an ende of hys wordes.

25 Then Nicanor, and they that were with hym, drewe nyghe, with trumpettes and showtings for ioy:

26 But Iudas and hys companie, with prayer

prayer and calling vpon God, encountred with the enimies.

27 With their handes they smote, but with their hearts they prayed vnto the Lorde, and slue no lesse than thirtie and fiue thousand men: for through the present helpe of God, they were glorioully comforted.

28 Now when they left off, and were turning agayne with ioy, they vnderstoode that Nicanor hym selfe was slayne with the other, for all his armour.

29 Then they gaue a great shoute, and a crye, praysing the Almightie Lord in their owne language.

30 And Judas, which was euer readie to spende his bodie and lyfe for his citizens, commaunded to smite off Nicanors head, with his arme and hande, & to be brought to Jerusalem.

31 When he came there, hee called all the people and the priestes to the aulter, with those that were in the castell.

32 And shewed them Nicanors heade, and his wicked hande, which he had presumptuously holden vp agaynst the temple of God.

33 Hee caused the tongue also of that vngodly Nicanor, to be cut in litle peeces, and to be cast to the fowles, and that cruell mans hande to be hanged vp before the temple.

34 So euery man gaue thankes vnto the Lord, saying, Blessed be he that hath kept his place vndefiled.

35 As for Nicanors heade hee hanged it vp vpon the highe castell, for an euident and playne token of the helpe of God. F

36 And so they agreed altogether to keepe the day holy, (namely,) the thirtenth day of the moneth "Adar. "Februarie.

37 Which in the Syrians language is called the next day before Mardocheus day.

38 Thus was Nicanor slayne, and from that tyme forth the Iewes had the citie in possession. And here will I nowe make an ende.

39 If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, I haue done that I could.

40 For as it is hurtfull to drinke wine alone, and then agayne water, and as wine tempered with water is pleasant, and delighteth the taste: so the setting out of the matter, delighteth the eare of them that reade the storie: and here shall be the end.

The end of the second booke of the Machabees.

F. N.

¶ A Table to make plaine the difficultie that is found in S. Matthew and S. Luke, touching the generation of Iesus Christ the sonne of Dauid, and his right succeſſour in the kingdome: which diſcription beginneth at Dauid, and no higher, bicauſe the difficultie is only in his poſteritie.

Saint Matheue.		*Saint Luke.*
	Dauid begate	
Solomon king.		Nathan the kings
Roboam.	The poſteritie of Solomon left in Ochoſias, whereby the kyngdome was tranſported to the line of Nathan, in the perſon of Ioas ſon to Iuda.	brother.
Abia.		Mathatha.
Aſa.		Menna.
Ioſaphat.		Melcha.
Ioram.		Eliacim.
Ochoſias.		Iona.
		Ioſeph.
		Iuda. *
	Simon called Ioas, which begate	
Amaſias.	The names here conteined as well on the left ſide, as on ẏ right, iſſuing from Ioas, haue diuers names, and yet are all one perſone. Therefore note, that ẏ perſons on the left ſide named by S. Matthewe, are the verie ſame, that are otherwiſe named by Saint Luke on the right ſide, tyll Salathiell.	Leui.
Azarias.		Matthat.
Ioatham.		Ioram.
Achaz.		Eliezer.
Ezechias.		Ieſu.
Manaſſes.		Her.
Amon.		Holmadan.
Ioſias.		Coſan.
Achaas.		Addi.
Ioacim.		Melchi.
Iechonias.		Neri.
Salathiel.		Salathiel.
	Zorobabell which begate	
Abiud.	After the people were returned into the land with Zorobabel, being deliuered from the captiuitie of Babylon, he gouerned ẏ ſame people. 58. yeeres, and left diuers chyldrẽ, among whom Reſa and Abiud were the chief. So the gouernment and rule ouer the people, remained to Reſa & his poſteritie, vntill Ianne, & thence deſcended the virgine Marie, as is declared in ẏ generation deſcribed by S. Luke, & Ioſeph hir huſband deſcended from ẏ ſaid Zorobabel, by Abiud, bzother to Reſa, as S. Matthewe declareth in the generation by him deſcribed.	Reſa, whiche gouerned. 66 yeeres. Ioanna. 53. yeeres. Iuda. 14. Ioſeph. 7. Semei. 11. Matthathias. 12. Nahat. 9. Nagge. 10. Heli. 8. Naum. 7. Amos. 14. Mattha. 10. Ioſeph. 66. Ianne. 16. Melchi. Leui. Matthath. * Heli, called Ioachim. Marie the mother of Chriſte.
Eliacim.		
Azor.		
Sadoc.		
Achin.		
Eliud.		
Eliazar.		
Mathan.		
Iacob.		
Ioſeph the husband of Marie the virgin, mother to our Sauiour Chriſt.		

Jeſus Chriſte.

FOr better vnderſtanding of the contents this Table, ye ſhall note, that the Euangeliſtes S. Matthew and S. Luke, haue diuerſly reſited the generation of our Sauiour Chriſte, according to the fleſhe. and tend both to one end: that is, to proue, (according to that which is writte in the prophecies) he is deſcended of the royal blonde of Dauid and rightly ſucceeded him in the kingdom. So the difference the ſaid reſitall conſiſteth in this: that S. Matthew ſtretch the ſaide generation deſcending from father to ſonne, & S. Luke, aſcending from ſonne to father, which comes all to ende. But to ſhewe the agreement of Saint Luke with S. Matthew, we haue here ſet forth the generation by him deſcribed, deſcending after the order of Saint Matthewe, to end that the one may be conferred with the other. Further Saint Matthew deſcribed the generation of Ioſeph, though belong nothing to Ieſus Chriſt, after the fleſhe, and S. L that of the virgin Mary: for it was very neceſſary to reſite foraſmuch as women were cõmonly reputed of the line & red of their huſbands: & ſo aſwel on hir huſbands ſide, as on own ofſpring, it is manifeſt ẏ ſhe was of ẏ roial line of Da

* Iuda of the line of Nathan, engendred Simon, ca Ioas, which came to the royall ſeate, bycauſe the poſteritie Solomon fayled in Ochoſias: and therefore the kingdome longed to Nathans poſteritie, according to the ordinance Dauid, as Philo reciteth, that is, the yongeſt of the childre Berſabe (whiche was Solomon) ſhould raigne after him, that, if the poſteritie fayled, the kingdome ſhoulde come to poſteritie of the next yonger, which was Nathan: and there Nathan was called Ihiſcar, that is to ſay, Bzother of ẏ prince, & they of his poſteritie Ihiſcarim, that is to ſay, Bzothers of prince, & Mathitim, which ſignifieth, giuen to ſucceed. The Philo reciteth, ẏ the poſteritie of the ſayd Nathan, was ſo red of the king Ioſaphat, that he called his childrẽ the bzothers Ioram his ſonne, and their childzen the bzothers of Ochoſias nephewe: and this is the cauſe why the Scripture ſaith, Ioas was the ſonne of Ochoſias, though he were not his na rall ſonne, but the ſonne of Iuda, deſcending from Nathan.

Note that S. Matthew, going about to deſcribe the gen tion by fourtenes, did firſt leaue out Ioas, Amazias, and Z rias, which are ſet in betwene Ochoſias, ẏ laſt of the race o lomon & Ioathan. Further, he hath left out Achaas, & Ioa placed betwene Ioſias & Iechonias. All which we haue here in their order, to make the ſame deſcription more perfect & p

* Foraſmuch as it ſeemeth that S. Luke maketh no men of the generation of Marie, but rather of Ioſeph: for he these wordes, that Ieſus was counted the ſonne of Ioſeph, was of Heli, that is to ſay, the ſon of Heli: we muſt vnderſt that in this place, the name of ſonne, is taken for the name ſonne in lawe, and that S. Luke meaneth that Ioſeph was ſonne in lawe to Heli, for that he toke to wife the virgin M rie, daughter to the ſayd Heli, which maner of ſpeach is com in the ſcripture: for we find that Noemi called Ruth hir dau ter, which was but hir ſtepdaughter, hir ſonnes wife.

1575.

The nevve Te=ſtament of our ſauiour Ieſus Chriſte.

Rom. 1.

I am not aſhamed of the Goſpell of Chriſte, bycauſe it is the power of God vnto ſaluation to all that beleeue.

God ſaue the Queene.

A Preface into the nevve Teſtament.

THE newe Teſtament, ſo called, conteyning the wrytings of the Euangeliſtes, with the Epiſtles of Chriſtes Apoſtles, and with other ſuch diuine bookes, declare playnely vnto vs the ſumme and effect of all the ſcriptures expreſſed in the olde Teſtament. That which was in figure and in obſcuritie inuolued by the Patriarkes and Prophets in their propheticall volumes, written by the inſpiration of the holie ghoſt: is in this booke more playnely and euidently ſet out, vttered alſo in the ſelfe ſame ſpirite, by the children of the prophetes, the holie Apoſtles. Indeede the lawe was giuen by Moſes, but grace and veritie came by Ieſus Chriſte, which grace this booke of the newe Teſtament doth moſt euidently commend and ſet out. In this is diſcourſed the whole myſterie of our ſaluation and redemption, purchaſed by our ſauiour Chriſte, here is his holie conception deſcribed, his Natiuitie, his Circumciſion, his whole life and conuerſation, his godly doctrine, his diuine myracles. In this booke of the newe Teſtament is ſet out his death, his reſurrection, his aſcention, his ſending of the holy ſpirite, his ſeſſion in our fleſh on the right hand of his father, making continuall interceſſion to him for vs. In this booke is conteyned the forme and order of his laſt iudgement, after the generall reſurrection of our bodyes. Theſe be the myſteries of our fayth, theſe be the groundes of our ſaluation, theſe be thus written that we ſhoulde beleeue them, and by our beliefe ſhoulde enioy life euerlaſting. Once and in times paſt God diuerſly and many wayes ſpake vnto the fathers by the prophetes, but in theſe laſt dayes he hath ſpoken vnto vs (vpon whome the endes of the world be come) by his owne ſonne, whom he hath made heyre of all things, whoſe dignitie is ſuch, that he is the brightneſſe of his fathers glorie, the very image of his ſubſtance, ruling all things by the word of his power. This heauenly doctor ſo indued with glorie and maieſtie, we ought moſt reuerently to beleeue, as commended vnto vs from the authoritie of the heauenly father, to be heard as his moſt welbeloued ſonne, in whome is his whole delight, by whome he will be pleaſed and pacified: It will elſe come to paſſe, ſayth that prophet Moſes, that whoſoeuer ſhall not heare and obey that prophet in the wordes that he ſhall ſpeake in his fathers name, I will be, ſayth the father, reuenger of him. This is the laſt prophete to be looked for to ſpeake vnto vs: In him be vniuerſally incloſed the riches and treaſure of the wiſedome and knowledge of God his father: by him he hath decreed finally to iudge the whole worlde, the liuing and the deade: by him hath he decreed to giue to his elect life euerlaſting, and to the reprobate (who hath contemned his life and doctrine) death euerlaſting. Let vs therefore ſeriouſly heare and obey this our heauenly teacher, ſubmit our ſelues to this our iudge and rewarder: Let vs eſteeme his doctrine and conuerſation, as a full, perfect, and ſufficient patterne of all holyneſſe and vertue: Let vs eſteeme the doctrine of this booke, as a moſt inflexible rule to leade vs to all trueth and newneſſe of life. Here may we beholde the eternall legacies of the newe Teſtament, bequeathed from God the father in Chriſt his ſonne to all his electes, I ſay, the legacies liuely renued vnto vs, not of deliuerance from Pharao his ſeruitude, but from the bondage and thraldome of that perpetuall aduerſarie of ours the deuill: here may we beholde our inheritance, not of the temporall land of Chanaan, or of the tranſlation of vs to the place of worldly paradiſe: but here we may ſee the ful reſtitution of vs, both in body and ſoule, to the celeſtial paradiſe, the heauenly citie of Ieruſalem aboue, there to raigne with God the father, God the ſonne, and God the holie ghoſt for euer. Which legacies of his Teſtament promiſed and bequeathed, were notwithſtanding recorded in the bookes of the olde Teſtament to our auncient fathers, which in hope beleeued in Chriſt to come, who was painted before them in figures and ſhadowes, and ſignified in their olde ſacramentes ordayned for that time: but nowe more euidently renewed and exhibited vnto vs, not in figure, but in deede, not in promiſe, but in open ſight, in feeling, in handling and touching of this eternall life, moſt manifeſtly confirmed vnto vs in Chriſte his bloude in this his newe Teſtament continued and reuiued, yet in new ſacraments, the better to beare in our remembrance this his eternall Teſtament of al ioyful felicities. Let vs nowe therefore nowe good chriſtian people, reioyce in theſe glad tidings expreſſed vnto vs by the name of the Goſpell of our ſauiour Chriſt, and let it neuer fall out of our remembrance, that we were ſometime ouerwhelmed in darkeneſſe, and ſet in the ſhadowe of death: let vs conſider that we were ſometime by our naturall birth the children of God his wrath, and wholly eſtranged from the houſholde of God. Let vs beare in minde that we were ſometime no people of God, nor his beloued, that we were by nature branches of the wilde Oliue, and nowe by meere mercy grafted into the right and naturall Oliue tree: wherevpon let vs the rather repoſe our life in feare and reuerence. If we be nowe the children of light, let vs walke in this our light in all holyneſſe and godlyneſſe of life, approuing that whiche is pleaſing to the Lorde. Let vs haue no felowſhip with the vnfruitfull woorkes of darkeneſſe, and let vs henceforth be no more children, wauering and caryed about with euerie winde of doctrine, and by the deceit and craftineſſe of men, whereby they lay in waite to deceiue vs: but let vs folowe the trueth in loue and charitie, and in all things growe vp into him which is the heade, that is Chriſte our ſauiour. If we be nowe the children of grace, and made liuely members of his body, though ſometime ſtrangers and forreiners farre off, and made neere by the bloud of Chriſte, and made citizens with the ſaintes, and of the houſholde of God: let vs direct our hearts thither where our head is, delighting our ſelfe in all heauenly cogitations, walking in all ſpirituall workes and fruites of the ſpirite, as Gods deare elect. God graunt that

Chriſte may ſo dwell in our hearts by fayth, that we may be able to comprehende with all ſaintes the vnſpeakable loue of Chriſt, which paſſeth all mans knowledge. Vnto him therefore which is able to do exceeding aboundantly aboue all that we can aske or thinke, be praiſe in the Church by Chriſte Ieſus, throughout all generations for euer. AMEN.

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The (a) Gospell by Saint Matthæwe.

¶ The first Chapter.

1. The genealogie of Christe from Abraham. 18. The mariage of his mother Marie. 20. The Angell satisfieth Iosephes mynde. 21. The interpretation of Christes names.

1 THis is the (b) booke of the generation of Iesus Christe, the sonne of Dauid, the sonne of Abraham.

2 Abraham begat Isahac, Isahac begat Jacob, Jacob begat Judas, and his brethren.

3 Judas begat Phares, and Zara, of Thamar, Phares begat Esrom, Esrom begat Aram.

4 Aram begat Aminadab, Aminadab begat Naallon, Naallon begat Salmon.

5 Salmon begat Boos, of Rachab, Boos begat Obed, of Ruth, Obed begat Jesse.

6 Jesse begat Dauid the king, Dauid the king begat Solomon, of hir that was the wife of Urie.

7 Solomon begat Roboam, Roboam begat Abia, Abia begat Asa.

8 Asa begat Josaphat, Josaphat begat Joram, Joram begat Ozias.

9 Ozias begat Joatham, Joatham begat Achas, Achas begat Ezekias.

10 Ezekias begat Manasses, Manasses begat Amon, Amon begat Josias.

11 Josias begat Jechonias and his brethren, about the time they were caryed away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiell, Salathiell begat Zorobabell.

13 Zorobabell begat Abiud, Abiud begat Eliakim, Eliakim begat Azor.

14 Azor begat Sadoc, Sadoc begat Achen, Achen begat Eliud.

15 Eliud begat Eleazer, Eleazer begat Matthan, Matthan begat Jacob.

16 Jacob begat Joseph the husband of Marie, of whome was borne Jesus, that is called Christe.

17 And so all the generations from Abraham to Dauid, are fourtiene generations: and from Dauid vntyll the carying away into Babylon, are fourteene generations: and from the carying away into Babylon vnto Christ, are fourtene generations.

18 The byrth of Jesus Christe was on this wyse. When as his mother Marie was betrouthed to Joseph (before they came together) she was founde with childe of the holy ghost.

19 Then Joseph hir husbande, being a righteous man, and not wylling to make hir a publique example, was mynded priuily to put hir away.

20 But whyle hee thought these things, beholde, the angell of the Lorde appeared vnto him in a dreame, saying, Joseph thou sonne of Dauid, feare not to take (vnto thee) Marie thy wife, for that which is conceyued in hir, is of the holie ghost.

21 She shall bring forth a sonne, and thou shalt call his name Jesus: for he shall saue his people from their sinnes. D Phil. 2. b. Actes. 4. b.

22 (All this was done, that it might be fulfilled, whiche was spoken of the Lorde by the prophete, saying,

23 Beholde, a virgin shall be with childe, and shall bring forth a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.) Esai. 7. c.

24 Then Joseph, being raysed from sleepe, did as the angell of the Lorde had bidden him, and he toke his wife:

25 (c) And knew hir not, till she had brought forth hir first borne sonne, and called his name Jesus.

c. This phrase doth not import that hee knewe hir afterward: as the like phrase vsed, Mat. 5, 28 and Psal. 123. or that she had any moe children.

The. ij. Chapter.

1. The time and place of Christes birth. 11. The wisemen offer their presentes. 14. Christe fleeth into Egipt. 16. The yong children are slayne. 23. Christe turneth into Galilee.

1 WHen Jesus was borne in Bethlehem, a citie of Jurie, in the dayes of Herode the king: beholde, there came wise men from the East to Jerusalem. A The Gospell on the Epiphanie.

2 Saying, where is he that is borne kyng of the Jewes? for we haue seene his starre in the East, and are come to worship him. Num. 24. c.

3 When Herode the kyng had heard these things, her was troubled, and all (the citie

of) Jerusalem with him.

4 And when he had gathered all the chiefe priestes and scribes of the people together, he demaunded of them where Christ shuld be borne.

5 And they sayd vnto him, At Bethlehem in Jurie: For thus it is written by the prophete,

Mich.5.a. 6 And thou Bethlehem (in) the lande of Juda, art not the least among the princes of Juda: For out of thee shall there come a captayne, that shall governe my people Israell.

Joh.7.k.

B 7 Then Herode when hee had priuily called the wyse men, enquired of them diligently, what time the starre appeared.

8 And hee sent them to Bethlehem, and sayde, Goe, and searche diligently for the yong chylde, and when ye haue found him, bring me worde againe, that I may come and worshyp him also.

9 When they had heard the kyng, they departed, and loe, the starre which they sawe in the East went before them, till it came and stode ouer (the place) wherin the yong chylde was.

10 When they sawe the starre, they reioyced exceedingly with great ioy.

11 And went into the house, and they sawe the yong childe with Marie his mother, and fell downe, and worshipped him: and when they had opened their treasures, presented vnto him giftes, gold, and frankensence, and Myrre.

Psal.72.d. Esai.60.b.

12 And after they were warned of God in a dreame, that they should not returne to Herode, they departed into their owne countrey another way.

a. Ioseph was not the father of Christe, else the angell wold not haue sayd, Take the childe and his mother, but rather, take thy chylde.

13 * When they were departed, beholde, the angell of the Lorde appeared to Ioseph in a dreame, saying, Arise, and take the yong chylde, and (a) his mother, and flee into Egypt, and be thou there till I bring thee worde: for it will come to passe, that Herod shall seeke the yong childe, to destroy him.

* The Gospell on Innocentes day.

14 When he arose, he toke the yong childe and his mother by night, and departed into Egypt:

C 15 And was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophete, saying, Out of Egypt haue I called my sonne.

Oseæ.11.a.

Nu.24.c.

16 Then Herode, when hee sawe that hee was mocked of the wise men, was exceeding wroth, and sent forth, and slue all the chyldren that were in Bethlehem, and in all the coastes thereof, as many as were two yeeres olde and vnder, according to the time, which he had diligently learched out, of the wise men.

17 Then was fulfilled that which was spoken by Jeremie the prophete, saying, Jer.31.c.

18 In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachell weeping (for) hir children, and would not be comforted, bycause they were not.

19 But when Herode was deade, beholde, an angell of the Lorde appeareth in a dreame to Joseph in Egypt,

20 Saying, Arise, and take the yong childe, and his mother, and goe into the lande of Israell: for they are deade whiche sought the yong childes life. Matt.2.d. Luke.2.d. John.2.

21 And hee arose, and toke the yong chylde and his mother, and came into the lande of Israell.

22 But when he heard, that Archelaus did raigne in Jurie in the rome of his father Herode, he was afraide to go thither: notwithstanding, after hee was warned of God in a dreame, he turned aside into the parties of Galilee.

23 And when hee was come thyther, hee dwelt in a citie, which is called Nazareth, that it might be fulfilled, which was spoken by the prophetes, Hee shall be called a Nazarite.

The.iij. Chapter.

1. Iohns preaching, office, life, baptisme. 7. reprehending of the Pharisees. 13. and baptising of Christe in Iordane.

1 IN those days came John the Baptist, preaching in the wildernesse of Jurie. I Mark.1.a. Luke.3.a. John.1.d.

2 And saying, Repent (a) ye: for the kingdome of heauen is at hande.

3 For this is he, that was spoken of by the prophete Esaias, saying, The voyce of one crying in the wyldernesse, Prepare ye the waye of the Lorde, make ye his pathes straight. Mark.1.a. 1. This is, after it is to be with a to sing Esai.40.a. 4.Kin.1.b. Mark.1.a. 1.Kin.17.b.

4 This John had his rayment of Camels haire, and a leatherne gyrdle about hys loynes: his meate was locustes and wylde honny.

5 Then went out to him Jerusalem, and all Jury, & al the region rounde about Jordane.

6 And were baptised of him in Jordane, confessing their sinnes.

B 7 But when hee sawe many of the Pharisees and Saducees come to his baptisme, he sayde vnto them, O generation of vipers, who hath warned you to flee from the anger to come? Luke.3.a.

8 Bring

8 Bring forth therefore fruites meete for repentance.
9 And be not of such mynde, that ye would say within your selues, We haue Abraham to (our) father: for I say vnto you, that God is able, of these stones to rayse vp children vnto Abraham.
10 Euen nowe is the axe also put vnto the rote of the trees: therefore, euerie tree whiche bringeth not forth good fruite, is hewen downe, and cast into the fire.
11 I baptise you in water vnto repentance: but he that commeth after me, is mightier than I, whose shoes I am not worthy to beare, he shall baptise you with the holie ghost, and with fire.
12 Whose fanne is in his hand, and he will throughly purge his floure, and gather his wheate into (his) garner: but will burne vp the chaffe with vnquenchable fire.
13 Then commeth Iesus from Galilee to Iordane, vnto Iohn, to be baptised of him.
C 14 But Iohn forbade him, saying, I haue neede to be baptised of thee, and commest thou to me?
15 Iesus answering, sayde vnto him, Suffer it to be so nowe: for thus it becommeth vs to fulfill all righteousnesse. Then hee suffered him.
16 And Iesus, when he was baptised, went vp straightway out of the water: and loe the heauens were opened vnto him, and (Iohn) sawe the spirite of God descending like a Doue, and lighting vpon him.
17 And loe there (came) a voyce from the heauens, saying, This is my dearely beloued sonne, in whome I am well pleased.

The.iiij. Chapter.

1. Christe fasteth, is tempted. 17. He beginneth to preach. 18. He calleth Peter, Andrewe, Iames, and Iohn, and healeth all the sicke.

1 THen was Iesus led vp of the spirite into wildernesse, to be tempted of the deuill.
2 And when hee had fasted fourtie dayes, and fourtie nyghtes, hee was afterwarde an hungred.
3 And when the tempter came to hym, hee sayde, If thou be the sonne of God, commaunde that these stones be made breade.
4 But he answered, and sayde, It is written, Man shall not liue by bread only but by euery worde that proceedeth out of the mouth of God.
5 Then the deuill taketh hym vp into the holie citie, and setteth hym on a pinnacle of the temple,
6 And sayth vnto him, If thou be the sonne of God, cast thy self downe: for it is written, that he shall giue his Angels charge ouer thee, and with their handes they shall lift thee vp, least at any time thou dash thy foote against a stone. Psal.91.c.
7 Iesus sayde vnto him, It is written agayne, Thou shalte not tempt the Lorde thy God. Deut.6.c. Luke.4.b.
8 Agayne the deuill taketh him vp into an exceeding highe mountayne, and sheweth him all the kingdomes of the worlde, and the glorie of them: B
9 And saith vnto him, All these things wil I gyue thee, if thou wilt fall downe and worship me.
10 Then sayth Iesus vnto him, Get thee hence behinde me Satan: for it is written, Thou shalte worship the Lorde thy God, and him only shalt thou serue. Deut.6.c. 6.10.d. Luke.4.b. 1.Re.17.a.
11 Then the deuill leaueth him, and behold, the Angels came, and ministred vnto him. Mark.1.b.
12 When Iesus had heard that Iohn was (a)deliuered vp, he departed into Galilee, Mark.1.b.
a. That is, cast in prison.
13 And when hee had left Nazareth, hee went and dwelt in Capernaum, which is (a citie) vpon the sea coast, in the borders of Zabulon and Nephthalim.
14 That it might be fulfilled, which was spoken by Esaias the prophete, saying, C Esai.9.a.
15 The lande of Zabulon, and the land of Nephthalim, (by) the way of the sea beyonde Iordane, Galilee of the Gentiles.
16 The people, which sat in darkenesse, saw great light: and to them whiche sat in the region and shadowe of death, light is sprong vp.
17 From that time Iesus began to preach, and to say, Repent: for the kingdome of heauen is at hand. Mark.1.a. Matth.1.b
18 And Iesus walking by the sea of Galilee, sawe two brethren, Simon, which was called Peter, and Andrewe his brother, casting a nette into the sea (for they were fyshers.) Matth.3.a. Mark.1.b. The Gospell on S. Andrewes day.
19 And he sayth vnto them, Followe mee: and I will make you fishers of men. Iere.16.d. Ezr.47.b.
20 And they straightway left their nettes, and followed him.
21 And when hee was gone forth from thence, hee sawe other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in the shippe with Zebedee their father, mending their nettes: and he called them. D
22 And they immediately left the ship and their father, and followed him. Luke.5.b.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospell of the kingdome, and healing all manner of sickenesse, and all manner of disease among the people.

24 And his fame spread abroade, throughout all Syria: and they brought vnto him all sicke people that were taken with diuers diseases, and gripings, and them that were possessed with deuils, and those whiche were lunatike, and those that had the paulse, and he healed them.

Mark.3.a. b. A countrey conteyning tenne cities.

25 And there folowed him great multitudes of people, from Galilee, and (b) from Decapolis, and from Jerusalem, and from Jurie, and from (the regions that lye) beyonde Jordane.

The.v. Chapter.

In this chapter, and in the two next folowing, is conteyned the most excellent and louing sermon of Christ, in the mount. VVhich sermon, is the verie key, that openeth the vnderstãding into the law. In this fifth Chapter specially, he precheth of the.viij. beatitudes, or blessings. 21. of manslaughter. 22. wrath, and anger. 27. of adulterie. 33. of swearing. 39. of suffering wrong. 44. and of loue euen toward a mans enimie.

A The Gospell on al Saints day.

1 When he sawe the multitude, he went vp into a mountayne: and when he was set, his disciples came to him.

2 And when hee had opened his mouth, hee taught them, saying,

Luke.6.d. 3 Blessed (are) the powre in spirite: for theirs is the kingdome of heauen.

Esai.66.a. & 67.a. 4 Blessed (are) they that mourne: for they shall be comforted.

5 Blessed (are) the meeke: for they shall inherite the earth.

Jere.31.c. 6 Blessed (are) they which doe hunger and thirste (after) righteousnesse: for they shall be satisfied.

7 Blessed (are) the mercifull: for they shall obteyne mercy.

8 Blessed (are) the pure in heart: for they shall see God.

9 Blessed (are) the peace makers: for they shall be called the children of God.

10 Blessed (are) they which haue bene persecuted for righteousnesse sake: for theirs is the kingdome of heauen.

2.Pet.2.c. 3.c.4.c. 11 Blessed are ye, when (men) shall reuyle you, and persecute (you,) and lying, shall say all maner of euill saying against you, for my sake.

Actes.5.g. 12 Reioyce ye and be glad, for great is your reward in heauen. For so persecuted they the prophetes, which were before you.

13 Ye are the salte of the earth: but if the salte become vnsauerie, wherein shall it be salted? It is thencefoorth good for nothing but to be cast out, and to be troden vnder foote of men. Mark.9. Luke.4. Leui.2.

14 Ye are the light of the worlde. A citie that is set on an hill, can not be hid. C

15 Neyther doe men light a candle, and put it vnder a bushell: but on a candlesticke, and it giueth light vnto all that are in the house. Mark.4. Luke.9. & 11.

16 Let your light so shine before men, that they may see your good workes, and glorifie your father, which is in heauen. 1.Pet.2.

17 Thinke not that I am come to destroye the lawe or the prophetes. I am not come to destroy, but to fulfill. Matth.5.c. Luke.16. Esai.42.

18 For truely I say vnto you, Till heauen and earth passe, one iote, or one title of the lawe shall not scape, till all be fulfilled.

19 Who so euer therfore shall breake one of these least commaundementes, and shall teache men so, he shall be called the least in the kyngdome of heauen: but who so euer shall doe and teache (so,) the same shall be called great in the kyngdome of heauen. James.2. Ezec.20.

20 For I say vnto you, Except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the kingdome of heauen. The Gospell on the.v. sunday after Trinitie. Ezech.33.d.

21 Yee haue heard, that it was sayde to them of olde tyme, Thou shalt not kyll: who so euer kylleth, shall be in daunger of iudgement. Exod.20. Luke.18. Deut.5.

22 But I say vnto you, that who so euer is angry with his brother, vnadui sedly, shall be in danger of iudgement: and whosoeuer shall say vnto his brother Racha, shall be in danger of a counsell: but who so euer shall say (thou) fole, shall be in danger of hell fire. D

23 Therefore if thou bring thy gyft to the aulter, and there remembrest that thy brother hath ought against thee:

24 Leaue there thy gifte before the aulter, and goe thy way, first be reconciled to thy brother: and then come and offer thy gift. Iob.42.

25 Agree with thyne aduersarie quickly, whiles thou art in the way with him: least at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Luke.12.

26 Verely I say vnto thee, thou shalt by no meanes comme out thence, till thou haste payde the vttermost farthing.

27 Ye

27 Ye haue heard that it was sayde vnto them of olde time, Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer loketh on a woman to lust after hir, hath committed adulterie with hir already in his heart.

29 If thy right eye offende thee, plucke it out, and cast it from thee: for it is profitable for thee, that one of thy members shuld perish, and not that thy whole body should be cast into hell.

30 And if thy right hande offende thee, cut it off, and cast it from thee: for it is profitable for thee, that one of thy members shoulde perishe, and not that all thy body should be cast into hell.

31 It hath bin sayd, Whosoeuer will put away his wife, let him giue hir a writing of diuorcement.

32 But I saye vnto you, that who so euer dothe put away hys wife, except it be for fornication, causeth hir to commit adulterie: and whosoeuer marieth hir that is diuorced, committeth adulterie.

33 Agayne, ye haue heard that it hath bene sayd vnto them of olde tyme, Thou shalte not forsweare thy selfe, but shalt perfourme vnto the Lord thyne othes.

34 But I say vnto you, Sweare not at al, neyther by heauen, for it is Gods seate:

35 Nor by the earthe, for it is his fotestole: neyther by Hierusalem, for it is the citie of the great king.

36 Neyther shalt thou sweare by thy head, bycause thou canst not make one heare white or blacke.

37 But let youre communication be yea, yea: nay, nay: for whatsoeuer is more than these, commeth of euill.

38 Ye haue heard that it hath bene sayde, An eye for an eye, and a toth for a toth.

39 But I say vnto you, that yee resist not euill: but whosoeuer will giue thee a blow on thy right cheeke, turne to him the other also.

40 And if any mã will sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee to goe a mile, goe with him twayne.

42 Giue to him that asketh thee: and from him that woulde borow of thee, turne not thou away.

43 Ye haue heard that it hathe bin sayde, Thou shalte loue thy neighbour, and hate thine enimie:

44 But I say vnto you, Loue your enimies, bless them that curse you, doe good to them that hate you, pray for them which hurt you, and persecute you:

45 That ye may be the children of your father which is in heauen: for he maketh hys sunne to rise on the euill and on the good, & sendeth rayn on the iust and on ỹ vniust.

46 For if yee loue them whiche loue you, what reward haue ye? Do not the Publicanes euen the same? Luke.6.c.

47 And if ye saiute youre brethren onely, what singuler thing do yee? Do not also the Publicanes likewise? "Greeting & imbracing.

48 Yee shall therefore bee perfect, euen as youre father which is in heauen is perfect. Leui.19.c.

The.vi. Chapter.

1. Of almes. 5. prayer. 16. and fasting. 19. He forbiddeth the carefull seeking of worldly things.

1 Take heede that ye do not your almes A
before men, to the intent that ye would
be seene of them, or els ye haue no reward
of your father, which is in heauen.

2 Therefore, when thou doest thine almes,
do not blowe a trumpet before thee, as hy-
pocrites doe, in the sinagogues, and in the
streetes, that they might bee esteemed of
men. Verily I saye vnto you, they haue
their reward.

3 But when thou doest almes, let not thy C
left hand know, what thy right hãd doeth:

4 That thine almes may be in secret: and
thy father whiche seeth in secret, him selfe
shall reward thee openly.

5 And when thou prayest, thou shalt not be 3.Reg.8.c.
as the hypocrites are: for they loue to pray Esai.29.d.
standing in the sinagogues, and in the cor-
ners of the streetes, that they may be seene
of men. Verily I say vnto you, they haue
their reward.

6 But when thou prayest, enter into thy 4.Reg.4.f.
closet, and when thou hast shut thy doore,
pray to thy father which is in secret, and
thy father whiche seeth in secrete, shall re-
ward thee openly.

7 But when ye pray, babble not muche, as B
the heathē do: for they think that they shal Esai.1.d.
be heard, for their much bablings sake.

8 Be not ye therefore like vnto them: for Rom.8.d.
your father knoweth, what things ye haue
neede of, before ye aske of him.

9 After this maner therefore pray ye: O our Luke.11.a
father which art in heauen halowed be thy
name.

10 Let thy kingdome come. Thy wyll be
done, as well in earth, as it is in heauen.

11 Giue vs this day our dayly breade.
12 And forgyue vs our dettes, as we forgyue our detters.
13 And leade vs not into temptation, but deliuer vs from euill: for thine is the kingdome, and the power, and the glorie, for euer, Amen.
14 For, if ye forgiue men their trespasses, your heauenly father shal also forgiue you.
Math.18.b. Mark.11.d. 15 But, if ye forgiue not men their trespasses: no more shal your father forgiue (you) your trespasses.
The Gospell on the first day in Lent. Esai.57.a. Math.9.d. Iere.17.b. 16 Moreouer, when ye fast, be not of an heauie countenance, as the hypocrites are: for they disfygure their faces, that they myght appeare vnto men to fast: Verely I say vnto you, they haue their reward.
17 But thou, when thou fastest, annoynt thyne heade, and wash thy face:
18 That thou appeare not vnto men to fast, but vnto thy father which is in secrete: and thy father which seeth in secrete, shall reward thee openly.
19 Heape not vp for your selues treasures vpon earth, where moth and rust doth corrupt, and where theeues breake thorowe, and steale.
Luke.12.d. Eccle.22.b. 20 But lay vp for you treasures in heauen, where neyther moth nor rust doth corrupt, and where theeues doe not breake through nor steale.
D 21 For where your treasure is, there wyll your heart be also.
Luke.11.c. 22 The candle of the body is the eye: wherfore if thyne eye be single, all thy body shal be full of light.
23 But if thyne eye be wicked, all thy body shall be full of darkenesse. Wherfore, if the light that is in thee be darkenesse, howe great is that darkenesse?
The Gospell on the. xv. sunday after Trinitie. Luke.16.c. a. In the Syrian tong it signifieth money and lucre. Luke.12.c. Psal.55.d. 2.Pet.5.c. 24 No man can serue two maisters: for either hee shal hate the one and loue the other, or else he shall leane to the one, and despise the other. Ye can not serue God, and (a) Mammon.
25 Therefore I say vnto you, Be not carefull for your life, what ye shall eate or drinke, nor yet for your body what ye shall put on: Is not the lyfe more worth than meate? and the body than rayment?
26 Beholde the foules of the ayre: for they sowe not, neyther doe they reape, nor carrie into barnes, yet your heauenly father feedeth them. Are ye not muche better than they?
Luke.12.d. 27 Which of you by taking of careful thought, can adde one cubite vnto his stature?
28 And why care ye for rayment? Learne of the Lylies of the field, howe they growe: they weerie not (them selues) with labour: neyther (doe they) spinne. Lylies. C
29 And yet I say vnto you, that euen Solomon in all his royaltie, was not arayed like one of these.
30 Wherefore, if God so clothe the grasse of the fielde, which though it stande to daye, is to morowe cast into the Ouen: shall he not muche more (doe) the same for you, (O) ye of litle fayth?
31 Therfore take no thought, saying, What shall we eate? or, what shall we drinke? or, wherewith shall we be clothed?
32 (For after all these things doe the Gentiles seeke:) for your heauenly father knoweth that ye haue need of all these things.
33 But seeke ye first the kingdome of God, and his righteousnesse, and al these things shall be added vnto you.
34 Care not then for the morowe: for the morowe shal care for it selfe: (b) Sufficient vnto the day, is the euill thereof. b. The [illegible] hath [illegible] of his [illegible] grieue [illegible] tion.

The.vij. Chapter.

1. He forbiddeth foolishe and rashe iudgement. 5. reproueth hypocrisie. 7. exhorteth vnto prayer. 13. and to enter in at the straight gate. 15. warneth to beware of false prophetes. 24. and willeth the hearers of his worde, to be doers of the same.

1 IVdge ye not, that ye be not iudged. I Luke.
2 For with what iudgement ye iudge, ye shall be iudged: and with what measure ye meate, it shall be measured to you agayne. Luke. Rom. Luke.
3 Why seest thou the mote that is in thy brothers eye, but perceiuest not the beame that is in thine owne eye? Luke.
4 Or howe wilt thou say to thy brother, Suffer me, I wyll cast out a mote out of thyne eye: and beholde, the beame is in thine owne eye?
5 Thou hypocrite, first cast out the beame out of thyne owne eye, and then shalt thou see clearely to cast out the mote that is in thy brothers eye.
6 Geue not (that) whiche is holie vnto the dogges, neither cast ye your pearles before the swyne: least they tread the vnder their feete, and turning agayne, all to rent you.
7 Aske ye, and it shall be geuen you: seeke and ye shall finde: knocke, and it shall be opened vnto you. Iere.29. Iohn.16. Luke.11.
8 For euery one that asketh, receiueth: and hee that seeketh, fyndeth: and to him that knocketh, it shall be opened.
9 What

9 What man is there of you, if hys sonne aske breade, will he giue him a stone?
10 Or if he aske fyshe, will hee giue him a serpent?
11 If yee then being euil, knowe to giue your children good giftes: howe muche more will your father which is in heauen, giue good things to them that aske him?
12 Therefore all thinges, what soeuer ye woulde that men shoulde doe to you, doe ye euen so to them: for this is the law and the prophetes.
13 Enter ye in at the strayte gate, for wyde is the gate, and brode is the way that leadeth to destruction, and many there be which goe in thereat:
14 Bycause strayte is the gate, and narow is the way whiche leadeth vnto lyfe, and fewe there be that finde it.
15 Beware of the false prophetes whiche come to you in sheepes clothing, but inwardly they are rauening Wolues.
16 Ye shall knowe them by their fruites: Doe men gather grapes of thornes? Or, figges of thistles?
17 Euen so, euery good tree, bringeth forth good fruite: but a corrupt tree, bringeth forth euil fruite.
18 A good tree can not bring forth badde fruite, neither can a bad tree bring forth good fruite.
19 Euery tree that bringeth not forth good fruite is hewen down, & cast into the fire.
20 Wherefore, by their fruites yee shall knowe them.
21 Not euery one that saith vnto me, Lord, Lorde, shall enter into the kingdome of heauen: but he that doth the wyl of my father which is in heauen.
22 Many will say to me in that day, Lord, Lorde, haue we not prophesied (through) thy name? and (through) thy name haue cast out deuylles: and done many great workes (through) thy name?
23 And then will I confesse vnto them, That I neuer knewe you: Depart from me, ye that worke iniquitie.
24 Therefore, who so euer heareth of mee these sayings, and doth the same, I will liken him vnto a wise man, whiche built his house vpon a rocke:
25 And the rayne descended, and the flouds came, and the windes blewe, and bet vpon that house: and it fel not, bycause it was grounded on a rocke.
26 And euery one that heareth of me these sayings, and doth them not, shalbe likened vnto a foolish man, which buylt his house vpon the sande:
27 And the rayne descended, and the flouds came, and the wyndes blewe, and bet vpon that house, and it fel, & great was the fal of it. Ezec.13.b.
28 And it came to passe, when Iesus had ended these sayings, the people were astonied at his doctrine.
29 For he taught them as one hauing power, and not as the Scribes. Mat.4.c. Luke.4.c.

The.viij.Chapter.

2. Christ cleanseth the lepe. 5. healeth the captaines seruant, and many other diseases. 14. helpeth Peters moother in law, 24. stilleth 5 the sea, and the winde, 28. and drieth the 9 deuylles out of the possessed, into the swyne.

1 WHē he was come down frō ꝑ mountain, great multitudes folowed him. A The Gospel on the thyrde Sunday after the Epiphanie.
2 And behold, there came a leper and worshipped him, saying, Lord, if thou wylt, thou canst make me cleane.
3 And Iesus, when he had put forth hys hand, touched him, saying, I will be thou cleane. And immediatly his lepriosie was cleansed. Luke.5.c. Mar.1.d.
4 And Iesus, sayth vnto him, See thou tel no man, but goe, shewe thy selfe to the priest, and offer the gyft that Moses commaunded, for a witnesse vnto them. Leuit.14.a.
5 And when Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him, Luke.7.a. Iohn.4.g.
6 And saying, Lorde, My seruant lyeth at home sicke of ꝑ paulse, greeuously pained.
7 And Iesus sayth to him, When I come I wil heale him. B
8 The Centurion answered, and sayde, Lord, I am not worthie that thou shouldest come vnder my rofe: but speake the worde onely, & my seruant shal be healed. Psal.107.c
9 For I also my selfe am a man (set) vnder authoritie, hauyng souldiers vnder me: And I say to this man, Goe, & he goeth: & to another, Come, and he commeth: and to my seruant, Do this, & he doth it.
10 When Iesus hearde (these things,) he marueled, and sayde to them that folowed, Verely I say vnto you, I haue not founde so great fayth, no not in Israel.
11 I say vnto you, That many shall come from the East and Weast, and shall reast with Abraham, and Isahac, and Jacob in the kingdome of heauen: Luke.13.k. Esai.41.g.
12 But the children of the kingdome shal be cast out into vtter darknesse: there shal be

weeping, and gnashing of teeth.

13 And Jesus sayde vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it done vnto thee. And his seruaunte was healed in the selfe same houre.

Mar.1.c. Luke.4.f. ℂ 14 And when Jesus was come into Peters house, he sawe his wiues mother laid, and sicke of a feuer:

15 And he touched hir hande, and the feuer left hir: and she arose, and ministred vnto them.

16 When the euen was come, they brought vnto him many that were possessed wyth deuils: and he cast out the spirites with a word, and healed al that were sicke.

Esai.4.b. 1.Pet.2.d. 17 That it might be fulfilled whiche was spoken by Esaias the prophete, saying, He toke (on him) our infirmities, and bare our sicknesses.

his disciples 18 When Jesus sawe great multitudes about him, he commaunded " them to depart vnto the other side.

Luk.9.g. 19 And a certaine Scribe came, and sayde vnto him, Maister I will folowe thee whither so euer thou goest.

20 And Jesus saith vnto them, The Foxes haue holes, and the byrdes of the ayre haue nestes: but the sonne of manne hath not where to rest his heade.

Luke.9.g. D 21 And another of his disciples sayde vnto him, Lorde, suffer me fyrst to goe, and burie my father.

22 But Jesus sayde vnto him, Folow me, and let the dead bury their dead.

The Gospel on the seuenth Sunday after the Epiphanie. Marke.4.b Luke.8.c. 23 And when he entred into a shyp, his disciples folowed him.

24 And beholde, there arose a great tempest in the sea, insomuch that the ship was couered with ỹ waues: but he was aslepe.

25 And his disciples came to him, and awoke him, saying, lorde, saue vs we perish.

Job.26.d. Psal.107.b. 26 And he sayth vnto them, Why are ye fearefull, (O) ye of little fayth? Then he arose, and rebuked the windes and the sea: and there folowed a great calme.

℈ 27 But the men marueyled, saying, What maner of man is this, that both the winds and the sea obey him?

Mar.5.a. Luke.8.d. 28 And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with diuels, comming out of the graues, very fierce, (so) that no man might passe by that way.

Mat.5.a. Luk.8.d. 2.Cor.6.c. 29 And beholde, they cryed out, saying, O Jesu, thou sonne of God, what haue we to doe with thee? Art thou come hyther to torment vs before the time?

30 And there was a good way off frō them, an heard of many swine, feeding.

Marke. 31 So the deuils besought him, saying, If thou cast vs out, suffer vs to goe away into the heard of the swine.

32 And he sayde vnto them, Goe. Then went they out, and departed into ỹ heard of the swine: & beholde, the whole heard of the swine rushed headlong into the sea, & perished in the waters.

33 Then they that kept them, fled, and went their wayes into the citie and tolde euery thing, and what was done of the possessed with the deuils.

Acts. 34 And beholde, the whole citie came out to meete Jesus: and when they sawe him, they besought him that he would depart out of their coastes.

The.ix. Chapter.

1. He healeth the paulsie. 9. Calleth Matthewe from the custome. 11. Answereth for his disciples. 22. Healeth the woman of the blouddy issue. 25. Helpeth Iairus daughter. 29. Giueth two blinde menne their sight. 33. Maketh a dumbeman to speake, & drueth out a deuil.

1 AND he entred into a ship, and passed ouer, and came into his owne citie.

I The 6 on the Sunday ter Trinitie. Mar. Luke. 2 And beholde, they brought to him a man sicke of the paulsie, lying in a bed: & when Jesus sawe the faith of them, he sayd vnto the sicke of the paulsie, Son be of good cheare, thy sinnes be forgiuen thee.

3 And beholde, certaine of the Scribes said within thē selues, This man blasphemeth.

4 And when Jesus sawe their thoughtes, he sayde, Wherefore thinke ye euyl in your hartes?

5 Whether is easier to say, Thy synnes be forgiuen thee: or to say, Arise and walke?

Luke. 6 But that ye may knowe that the sonne of man hath power to forgiue synnes in earth: (Then sayde he to the sicke of the paulsie) Aryse, take vp thy bedde, and goe vnto thine house.

Acts and al. Mark. Luke. 7 And he arose, and departed to his house.

Iohn. B 8 But when the multitudes sawe (it,) they marueled, and glorified God, which had giuen such power vnto men.

9 And as Jesus passed forth from thence, he sawe a man named Matthewe, sitting at the receipt of custome: and he saith vnto him, Folow me. And he arose, & folowed him.

10 And it came to passe, as Jesus sate at meate in his house, beholde, many publicanes also and synners came, and sate downe

downe with Jesus and his disciples.
11 And when the Pharisees sawe (it,) they sayd vnto his disciples, Why eateth your maister with Publicanes and synners?
12 But when Jesus harde (that,) he saide vnto them, They that be whole, neede not a Phisition, but they that are sicke.
13 Goe ye and learne what that meaneth, I wil mercie, & not sacrifice: for I am not come to cal the righteous, but synners to repentance
14 Then came the disciples of John vnto him, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?
15 And Jesus saide vnto them, Can the children of the (a) bride chamber mourne, as long as the brydegrome is with them? But the dayes wil come when the brydegrome shall be taken from them, and then shal they fast.
16 No man putteth a peece of " new cloth in an olde garment, for then the peece taketh away (something) from the garmēt, and the rent is made worse.
17 Neyther do men put newe wyne into olde bottels: else the bottels breake, and the wyne runneth out, and the bottels wil perishe: but they put newe wine into new bottels, and both are preserued together:
18 While he spake these things vnto them, beholde, there came a certaine ruler (of the synagogue) and worshipped him, saying, My daughter is euen nowe deade: but come, and laye thy hande vppon hir, and she shal liue.
19 And Jesus arose, and folowed him, and (so did) his disciples.
20 (And beholde, a woman whiche was diseased with an issue of blonde twelue yeeres, came behinde him, and touched the hemme of his vesture.
21 For she said wt in hir self, If I may touch but euen his vesture onely, I shal be safe.
22 But Jesus, when he had turned him about, and sawe hir, sayde, Daughter, be of good comforte, thy fayth hath made thee safe. And the woman was made whole from that same houre.)
23 And when Jesus came into the rulers house (of the synagogue) and sawe the minstrels and the people making a noyse,
24 He sayde vnto them, Giue place, for the mayde is not dead, but sleepeth: and they laughed him to scorne.
25 But when the people were put forth, he went in, and toke hir by the hand: and the mayde arose.
26 And the fame of this went abrode into al that lande.
27 And when Jesus departed thence, two blinde men folowed him, crying, and saying, O thou sonne of Dauid haue mercie on vs.
28 And when he was come into the house, the blinde men came to him: and Jesus saith vnto thē, Beleeue ye that I am able to do this? They said vnto him, Yea lord. E
29 Then touched he their eyes, saying, According to your fayth, be it vnto you. Mat.8.b.
30 And their eyes were opened: and Jesus straightly charged them, saying, See that no man knowe (it.)
31 But they, when they were departed, spread abrode his name in al that lande.
32 As they went out, beholde, they brought to him a dumbe man, possessed wt a deuyl. Mar.7.d. Luke.11.a.
33 And when the deuill was cast out, the dumbe spake: & the multitudes marueiled, saying, It was neuer so seene in Israel.
34 But the Pharisees said, He casteth out the deuils thrugh ꝑ prince of the deuils. Mat.12.b. Mar.3.b.
35 And Jesus went about al the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdome, and healing euery sickenesse, and euery disease among the people. Luke.11.b.
36 But when he sawe the multitudes, he was moued with compassion on them, because they were destitute, and scattered abrode as shepe hauing no shepheard. Mar.6.d.
37 Then saith he vnto his disciples, The haruest truly is plenteous, but the labourers are fewe. Luke.10.a.
38 Pray ye therefore the Lorde of the haruest, that he wil thrust forth labourers into his haruest.

The.x. Chapter.

5. Christ sendeth out his twelue Apostels, too preache in Iurie. 7. He giueth them charge, teacheth them, and comforteth them against persecution and trouble.

1 AND whē he had called his twelue disciples, he gaue them power (against) vncleane spirites, to cast them out, and to heale all maner of sickenesse, and all maner of disease. A Mar.6.b. Luke.6.d.
2 The names of the twelue Apostels, are these: the first, Simon, which is called Peter, and Andrewe his brother, James (the sonne) of Zebedee, and John his brother,
3 Philip, and Bartholomewe, Thomas, and Matthewe, whiche (had bin) a Publicane, James (the sonne) of Alphee, and Lebbeus, whose surname was Taddeus:

Mar.6.b. 4 Simon (the) Chanaanite, and Judas Iſcariot, which alſo betrayed him.

3 Jeſus ſente forth theſe twelue, when he had commaunded them, ſaying, Goe not into the way of the Gentiles, and into the citie of the Samaritanes enter ye not:

6 But goe rather to the loſt ſheepe of the houſe of Iſrael.

B 7 As ye goe, preache, ſaying, That the kingdome of heauen is at hande.

Acts.8.d. Mar.6.b. 8 Heale the ſicke, cleanſe the lepers, rayſe the dead, caſt out deuyls: freely ye haue receiued, freely giue.

Luke.9.a. 9 Poſſeſſe not gold nor ſiluer, nor braſſe in your purſes:

1.Tim.1.c. 10 Nor yet ſcrip towardes your iourney, neither two coates, neither ſhoes, nor yet a ſtaffe: (For the workeman is worthie of his meate.)

11 But to what ſo euer citie or towne ye ſhal come, enquyre who is worthie in it: and (a) there abyde, til ye goe thence.

a. Shift not your lodging, vntil ye go out of the citie.

12 And when ye come into an houſe, ſalute the ſame.

Luke.9.a. and.10.a. 13 And if the houſe be worthie, let your peace come vppon it: but if it be not worthie, let your peace returne to you againe.

C 14 And who ſo euer ſhal not receiue you, nor wyl heare your preaching: when ye departe out of that houſe, or that citie, ſhake off the duſt of your feete.

Mar.6.d. Acts.13.g. 15 Verely I ſay vnto you, It ſhal be eaſier for the land of the Sodomits and Gomorrheans, in the day of iudgement, than for that citie.

Luke.10.a. 16 Beholde, I ſende you forth as ſheepe in the middes of wolues: be ye therefore wiſe as the ſerpentes, and harmeleſſe as the Doues.

Mar.13.d. Luke.12.c John.16.b. 17 But beware of men: for they ſhal deliuer you vp to the counſels, & ſhal ſcourge you in their ſynagoges.

18 And ye ſhal be brought to the heade rulers, and kings for my ſake, "in witneſſe to them, and to the Gentiles.

"That this may be a witneſs to them. &c.

Mark.13.b. Luke.12.a. Exod.4.b. 19 But when they deliuer you vp, take ye no thought, howe or what ye ſhall ſpeake: for it ſhal be giuen you in that ſame houre what ye ſhal ſpeake.

20 For it is not ye that ſpeake, but the ſpirite of your father (he it is) which ſpeaketh in you.

D 21 The brother ſhall deliuer vp the brother to death, and the father the ſonne: and the children ſhal riſe againſt their fathers and mothers, and ſhal put them to death.

Mich.7.b. Mat.24.a. 22 And ye ſhal be hated of all men for my names ſake: but he that endureth to the end ſhal be ſaued.

Mat. Acts. and.13. 23 But when they perſecute you in this citie, flee ye into another: for verely I ſay vnto you, ye ſhal not ende al the cities of Iſrael, til the ſonne of man be come.

Luke.6. Diſciple. 24 The diſciple is not aboue the maiſter, nor the ſeruant aboue his Lorde.

25 It is ynough for the diſciple that hee be as his maiſter is, and (that) the ſeruant (be) as his Lord is. If they haue called the Lord of the houſe Beelzebub, howe much more ſhal they cal them of his houſehold?

Mat. Luke. and.12. 26 Feare them not therefore: for there is nothing cloſe, that ſhal not be opened: and nothing hyd, that ſhall not be knowen.

27 What I tel you in darkneſſe, that ſpeake ye in light: and what ye heare in the eare, that preache ye on the houſes.

28 And feare (ye) not them whiche kil the body, but are not able to kyl the ſoule: but rather feare him which is able to deſtroy both body and ſoule in hel.

Luke. 29 Are not two little Sparowes ſold for a farthing? And one of them ſhall not light on the ground without your father.

30 Yea, euen al the heares of your head are numbred.

31 Feare ye not therefore, yee are of more value than many Sparowes.

Mat. Luke. and.12. 32 Euery one therefore, that ſhall confeſſe me before men, him wil I confeſſe alſo before my father, which is in heauen:

33 But who ſo euer ſhall denie me before men, him will I alſo denie before my father, which is in heauen.

Luke. 34 Thinke not that I am come to ſende peace into the earth: I came not to ſende peace, but a ſworde.

Mich. 35 For I am come to ſet a man at variance againſte his father, and the daughter againſt hir mother, & the daughter in lawe, againſt hir mother in lawe.

36 And a mans foes, (ſhal be) they of hys owne houſholde.

Luke. 37 He that loueth father or mother more than me, is not worthie of me: and he that loueth ſonne or daughter more than me, is not worthie of me.

38 And he that taketh not his croſſe and foloweth me, is not worthie of me.

b. That is that wil loſe his life. Mat. Mark. Luke. Luke. John. 1.Ki. 39 (b) He that findeth his life, ſhal loſe it: and hee that loſeth his life for my ſake, ſhal finde it.

40 He that receiueth you, receiueth mee: and he that receiueth me, receiueth hym that ſent me.

41 He that receiueth a prophete in the name of a prophete, ſhall receiue a prophetes reward:

reward: and he that receiueth a righteous manne, in the name of a righteous man, ſhal receiue a righteous mans rewarde.

42 And whoſoeuer ſhall giue vnto one of theſe little ones to drinke, a cup of colde water onely, in the name of a diſciple, verily I ſay vnto you, he ſhall in no wiſe loſe his rewarde.

The.xi. Chapter.

1 Chriſt preacheth. 2. Iohn Baptiſt ſendeth his diſciples vnto him. 7. Chriſts teſtimonie concerning Iohn. 18. The opinion of the people concerning Chriſt, and Iohn. 20. Chriſt vpbraydeth the vnthankful cities. 25. The Goſpel is reuealed to the ſimple. 28. They that labour and are laden. 29. Chriſtes yoke.

1 AND it came to paſſe, that when Jeſus had made an end of commaunding his twelue diſciples, he departed thence, to teache, and to preache in their cities.

2 When Iohn had hearde in the priſon the workes of Chriſt, he ſét two of his diſciples,

3 And ſayde vnto him, Art thou he that ſhould come? Or do we loke for another?

4 Jeſus anſwered, and ſayde vnto them, Goe and ſhew Iohn againe thoſe things which ye do heare and ſee:

5 The blinde receyue their ſight, the hault doe walke, the leapers are cleanſed and the deafe heare, the dead are rayſed vp, and the poore haue the Goſpell preached to them.

6 And happie is he whoſoeuer ſhall not be offended in me.

7 And as they departed, Jeſus began to ſay vnto the multitude concerning Iohn, What went ye out into the wyldernéſſe to ſee? A reede ſhaken with the wind?

8 Or what went ye out for to ſee? A man clothed in ſoft rayment? Behold, they that weare ſoft (clothing) are in kings houſes.

9 But what went ye out for to ſee? A prophete? Yea, I ſay vnto you, and more excellent than a prophete.

10 For this is he of whom it is writté, Behold, I ſend my meſſenger before thy face, which ſhal prepare thy way before thee.

11 Verily I ſay vnto you, Among them that are borne of women, there hath not ryſen a greater than Iohn the Baptiſt: notwithſtanding, he that is leſſe in the kingdome of heauen, is greater than he.

12 From the dayes of Iohn the Baptiſt, vntill nowe, the kingdome of heauen ſuffereth violence, and the violent plucke it (vnto them.)

13 For all the prophetes, and the lawe it ſelfe, prophecied vnto Iohn. Luke.16.d.

14 And if ye will receyue it, this is Elias which was for to come. C

15 He that hath eares to heare let him heare. Luke.1.b. Mala.3.d.

16 But wherevnto ſhall I lyken this generation? It is lyke vnto little childzen, ſitting in the markets, and callyng vnto their felowes, John.1.c. Luke.7.c

17 And ſaying, We haue pyped vnto you, & ye haue not daunced: we haue (a) mourned vnto you, and ye haue not ſorowed. a. We haue ſong mourning ſonge vnto you.

18 For Iohn came neither eating nor drinking, and they ſay, He hath a deuyl.

19 The ſonne of man came eating & drinking, and they ſay, Beholde a man glutténous, and a wine bibber, and a friende vnto publicanes and ſynners: and wyſedome was iuſtified of hir childzen. Luke.10.c.

20 Then began he to vpbrayde the cities, wherein moſt of his mightie workes were done, becauſe they repented not. D

21 Wo vnto thee Chorazin, wo vnto thee Bethſaida: for if the mightie workes whiche were done in you, had bin done in Tyre and Sidon, they would haue repented long agoe in ſackecloth and aſhes.

22 But I ſay vnto you, It ſhall be eaſyer for Tyre and Sidon, at the day of iudgement, than for you.

23 And thou Capernaum, whiche hall bin lyfted vp vnto heauen, ſhalt be brought downe to hel: for if the mightie workes which haue bin done in thee, had bin done among them of Sodome, they would haue remayned vntil this day.

24 But I ſay vnto you, That it ſhal be eaſyer for the lande of Sodome, in the day of iudgement, than for thee.

25 At that time Jeſus anſwered, and ſaid, I thanke thee, O father, Lord of heauen & earth, becauſe thou haſt hid theſe things from the wiſe & prudent, and haſt ſhewed them vnto babes.

26 Euen ſo, O father, for ſo was it thy good pleaſure.

27 All things are giuen vnto me of my father: and no man knoweth the ſonne, but the father: neither knoweth any man the father, ſaue the ſonne, and he to whom ſo euer the ſonne wil open (him.) Mat.28.d. Luke.10.c. John.3.d. John.7.d. and.8.c.

28 Come vnto me all ye that labour for and are laden, and I wil eaſe you. E

29 Take my yoke vpon you, and learne of me, for I am meeke and lowly in harte: and ye ſhal finde reſt vnto your ſoules.

30 For

1. Iohn. 5. a. 30 For my yoke is easie, and my burden is light.

The. xij. Chapter.

Christe excuseth his disciples which plucke the eares of corne. 10. He healeth the dryed hand, 22. helpeth the possessed that was blind and dumbe. 31. Blasphemie. 34. The generatiō of vipers. 35. Of good wordes. 36. Of idle wordes. 38. He rebuketh the vnfaythful that would needes haue tokens, 49. and sheweth who is his brother, syster, and mother.

A 1 AT that time, Jesus went on the Sabboth dayes through the corne: and his
Mark. 2. d. Deut. 23. d. disciples were an hungred, and began to plucke the eares of corne, and to eate.

2 But when the Pharisees sawe (them,) they sayde vnto him, Behold, thy disciples doe that which is not lawfull to do vppon the Sabboth day.

3 But he sayde vnto them, haue ye not read what Dauid did whē he was an hungred,
1. Sam. 21. a 4 and they that were with him, Howe he entred into the house of God, and did eate the shew bread, which was not lawefull for him to eate, neyther for them which were with him, but onely for the priestes?

5 Or haue yee not read in the lawe, howe that on the Sabboth dayes, the priestes in the temple (a) prophane the Sabboth, and are blamelesse?

a. That is, do vncleane workes.

6 But I say vnto you, That in this place is (one) greater than the temple.

B 7 But if ye had knowen what this meaneth, I wil mercy, and not sacrifice: yee
Mar. 11. b. Olee. 6. b. would not haue condemned the guiltlesse.

8 For the sonne of manne is Lorde of the Sabboth day.

Mark. 3. a. 9 And when he was departed thence he went into their synagogue,

10 And beholde, there was a man whiche had his hande dryed vp, & they asked him,
Luke. 14. a. saying, Is it lawfull to heale vppon the Sabboth dayes? ỳ they might accuse him.

Deut. 22. a. 11 And he saide vnto them, What man of you wil there be ỳ shal haue one sheepe: and if it fal into a pit on ỳ Sabboth day, wil he not take holde of it, and lift it out?

12 Howe much more then is a man better than a sheepe? Wherefore it is lawful to do wel on the Saboth dayes.

13 Then sayth he to the man, Stretch forth thy hande. And he stretched it forth and it was restored whole, like as the other.

C 14 Then the Pharisees went out, and held a counsel against him howe they might destroy him. Mark. 3. Iohn. 5.

15 But when Jesus knew (it) he departed thence: and great multitudes followed him, and he healed them al,

16 And charged them that they should not make him knowen:

17 That it might be fulfilled which was spoken by Esaias the prophete, saying,

Esai. 42. 18 Behold my child whom I haue chosen, my beloued, in whom my soule well delighteth: I wil put my spirite vpon him, & he shal shew iudgement to the Gentiles.

19 He shal not striue, nor crye, neither shal any man heare his voyce in the streetes.

20 A bruised reede shall he not breake, and smoking flaxe shal he not quenche, tyl he sende forth iudgement vnto victorie:

21 And in his name shal ỳ Gentiles trust. D

22 Then was brought to him one possessed Luc. 11. with a deuil, blinde and dumbe: and he healed him, insomuch that the blynde and dumbe both spake and sawe.

23 And all the people were amased, and sayde, Is not this that sonne of Dauid?

24 But when the Pharisees heard (it,) they Mat. 9. Mar. 3. sayde, This (felowe) doth not cast out the Luc. 11. deuils, but by Beelzebub the prince of the deuils.

25 But when Jesus knew their thoughts, he sayde vnto them, Euery kingdome diuided against it selfe, is brought to desolation: and euery citie or house diuided against it selfe, shal not stande.

26 And if Satan cast out Satan, then were he diuided against him selfe: howe shall then his kingdome endure?

27 And if I by Beelzebub caste out deuils, by whom do your children cast them out? Therefore shal they be your iudges.

28 But if I cast out the deuils by the spirite E of God, then is the kingdome of God come vpon you.

29 Or els how can one enter into a strong Luke. 11. mans house, and spoyle his goodes: except he fyrst bynde the strong man, and then wil spoyle his house?

30 He that is not with mee, is against me: and he that gathereth not with me, scattereth abrode.

31 Wherefore I say vnto you, All maner Mark. 3. Luke. 12. of sinne & blasphemie shal be forgiuen vnto men: but the blasphemie against the (holy) spirite, shal not be forgiuen vnto men.

32 And whosoeuer speaketh a worde a- 1. Reg. gainst the sonne of man, it shal be forgiuen him: but whosoeuer speaketh against the holy ghost, it shal not be forgiuen him, neither

ther in this worlde, neither in the worlde to come.

33 Either make the tree good, and his fruit good: or else make the tree euill, and his fruite euill: For the tree is knowen by his fruite.

34 O generation of vipers, howe can ye speake good thinges, when ye your selues are euil? For out of the abundance of the hart, the mouth speaketh.

35 A good man out of the good treasure of the hart, bringeth forth good things: and an euil man out of euil treasure, bringeth forth euill things.

36 But I say vnto you, That of euery idle word that men shal speake, they shal giue accompt therof in the day of iudgement.

37 For of thy words thou shalt be iustified, and of thy words thou shalt be cõdemned.

38 Then certaine of the Scribes and of the Pharisees, answered him, saying, Maister, we wil see a signe of thee.

39 But he answered, and sayde to them, An euil & adulterous generation seeketh a signe, and there shal no signe be giuen to it, but the signe of the prophete Jonas.

40 For as Jonas was three dayes and three nightes in the Whales belly: so shal the sonne of man be three dayes and three nightes in the hart of the earth.

41 The menne of Niniue shall rise in the iudgement with this nation, and condemne it: because they repented at the preaching of Jonas, and beholde here (is) one greater than Jonas?

42 The queene of the South shal rise in the iudgement with this generation, and shall condemne it: for she came frõ the vttermost partes of the earth, to heare the wisdome of Solomon, and behold in this place (is) one greater than Solomon.

43 When the vncleane spirite is gone out of a man, he walketh throughout drye places, seeking rest, and findeth none.

44 Then he sayth, I will returne into my house from whence I came out. And when he is come, he fyndeth it emptie, swept, and garnished.

45 Then goeth he, and taketh with hym selfe seuen other spirites worse than hym selfe, and they enter in, and dwel there: and the last state of that man is worse than the first. Euen so shal it be also vnto this frowarde generation.

46 While he yet talked to ỹ people, behold, his mother and his brethren stode without, desyring to speake with him.

47 Then one sayde vnto him, Behold, thy mother and thy brethren stande without, desyring to speake with thee. Luke.8.c.

48 But he answered, and sayde vnto him that tolde him, Who is my mother? Or who are my brethren?

49 And when he had stretched forth his hande towarde his disciples, he sayd, Beholde my mother and my brethren. John.15.b

50 For whosoeuer shall doe the wil of my father which is in heauen, the same is my brother, and sister, and mother. D

The.xiij.Chapter.

3. The parable of the seede. 24. of the tares. 31. of the mustarde seede. 33. of the leauen, 44. of of the treasure hidde in the fielde, 45. of the pearles, 47. and of the nette.

1 THe same day when Jesus was gone out of the house, he sate by ỹ sea side. I Mar.3.a.

2 And greate multitudes were gathered together vnto him, (so) that he went into the ship and sate, and the whole multitude stode on the shore.

3 And he spake many things to them in parables, saying, Beholde, the Sower went forth to sowe.

4 And when he sowed, some seedes fel by the wayes side: and the foules came, and deuoured them vp.

5 Some fel vpon stony places, where they had not much earth: & anone they sprong vp because they had no depnesse of earth.

6 And whẽ the sunne was vp, they caught heate: and because they had not rote, they wythered away.

7 Againe, some fell among thornes: and the thornes sprong vp, and choked them. B

8 But some fell into good grounde: and brought forth fruite, some an hundred folde, some sixtie folde, some thirtie folde.

9 Who hath eares to heare, let him heare.

10 And the disciples came, and sayde vnto him, Why speakest ỹ to them by parables?

11 He answered, and sayd vnto them, Because it is giuen vnto you to knowe the secretes of the kingdome of heauen, but to them it is not giuen. Mark.4.a. Luk.7.b.

12 For whosoeuer hath, to him shal be giuẽ, and he shall haue more abundance: but whosoeuer hath not, from him shal be taken away, euen that he hath. Mat 25.c. Mar.4.c. Luke.8.b. and.19.d.

13 Therfore speake I to them in parables: because they seeing, see not: and hearing, they heare not, neyther doe they vnderstande. Esai.6.c. Mar.4.b. Luke.8.b. John.12.b.

14 And in them is fulfylled the prophecie of Esaias, which saith, With the eare ye Actes.28.f. Rom.11.b.

shall

thal heare & thal not vnderstande, and seing, ye thal see and thal not perceiue.

15 For this peoples hart is waxed grosse and their eares are dull of hearing, and their eyes haue they closed: least at any time they should see with their eyes, and heare with their eares, and should vnderstande with their hart, and should conuert, that I might heale them.

Luke.10.d. 16 But blessed are your eyes, for they see
1.Pet.1.d. and your eares, for they heare.

17 Verely I say vnto you, that many prophetes and righteous men haue desyred to see those things which ye see, and haue not seene: and to heare those things which ye heare and haue not heard.

Mar.4.b. 18 Heare ye therefore the similitude of the
Luke.8.b. Sower,

19 When one heareth the worde of the kingdome, and vnderstandeth it not, then commeth that euil, & catcheth away that which was sowen in his hart: this is he whiche receiued seede by the way side.

20 But he that receiued the seede into stonie places, the same is he that heareth the word, and anon with ioy receiueth it:

D 21 Yet hath he not rote in him selfe, but dureth for a season: for when tribulation or persecutiō aryseth because of the word, by and by he is offended.

22 He also that receiued seede into the thornes, is he that heareth the worde, and the care of this worlde, and the deceytfulnesse of riches, choake vp the word, and so is he made vnfruitful.

23 But he that receiued seede into the good grounde, is he that heareth the word, and vnderstādeth it, which also beareth fruite, and bringeth forth, some an hundred fold, some sixtie folde, some thirtie fold.

Mar.4.c. 24 Another parable put he forth vnto the, saying, The kingdome of heauen is likened vnto a man, whiche sowed good seede in his fielde.

25 But while men slept, his enimie came and sowed tares among the wheate, and went his way.

26 But when the blade was sprong vp, and had brought forth fruite, then appeared the tares also.

27 So the seruauntes of the householder came and saide vnto him, Syr, diddest not thou sowe good seede in thy fealde? from whence then hath it tares?

E 28 He sayd vnto them, The malicious man hath done this. The seruauntes sayd vnto him, Wilt thou then that we goe, and gather them vp?

29 But he sayd, Nay, least while ye gather vp the tares, ye rote vp also the wheate with them:

30 Let both growe together vntil the harueste: and in time of harueste, I wil say to the reapers, Gather ye together fyrst the tares, and bynde them in bundels to burne them: but carie the wheate into my barne.

31 Another parable put he forth vnto the, Mar.4.
saying, The kingdome of heauen is like Luke.13.
to a grayne of mustarde seede, whiche a man toke and sowed in his fealde.

32 Which in deede is the least of al seedes: but when it is growen, it is the greatest among herbes, and is a tree, (so) that the byrdes of the ayre come and make theyr nestes in the branches thereof.

33 Another parable spake he vnto them, Luke.13.
(saying,) The kingdome of heauen is like vnto leauen, which a womā toke, & hid in three peckes of meale, til al were leauened.

34 Al these thinges spake Jesus vnto the Mar.4.
people in parables, and without a parable spake he not vnto them:

35 That it might be fulfilled whiche was f
spoken by the prophete, saying, I wyll o- Psal.78.
pen my mouth in parables, I will speake forth things whiche haue bin kept secrete from the foundation of the worlde.

56 Then Jesus, when he had sent the peo- Mark.
ple away, went into the house: and his disciples came vnto him, saying, declare vnto vs the parable of the tares of the fealde.

37 He answered & said vnto them, He that soweth the good seede, is the son of man.

38 The fielde, is the worlde. The good seede, these are ỹ childrē of the kingdome: but the tares, are the childrē of the wicked.

39 And the enimie that sowed them, is the deuil. The harueste, is the end of the worlde, The reapers, be the angels.

40 Euen as the tares therefore are gathered and brent in the fyre: so shall it be in the end of this worlde.

41 The sonne of man shall sende forth his Apo.14.
angels, and (they) shall gather out of his kingdome, all things that offende, and them which do iniquitie:

42 And shal cast thē into a furnace of fire: ther shal be wayling, & gnashing of teeth.

43 Then shall the righteous shyne as the Dan.12.
sunne in the kingdome of their father. Sapi.3.
Who hath eares to heare, let him heare. 1.Cor.15.

44 Againe, the kingdome of heauen, is like vnto treasure hyd in the fielde: the whiche when a man hath founde, hydeth, and for ioy therof, goeth and selleth al that he hath, and byeth that fealde.

45 Againe

45 Agayne, the kingdome of heauen is like vnto a marchant man, seeking goodly pearles.

46 Which when he had founde one precious pearle, went and solde al that he had, and bought it.

47 Agayn, the kingdome of heauen is like vnto a net that was cast into the sea, and gathered of al kinde:

48 Whiche when it was full, (the fishers) drew to land, and sate down, and gathered the good into vessels: but cast the bad away.

49 So shal it be at the ende of the world: the angels shal come forth, and seuer the bad from among the iust,

50 And shal cast them into a furnace of fire: there shall be wayling and gnashing of teeth.

51 Jesus saith vnto them, Haue ye vnderstande all these things? They say vnto him, Yea Lorde.

52 Then saide he vnto them, Therfore euery scribe which is taught in ỹ kingdome of heauen, is like vnto a man that is an householder, which bringeth forth out of his treasure things newe and olde.

53 And it came to passe, that when Jesus hadde finished these parables, he departed thence.

54 And when he came into his own countrey, he taught them in their synagogue, in so muche, that they were astonied, and saide, Whence commeth this wisedome and mightie workes vnto him?

55 Is not this the carpenters sonne? Is not his mother called Marie? and his brethren, James, and Joses, and Simon, and Judas?

56 And are not all his sisters wyth vs? whence hath he then all these things?

57 And they were offended in him. But Jesus saide vnto them, A prophete is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many mightie workes there, because of their vnbelieke.

The.xiiij. Chapter.

10. Iohn is taken and beheaded. 19. Christ feedeth fiue thousande men with fiue loaues. and two fishes, 25. and appeareth by night vnto his disciples vpon the sea.

1 AT that time Herode the Tetrarche heарde of the fame of Jesu:

2 And saide vnto his seruauntes, This is John the Baptist, he is risen from the dead, and therefore great workes do shew forth themselues in him.

3 For Herode when he had taken John, he bounde him, and put him in prison for Herodias sake, his brother Philips wife.

4 For John said vnto him, It is not lawfull for thee to haue hir. Marke.6.c. Luke.3.d.

5 And when he woulde haue put him to death, he feared the people: because they counted him as a prophete. Leui.18.c. Mat.21.b.

6 But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleased Herode. Gen.40.d.

7 Wherefore he promised with an othe, to giue hir what soeuer she woulde aske. B Mark.6.c.

8 And she, being before * instructed of hir mother, saide, Giue me here John Baptistes head in a platter, * or entised or induced.

9 And the king was sory: neuertheless, for the othes sake, and them which sat also at the table, he commaunded it to be giuen hir:

10 And sente (a tormenter) and beheaded John in the prison.

11 And his heade was brought in a platter, and giuē to the damsell and (she) brought it to hir mother.

12 And his disciples came, and toke vp his body, and buried it: and went and tolde Jesus.

13 When Jesus heарde of it, he departed thence in a ship, vnto a desart place out of the way: and when the people had heard thereof, they folowed him on foote out of the cities. Mark.6.d. Luke.9.d. John.6.a.

14 And when Jesus went forth, he sawe muche people, and was moued wyth mercie towarde them, and he healed their sicke. C

15 And when it was euenyng, his disciples came to him saying, This is a desart place, and the houre is nowe past: let the people depart, that they may goe into the villages, and buye them vitayles.

16 But Jesus said vnto them, They haue no neede to goe away: giue ye them to eate.

17 They say vnto him, We haue not here but fiue loaues, and two fishes,

18 He said, Bring them hither to me.

19 And when he had commaunded the people to sit down on the grasse, and had taken the fiue loaues, and the two fishes, and lifted vp his eyes toward heauen, he blessed: and when he had broken (them) he gaue the loaues to his disciples, and his disciples to the people.

20 And they did al eate, and were sufficed:

And they toke vp (of the fragmentes that remayned) twelue baskettes ful.

D 21 And they that had eaten, were about fiue thousande men, beside women and chyldren.

Mar.6.f. Joh.6.b. 22 And straightway Jesus constrayned his disciples to get vp into a ship, and to goe before him vnto the other side, whyle he sent the people away.

Luke.6.c. 23 And when he had sent the people away, he went vp into a mountaine alone to pray: and when night was come, he was there him selfe alone.

24 But the ship was nowe in the middest of the sea, and was tost with the waues: for it was a contrary winde.

25 And in the fourth watche of the nighte, Jesus went vnto the, walking on the sea.

26 And when the disciples sawe him walking on the sea, they were troubled, saying, That it is a spirite: and they cryed out for feare.

27 But straightwaye Jesus spake vnto them, saying, Be of good cheare: it is I, be not afraide.

E 28 Peter answered him, and saide, Lorde, if it be thou, bid me come vnto thee on the water.

29 And he sayde, Come. And when Peter was come downe out of the shippe, he walked on the water to goe to Jesus.

30 But when he sawe a mightie winde, he was afrayde: and when he beganne to sincke, he cryed, saying, Lord saue me.

31 And immediatly Jesus, when he hadde stretched forth his hande, caught hym, and said vnto him, O thou of little faith, wherefore diddest thou doubt?

Mark.6.g. 32 And when they were come into the ship, the winde ceassed.

33 Then they that were in the ship, came and worshipped him, saying, Of a truthe thou art the sonne of God.

34 And when they were gonne ouer, they came into the lande of Genezaret.

35 And when the men of that place hadde knowledge of him, they sent out into all that countrey rounde about, and brought vnto him all that were sicke,

36 And besought him that they myght touche the hemme of his garmente only: and as many as touched, were made perfectly whole.

The.xv. Chapter.

3. Christ excuseth his disciples, and rebuketh the Scribes and Pharisees for transgressing Gods commaundement through their owne traditions, 18. the thing that goeth into the mouth, defileth not the man, 22. he deliuereth the woman of Cananees daughter, 30. healeth the multitude, 36. and with seuen loaues, and a fewe little fishes, feedeth foure thousande men, beside women and children.

1 THen came to Jesus Scribes & Pharisees, which were come from Jerusalem, saying. I Marke.7

2 Why doe thy disciples transgresse the tradition of the elders? for they washe not their hands when they eate bread.

3 But he answered, and saide vnto them, Why do ye also transgresse the cõmaundement of God by your tradition?

4 For God commaunded, saying, Honor thy father and thy mother. And he that curseth father or mother, let him dye the death. Exo.20. Mark.7.

5 But ye say, whosoeuer shal say to his father or his mother, By the gyft that (is offered) of me, thou shalt be helped: Exod. Ephe.6. Deut.

6 And so shall he not honour his father or his mother. And thus haue ye made the commaundement of God of none effect by your tradition.

7 Ye hypocrites, full well did Esaias prophecie of you, saying. B Esai.29. Jere.12. Mar.7.

8 This people draweth nigh vnto me with their mouth, and honoureth me wyth their lippes: howebeit their hart is farre from me.

9 But in vaine do they worship me, teaching doctrines, preceptes of men.

10 And when he had called the people to him, he sayde vnto them, Heare and vnderstande.

11 That which goeth into the mouth, defileth not the man: but that which commeth out of the mouth, defileth the man.

12 Then came his disciples, and sayd vnto him, Knowest thou not that ỹ Pharisees were offended after they heard this saying?

13 But he answered and sayde, All manner planting which my heauenly father hath not planted, shal be rooted vp.

14 Let them alone: they be blinde leaders of the blinde. If the blinde leade ỹ blinde both shal fal into the ditche.

15 Then answered Peter, and sayde vnto him, Declare vnto vs this parable.

16 Jesus sayde, Are ye also yet without vnderstanding?

17 Do not ye yet vnderstande, that whatsoeuer entreth in at the mouth, goeth into the bely, and is cast out into the draught.

18 But

18 But those things which proceede out of the mouth, come forth from the hart, and they defyle the man.
19 For out of the hart proceed euill thoughtes, murders, adulteries, whordomes, theftes, false witnesse, blasphemies.
20 These are the thinges whiche defile a man: but to eate with vnwashen handes, defileth not a man.
21 And Jesus, when he went thence, departed into the coastes of Tyre & Sidon.
22 And behold, a woman of the Chanaanites, which came out of the same coastes, cryed vnto him, saying, Haue mercie on me, O Lorde, thou sonne of Dauid, my daughter is greuously vexed with a deuil.
23 But he answered hir not a word. And his disciples came, and besought hym, saying, Sende hir away, for she cryeth after vs.
24 But he answered, and saide, I am not sent but vnto the lost shepe of the house of Israel.
25 Then came she, and worshipped hym, saying, Lord, helpe me.
26 But he answered, and saide, It is not meete to take the childrens bread, and to cast it to litle dogges.
27 And she saide, Yes Lorde, for the litle dogges also eate of the crummes which fall from their maisters table.
28 Then Jesus answered, and sayde, vnto hir, O woman, great is thy faith: be it done vnto thee euen as thou wilt. And hir daughter was made whole euen from that same houre.
29 And Jesus, when he was departed frō thence, came nigh vnto the sea of Galilee, and when he was gone vp into a mountayne, he sate downe there.
30 Then great multitudes came vnto him, hauing with them those that were lame, blinde, dumbe, maymed, and other many, and cast them downe at Jesus feete, and he healed them:
31 In so muche that the people wondred, when they sawe the dumbe speake, the maymed to be whole, the lame to walke and the blinde to see: and they glorified the God of Israel.
32 Then Jesus called his disciples vnto him, and saide, I haue compassion on the people, bycause they continue with me nowe three dayes, and haue nothing to eate: and I will not let them departe fasting, lest they faint in the way.
33 And his disciples say vnto him, Whence (shoulde wee get) so muche breade in the wyldernesse, as to suffise so great a multitude?
34 And Jesus sayth vnto thē, How many loaues haue ye? And they saide, Seuen, and a fewe little fishes. Mat.16.b.
35 And he commaunded the people to sitte downe on the grounde. F
36 And whē he had taken the seuen loaues, and the fishes, and had giuen thankes, he brake (them) and gaue to his disciples: & the disciples gaue them to the people.
37 And they did al eate, and were suffised: and they toke vp of the broken meate that was left, seuen baskettes ful.
38 And yet they that did eate, were foure thousande men, beside women and children.
39 And when he had sent away the people, he toke shippe, and came into the parties of Magdala.

The.xvi. Chapter.

1. The Pharisees require a token. 6. Iesus warneth his disciples of the Pharisees doctrine. 16. The confession of Peter. 19. the keyes of heauen, 24. the faithful must beare the crosse after Christ.

1 The Pharisees also, with the Saducees, came, and tēpting, desired hym that he woulde shewe them a signe from heauen. Mar.8.b. John.6.d. Luke.11.d.
2 He answered, and said vnto them, Whē it is euening, ye say, (it wil be) fayre weather: for the skie is red. Luke.12.g.
3 And in the morning (it wil be) foule weather to day: for the skye is lowring red. O ye hypocrites, ye can discerne the outwarde appearance of the skye: but can ye not discerne the signes of the times?
4 A frowarde and adulterous nation requireth a signe: and there shall no signe be giuen vnto it, but the signe of the prophete Jonas. And he left thē, & departed. Mar.12.c. Mark.8.b. John.6.d. Jonas.2.a
5 And when his disciples were come to the other side of the water, they had forgotten to take bread (with them.)
6 Then Jesus said vnto them, take heede and beware of the leauen of the Pharisees and of the Saduces. Luke.12.a.
7 And they thought in them selues, saying, For we haue taken no bread (with vs.) (Which) when Jesus vnderstode, hee saide vnto them, O ye of litle faith, why thinke you within your selues, bycause ye haue brought no bread? B
8 Do ye not yet perceiue, neither remem-

ber those five loaues of the five thousand, and how many baskettes toke ye vp?

Mat.14.c. Mar.15.d.

10 Neyther the seuen loaues, of the foure thousand, and howe many baskettes toke ye vp?

11 Howe is it that ye doe not vnderstande that I spake it not vnto you concerning bread, that ye should beware of the leauē of the Pharisees, and of the Saducees?

12 Then vnderstode they how that he bad not the beware of the leuen of the bread: but of the doctrine of the Pharisees and of the Saducees.

13 When Jesus came into the coastes of Cesarea (which is called) Philippi, he asked his disciples, saying, Whom do men say that I the sonne of man am?

Mar.8.c. Luke.9.c.

14 They sayde, Some say (that thou art) John Baptist, some Elias, some Jeremias, or one of the prophetes.

15 He saith vnto them, But whom say ye that I am?

16 Simon Peter answered, and said, Thou art Christ, the sonne of the liuing God.

Luke.9.c.

17 And Jesus answered, and saide vnto him, Happy art thou Simon Bar Jona: for flesh and bloud hath not opened (that) vnto thee, but my father which is in heauen.

John.6.g. John.6.d.

18 And I say also vnto thee, that thou art Peter, and vppon this rocke I wil builde my congregation: and the gates of hell shal not preuayle against it.

1. Co.10.a. Eld.28.c.

19 And I will giue vnto thee, the keyes of the kingdome of heauen: and what soeuer thou shalt binde in earth, shal be bound in heauen: and what so euer thou shalt lose in earth, shall be loosed in heauen.

Mat.18.c.

20 Then charged he his disciples that they shoulde tell no man that hee was Jesus Christ.

21 From that time forth beganne Jesus to shewe vnto his disciples, howe that he must goe vnto Jerusalem, and suffer many things of the elders and high priestes and Scribes, and (must) be killed, and be raysed againe the thirde day.

Mark.8.d. Luke.9.c.

D

22 And when Peter had taken him aside, he began to rebuke him saying, Lord, fauour thy selfe, this shal not be vnto thee.

23 But he turned him about, and saide vnto Peter, Goe after me Satan, thou art an offence vnto me: for thou sauerest not the things that (be) of God, but those that (be) of men:

24 Then saide Jesus vnto his diciples, If any man wil go after me, let him forsake him selfe, and take vp his crosse, and followe me.

25 For whosoeuer will saue his life, shall lose it: againe, whosoeuer shall lose his life for my sake, shall finde it. Mar.8. Luke.9. Mar.8.

26 For what is a man profited: if he shall win the whole worlde, and lose his owne soule? Or what shal a man giue for a raūsome of his soule? John.6. Rom.1.

27 For the sonne of man shall come in the glorie of his father with his angels: and then shall he reward euery man according to his workes.

28 Verely I say vnto you, There be some standing here, which shall in no wise tast of deathe, tyl they see the sonne of man comming in his kingdome. Mar.8. Luke.9.

The.xvij.Chapter.

2. The transfiguration of Christ. 15. he healeth the lunaticke. 27. and payeth tribute.

1 AND after five dayes, Jesus taketh Peter, James, and John his brother, and bringeth them vp into an high mountaine, out of the way. I Mat.9. Luke.9.

2 And was transfigured before them, and his face did shine as the sunne, and his clothes were as white as the light. Ipo.1.

3 And beholde, there appeared vnto them Moses and Elias, talking with him.

4 Then answered Peter, and saide vnto Jesus, Lorde, it is good for vs to be here. If thou wilt, let vs make here three tabernacles: one for thee, and one for Moses, and one for Elias.

5 While he yet spake, beholde a bright cloude ouershadowed them: and beholde, (there came) a voyce out of the cloude, which saide, This is my beloued sonne, in whom I am wel pleased, heare ye him. Mat.3. and.m. Elai.42. Deut.18.

6 And when the disciples hearde (these thinges) they fell on their face, and were sore afrayde.

7 And Jesus came and touched them, and saide, Arise ye, and be not afrayde. B

8 And when they had lift vp their eyes, they sawe no man, saue Jesus only. Mar.9.

9 And when they came downe from the mountaine, Jesus charged them, saying, Shewe the vision to no manne, vntil the sonne of manne be risen againe from the dead.

10 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11 Jesus answered, and saide vnto them, Elias truely shal first come and restore all Mala.4.

things:
12 But I ſaye vnto you, ỹ Elias is come already, and they knew him not, but haue donne vnto him what ſo euer they luſted: Likewiſe ſhall alſo the ſonne of manne ſuffer of them.
13 Then the diſciples vnderſtode that he ſpake vnto them of Iohn Baptiſte.
14 And when they were come to the people, there came to him a certaine man, kneeling downe to him, and ſaying,
15 Lord haue mercie on my ſonne, for he is lunaticke, and ſore vexed: for oft times he falleth into the fire, and oft into the water.
16 And I brought him to thy diſciples, and they coulde not heale him.
17 Ieſus anſwered, and ſaide, O faithleſſe & peruerſe nation, how long ſhall I be with you? howe long ſhall I ſuffer you? bring him hither to me.
18 And Ieſus rebuked the deuil, and he departed out of him: and the childe was healed euen that ſame time.
19 Then came the diſciples to Ieſus ſecretly, and ſaide, Why could not we caſt him out?
20 Ieſus ſaid vnto them, Bycauſe of your vnbeliefe: for verily I ſay vnto you, If ye haue faith "as a grain of muſtard ſeede, ye ſhal ſay vnto this mountaine, Remoue hence to yonder place: and it ſhal remoue, neyther ſhall any thing be vnpoſſible vnto you.
21 How be it, this kinde "goeth not out but by prayer and faſting.
22 While they were conuerſant in Galilee, Ieſus ſaide vnto them, It will come to paſſe, that the ſon of mã ſhal be betrayed into the handes of men:
23 And they ſhall kill him, and the thirde day ſhal he ryſe again. And they were exceeding ſory.
24 And when they were come to Capernaum, they that receiued tribute money, came to Peter, and ſaide, Doth not your maiſter pay tribute?
25 He ſaith, Yes. And when he was come into the houſe, Ieſus preuented him, ſaying, What thinkeſt thou Simon? of whõ doe the kings of the earth take tribute or toll? of their owne children, or of the ſtrangers?
26 Peter ſaith vnto him, Of the ſtrangers. Ieſus ſaith vnto him, Then are the children free.
27 Notwithſtanding, leſt we ſhould offend them, goe thou to the ſea, and caſt an hooke, and take vp the fiſhe that firſt commeth vp: and when thou haſt opened his mouth, thou ſhalt finde a peece of twentie pence: that take, and giue it vnto them for me, and thee.

The.xviij.Chapter.

3. He teacheth his diſciples to be humble and harmeleſſe. 6. to auoyde occaſions of euil, 21. and one to forgiue anothers offence.

1 AT the ſame time came the diſciples vnto Ieſus, ſaying, Who is the greateſt in the kingdome of heauen?
2 Ieſus called a little child vnto him, and ſet him in the middes of them,
3 And ſaide, Verily I ſay vnto you, Except ye turne, and become as little children, ye ſhal not enter into the kingdome of heauen.
4 Who ſo euer therefore ſhall humble himſelfe as this little childe, the ſame is the greateſt in the kingdome of heauen.
5 And who ſo ſhal receiue ſuch a little child in my name, receiueth me.
6 But whoſo ſhal offend one of theſe little ones which beleeue in me, it were better for him that a mylſtone were hanged about his necke and that he were drowned in the deapth of the ſea.
7 Wo vnto the world bycauſe of offences, it muſt needes be that offences come: but wo to that man by whome the offence commeth.
8 If thy hande or thy foote offende thee (a) cut them off, and caſt (them) from thee: it is better for thee to enter into life haite or maymed, (rather) than thou ſhuldeſt, hauing two handes or two feete, be caſt into the euerlaſting fyre.
9 And if thine eye offende thee, plucke it out, and caſt (it) from thee: it is better for thee to enter into life with one eye, (rather) than hauing two eyes, to be caſt into hel fire.
10 Take heede that ye diſpiſe not one of theſe little ones: for I ſay vnto you, that in heauen their (b) angels doe alwayes beholde the face of my father which is in heauen.
11 For the ſonne of man is come to ſaue that which was loſt.
12 Howe thinke ye? If a man haue an hũdred ſheepe, and one of them be gonne aſtray, doth he not leaue thoſe nintie and nine, and goeth into the mountaines, & ſeeketh that which went aſtray?

I The Gospel on ſ. Michael and al angels.
Mark.9.g. Luke.9.k.
Mar.10.b. Luke.18.d. 1.Peter.2.a
Marke.9.k Luke.17.a.
W 1.Cor.11.d.
Mat.5.c Mar.9.f.
a. We muſt cut of al our carnal and fleſhly cõcupiſcence or affections, leſt we be with the caſt into the fire of hel.
b. In this appeareth the fatherly kindnes of God towarde vs, that he doth ſend his holy angels to keepe and defend vs: euen from our very birth. Luke.15.b.

13 And if it so be that he finde it, verely I say vnto you, he reioyceth more of that sheepe, than of the ninetie and nine whiche went not astray.

14 Euen so it is not the wil of your father which is in heauen, that one of these little ones should perish.

Luke.17.a. Leui.19.d. Eccle.19.b.

15 Moreouer, if thy brother shall trespasse against thee, goe and tel him his fault betweene thee and him alone: if he shall heare thee, thou hast wonne thy brother.

Deut.19.d. 2.Cor.13.a. Heb.10.f.

16 But if he wil not heare thee, then take yet with thee one or two: that in the mouth of two or three witnesses, euery word may be stablished.

17 If he will not heare them, tel it vnto the Church, if he wil not heare ẏ Church, let him be vnto thee as an heathen manne and a Publicane.

Mat.16.f.

18 Verely I say vnto you, whatsoeuer ye shal binde on earth, shal be bounde in heauen: and what so euer yee shall lose on earth, shal be losed in heauen

19 Againe, truely I say vnto you, that if two of you shall agree in earth as touching any thing that they (shal) aske, it shall be done for them of my father which is in heauen.

20 For where two or three are gathered together in my name, there am I in ẏ middest of them.

The Gospel on the.xxii. Sunday after Trinitie.

21 Then came Peter vnto him, & said, Lord, howe oft shall my brother sinne against me, and I forgiue him? til seuen times?

22 Jesus sayth vnto him, I say not vnto thee, vntil seuen times: but vntil seuentie times seuen.

23 Therefore is the kingdome of heauen likened vnto a certaine man that was a king whiche woulde take accompt of his seruantes.

24 And when he had begunne to recken, one was brought vnto him, which ought him tenne thousande talentes.

25 But for asmuch as he had not to pay, his Lorde commaunded him to be solde, and his wife, and children, and all that he had, and (payment) to be made.

26 The seruant therefore fell downe, and besought him, saying, Lorde, haue patience with me, and I wil pay thee all.

27 Then the Lord of that seruant moued with pitie, losed him, and forgaue him the dette.

28 But the same seruant went out, and founde one of his felowes whiche ought him an hundred pence: and when he had layde handes on him, he toke him by the throte, saying, Pay (me) that thou owest.

29 And his felowe fel downe at his feete, and besought him, saying, Haue patience with me, and I wil pay thee all.

30 And he woulde not: but went and cast him into prison, til he shoulde pay the det.

31 So when his felowes sawe that was done, they were very sory: and came, and tolde vnto their Lorde al that was done.

32 Then his Lord, after that he had called him, saide vnto him, O thou vngratious seruant, I forgaue thee al that dette when thou desiredst me:

33 Shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee?

34 And his Lord was wroth, and deliuered him to the tormentours, tyll he should pay al that was due vnto him.

35 So likewise shall my heauenly father doe also vnto you, if ye from your hartes forgiue not euery one his brother their trespasses.

Jacob. Pet. Luc.

The.xix.Chapter.

4. Christ giueth answere concerning mariage, 21. and teacheth, not to be careful, 22. nor to loue worldly riches.

1 AND it came to passe, that when Jesus had finished these sayings, he gat him from Galilee, and came into the coastes of Jurie beyond Jordane. I. Mat.

2 And great multitudes followed him, and he healed them there.

3 The Pharisees also came vnto him, tempting him, & saying vnto him, Is it lawful for a man to put away his wife for euery cause?

4 He answered, and said vnto them, Haue yee not read, that hee whyche created at the beginning, made them male and female? Gen. Expl. 1.Cap.

5 And saide, For this cause shall a manne leaue his father and his mother, and shall be knit to his wife, and they twaine shall be one flesche.

6 Wherfore they are no more twaine, but one flesche. Let not man therefore, put a sunder, that which God hath coupled together

7 They say vnto him, Why did Moses then commaunde to giue a writing of diuorcement, and to put her away? D

8 He saide vnto them, Moses, bycause of the hardnesse of your hartes, suffered you to put away your wiues, but from the begin-

beginning it was not so.

9 I say vnto you, Who so euer shal put away his wife, except it be for fornication, and shall marry another, committeth adulterie: and who so marryeth hir which is diuorced, doth commit adulterie.

10 His disciples say vnto him, If the case of the man be so with his wife, (then) is it not good to marry.

11 But he saide vnto them, Al men cannot receiue this saying, saue they to whom it is giuen.

12 For there are some chaste, which were so borne out of their mothers wombe: and there are some chaste, whiche were made chaste of men: and there be chaste, whiche haue made them selues chaste for ỹ kingdome of heauens sake. He that is able to receiue (it,) let him receiue (it.)

13 Then were there brought vnto him yong children, that he shoulde put hys handes on them, and praye: and the disciples rebuked them.

14 But Jesus said vnto them, Suffer the yong children, and forbidde them not to come vnto me: for to suche belongeth the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

16 And beholde, one came, and sayde vnto him, Good maister, what good thing shall I do, that I may haue eternal life?

17 He said vnto him, Why callest thou me good? there is none good but one, (and that is) God: But if thou wilt enter into that life, keepe the commaundements.

18 He saith vnto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not comit adulterie, Thou shalt no steale, Thou shalt not beare false witnesse,

19 Honour thy father and thy mother: and, Thou shalt loue thy neighbor as thy self.

20 The yong mã saith vnto him, All the se (things) haue I kept from my youth vp: what lacke I yet?

21 Jesus sayde vnto him, If thou wilt be perfect, goe and sel thy substance, and giue to the poore, and thou shalt haue treasure in heauen: and come and folow me.

22 But when the yong man hearde that saying, he went away sory: for he hadde great possessions.

23 Then Jesus saide vnto his disciples, Verily I say vnto you, that a riche (man) shal hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a Cammel to go through the eye of a needle, than for the riche to enter into the kingdome of God.

25 When ỹ disciples heard (this,) they were exceedingly amazed, saying, Who then can be saued?

26 But Jesus beheld (them) and sayd vnto them, With men this is vnpossible, but with God al things are possible. Zach. 8. b.

27 Then answered Peter, and said vnto him, Behold, we haue forsaken al, & folowed thee, what shal we haue therefore? The Gospel on the cõuersion of S. Paule.

28 Jesus said vnto them, Verily I say vnto you, that when the sonne of man shall sit in the throne of his maiestie, ye that haue folowed me in ỹ regeneration, shall sit also vppon twelue seates, iudging the twelue tribes of Israel. Mat. 4. d. Mark. 10. d Luke. 18. f. Luke. 22. c.

29 And euery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake, shall receiue an hundred fold, and shal inherite euerlasting life. Deut. 33. b. Job. 42. c.

30 But many that are first, shal be last, and the last, shal be first. Mat. 20. b. Luke. 13. c.

The. xx. Chapter.

1. Christ teacheth by a similitude, that God is detter vnto no man. 20. He teacheth his disciples to be lowly, 30. and giueth two blinde men their sight.

A

1 FOr the kingdome of heauen is lyke vnto a man that is an housholder, which went out early in the morning to hyre labourers into his vineyarde. The Gospel on Septuagesima sunday.

2 And when he had agreed wt the labourers for a peny a day, he sent thẽ into his vineyarde.

3 And when he went out about the thirde houre, he sawe other standing idle in the market place,

4 And saide vnto them, Goe ye also into the vineyarde, & what so euer is right, I wil giue you. And they went their way,

5 Againe, when he went out about the sixth and ninth houre, he did likewise.

6 And about the eleuenth houre, when he went out, he foũd other standing idle and saith vnto thẽ, Why stande ye here all the day idle?

B

7 They say vnto him, Because no man hath hyred vs. He saith vnto them, Goe ye also into the vineyarde: and whatsoeuer is right, that shal ye receiue.

8 So when euen was come, the Lorde of the vineyarde sayth vnto his Stewarde, Call the labourers, and giue them their

hyre, beginning from the last, vntill the fyrst.

9 And when they came that (were hyred) about the eleuenth houre, they receiued euery man a peny.

10 But when the first came also, they supposed that they should haue receiued more: and they likewyse receyued euery man a peny.

11 And when they hadde receiued it, they murmured against the good manne of the house.

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden and feruent heate of the day.

13 But he answered to one of them, & said, Friende, I doe thee no wrong: dyddest thou not agree with me for a peny?

14 Take ỳ thine is, & goe thy way: I wil giue vnto this last, euen as vnto thee.

15 Is it not lawful for me to do that I wil with mine owne? Is thyne eye euil, because I am good?

Mat.19.b. Mar.10.c. Luke.13.k.

16 So the last shal be first, and the first (shal be) last: for many becalled, but fewe (be) chosen.

17 And Iesus going vp to Ierusalem, toke ỳ twelue disciples aside in the way, and saide vnto them,

Mark.9.c. Luke.18.c.

18 Beholde, we goe vp to Ierusalem, and the sonne of man shal be betraied vnto the chiefe priestes, and vnto the Scribes, and they shal condemne him to death:

19 And shall deliuer hym to the Gentiles, to be mocked, and to be scourged, and to be crucified: and the thirde day he shal rise againe.

The Gospel on S. Iames the Apostle. Mark.10.c. D

20 Then came to him, the mother of Zebedees children, with hir sonnes, worshipping him, and desiring a certayne thing of him.

21 And he saith vnto hir, What wylt thou? She saith vnto him, Graunt, that these my two sonnes may sitte, the one on thy right hand, and the other on the left, in thy kingdome.

22 But Iesus answered, and saide, Ye wote not what ye aske. Are ye able to drinke of the cuppe that I shall drinke of, and to be baptised with the baptisme that I am baptised with? They say vnto him, We are able.

23 He sayth vnto them, Ye shall drinke in deede of my cuppe, and be baptised wyth the baptisme that I am baptised with: but to sit on my right hande, and on my left, is not myne to giue, but to them for whō it is prepared of my father.

24 And when the tenne heard (this) they disdained at the two brethren.

Mat.15. Mark. Luke.

25 But Iesus, when he had called them vnto him, saide, Ye know that the princes of the Gentiles haue dominiō ouer them: and they that are great, exercise authoritie vpon them.

26 It shal not be so among you: But who so euer wil be great among you, let hym be your minister:

27 And who so wil be chiefe among you, let him be your seruaunt.

28 Euen as the sonne of man came not to be ministred vnto, but to minister, and to giue his life a raunsome for many.

C Mat.

29 And as they departed from Iericho, much people folowed him.

Mark. Luke.

30 And behold, two blinde men sitting by the way side, when they heard that Iesus passed by, they cryed, saying, O Lorde, thou sonne of Dauid, haue mercie on vs.

31 And the people rebuked thē, bycause they should holde their peace, but they cryed the more, saying, Haue mercie on vs, O Lord, thou sonne of Dauid.

32 And Iesus stode still, and called them, and saide, What wil ye that I shal do vnto you?

33 They say vnto him, Lorde that our eies may be opened.

34 So Iesus had compassion on them, and touched their eyes: and immediatly their eyes receiued sight, & they folowed him.

The.xxi. Chapter.

7. Hee rydeth into Ierusalem, 12. driueth the marchantes out of the temple, 19. curseth the figge tree, 28. and rebuketh the Pharisees with the similitude of the two sonnes. 35. and of the husbandemen that slue suche as were sent vnto them.

C The

1 AND when they drewe nigh vnto Ierusalem, & were come to Bethphage, vnto the mount of Oliues, then sente Iesus two disciples,

2 Saying vnto them, Goe into ỳ village that lyeth ouer against you, and anone ye shal finde an Asse tyed, and a colt with hir, when yee haue losed (them,) bring (them) vnto me,

3 And if any man say ought vnto you, ye shal say the Lord hath neede of them, and straight way he wil let them goe.

4 All this was done, ỳ it might be fulfilled which was spoke by the prophete, saying,

5 Tell

5 Tell ye the daughters of Sion, Beholde, the king commeth vnto thee meeke, and sitting vpon an Asse and a colt the foale of (the Asse) vsed to the yoke.

6 The disciples went, and did as Jesus commaunded them.

7 And brought the asse, and the colte, and put on them their clothes, & he sat thereon.

8 And many of the people spread their garmentes in the way, other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the multitudes that went before, and that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is hee that commeth in the name of the Lord, Hosanna in the highest.

10 And when hee was come into Jerusalem, al the citie was moued, saying, Who is this?

11 And the multitude sayde, This is Jesus that prophete of Nazareth (a citie) in Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and ouerthrewe the tables of the money changers, and the seates of them that solde Doues,

13 And sayde vnto them, it is written, My house shall be called the house of prayer, but ye haue made it a denne of theeues.

14 And the blinde and the halt came to him in the temple, and he healed them.

15 When the chiefe priestes and Scribes sawe the wonders that he did, and the children crying in the temple, and saying, Hosanna to the son of Dauid, they disdained,

16 And sayd vnto him, Hearest thou what these say? But Jesus sayth vnto them, Yea, haue ye neuer read, Out of the mouth of babes and sucklings, thou hast ordeyned prayse?

17 And hee left them, and went out of the citie vnto Bethanie, and he lodged there.

18 In the morning, as he returned into the citie, he hungred.

19 And when he sawe one figge tree in the way, hee came to it, and founde nothing thereon but leaues onely, and sayde vnto it, Neuer fruite growe on thee henceforwarde. And anone the figge tree withered away.

20 And when the disciples saw it, they marueiled, saying, Howe sone is the figge tree withered away?

21 Jesus answered and sayde vnto them, Verily I say vnto you, if ye haue fayth, and doubt not, ye shall not onely doe this (which is doone) to the figge tree, but also if ye shall say vnto this mountayne, Be thou remoued, and be thou cast into the sea, it shall be done. Luke.17.a.

22 And all things what soeuer ye shall aske in prayer beleeuing, ye shall receiue. Mark.11.d. John.14.b

23 And when he was come into the temple, the chiefe priestes and the elders of the people, came vnto him teaching, and say, By what authoritie doest thou these things? and who gaue thee this power? 15.b.16.c. Mark.11.d Luke.17.a. Exod.2.c

24 Jesus answered, and sayde vnto them, I also will aske you one question, which if ye tell me, I in likewise wil tell you by what authoritie I doe these things: Actes.4.b. 5.7.d.

25 The baptisme of John, whence was it? from heauen, or of men? And they reasoned with them selues, saying, If we shall say, From heauen, hee will say vnto vs, Why did ye not then beleeue him?

26 But if we shall say, Of men, then feare we the people, for all (men) holde John as a prophete. Math.14.a

27 And they answered vnto Jesus, and sayde, We can not tell. And he sayde vnto them, Neyther tell I you by what authoritie I doe these things. E

28 But what thinke you? A certayne man had two sonnes, and when he came to the first, he sayd, Sonne, go and worke to day in my vineyarde.

29 He answered, and sayde, I will not: but afterward he repented, and went.

30 And when he came to the second, he sayd likewise: and he answered, and sayde, I (goe) sir, and went not.

31 Whether of them twaine did the will of his father? And they sayd vnto him, The first. Jesus saith vnto them, Verily I say vnto you, that the publicanes and the harlots goe into the kingdome of God before you.

32 For John came vnto you by the way of righteousnesse, and ye beleeued him not: but the publicanes and the harlots beleeued him, And ye, when ye had seene (it) were not moued afterwarde with repentance, that ye might haue beleeued him. Matth.3.a.

33 Hearken another similitude, There was a certein man, an housholder, which planted a vineyarde, and hedged it rounde about, and digged a wine presse in it, and built a towre, and let it out to husbandmen, and went into a strange countrey. F Gen.9.c. Esaias.5.a. Jere.12.c. Mark.12.c. Luke.20.b.

34 And when the time of the fruite drewe neare, he sent his seruants to the husbandmen, that they might receiue ý fruits of it.

35 And the husbandmen, when they had

taken his seruantes, they beat one, kylled another, and stoned another.

36 Agayne, hee sent other seruantes, moe than the firste, and they dyd vnto them likewise.

37 But last of all, hee sent vnto them his owne sonne, saying, They will stand in awe of my sonne.

38 But when the husbandmen sawe the sonne, they sayd among them selues, This
Gene.37. is the heyre, come let vs kyll him, and let vs season vpon his inheritance.

39 And they caught him, and thrust him out of the vineyarde, and slue (him.)

40 When the Lorde therefore of the vineyarde commeth, what will hee doe vnto those husbandmen?

G 41 They say vnto him, He will miserably destroy those wicked (men,) and will let out his vineyard vnto other husbandmen, whiche shall render him the fruite in due seasons.

42 Iesus sayth vnto them, Dyd ye neuer read in the scriptures, The stone which the
Psal.118.c. builders disalowed, the same is become
Mark.12.a. the head of the corner? This is the Lordes
Luke.20.a. doing, and it is maruellous in our eyes.
1.Pet.2.b.
Actes.4.b. 43 Therfore say I vnto you, the kingdome of God shall be taken from you, & giuen to a nation bringing forth the fruits thereof.

Zach.12.a. 44 And who so euer shal fall on this stone,
Dan.2.c. shall be broken in peeces: but on whome so euer it shall fall, it shall all to grinde him.

45 And when the chiefe priestes and Pharisees had heard his parables, they perceiued that he spake of them.

John.7.d. 46 And when they sought to lay handes on
Mark.11.c. him, they feared the multitudes, because
Luke.19.g. they toke him as a Prophete.
&.20.c.

The.xxij. Chapter.

2. The mariage of the kings sonne. 17. Tribute to be giuen to the Emperour. 25. Christ confuteth the opinion of the Saduces, concerning the resurrection. 36. and answereth the Scribe vnto his question.

A 1 AND Iesus answered, and spake vnto
The Gospell on the.xx. sundey after Trinitie. them againe by Parables, and sayde.

2 The kingdome of heauen is like vnto a
Luke.14.a. man that was a king, which made a mariage for his sonne:

3 And sent forth his seruantes, to call them that were bidden to the wedding: and they would not come.

4 Agayne, he sent forth other his seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, my Oxen and my fatlings are killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, another to his marchandize:

6 And the remnant toke his seruantes, and entreated them spitefully, and slue them.

7 But when the king hearde (thereof) hee B
was wroth, and when hee had sent forth his armies, he destroyed those murtherers, and brent vp their citie.

8 Than sayth hee to his seruantes, The mariage in deede is prepared, but they which were bidden, were not worthy.

9 Goe ye therefore out in the high wayes, and as many as ye shall fynde, bid to the mariage.

10 And the seruantes wente out into the highe wayes, and gathered together all, as many as they founde, both good, and bad, and the wedding was furnished with geastes.

11 Whē the king came in to see the geasts, Eſai.4.
hee spyed there a man, which had not on a wedding garment,

12 And he sayth vnto him, Friende, howe camest thou in hither, not hauing a wedding garmēt? And he was euen speachlesse.

13 Then sayde the king to the ministers, When ye haue bound him hand and foote, take him vp, and cast him into vtter darkenesse, there shal be weeping, and gnashing Math.
of teeth. 8.12.c.

14 For many are called, but few are chosen. C

15 Then wente the Pharisees, and toke The G.
counsell howe they might intangle him in on the
his talke. Trinite.

16 And they sente out vnto him their disci- Mark.
ples with the Herodians, saying, Maister,
we knowe that thou art true, and teachest Luke.
the way of God truely, neither carest thou
for any man, for thou doest not respecte
mens persons.

17 Tell vs therefore, howe thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus, when he knewe their wickednesse, said, Why tempt ye me ye hypocrits?

19 Shewe mee the tribute money. And they brought vnto him a penny.

20 And he sayth to them, Whose is this I- D
mage and superscription?

21 They sayde vnto him, Cesars. Then Math.
sayth hee vnto them, Giue therefore vnto Rom.
Cesar, the (things) which are Cesars: & vnto God, those (things) that are Gods.

22 When they had hearde (these woordes) they maruelled, and left him, and went their way.

23 The

23 The ſame day came to him the Saduces, which ſay that there is no reſurrection, and aſked him,

24 Saying, Maiſter, Moſes ſayde, If a man dye, hauing no children, his brother ſhall "marry his wife, and rayſe vp ſeede vnto his brother.

25 There were with vs ſeuen brethren, and the firſt, when he had married a wife, deceaſed, and hauing no iſſue, left his wife vnto his brother.

26 Likewiſe the ſeconde alſo, and the third, vnto the ſeuenth.

27 Laſt of all, the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeuen? For they all had hir.

29 Jeſus anſwered, and ſayde vnto them, Ye doe erre, not knowing the ſcriptures, nor the power of God.

30 For in the reſurrection they neither marry, nor are giuen in mariage, but are as the angels of God, in heauen.

31 But as touching the reſurrection of the deade, haue ye not read that whiche was ſpoken vnto you of God, which ſayth.

32 I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the liuing.

33 And when the multitudes hearde this, they were aſtonied at his doctrine.

34 But when the Phariſees had heard that hee had put the Saduces to ſilence, they were gathered together.

35 Then one (of them) which was a lawyer, aſked (him) a queſtion, tempting him, and ſaying.

36 Maiſter, which is the great commaundement in the lawe?

37 Jeſus ſayde vnto him, Thou ſhalt loue the Lorde thy God with all thy heart, and with all thy ſoule, and with all thy mind.

38 This is the firſt and great commaundement.

39 And the ſeconde is like vnto it. Thou ſhalt loue thy neighbour as thy ſelfe.

40 In theſe two commaundements, hang all the lawe and the prophetes.

41 When the Phariſees were gathered together, Jeſus aſked them,

42 Saying, What thinke ye of Chriſte? Whoſe ſonne is he? They ſayd vnto him, (the ſonne) of Dauid.

43 Hee ſayth vnto them, Howe then doeth Dauid in ſpirit call him Lord, ſaying,

44 The Lorde ſayde vnto my Lord: Sit thou on my right hande, till I make thine enimies thy foteſtoole?

45 If Dauid then call him Lorde, howe is he then his ſonne?

46 And no man was able to anſwere him a worde, neither durſt any man (from that day) aſke him any moe queſtions.

The xxiij. Chapter.

3. Chriſte cryeth woe to the Phariſees, Scribes, and hypocrites. 37. and prophecieth the deſtruction of Ieruſalem.

1 Then ſpake Jeſus to the multitudes, and to his diſciples.

2 Saying, The Scribes and the Phariſees "ſat in Moſes ſeate: Deut. 17. b. "Beza readeth lyt.

3 All therefore what ſo euer they bid you obſerue, that obſerue and do, but do not ye after their workes: for they ſay, and do not.

4 Yea, they binde together heauy burdens, and grieuous to be borne, and lay them on mens ſhoulders, but they them ſelues will not moue them with (one) of their fingers. Eſai. 10. a. Luke. 11. k.

5 All their workes they doe, for to bee ſeene of men, they make broade their Philacteries, and enlarge the hemmes of their garmentes.

6 And loue the vppermoſt ſeates at feaſtes, and to ſit in the chiefe place in the Synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your maiſter (euen) Chriſte, and all ye are brethren. Jacob. 2. a.

9 And call no man your father vppon the earth: for one is your father, whiche is in heauen.

10 Neyther be ye called maiſters: for one is your maiſter, (euen) Chriſte.

11 Hee that is greateſt among you, ſhall be your ſeruant.

12 But who ſo euer ſhall exalte him ſelfe, ſhall be brought lowe, he that ſhall humble him ſelfe, ſhall be exalted. Luke. 14. k. & 18. c.

13 Woe vnto you Scribes and Phariſees hypocrites, for ye ſhut vp the kingdome of heauen before men: ye neyther goe in your ſelues, neither ſuffer ye them that come, to enter in. Luke. 11. g.

14 Woe vnto you Scribes and Phariſees hypocrites, for ye deuoure wydowes houſes, and that vnder a pretence of long prayer, therefore ye ſhall receiue the greater damnation.

15 Woe vnto you Scribes and Phariſees hypocrites, for ye compaſſe the ſea and the lande, to make one (a) proſelyte, and when he

a. One brought from gentilitie to their religion.

he is become one, ye make him two folde more the chylde of hell, than ye your selues (are.)

16 Wo be vnto you ye blinde guides, for ye say, Whosoeuer shall sweare by the temple, it is nothing, but who so euer shall sweare by the golde of the temple, hee is a (b)detter.

b. Both to God and to man, for to performe it.

17 Ye fooles and blynd, for whether is greater, the golde, or the temple that sanctifieth the golde?

18 And who so euer shall sweare by the aulter, it is nothing, but whosoeuer sweareth by the gift that is vpon it, he is a detter.

19 Ye fooles and blind, for whether is greater, the gifte, or the aulter that sanctifieth the gifte?

20 Who so therfore shall sweare by the aulter, sweareth by it, & by all things thereon.

D 21 And who so shall sweare by the temple, sweareth by it, and by him that dwelleth therein.

Math.5.k. 22 And hee that shall sweare by heauen, sweareth by the seate of God, and by hym that sitteth thereon.

Luke.11.k. 23 Wo vnto you Scribes and Pharisees hypocrites, for ye tythe mynt, and annise, and cummin: and haue left the waighties matters of the lawe, iudgement, mercie, and fayth: these ought ye to haue done, and not to leaue the other vndone.

24 Ye blinde guides, which strayne out a gnat, and swalowe a Camell.

25 Woe vnto you Scribes and Pharisees hypocrits, for ye make cleane the vtter side of the cup, and of the platter: but within they are full of briberie and excesse.

26 Thou blinde Pharisee, cleanse first that whiche is within the cup and platter, that the outside of them may be cleane also.

E 27 Woe vnto you Scribes and Pharisees
Luke.11.k. hypocrites, for ye are like vnto paynted Sepulchres, which in deede appeare beautiful outward: but are within ful of dead (mens) bones, and of all filthynesse.

28 Euen so, ye also outwardly appeare ryghteous vnto men: but within ye are full of hypocrisie and iniquitie.

Luke.11.g. 29 Woe vnto you Scribes and Pharisees hypocrites, bycause ye builde the tombes of the Prophetes, and garnishe the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we would not haue ben partners with thē in the bloud of the prophets.

1.Thes.2.c 31 Wherefore ye be witnesses vnto your selues, that ye are the children of them which killed the prophetes.

32 Fulfil ye also the measure of your fathers. Math.a
33 Ye serpentes, ye generation of vipers, how wil ye escape the damnation of hell? Luke.a John.c Acts.5.7.8.

34 Wherefore beholde, I sende vnto you prophetes, and wise men, and Scribes, and some of them ye shall kyll and crucifie, and some of them shall ye scourge in your synagogues, and persecute thē from citie to citie: Ch.6.a Ch.10.b Ch.23.c

35 That vpon you may come all the righteous bloud, shed vpon the earth, from the bloude of that righteous Abell, vnto the bloude of Zacharias, sonne of Barachias, whome ye slue betweene the temple and the aulter. Gen.4.d 2.Par.24.d

36 Verily I say vnto you, all these things shall come vpon the generation.

37 O Jerusalem, Jerusalem, thou that killest the prophetes, and stonest them which haue bene sent vnto thee, how often would I haue gathered thy children together, euē as a henne gathereth hir chickens vnder hir wings, and ye would not? Luke.a 4.Esd.

38 Beholde, your house is left vnto you desolate. Psal.g

39 For I say vnto you, ye shall by no meanes see mee hencefoorth, tyll that ye shall say, Blessed is hee that commeth in the name of the Lorde. Psal.118 Luke.a

The.xxiiij. Chapter.

1. Christe sheweth his disciples the destruction of the temple. 6. 29. the end of the worlde, and the tokens of the latter dayes. 42. Hee warneth them to wake. 44. for the world shal sodainely perishe.

1 AND Jesus went out, and departed from the temple: and his disciples came (to him) for to shewe him the buildings of the temple. I Mark.a Luke.a

2 Jesus sayde vnto them, See ye not all these things? Verily I say vnto you, there shall not be left heere one stone vpon another, that shall not be destroyed. Luke.a

3 And as he sat vpon the mount of Olives, the disciples came vnto him secretly, saying, Tell vs, when shall these things be? and what (shall be) the token of thy comming, and of the end of the world?

4 And Jesus answered, and sayd vnto thē, Take heede that no man deceiue you. Collos.2 Ephes.5

5 For many shal come in my name, saying, I am Christe: and shall deceiue many.

6 It will come to passe, that ye shall heare of warres, & rumours of warres: See that you be not troubled: for all (these things) must come to passe, but the end is not yet.

7 For

B 7 For nation shall rise against nation, and realme against realme, and there shall be famines, and pestilences, and earthquakes in certaine places.

8 All these are the beginning of sorowes.

9 Then shall they put you to trouble, and shall kill you: and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophetes shall arise, and shall deceiue many.

12 And bycause iniquitie shall abounde, the loue of many shall waxe colde.

13 But he that shall endure to the ende, the same shall be saued.

14 And this Gospell of the kingdome, shall C be preached in all the world, for a witnesse vnto al nations, & then shal the end come.

15 When ye therefore shall see the abhomination of desolation, spoken of by Daniel the prophet, stande in the holie place, (who so readeth, let him vnderstand,)

16 Then let them which be in Iurie, flee into the mountaines:

17 And let him whiche is on the house top, not come downe to fetche any thing out of his house:

18 Neyther let him whiche is in the fielde, returne backe to fetche his clothes.

19 Wo shall be in those dayes to them that are with child, and to them that giue suck.

D 20 But praye ye that your flight be not in the Winter, neither on the Sabboth day:

21 For then shall be great tribulation, suche as was not since the beginning of the worlde to this time, no, nor in any wise shall be.

22 Yea, and except those dayes shoulde be shortened, there should no flesh be saued: but for the chosens sake, those dayes shall be shortened.

23 Then if any man shall say vnto you, Lo, here is Christ, or there: beleeue it not.

24 For there shall arise false Christes, & false Prophetes, and shall shewe great signes, and wonders: in so much that (if it were possible) they shall deceiue the verie elect.

25 Behold, I haue told you before.

26 Wherefore if they shal say vnto you, Beholde, he is in the desart: goe not forth, Beholde, hee is in the secrete places: beleeue it not.

E 27 For as the lightening commeth out of the East, and shyneth into the West: so shall also the comming of the sonne of man be.

28 For where so euer the deade carkasse is, Iob.39.b. Luke.17.g. Mark.13.c.
euen there will the Eagles also be gathered together.

29 Immediately, after the tribulation of Luke.21.c. Ioel.2.c.
those dayes, shall the sunne be darkened and the moone shall not giue hir light, and the starres shall fall from heauen, and the powers of the heauens shall be shaken.

30 And then shall appeare the signe of the Actes.1.b.
sonne of man, in heauen: and then shall all the kinreds of the earth mourne, and they shall see the sonne of man comming in the cloudes of heauen, with power and great glorie.

31 And hee shall sende his angels with the Dani.12.a.
great sounde of a trumpet, and they shall 1.Thes.4.b
gather together his chosen, from the foure windes, euen from one ende of heauen to the other.

32 Learne a parable of the figge tree: when Mark.13.c.
his branche is yet tender, and the leaues Luke.21.f.
spring, ye know that Sommer is nigh:

33 So likewise ye, when ye shal see all these things, be sure that it is neere, euen at the dores.

34 Verily I say vnto you, this generation shall in no wise passe, till all these things be fulfylled.

35 Heauen and earth shall passe away, but Esai.2.b.
my wordes shall in no wise passe away. Esai.40.c.

36 But of that day and houre, knoweth no Math.5.c.
man, no, not the angels of heauen, but my Actes.1.a.
father only. F

37 But as the dayes of Noe were, so shall Gene.7.d.
also the comming of the sonne of man be. Luke.17.f.

38 For as in the dayes that were before the floude, they were eating, and drinking, marrying, and giuing in marryage, euen vntil the day that Noe entred into ỳ arke,

39 And knewe not till the floude came, and tooke them all away: so shall also the comming of the sonne of man be.

40 Then shall two be in the fielde: the one Luke.17.g.
is receiued, and the other is left alone.

41 Two (women) shall be grinding at the mylle: the one is receyued, and the other left alone.

42 Watch therefore, for ye know not what Math.25.b.
houre your Lord doth come. Mark.13.g.

43 Of this yet be sure, that if the good man Luke.12.c.
of the house had knowne what watche the theefe woulde come, he woulde haue watched, and woulde not haue suffered his house to be broken vp. Apoc.16.c.

44 Therefore be ye also readie: for in such an houre as ye thinke not, the sonne of mã commeth.

45 Who then is that faythfull and wyse seruant,

seruant, whome his Lorde hath made ruler ouer his houshold, to giue them meate in season?

46 Blessed is that seruant, whom his lorde when he commeth, shall finde so doing.

47 Verely I say vnto you, that hee shall make him ruler ouer all his goods.

48 But and if that euill seruant shall say in his heart, My Lord will be long a comming:

49 And so begin to smite his felowes, yea, and to eate and drinke with the drunken:

50 The same seruants Lorde shall come in a day, when he loketh not for him, and in an houre that he is not ware of:

51 And shall hewe him in peeces, and giue him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The.xxv. Chapter.

1. The tenne virgins. 14. The talentes deliuered to the seruantes. 32. And of the generall iudgement.

A 1 THen shall the kingdome of heauen be likened vnto tenne virgins, whiche when they had taken their lampes, went forth to meete the bridegrome.

2 But fiue of them were wise, and fiue were foolishe.

3 They that were foolishe, when they had taken their lampes, toke none oyle with them:

4 But the wise toke oyle in their vessels, with their lampes also.

5 While the bridegrome taryed, they all slumbred and slept.

6 And euen at midnight there was a crye made, Beholde, the bridegrome commeth, goe ye out to meete him.

B 7 Then all those virgins arose, and prepared their lampes.

8 So the foolishe sayde vnto the wise, Giue vs of your oyle, for our lāpes are gon out.

9 But the wise answering, saying, (Not so) least there be not ynough for vs and you: but goe ye rather to them that sell, and buy for your selues.

10 And while they went to buye, the bridegrome came: and they that were readie, went in with him to the maryage, and the dore was shut vp.

Math.7.c. 11 Afterwarde came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and sayde, Verily I say vnto you, I know you not.

Mark.24.d 13 Watche therefore, for ye knowe neyther
Mark.13.d. the daye, nor yet the houre, wherein the sonne of man commeth.

Luc. C 14 Likewise as (when) a (certayne) man taking his iourney into a strange country, called his owne seruantes, and deliuered vnto them his goods.

Mat. Luc. 15 And vnto one hee gaue fiue talentes, to another two, and to another one, to euerie man after his abilitie, and straight way toke his iourney.

16 Then he that had receyued the fiue talentes, went and occupied with the same, and made (them) other fiue talents.

17 And likewise he that had receyued two, he also gayned other two.

18 But he that had receyued one, went and digged in the earth, and hid his Lordes money.

19 After a long season, the Lorde of those seruants commeth, & reckeneth with them.

20 And so he that had receyued fiue talents, came and brought other fiue talentes, saying, Lorde, thou deliueredst vnto me fiue talentes, beholde, I haue gayned besides them fiue talentes moe.

21 His Lorde sayde vnto him, Well done D thou good and faythfull seruant, thou hast been faythfull ouer fewe things, I will make thee ruler ouer many things: enter thou into the ioy of thy Lord.

22 He also that had receyued two talentes, came and sayde, Lord, thou deliueredst vnto me two talentes: beholde, I haue won two other talentes besides them.

23 His Lorde sayde vnto him, Well done, good and faythfull seruant, thou hast been faythfull ouer fewe things, I will make thee ruler ouer many things: enter thou into the ioy of thy Lord.

24 Then he which had receyued the one talent, came and sayde, Lorde, I knewe thee that thou art an hard man, reaping where thou hast not sowen, and gathering where thou hast not strawed:

25 And therefore was I afrayde, and went and hid thy talent in the earth: loe, there thou hast that thine is.

26 His Lord answered, and sayd vnto him, Thou euill and slouthfull seruant, thou knewest that I reape where I sowed not, and gather where I haue not strawed:

27 Thou oughtest therefore to haue deliue- E red my money to the exchangers, and then at my comming shoulde I haue receyued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 For vnto euerie one that hath, shall be Math. giuen, and he shall haue aboundance: but Part. from

from him that hath not, shall be taken away, euen that which he hath.

30 And cast the vnprofitable seruant into vtter darkenesse, there shall be weeping, and gnashing of teeth.

31 When the sonne of man shall come in his glorie, and all the holie angels with him, then shall hee sit vpon the throne of his glorie.

32 And before him shall be gathered all nations, and he shall separat them, one from another, as a shepheard diuideth his shepe from the goates.

33 And hee shall set the sheepe on his right hand, but the goates on the left.

34 Then shal the king say vnto them (which shall be) on his right hande, Come ye blessed of my father, inherite the kingdome, which hath bene prepared for you, from the foundation of the world.

35 For I was an hungred, and ye gaue me meate: I was thirstie, and yee gaue mee drinke: I was a straunger, and yee toke me in:

36 Naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answere him, saying, Lord, when sawe we thee an hungred, and fed thee? or thirstie, and gaue thee drinke?

38 When sawe we thee a stranger, and toke thee in? or naked, and clothed thee?

39 Or when sawe we thee sicke, or in prison, and came vnto thee?

40 And the king shall answere, and saye vnto them, Verily I say vnto you, in as muche as ye haue done it vnto one of the least of these my brethren, ye haue done (it) vnto me.

41 Then shall he say also vnto them on the left hand: Depart from me ye cursed into the euerlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue me no meate: I was thirstie, and ye gaue me no drinke:

43 I was a straunger, and ye toke me not in: naked, and ye clothed me not: sycke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lorde, when sawe we thee an hungred, or a thyrst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall hee answere them, saying, Verily I say vnto you, in as muche as ye did it not to one of the least of these, ye did it not to me.

46 And these shall goe away into euerlasting payne: but the righteous into lyfe eternall. John.5.c.

The.xxvi.Chapter.

10. Marie Magdalene annoynteth Christe. 26. They eate the Easter lambe. 31. Christe prayeth in the garden. 48. Iudas betrayeth him. 62. Peter smyteth off Malchus eare. 64. Christe is accused by false witnesses. 69. Peter denyeth him.

1 AND it came to passe when Jesus had finished all these sayings, he sayd vnto his disciples, A The Gospell on the nexte sunday after Easter.

2 Ye knowe, that after two dayes is the feast of Passouer, and the sonne of man is betrayed to be crucified. Math.13.a Luke.22.a

3 Then assembled together the chiefe priests, and the Scribes, and the elders of the people, vnto the palace of the high priest, which was called Caiaphas: John.11.f.

4 And held a counsell that they might take Jesus subtily, and kill him.

5 But they sayde, Not on the feast (day) least there be an vproze among the people.

6 When Jesus was in Bethanie, in the house of Simon the Leper, Mark.14.a John.12.a.

7 There came vnto him a woman, hauing an Alabaster boxe of precious oyntment, and powred it on his head, as he sat (at the boorde.) B Luke,7.f.

8 But when his disciples sawe it, they had indignation, saying, To what purpose (is) this waste?

9 This oyntment might haue bene sold for much, and giuen to the poore.

10 When Jesus vnderstode that, he sayde vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.

11 For ye haue the poore alwayes with you: but me ye haue not alwayes. Deut.15.b.

12 For in that this woman hath caste this oyntment on my body, she did it to burie me.

13 Verily I say vnto you, Where so euer this Gospell shall be preached in the whole worlde, there shall also this that this woman hath done, be tolde for a memoriall of hir.

14 Then one of the twelue, called Judas Iscariot, went vnto the chiefe priestes, C Mark.14.b

15 And sayd vnto them, What will ye giue me, and I will deliuer him vnto you? And they appoynted vnto him thirtie siluer (peeces.) Luke.22.a. John.12.a.

16 And from that time forth, he sought opportunitie to betray him.

Mark.14.b Luke.23.a. 17 The first (day) of sweete bread, the disciples came to Jesus, saying vnto him, wher wilt thou that we shall prepare for thee to eate the Passouer?

18 And he sayde, Goe into the citie to suche a man, and saye vnto him, The maister saith, my time is at hande, I make the Passouer at thy house with my disciples.

19 And the disciples did as Jesus had appointed them: and they made readie the Passouer.

Math.14.c Luke.12.b. 20 When the euen was come, he sat down with the twelue:

D John.13.c. 21 And as they did eate, hee sayde, Verily I say vnto you, that one of you shall betray me.

22 And they being exceeding sorowfull, beganne euery one of them to say vnto him, Lord is it I?

23 Hee answered and sayde, Hee that hath dipped his hande with me in the dishe, the same shall betray me,

Psal.41.b. 24 The sonne of man truely goeth as it is written of him: but woe vnto that man by whome the sonne of man is betrayed: It had ben good for that man if he had not bene borne.

25 Then Judas which betrayed him, answered, and sayde, Maister, Is it I? Hee sayd vnto him, Thou hast sayd.

26 When they were eating, Jesus, when he had taken the bread, and giuen thankes, he brake (it) and gaue (it) to the disciples, and sayd, Take ye, eat ye: this is my body.

1.Cor.11.c. Luke.22.b. Mark.14.c 27 And when hee had taken the cup, and giuen thankes, hee gaue it them, saying, Drinke ye all of it:

E 28 For this is my blood of the newe Testament, that is shed for many, for the remission of sinnes.

29 But I say vnto you, I will in no wise drinke henceforth of this fruite of the vine tree, vntill that day when I drinke it new with you in my fathers kingdome.

Mark.14.c 30 And when they had prayed (God,) they went out vnto the mount of Oliues.

31 Then sayth Jesus vnto them, All ye shall be offended bicause of me this night: for it is written, I will smite the shepheard, and the sheepe of the flocke shall be scattered abroade.

Zach.13.c. Mark.14.c.

32 But after I am risen agayne, I will go before you into Galilee.

Mark.14.b Luke.22.d. 33 Peter answered, and sayde vnto hym, Though all men shall be offended bicause of thee, yet will I neuer be offended.

34 Jesus sayd vnto him, Verily I say vnto thee, that in this same night before the Cocke crowe, thou shalt deny me thrise.

35 Peter sayd vnto him, Though I should dye with thee, yet will I by no manner of meanes denie thee. Likewise also sayd all the disciples.

36 Then commeth Jesus with them vnto a place called Gethsemane, and sayth vnto the disciples, Sit ye there, while I goe and praye yonder. Mark.

37 And when hee had taken with him Peter, and the two sonnes of Zebedee, he beganne to be sorowfull and heauie. f

38 Then sayde Jesus vnto them, My soule is exceeding heauie, euen vnto the death: tarry ye here, and watch with me. Mark. Joha.

39 And when hee had gone a litle farther, hee fell flat on his face, praying, and saying, O my father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. Luke. Mark.

40 And he commeth vnto the disciples, and findeth them asleepe, and sayth vnto Peter, What, coulde ye not watche with me one houre?

41 Watche, and pray, that ye enter not into temptation: the spirit in deede is willing, but the flesh (is) weake. Gala.

42 He went away againe the second time, and prayed, saying, O my father, if this cup may not passe away from me, except I drinke it, thy will be fulfilled. Mark.

43 And when hee came, hee findeth them asleepe againe: for their eyes were heauie.

44 And he left them, and went againe, and prayed the thirde time, saying the same wordes,

45 Then commeth hee to his disciples, and sayth vnto them, Sleepe henceforth, and take your rest: beholde, the houre is at hande, and the sonne of man is betrayed into the handes of sinners.

46 Ryse, let vs be going: behold, he is at hande that doth betray me.

47 While hee yet spake, loe Judas one of the twelue, came, and with him a greate multitude with swordes and staues, from the chiefe priestes and elders of the people. Mark. Luke.

48 But hee that betrayed him, gaue them a token, saying, Whom so euer I shall kisse, that same is he, holde him fast.

49 And forthwith when he came to Jesus, he sayde, Haile master: and kissed him.

50 And Jesus sayde vnto him, Friende, wherefore art thou come? Then came they and layd handes on Jesus, and toke him.

51 And beholde, one of them whiche were with

with Jesus, stretched out his hande, and drewe his swoorde, and after that hee had stricken a seruant of the high priestes, hee smote off his eare.

51 Then sayde Jesus vnto him, Turne backe thy swoord into his place: for all they that take the swoorde, shall perishe with the swoorde.

53 Thinkest thou that I can not nowe pray to my father, and he shall cause to stand by me more than twelue legions of angels?

54 But howe then shall the scriptures be fulfilled, that thus it must be?

55 In that same houre sayde Jesus to the multitudes, Ye be come out as it were vnto a theefe with swoordes and staues for to take me: I sate dayly with you teaching in the temple, and ye toke me not.

56 But al this was done, that the scriptures of the prophetes might be fulfilled. Then all the disciples hauing forsaken him, fled.

57 But they that had taken Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter folowed him a farre off vnto the high priestes palace, and went in, and sate with the seruants to see the end.

59 The chiefe priestes and elders, and all the counsell, sought false witnesse against Jesus, for to put him to death,

60 But founde none: yea, when many false witnesses came, yet founde they none. At the last came two false witnesses,

61 And sayde, This (felowe) sayde, I am able to destroy the temple of God, and to builde it in three dayes.

62 And the chiefe priest arose, and sayd vnto him, Answerest thou nothing? What (is that which) these witnesse against thee?

63 But Jesus held his peace. And the chiefe priest answered, and sayde vnto him, I charge thee by the liuing God, that thou tell vs, whether thou be Christe the sonne of God?

64 Jesus sayth vnto him, Thou hast sayd: Neuertheless, I say vnto you, hereafter shall ye see the sonne of man sitting on the right hand of the power (of God) and comming in the cloudes of the skie. Mark. 14. g Luke. 22. g.

65 Then the highe priest rent his clothes, saying, He hath spoken blasphemie: what neede we of any moe witnesses? Beholde, nowe ye haue heard his blasphemie. Math. 14. g

66 What thinke ye? They answered and saide, He is worthy to dye.

67 Then did they spit in his face, & buffeted him with fistes, and other smote him on the face with the paulme of their handes, Esai. 50. c.

68 Saying, Prophecie vnto vs, O Christe, who is he that smote thee?

69 Peter sate without in the palace: and a damosell came to him, saying, Thou also wast with Jesus of Galilee.

70 But he denyed before them all, saying, I wote not what thou sayest.

71 When he was gone out into the porche, another (wenche) sawe him, and sayd vnto them that were there, This felow was also with Jesus of Nazareth.

72 And agayne he denyed with an othe, I do not knowe the man.

73 And after a while, came vnto him they that stoode by, and sayde to Peter, Surely thou art euen one of them: for thy speache bewrayeth thee. Mark. 14. g Luke. 22. g Joh. 18. c.

74 Then began he to curse, and to sweare, (saying,) I know not the man. And immediatly the Cocke crewe.

75 And Peter remembred the woordes of Jesu, whiche sayde vnto him, Before the Cocke crowe, thou shalt denye me thrise. And he went out, and wept bitterly. Math. 26. c.

¶A Table for the better vnderſtanding of the.xxvj.Chapter of S.Matthæwe, the.xiiij.of Saint Marke, the.xxij.of Saint Luke, and the. xix.of Saint Iohn.

The beginning of the dayes.

- *According to the Iewes reckoning.* — The day of foure and twentie houres compriſing the night, beginneth on the Euening at ſunne ſet, and endeth the next day at ſunne ſet.
- *According to the Romanes reckoning.* — The day of foure and twentie houres compriſing the nyght, beginneth at ſunne ryſing, and continueth vntill the next day ſunne ryſing.
- *According to our reckoning.* — The day of foure and twentie houres compriſing the nyght, beginneth at midnyght, and endeth the next day at the ſame houre at midnyght.

The names of the days.	*The firſt day of the Sabboth or of the weeke.*	*The ſecond day of the Sabboth or of the weeke.*	*The thirde day of the Sabboth or of the weeke.*	*The fourth day of the Sabboth or of the weeke.*	*The fifth day of the Sabboth or of the weeke.*	*The ſixth day of the Sabboth or of the weeke.*	*The Sabboth, that is to ſay, the day of reſt.*	*The firſt of the Sabboth, as before.*
after the Iewes.								
after vs.	*Sunday.*	*Munday.*	*Tueſday.*	*Wedneſday.*	*Thurſday.*	*Fryday.*	*Saterday.*	*Sunday, as before.*

Certaine dayes of the moneth of March in the yere that Ieſus Chriſte ſuffered.	10.	11.	12.	13.	14.	15.	16.	17.
	The entering of Ieſus Chriſte on the aſſe colte with the ſhe aſſe into Ieruſalem.	*The figge tree curſed and withered.*	*The dining with Simon the Lepre.*	*Ieſus Chriſt ſold by Iudas.*	*The preparatiõ of the Paſſouer according to the law.*	*The preparation of the Paſſouer according to the Iewes.*	*The day of the feaſt of the Paſſouer according to the tradition of the Iewes.*	*Ieſus ryſeth again on the ſabboth day, before the breake of the day.*

We haue in this deſcription conferred the vſe and manner of the celebration of Eaſter that the Iewes helde, with that whiche we vſe to recken and beginne at, and alſo to name the dayes of the weeke, and haue added thereto certaine dayes of the moneth of Marche in the yeere that Ieſus Chriſte ſuffered, to declare the vnderſtanding of the ſaide difficultie. Wherein there is to be noted, that the Lord Ieſus celebrated not the Paſſouer the ſame day that the Iewes did: but that he whiche came not to breake the lawe, but to fulfill the lawe in euery poynt, ate the Lambe with his diſciples at the time ordeyned by the lawe. Exod.12. which is the fourteenth day of the firſt moneth (that is to ſay, Marche) in the after noone, on the which began the ſaid feaſt: whiche fell this yere on the Fryday, the euen of the Sabboth or day of reſt. On the which day hee which was the true Lambe was offered, to the ende that the truth might agree with the figure: but the Iewes celebrated the ſaide Paſſouer the day folowing at euen after ſunne ſet, Ieſus Chriſt being in the graue: for that by tradition of their predeceſſours, the ſaide feaſt which fell on the Friday according to the lawe, was deferred to the next day, which was the day of their weekly Sabboth, becauſe they would not keepe two feaſts together: for this feaſt day they called the great Sabboth. Iohn.19. and alſo becauſe (as enimies of the trueth) they woulde ſeeke all meanes poſſible to kepe him from being knowne for the Meſſias.

The diſciples prepare the Lambe which Ieſus Chriſte ate with them after euen, the ſame day on which euen beganne the feaſt.

Ieſus hauing eaten the Lambe with his diſciples, inſtitutеth the ſacramẽt of the ſupper: is kiſſed by Iudas: is crucified, deade, and buried.

Ieſus Chriſte reſteth in the graue all this day.

The women carry ſyweet ointments: worke early in the morning to the graue.

Here is alſo to be noted, that where the eating of the Lambe, the inſtitution of the ſacrament, with the reſidue before mentioned, is referred to Thurſday and Friday: If ye recken according to the Iewes account, who begin their Friday night on Thurſday after ſunne ſet, and continueth that night and day vntill the next day after ſunne ſet, ye ſhall finde that Chriſte did eate the Paſcall Lambe, inſtituted the ſacrament of his body and bloud, was kiſſed by Iudas, and was crucified, dead, and buried on Fryday. But if ye recken after our vſe, then Chriſt did eate the Paſcal lamb, inſtituted the ſacrament of his body and bloud, and was kiſſed of Iudas on Thurſday, but was crucified, dead, and buried on Fryday.

The

The.xxvij. Chapter.

1. Christe is deliuered vnto Pilate. 5. Iudas hangeth him selfe. 24. Christe is crucified among theeues. 57. he dyeth and is buried. 64. watchmen keepe the graue.

1 When the morning was come, all the chiefe priestes, and the elders of the people, held a counsell against Iesus to put him to death.

2 And when they had bounde him, they led him away, and deliuered him to Pontius Pilate the deputie.

3 Then Iudas, whiche had betrayed him, when he saw that he was condemned, repented him selfe, and brought agayne the thirtie "siluer peeces to the chiefe priestes and elders,

4 Saying, I haue sinned, in that I haue betrayed the innocent bloud. And they sayd, What is that to vs? see thou to that.

5 And when he had cast downe the peeces of siluer in the temple, hee departed, and went his way and hanged him selfe.

6 And the chiefe priestes toke the siluer (peeces) and sayd, It is not lawfull for to put them into the treasurie: bycause it is the price of bloud.

7 And when they had taken counsell, they bought with them the potters field, to burie strangers in.

8 Wherefore that fielde was called, The fielde of bloud, vntill this day.

9 (Then was fulfilled that which was spoken by Ieremie the prophete, saying, And they toke the thirtie siluer (peeces,) the price of him that was valued, whom they bought of the children of Israell:

10 And gaue them for the potters fielde, as the Lord appoynted me.

11 Iesus stode before the deputie, and the deputie asked him, saying, Arte thou the king of the Iewes? Iesus saith vnto him, Thou sayest.

12 And when he was accused of the chiefe priestes and elders, he answered nothing.

13 Then sayth Pilate vnto him, Hearest thou not howe many thinges they witnesse against thee?

14 And he answered him to neuer a word: insomuch ỹ the deputie maruelled greatly.

15 At that feaste the deputie was wont to let lose vnto the people a prysoner, whom they would.

16 Hee had then a notable prysoner, called Barrabas.

17 Therefore when they were gathered together, Pilate sayde vnto them, Whether will ye that I giue lose vnto you Barrabas, or Iesus, which is called Christe. Mark. 15. a. John. 18. g.

18 For he knew that for enuie they had deliuered him.

19 When hee was set downe on the iudgement seate, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man: For I haue suffred many things this day in a dreame bicause of him.

20 But the chiefe priestes and elders persuaded the people that they shoulde aske Barrabas, and destroy Iesus. Math. 15. a. Luke. 23. b.

21 The deputie answered, and sayde vnto them, Whether of the twaine will ye that I let lose vnto you? They said, Barabas. D Actes. 3. c.

22 Pilate said vnto them, What shall I do then with Iesus, which is called Christe? Then all sayde vnto him, Let him be crucified. Math. 15. a.

23 The deputie sayde, What euill hath hee done? But they cryed exceedingly, saying, Let him be crucified.

24 When Pilate saw that hee coulde preuayle nothing, but that more businesse was made, hee toke water, and washed his handes before the people, saying, I am innocent of the bloud of this iust person: see ye to it.

25 Then answered all the people, and sayd, His bloud be on vs, and on our children. Actes. 5. c. Mark. 15. a.

26 Then let he Barrabas lose vnto them, and when he had skourged Iesus, he deliuered him to be crucified. Luke. 23. d.

27 Then the souldiers of the deputie, when they had taken Iesus into the common hall, gathered vnto hym all the bande (of souldiers.) E Mark. 15. a.

28 And when they had stripped him, they put on him a scarlet robe:

29 And when they had platted a crowne of thornes, they put it vpon his heade, and a reede in his right hande: and when they had bowed the knee before him, they mocked him, saying, Haile king of the Iewes.

30 And when they had spit vpon him, they toke the reede, and smote him on the head.

31 And after that they had mocked him, they toke the robe off him, and put his owne rayment on him, and led him away to crucifie him.

32 And as they came out, they found a man of Cyrene, Simō by name: him they compelled to beare his crosse. Mark. 15. b. Luke. 23. d.

33 And when they were come vnto a place called Golgotha, that is to say, a place of a skull. Mark. 15. b. John. 19. d.

34 They gaue him vineger to drinke, mingled

led with gall: and when hee had tasted thereof, he would not drinke.

35 When they had crucified him, they parted his garmentes, casting lottes: that it might be fulfilled which was spoken by the prophete, They parted my garmentes among them, and vpō my vesture did they cast lottes.

Psal.22.d. Mark.15.c. Luke.23.c.

36 And sitting downe, they watched hym there:

37 And set vp ouer his head, his accusation written, This is Iesus the king of the Iewes.

Luke.23.c. John.19.d.

38 Then are there two theeues crucified with him: one on the right hande, and an other on the left.

Mark.15.c. Luke.23.d.

39 They that passed by, reuiled him, wagging their heades,

Esai.53.c.

40 And saying, Thou that destroyest the temple, and buildest it in three dayes, saue thy selfe: If thou be the sonne of God, come downe from the crosse.

41 Likewise also the high priestes mocking him, with the Scribes and elders, sayde.

Sapi.2.b.

42 He saued other, him self can he not saue. If hee be the king of Israell, let him nowe come downe from the crosse, and we will beleeue him.

43 He hath trusted in God, let him deliuer him nowe, if he will haue him: for he said, I am the sonne of God.

Psal.22.b.

44 The theeues also whiche were crucified with him, cast the same in his teeth.

45 From the sixth houre, was there darkenesse ouer all the lande, vnto the ninth houre.

Mark.15.c. Luke.23.a.

46 And about the ninth houre Iesus cryed with a loude voyce, saying, Eli, Eli, lamasabacthani, that is to say, My God, my God, why hast thou forsaken me?

Mark.15.c.

47 Some of them that stode there, when they hearde that, saide, This man calleth for Elias.

Psal.22.a.

48 And straightway one of them ran, and toke a sponge, and when he had filled it full of vineger, and put it on a reede, hee gaue him to drinke.

Mark.15.d. John.19.f.

49 The rest sayd, Let be, let vs see whether Elias will come to saue him.

50 Iesus, when he had cryed agayne with a loude voyce, yeelded vp the ghost.

51 And beholde, the vayle of the temple was rent in two partes, from the toppe to the bottome, and the earth did quake, and the stones rent.

Mark.15.d Luke.23.f.

52 And graues were opened, and many bodyes of saintes which slept, arose:

53 And after that they were come out of the graues after his resurrection, came into the holie citie, and appered vnto many.

54 When the (a) Centurion, and they that were with him watching Iesus, sawe the earthquake, and those things that were done, they feared greatly, saying, Truely, this was the sonne of God.

Mark.15. Luke.23. a. A captayne of one hundreth men.

55 And many women were there beholding him a farre off, which folowed Iesus from Galilee, ministring vnto him.

Mark.15. Luke.23.

56 Among which was Marie Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedees children.

57 When the euen was come, there came a riche man from (the citie of) Arimathea, named Ioseph, whiche also him selfe was Iesus disciple.

The Gospell on Easter euen. Mark.15. Luke.23. John.19.

58 He went to Pilate, and begged the body of Iesus: then Pilate commaunded the body to be deliuered.

59 And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth:

60 And layde it in his newe tombe whiche he had hewen out in the rocke: and when hee had rolled a great stone to the dore of the sepulchre, he departed.

61 And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.

Mark.15.

62 The nexte day that folowed the daye of preparing, the high priestes and Pharisees came together vnto Pilate.

63 Saying, Syr, we remember that this deceiuer sayd while he was yet aliue, After three dayes I arise againe.

Mark.c. c.17.d. Mark.9.

64 Commaunde therefore that the sepulchre be made sure vntyll the thyrde daye: least his disciples come by night and steale him away, and say vnto the people, He is risen from the deade: and the last errour shall be worse than the first.

Luke.18.

65 Pilate sayde vnto them, Ye haue the watche, goe your way, make it as sure as ye knowe.

66 So they went, and when they had sealed vp the stone, they made the sepulchre sure with the watche.

The.xxviij. Chapter.

6. The resurrection of Christe. 12. The highe priestes giue the souldiers money, to say that Christe was stolne out of his graue. 17. Christ appeareth to his disciples, and sendeth them foorth to preach, and to baptise.

1 IN the later ende of the Sabboth day, which dawneth the first (day) of the weeke, came Marie Magdalene, and the other Marie, to see the sepulchre.

I Mark.15. Luke.24. John.20.

2 And

3 And beholde, there was a great earthquake, for the angel of the Lord deſcended from heauen, and came and rolled backe the ſtone from the dore, and ſate vpon it.

3 His countenance was like lightning, and his rayment white as ſnowe.

4 And for feare of him the kepers did ſhake and became as deade men.

5 The angell anſwered, and ſayde vnto the women, Feare ye not: for I knowe that that ye ſeeke Jeſus, which was crucified.

6 He is not heere, he is ryſen, as he ſayde, Come, ſee the place where that the Lorde was layde,

7 And go quickly, and tel his diſciples that he is riſen from the dead. And beholde, he goeth before you into Galilee, there ſhall ye ſee him: loe, I haue told you.

8 And they departed quickly from the ſepulchre, with feare, and great ioy, and dyd runne, to bring his diſciples worde.

9 And as they went to tell his diſciples, behold, Jeſus met them, ſaying, All hayle. And they came, and held him by the feete, and worſhipped him.

10 Then ſayde Jeſus vnto them, Be not afrayde: goe tell my brethren that they goe into Galilee, and there ſhall they ſee me.

11 When they were gone, beholde, ſome of the watche came into the citie, and ſhewed vnto the high prieſtes all the things that were done.

12 And when they were aſſembled with the elders, and had taken counſell, they gaue large money vnto the ſouldiers,

13 Saying, Say ye, His diſciples came by nyghte, and ſtole hym awaye whyle we ſlept.

14 And if this come to the deputies (eares) we will perſuade hym, and make you carelelſe. ℭ

15 So they, when they had taken the money, did as they were taught. And this ſaying was noyſed among the Jewes vntill this day.

16 Then the eleuen diſciples wente away into Galilee, into a mountaine, where Jeſus had appoynted them.

17 And when they ſawe him, they worſhipped him: but ſome doubted.

18 And Jeſus came and ſpake vnto them, ſaying, All power is giuen vnto me in heauen and in earth. Math.11.d. John.17.a.

19 Goe ye therefore, and teache all nations, baptizing them in the name of the father, and of the ſonne, and of the holy ghoſt: Mark.16.c

20 Teaching them to obſerue all things, what ſo euer I haue commaunded you: and loe, I am with you alway, euen vnto the ende of the worlde. John.14.d.

Here endeth the Goſpell by Saint Matthæwe.

The Gospell by Saint Marke.

¶ The first Chapter.

2. The office of Iohn the Baptist. 9. The baptisme of Christe. 13. his fasting. 14. his preaching. 17. and the calling of Peter, Andrewe, Iames, and Iohn. 23. Christe healeth the man with the vncleane spirite. 29. helpeth Peters mother in lawe. 41. and cleanseth the leapre.

A 1 THE beginning of the Gospel of Iesu Christ, the sonne of God.

Mala.3.a. Math.11.b. Luke.7.g. 2 As it hath bin wrytten in the prophetes, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Esai.40.a. 3 A voyce of him that cryeth in the wildernesse, Prepare yee the way of the Lorde, Math.3.a. Luke.3.a and make his pathes straight.

Math.3.b. Luke.4.c. 4 Iohn was baptising in the wildernesse, and preaching the baptisme of repentance, for the remission of sinnes.

Math.3.b. Luke.3.c. 5 And all the land of Iurie, and they of Ierusalem, went out vnto him, and were all baptized of him in the riuer of Iordane, confessing their sinnes.

Math.3.a. 6 Iohn was clothed with Camels hayre, and with a gyrdle of a skinne about his loynes: and he did eate locustes and wilde honny,

B 7 And preached, saying, He that is stronger than I commeth after me, whose shoe latchet I am not worthy to stoupe downe and vnlose.

Math.3.b. Luke.3.c. John.1.d. 8 I haue baptised you with water: but he shall baptise you with the holy ghost.

9 And it came to passe in those dayes, that Iesus came from Nazareth (a citie) of Galilee, and was baptized of Iohn in Iordane. Math.3.c.

10 And as sone as hee was come vp out of the water, he sawe heauen open, and the spirite descending vpon him like a Doue. Math.3.d.

11 And there came a voice from heauen, Thou art my deare sonne, in whom I am well pleased. Math.3.d. 12.b.17.b.

Math.4.a. Esai.42.a. 12 And immediately the spirite driueth him into wildernesse.

Math.9.a. 13 And he was there in the wildernesse fortie dayes tempted of Satan, and was with the wilde beastes, and the angels ministred vnto him. Math.4.b.

14 After that Iohn was deliuered (to prison) Iesus came into Galilee, preaching the Gospell of the kingdome of God. C Math.4. Luke.4.

15 And saying, The time is come, and the kingdome of God is at hande: repent ye, and beleeue the Gospell. Math.4.

16 And as he walked by the sea of Galilee, he saw Simon, and Andrewe his brother, casting nettes into the sea (for they were fishers.) Math.3. Math.4.

17 And Iesus sayde vnto them, Folow me, and I will make you to become fishers of men. Iere.16.

18 And straightway they forsoke their nets and folowed him.

19 And when hee had gone a litle further thence, he sawe Iames (the sonne) of Zebedee, and Iohn his brother, whiche also were in the ship mending their nets.

20 And anone he called them: and they left their father Zebedee in the ship with the hired seruantes, and folowed him.

21 And they came into Capernaum, and straightway on the Sabboth dayes, he entred into the synagogue, and taught. D Math.4.

22 And they were astonied at his learning: for he taught them as one that had authoritie, and not as the Scribes. Math.7. Luke.2.

23 And there was in their Synagogue, a man vexed with an vncleane spirite, and he cryed alowde. Math.7. Luke.4.

24 Saying, Let vs alone, what haue we (to doe) with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou arte, (euen) that holy one of God.

25 And Iesus rebuked him, saying, Holde thy peace, and come out of him.

26 And when the vncleane spirit had torne him, and cryed with a loud voyce, he came out of him.

27 And they were all amased, in so much that they demaunded one of an other among them selues, saying, What thing is this? What newe doctrine is this? For with authoritie commaundeth he the foule spirites, and they do obey him?

28 And

28 And immediatly his fame ſpread abroad throughout all the region bordering on Galilee.

29 And forthwith, when they were come out of the Synagogue, they entred into the houſe of Simon and Andrewe, with James and John.

30 But Simons wiues mother lay ſicke of a feuer, and anone they tell him of hir.

31 And he came and toke hir by the hande, and lift hir vp: and immediately the feuer forſoke hyr, and ſhee miniſtred vnto them.

32 And at euen, when the ſunne was down, they brought vnto him all that were diſeaſed, and them that were vexed with deuilles:

33 And all the citie was gathered together at the dore.

34 And hee healed many that were ſicke of diuers diſeaſes, and caſt out many deuils: and ſuffered not the deuils to ſpeake, becauſe they knew him.

35 And in the morning verie early before day, Jeſus when he was ryſen vp, wente out, and departed into a ſolitarie place, & there prayed.

36 And Simon, and they that were with him folowed after him:

37 And when they had found him, they ſaid vnto him, All men ſeeke for thee.

38 And he ſayd vnto them, Let vs goe into the next townes, that I may preach there alſo: for therefore am I come.

39 And hee preached in their Synagogues in all Galilee, and caſt the deuils out.

40 And there came a leaper to him, beſeching him, and kneeling downe to him, and ſaying vnto him, If thou wilt, thou canſt make me cleane.

41 And Jeſus, hauing compaſſion on him, when he had put forth his hande, touched him, and ſayth vnto him, I will, be thou cleane.

42 And aſ ſoone as he had ſpoken, immediately the leproſie departed from him, and he was made cleane.

43 And after hee had giuen him a ſtraight commaundement, he ſent him away forthwith:

44 And ſayth vnto him, See thou ſay nothing to any man: but get thee hence, ſhew thy ſelf to the prieſt, and offer for thy cleanſing thoſe things which Moſes commaunded, for a witneſſe vnto them.

45 But hee, as ſoone as hee was departed, began openly to declare many things, and to publiſhe this rumour: in ſo muche, that Jeſus coulde no more openly enter into the Citie, but was without in deſart places: and they came to hym from euerie quarter.

The. ij. Chapter.

3. He healeth the man of the palſie. 14. calleth Leui the Cuſtomer. 16. eateth with open ſinners. 18. and excuſeth his diſciples.

1 AFter (a fewe) dayes alſo, he entred into Capernaum againe, and it was noyſed that he was in the houſe. A

2 And anone many were gathered together, (in ſo much) that nowe there was no rowme to receiue (them,) no not ſo much as about the dore: and he preached the word (of the Goſpell) vnto them.

3 And they come vnto him, bringing one ſick of the palſie, which was borne of foure men. Math. 9. a. Luke. 5. d.

4 And when they coulde not come nyghe vnto him for preaſſe, they vncouered the rofe (of the houſe) that hee was in: and when they had broken vp the rofe, they doe (with cordes) let downe the bed wherein the ſicke of the palſie lay.

5 When Jeſus ſawe their fayth, hee ſayde vnto the ſicke of the palſie, Sonne, thy ſinnes be forgiuen thee. Eſai. 42. c. & 44. d.

6 But there were certaine of the Scribes ſitting there, and reaſoning in their harts, Luke. 5. d.

7 Why doth hee thus ſpeake blaſphemies? Who can forgiue ſinnes, but God onely? B

8 And immediatly, when Jeſus perceyued in his ſpirite, that they ſo reaſon within them ſelues, he ſayth vnto them, Why reaſon ye ſuch things in your hearts?

9 Whether is it eaſier to ſay to the ſicke of the palſie, Thy ſinnes be forgiuen thee: or to ſay, Ariſe, take vp thy bed, and walke?

10 But that ye may knowe that the ſonne of man hath power in earth to forgiue ſinnes, (he ſayth to the ſicke of the palſie,)

11 I ſay vnto thee, Ariſe, and take vp thy bed, and get thee hence into thine houſe. Math. 9. a. Luke. 5. c.

12 And immediately he aroſe, toke vp the bed, and went forth before them all, in ſo much that they were all amazed, and glorified God, ſaying, We neuer ſawe it on this faſhion. Iohn. 5. b.

13 And hee went againe by the ſea ſide, and all the people reſorted vnto him, and hee taught them. Math. 9. a.

14 And as Jeſus paſſed by, hee ſawe Leui (the ſonne) of Alphee ſitting at the receyte of cuſtome, and ſayde vnto him, Folowe me. And he aroſe, and folowed him. C

15 And it came to passe, that when Jesus sate at meate in his house, many Publicanes and sinners sate also together at meate with Jesus and his disciples: for there were many, and they followed him.

16 And when the Scribes and Pharisees sawe him eate with Publicanes and sinners, they sayde vnto his disciples, Howe is it that he eateth and drinketh with Publicanes and sinners?

17 When Jesus heard (that,) he sayth vnto them, They that be whole, haue no neede of the Phisition, but they that are sicke: I came not to call the righteous, but sinners to repentance.

1.Tim.1.c. Math.9.b. Luke.5.f.

18 And the disciples of John, & of the Pharisees did fast: and they come and say vnto him, Why do the disciples of John and of ỹ Pharisees fast, but thy disciples fast not?

19 And Jesus sayde vnto them, Can the children of the bride chamber fast, whyle the bridegrome is with them? As long as they haue the bridegrome with them, they can not fast.

20 But the dayes will comme, when the bridegrome shall be taken away from thē, and then shall they fast in those dayes.

D 21 No man also soweth a peece of newe cloth, vnto an olde garment: other wayes his newe peece taketh away (somewhat) from the olde (garment,) and so the rent is made worse.

22 And no man powreth newe wine into olde vessels, else the newe wine doth burst the vessels, and the wyne runneth out, and the vessels will be marred: But new wine, must be put into new vessels.

Math.12.a. Luke.6.a.

23 And it came to passe, that he went thorowe the corne fieldes on the Sabboth dayes, and his disciples beganne by the way to plucke the eares of corne.

24 And the Pharisees sayde vnto him, Beholde, why do they on the Sabboth dayes that which is not lawfull?

25 And he sayde vnto them, Haue ye neuer read what Dauid did, when he had neede, and was an hungred, both hee, and they that (were) with him?

1.Reg.21.b

26 Howe hee went into the house of God, in the dayes of Abiathar the highe priest, and did eate the shew breade, which is not lawfull to eate, but for the priestes, and gaue also to them which were with him?

27 And he sayde vnto them, The Sabboth was made for man, and not man for the Sabboth.

28 Therefore is the sonne of man Lord also of the Sabboth.

The.iij. Chapter.

1. He helpeth the man with the dryed hande, 14. choseth his Apostles. 22. and casteth out the vncleane spirite, which the Pharisees ascribe vnto the deuill. 35. The brother, sister, and mother of Christe.

1 AND he entred agayne into the synagogue, and a man was there whiche had a withered hande: A

2 And they watched him whether he would heale him on the Sabboth day, that they might accuse him. Math.12. Luke.6.

3 And hee sayde vnto the man whiche had the wythered hande, Arise, (and stande) in the middes.

4 And he sayth vnto thē, Is it lawful to do good on the Sabboth dayes, or to do euill? to saue lyfe, or to kyll? But they held their peace.

5 And when hee had loked rounde about on them with anger, mourning for the hardenesse of their heartes, hee sayth to the man, Stretche forth thyne hande. And he stretched it out: and his hande was restored as whole as the other. Math.12. Luke.6. 1.Re.13.

6 And the Pharisees departed, and straight way gathered a counsell with the Herodians against him, that they might destroy him. Math.12.

7 But Jesus auoyded, with his disciples, B to the sea: and a great multitude followed him from Galilee, and from Jurie, Math.4. Luke.6.

8 And from Jerusalem, and from Idumea, and (from the region which is) beyond Jordane, and they that dwelt about Tyre and Sidon, a great multitude, when they had heard what things he did, came vnto him. Math.4. Luke.6. John.6.

9 And Jesus commaunded his disciples that a ship should wayte on him, because of the people, least they should throng him.

10 For hee had healed many, (in so muche) that they preassed vpon him for to touche him, as many as had plagues.

11 And the vncleane spirites, when they sawe hym, they fell downe before him (at his feete) and cryed, saying, Thou arte the sonne of God.

12 And he straightly charged them, that they should not make him knowne.

13 And he goeth vp into a mountayne, and calleth vnto him whome hee would: and they came vnto him.

14 And he ordeyned twelue, that they shuld C be with him, and that he might send them forth to preach: Math.10.

15 And

15 And that they might haue power to heale sicknesses, and to cast out deuyls.
16 And he gaue vnto Simon to name, Peter.
17 And he called James (the sonne) of Zebedee, & John James brother, (and gaue them names, Boanerges, which is to say, the sonnes of thunder)
18 And Andrew, and Philip, and Bartholomewe, and Matthewe, and Thomas, and James (the sonne) of Alphee, and Thaddeus, and Simon the Chananite,
19 And Judas Iscariot, which also betrayed him: and they come into an house.
20 And the people commeth together againe, so that they coulde not so much as eate bread.
21 And when they that belonged vnto him, heard (of it) they went out to lay handes vpon him: for they sayde, He is mad.
22 And the Scribes whiche came downe from Jerusalem, sayde, He hath Beelzebub, and by the prince of the deuils casteth he out deuilles.
23 And when he had called them vnto him, he sayde vnto them in parables, How can Satan cast out Satan?
24 And if a realme be diuided against it selfe, that realme can not endure.
25 And if a house be diuided against it selfe, that house can not continue.
26 And if Satã make insurrection against him selfe, and be diuided, he can not continue, but hath an ende.
27 No man can enter into a strong mans house, and take away his goodes, excepte he wil first bind the strong man, and then wil spoyle his house.
28 Verily I say vnto you, All sinnes shal be forgiuen vnto the children of men, and blaspheimies, wherewith so euer they shall blaspheme:
29 But he that shall blaspheme against the holy ghost, hath neuer forgiuenesse, but is in danger of eternal damnation.
30 For they sayde, He hath an vncleane spirite.
31 There come his mother and his brethrẽ, and standing without, sent vnto him, calling him.
32 And the people sate about hym, and said vnto him, Beholde, thy mother and thy brethren, and thy systerne, seeke for thee without.
33 And he answered them saying, Who is my mother, or my brethren?
34 And when he had loked rounde about on them whiche sate about him, he sayde, Behold my mother and my brethren.
35 For whosoeuer shall do the wil of God, the same is my brother, and my syster, and mother.

The.iiij.Chapter.

2. The parable of the Sower. 37. Christ stilleth the tempest of the sea, whiche obeyed hym.

1 AND he began agayne to teache by the sea side: and there gathered vnto hym much people, so that he entred into a ship, and sate in the sea, and all the people was by the sea side on the shore: A Mat.13.a.
2 And he taught them many thinges by parables, and sayde vnto them in hys doctrine,
3 Hearken, Beholde, there went out a Sower to sowe: Luke.8.a.
4 And it fortuned as he sowed, that some fell by the way syde: and the foules of the ayre came, and deuoured it.
5 Some fel on stonie ground, where it had not much earth: and immediatly it sprang vp bycause it had no depth of earth.
6 But as sone as the Sunne was vp, it caught heate: and bycause it had no rote, it wythered away.
7 And some fell among thornes, and the thornes grewe vp, and choked it, and it gaue no fruite. B
8 And some fell vppon good ground, and did yeelde fruite that sprang vp, & grewe, and brought forth, some thirtie, and some sixtie, and some an hundred.
9 And he sayde vnto them, He that hath eares to heare let him heare.
10 And when he was alone, they that were about him with the twelue, asked of him the parable.
11 And he sayde vnto them, Vnto you it is giuen to knowe the mysterie of the kyngdome of GOD: but vnto them that are without, all thynges are donne by parables, Mat.12.b. Luke.8.b.
12 That when they see, they may see, and not discerne: and when they heare, they may heare, and not vnderstande, lest at any time they should turne, and their sinnes should be forgiuen them. Esai.6.f. Mat.13.b. Luke.8.b. John.12.f. Actes.28.f. Rom.11.b.
13 And he saide vnto them, Know ye not this parable? And how then wil ye know al parables?
14 The Sower soweth the word.
15 And they that (receyued seede) by the way side, are those where the word is sowen, Mat.13.c. Luk.8.b.

wen, but when they haue heard, Satan commeth immediatly, and taketh away the worde that was sowen in their harts.

16 And likewise they that receiue seede into the stony ground, are they which when they haue heard the word, at once receiue it with gladnesse,

17 Yet haue no roote in themselues, and so endure but a time: & anone when trouble and persecution aryseth for the wordes sake: immediatly they are offended.

18 And those be they that receiue seede among thornes: and they are such as heare the word,

19 And the cares of this world, and the deceytfulnesse of riches, and the lustes of other things entring in, choake the worde, and it is made vnfruiteful.

20 And they which receiued seede into good grounde, are suche as heare the word, and receiue it, so that one corne dothe bring forth thirtie, some sixtie, some an hundred.

D

Mat.5.d. Luke.8.c. and.11.c. 21 And he sayde vnto them, Is the candel lighted to be put vnder a bushel, or vnder the table? and not to be put on a candelsticke?

Mat.10.c. Luke.8.d. and.12.a. 22 For there is nothing so priuie that shal not be opened: neither hath it bin so secret, but that it shall come abrode.

23 If any man haue eares to heare, let him heare.

Mat.7.a. Luk.6.f. 24 And he sayde vnto them, Take heede what ye heare: wyth what measure yee meate, with the same shall it be measured to you againe: and vnto you that heare, shall more be giuen.

Mat.13.b. and.25.c. Luke.8.c. and.19.d. Mat.13.d. 25 For vnto him that hath, shall it be giuen: and from him that hath not shall be taken away euen that which he hath.

26 And he sayde, So is the kingdome of God, euen as if a man shoulde sowe seede in the grounde,

G

27 And shoulde sleepe, and rise vp night and day, and the seede shoulde spring and growe vp, he knoweth not how.

28 For the earth bringeth forth fruite of hir selfe, firste the blade, then the eare, after that the ful corne in the eare.

29 But when the fruite is brought forth, anone he thrusteth in the sicle, because the harueste is come.

30 And he sayde, Whereunto shal we liken the kingdome of GOD? Or with what comparison shal we compare it?

Mat.12.d. Luke.3.d. 31 It is lyke a grayne of mustarde seede: whiche when it is sowen in the earth, is lesse than al seedes that be in the earth.

32 And when it is sowen, it groweth vp, and is greater than al herbes, and beareth great branches, so that the foules of the ayre may make their nestes vnder the shadowe of it. Mat.13.

33 And with many such parables preached he the worde vnto them, as they were able to heare it

34 But without parable spake he not vnto them, but when they were alone, he expounded al things to his disciples. Math.13

35 And the same day when euen was come, he sayth vnto them, Let vs passe ouer vnto the other (side.)

36 And they left the people, and toke him, euen as he was in the ship, and there were also with him other little shippes.

37 And there arose a great storme of wind, and the waues dashed into the ship, so that it was nowe full. Math.8. Luke.8.

38 And he was in the sterne a sleepe on a pillowe: and they awake him, and say vnto him, Maister, carest thou not that wee perishe?

39 And he arose, and rebuked the wynde, and sayde vnto the sea, Peace, and be stil: and the winde ceassed, and there folowed a great calme.

40 And he sayde vnto them, Why are ye fearefull? How is it that ye haue no faith?

41 And they feared exceedingly, and sayde one to another, Who is this? that both the winde and the sea obey him.

The.v. Chapter.

8. Christe deliuereth the possessed from the vncleane spirite, 25. the woman from the blouddy issue, 41. and rayseth the captaynes daughter.

1 AND they came ouer to the other (side) of the sea, into the coūtrey of the Gadarenes. Luke.8.d Math.8.

2 And when he was come out of the ship, immediatly there met him from among the tombes, a man (possessed) of an vncleane spirite,

3 Which hadde his abyding among the tombes, and no man coulde bynde hym, no not with chaynes:

4 Because that he had bin often bounde with fetters and chaynes, & the chaynes had bin plucked a sunder by him, and the fetters broken in peeces: neyther could any man tame him.

5 And alwayes, nyght and day, hee was in

in the mountaines, and in the tombes, crying, and all to cutting him selfe with stones.

6 But when he had spyed Jesus a far off, he ranne, and worshipped him:

7 And cryed with a loude voyce, and said, What have I to do with thee Jesus thou sonne of the most hyghest God? I require thee in the name of God, that thou torment me not.

8 (For he sayde vnto him, Come out of the man, thou foule spirite,)

9 And he asked him, What is thy name? And he answered, saying, My name is legion: for we are many.

10 And he prayed him instantly that hee would not sende them away out of the countrey.

11 But there was there nigh vnto the mountaines, a great heard of swine, feeding.

12 And al the deuils besought him, saying, Sende vs into the swine, that wee may enter into them.

13 And anone Jesus gaue them leaue. And the vncleane spirites went out, and entred into the swine, & the heard ranne headlong into the sea, (they were about two thousand,) & were choaked in the sea.

14 And the swineherdes fledde, and tolde it in the citie, and in the countrey. And they went out for to see what was done:

15 And they come to Jesus, and see him that was vexed with the feende, and had the legion, sitting, and clothed, and in his right minde: and they were afrayde.

16 And they that sawe (it,) tolde them howe it came to passe to him that was possessed with the deuil, and also of the swine.

17 And they beganne to pray him to depart out of their coastes.

18 And when he was come into the shyp, he that had bin possessed with the deuil, prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but sayth vnto him, Goe home to thy friends, and shewe them howe great thinges the Lorde hath done for thee, and had compassion on thee.

20 And he departed, and beganne to publishe in Decapolis, howe great thinges Jesus had done for him: and al men dyd maruel.

21 And when Jesus was come ouer again by shyp vnto the other (syde,) much people gathered vnto him, and he was nigh vnto the sea.

22 And beholde, there commeth one of the rulers of the synagogue, Jairus by name: and when he sawe him, he fel downe at his feete, Math.9.d. Luk.8.k.

23 And he sought him greatly, saying, My young daughter lyeth at poynt of death, (I pray thee) come and lay thy handes on hir, that she may be safe, and she shal liue.

24 And (Jesus) went with him, and much people followed him, and thronged him.

25 And there was a certaine woman, which had bin diseased of an issue of bloud twelue yeeres. Mat.9.c. Luke.8.k.

26 And had suffered many things, of many physitions, and had spent all that shee had, and felt none amendement at al, but rather the worse.

27 Whē she had heard of Jesus, she came in the prease behynde him, and touched his garment.

28 For she sayde, If I may but touche his clothes, I shall be whole.

29 And straightway the fountaine of hir bloud was dried vp: and she felt in hir body that she was healed of the plague.

30 And Jesus immediatly knowing in him selfe that vertue proceeded from him, turned him about in the preasse, and sayde, Who touched my clothes?

31 And his disciples sayde vnto him, Thou seest the people thrusse thee, and askest thou, Who did touche me?

32 And he loked rounde about, for to see hir that had done this thing.

33 But the womā fearing and trembling, knowing what was donne within hir, came and fel downe before him, and tolde him al the truth.

34 And he saide vnto hir, Daughter, thy faith hath saued thee, goe in peace, and be whole of thy plague. Luke.4.g.

35 While he yet spake, there come from the ruler of the synagogues (house) certaine, which sayde, Thy daughter is dead, why diseasest thou the maister any further? Mat.19.c. Luke.8.g.

36 As sone as Jesus hearde the worde that was spoken, he sayth vnto the ruler of the synagogue, Be not afrayde, onely beleeue.

37 And he suffered no man to folowe him, saue Peter, and James, and John, the brother of James.

38 And he commeth to the house of the ruler of the synagogue, and seeth the tumult, and them that wepte and wayled greatly. Mat.8.f. Luke.9.g.

39 And when he was come in, he saith vnto them, Why make ye this a doe, and wepe?

weepe? the Damosel is not dead, but sleepeth.

40 And they laught him to scorne: but he, after that he had put them all out, taketh the father and the mother of the Damsel, and them that were with him, and entreth in where the Damsel lay.

41 And when he had taken the Damsell by the hande, he saith vnto hir, *Talitha cumi*, which is, being interpreted, Damsel, (I say vnto thee) Aryse.

42 And straightway the Damsel arose, and walked, for she was of the age of twelue yeres: and they were astonied out of measure.

43 And he charged them straightly that no man should knowe of it: and commaunded to giue hir meate.

The.vi. Chapter.

4. Of Christes doings and estimation in his owne countrey, 7. he sendeth foorth his Apostles, 15. diuers opinions of Christe. 25. Howe Herode beheaded Iohn Baptist. 38. of the miracle of fiue loaues and two fishes, 48. Christ walked vppon the sea, 55. and healed them that touched him.

A 1 AND he departed thence, and came into his owne countrey, and his disciples folowe him. Mat.13.g. Luke.4.c.

2 And when the Sabboth day was come, he began to teach in the synagogue: and many hearing him, were astonied, saying, From whence hath he these things? And what wisedome is this that is giuen vnto him, and such mightie workes that are wrought by his handes?

Mat.13.g. 3 Is not this the Carpenter, Maries son, the brother of James and Joses, and of Juda and Simon? And are not his sisters here with vs? And they were offended at him.

Mat.13.g. Luke.4.d. John.5.f. 4 Jesus saide vnto them, A prophete is not without honour, but in his owne countrey and among his owne kynne, and in his owne house.

5 And he could there do no mightie worke: but layde his handes vppon a fewe sicke folke, and healed (them.)

Mark.9.d. Mat.10.c. 6 And he marueyled because of their vnbeliefe. And he went about by the villages that lay on euery side, teaching.

B 7 And he calleth the twelue, and beganne to sende them forth, two and two, and gaue them power agaynst vncleane spirites.

8 And commaunded them that they should take nothing in their iourney, saue a staffe (a) onely, no scrippe, no breade, no money in their purse:

a. They may take a staffe for their iourney and not forsake their selues: as Math. 10.

9 But should be shoed with sandales: and that they shoulde not put on two coates.

10 And he sayde vnto them, Whereseuer ye enter into an house, there abyde til ye depart thence.

11 And who so euer shall not receyue you nor heare you, when yee departe thence, shake of the dust that is vnder your feete, for a witnesse against them: I say verily vnto you, it shall be easier for the Sodomites and the Gomorrheans in the day of iudgement, than for that citie. Mark.6. Luke.9. Mat.10. Luk.10.

12 And they went out and preached, that men should repent. Mat.11.

13 And they cast out many deuils, and annoynted many that were sicke with oyle, and healed them.

14 And king Herode heard (of him,) (for his name was spreade abroade:) and he sayde that John Baptist was risen from the deade, and therefore mightie workes do shewe forth themselues in him. C Mat.14. Luke.9.

15 Other sayd, that it is Elias, Some said, That it is a prophete, or as one of the prophetes.

16 But when Herode had heard of him, he sayde, It is John, whome I beheaded: he is risen from death.

17 For Herode hym selfe had sente forth and layde handes vpon John, and bound him in prison for Herodias sake, his brother Philips wife, because he had maried hir. "his sisters.

18 For John sayde vnto Herode, It is not lawful for thee to haue thy brothers wife. Leui. end.

19 Therefore Herodias laide wayte for him, and woulde haue killed him: but she could not.

20 For Herode feared John, knowing that he was a iust man, and an holy, and gaue him reuerence: and when he heard hym, hee did many thinges, and heard him gladly. D Gen.4.

21 And when a conuenient day was come, that Herode on his byrth day made a supper to the lordes, hygh captaynes, and chiefe estates of Galilee.

22 And when the daughter of the same Herodias came in, and daunced, and pleased Herode, and them that sate at bord also, the king sayde vnto the Damsel, Aske of me what so euer thou wylt, and I will giue it thee. Mat.

23 And he sware vnto hir, What so euer thou

thou shalt aske of me, I wyll giue it ther, euen vnto the one halfe of my kingdome.

24 And she went forth, and sayd vnto hir mother, What shall I aske? She sayde John Baptistes head.

25 And she came in straightway with hast vnto the king, and asked, saying, I will that thou giue me by and by, in a charger, the head of John Baptist.

26 And the king was exceeding sory, (how be it) for his othes sake, & for their sakes which sate at supper also, he woulde not cast hir off.

27 And immediatly the king sent the hangman, and commaunded his heade to be brought in: and he went and beheaded him in the prison,

28 And brought his heade in a charger, and gaue it to the Damsel, and the Damsell gaue it to hir mother.

29 And when his disciples hearde (of it,) they came and toke vp his body, & layde it in a tombe.

30 And the Apostles gathered them selues together, vnto Jesus, and tolde hym all thinges, both what they had done, & what they had taught.

31 And he sayde vnto them, Come yee alone out of the way into the wildernesse, and rest a whyle. For there were many commers and goers, and they had no leysure so much as to eate.

32 And they departed by ship out of the way into a desart place.

33 And the people spyed them when they departed, and many knewe him: and ran a foote thyther out of all cities, and came thither before them, and came together vnto him.

34 And Jesus, when he came out, sawe muche people, and hadde compassion on them, because they were like sheepe, not hauing a shepheard: and he beganne to teache them many things.

35 And when the day was nowe farre spent, his disciples came vnto him, saying, This is a desert place, and nowe the time is farre passed:

36 Let them depart, that they may goe into the countrey round about, and into the villages, and buy them breade: for they haue nothing to eate.

37 He answered, and sayde vnto them, Giue ye them to eate. And they sayde vnto him, (Shal we) goe & buy two hundred peny worth of bread, & giue them to eate?

38 He sayth vnto them, How many loaues haue ye, goe, and loke. And when they hadde searched, they say, Fiue, and two fyshes.

39 And he commaunded them to make them all sit downe by companies vppon the greene grasse. C

40 And they sate downe, here a rowe, and there a rowe, (by) hundredes, and (by) fifties.

41 And when he had taken the fiue loaues, and the two fishes, and loked vp to heauen, he blessed, and brake the loaues, and gaue them to his disciples to set before them: and the two fishes diuided he among them all.

42 And they al did eate, and were satisfied.

43 And they toke vp twelue baskettes ful of the fragmentes, and of the fishes.

44 And they that did eate the loaues, were about fiue thousande men.

45 And straightway he constrained his disciples to goe into the ship, and to go ouer the sea before vnto Bethsaida, while he should sende away the people. Mat.14.c.

46 And when he had sente them away, he departed into a mountaine to pray. Mat.14.c. John.6.b.

47 And when euen was come, the shyp was in the middest of the sea, and he alone on the lande. D

48 And he sawe them troubled in rowing, (for the winde was contrary vnto them:) and about the fourth watche of the night, he commeth vnto them, walking vpon the sea, and would haue passed by them.

49 But when they sawe him walking vpon the sea, they supposed it had bin a spirite, and cryed out.

50 (For they al sawe him, and were troubled:) and anone he talked with them, and saith vnto them, Be of good cheare, it is I, be not afrayde.

51 And he went vp vnto them into the ship, and the winde ceassed, and they were sore amazed in themselues beyonde measure, and marueiled. Mat.14.c.

52 For they vnderstood not (what was done) of the loaues, because their hart was hardened.

53 And when they had passed ouer, they came into the lande of Genezareth, and drewe vp into the hauen.

54 And when they were come out of the ship, straightway they knewe him,

55 And ran forth throughout al the region rounde about, and began to carie about in beddes, those that were sycke, thyther where they heard that he was.

56 And whyther so euer he entred, into villages,

villages, or cities, or fieldes, they layde the sicke folkes in the streetes, and prayed him that they might touche, and it were but the hemme of his garment: and as many as touched it, were made whole.

The. vij. Chapter.

2. The Pharisees finde fault at the disciples eating of meat with vnwashen hands. 8. The commaundement of God is transgressed by mans traditions. 22. Meat defileth not a man: but that which commeth from him. 26. Of the woman Syrophenissa. 32. The healyng of the deafe and dumbe.

A 1 AND the Pharisees come together vnto him, and certaine of the Scribes, which came from Ierusalem.
Mat. 15. a.

2 And when they sawe some of his disciples eate breade with defiled (that is to say, wt vnwashē handes) they found fault.

3 For the Pharisees, and al the Iewes, except they washe their handes oft, eate not, obseruing the tradition of the elders.

4 And (when they come) from the market, except they washe, they eate not. And many other things there be, whiche they haue taken vpon them to obserue, (as) the washing of cuppes and pottes, brasen vessels, and of tables.

5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the traditiō of the elders, but eate breade with vnwashen handes?

6 He answered, and said vnto them, Surely Esaias hath prophecied well of you hypocrites, as it is written, This people honoureth me with their lippes, but their hart is farre from me.
Esai. 29. b.
Mat. 15. a.

B 7 Howbe it, in vayne doe they worship me, teaching doctrines, the commaundementes of men.

8 For, the commaundement of God being laid apart, ye obserue ỹ tradition of men, as the washing of pottes and cuppes: and many other suche like things ye doe.

9 And he sayde vnto them, Ful wel ye cast asside the commaundement of God, that ye may keepe your owne tradition.

10 For Moses sayde, Honour thy father and thy mother: and who so curseth father or mother, let him dye the death.
Exod. 21. b.
Deut. 5. b.
Ephe. 6. a.
Exo. 20. b.
Leui. 20. b.
Prou. 20. c.

11 But ye say, If a man shal say to his father or his mother, Corban, (that is, by the gyft) that (is offered) of me, thou shalt be helped.

12 And so ye suffer him no more to doe ought for his father, or his mother,

13 Making the word of God of none effect through your tradition, whiche ye haue ordeyned: and many such things do ye.

14 And when he had called al ỹ people vnto him, he sayde vnto them, Hearken vnto me euery one of you, and vnderstande, C

15 There is nothing without a man that can defile him, when it entreth into him: but the thinges whiche proceede out of a man, those are they that defile the man.
Mat.

16 If any man hath eares to heare, let him heare.

17 And when he came into the house, away from the people, his disciples asked him of the similitude.

18 And he sayth vnto them, Are ye also so without vnderstanding? Do ye not perceiue that what so euer thing from without entreth into the man, it can not defile him,

19 Because it entreth not into his hart, but into the belly, and goeth out into the draught, purging al the meates?

20 And he sayde, That whiche commeth out of the man, defileth the man.

21 For from within, euen out of the harte ỹ of men, proceede euil thoughtes, adulteries, fornications, murders,

22 Thefkes, couetousnesse, wickednesse, deceyte, wantonnesse, a wicked eye, blasphemie, pryde, foolishnesse:

23 Al these euil things come from within, and defile the man.

24 And from thence he arose, & went into the borders of Tyre & Sidon: & entred into an house, & would that no man should haue knowen, but he could not be hid.
Mat.

25 For a certaine woman, whose young daughter had an vncleane spirite, when she had herd of him, came & fel at his fete.

26 (The woman was a greeke, out of the nation of Syrophenissa:) & she besought him, that he would cast out the deuil from hir daughter.

27 But Iesus sayd vnto hir, Let the children first be fed: for it is not mete to take the childrens bread, and to cast it vnto the litle dogges.

28 She answered, and sayd vnto him, Yes Lord, for the litle dogges also eate vnder the table of the childrens crummes.
Mat.

29 And he sayde vnto hir, For this saying, goe thy way, the deuil is gone out of thy daughter.

30 And when she was come home to hir house, she founde that ỹ deuil was departed, and hir daughter lying on the bed.

31 And

31 And when he was departed againe from the coaſtes of Tyre and Sidon, he came vnto the ſea of Galilee, through the middes of the coaſtes of Decapolis.

32 And they bring vnto him one that was deafe, and hadde an impediment in his ſpeache: and they praye hym to put his handes vppon him.

33 And when he had taken him aſide from the people, he put his fingers into his eares, & when he had ſpit, touched his tong.

34 And when he had loked vp to heauen, ſighed, and ſayde vnto him, Ephphatha, that is to ſay, Be thou opened.

35 And ſtraightway, his eares were opened, and the ſtring of his tong was loſed, and he ſpake playne.

36 And he commaunded them that they ſhoulde tel no man: but the more he commaunded them, ſo much the more a great deale they publiſhed it.

37 And were beyonde meaſure aſtonyed, ſaying, He hath done all things well: he hath made both the deafe to heare, and the the dumbe to ſpeake.

The.viij. Chapter.

2. The myracle of the ſeuen loaues. 11. The Phariſees aske a ſigne. 15. The leauen of the Phariſees. 22. The blinde receiueth his ſight. 29. Peter confeſſeth Chriſt. 33. and is rebuked of Chriſt. 34. Howe we ſhould folowe Chriſt. 35. loſe our lyfe, 38. and not be aſhamed of the Goſpel.

1 IN thoſe dayes, the companie being very great, and hauing nothing to eate, when Ieſus had called his diſciples vnto him, he ſaith vnto them.

2 I haue compaſſion on the people, bycauſe they haue nowe bin with me three dayes and haue nothing to eate.

3 And if I ſende them away faſting to their owne houſes, they ſhall fainte by the way: for diuers of them come from far.

4 And his diſciples anſwered him, From whence can a man ſatiſfie theſe men with bread here in the wildernes?

5 And he aſked them, Howe many loaues haue ye? They ſaide, Seuen.

6 And he commaunded the people to ſitte downe on the grounde: and he toke the ſeuen loaues, and when he hadde giuen thankes, he brake, and gaue to his diſciples to ſet before them: and they did ſet them before the people:

7 And they had a fewe ſmal fiſhes: & when he had bleſſed, he commaunded to ſet them alſo before them.

8 So they did eate, and were ſuffiſed: and they toke vp of the broken meate that was left, ſeuen baſkettes full.

9 And they that hadde eaten, were about foure thouſande: and he ſent them away.

10 And anone when he had entred into a ſhip with his diſciples, he came into the parties of Dalmanutha.

11 And the Phariſees came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, tempting him. Mat.16.a. Luke.11.b. Iohn.6.b.

12 And when he had ſighed deepely in his ſpirite, he ſayth, Why do this generation ſeeke a ſigne? Verely I ſaye vnto you, There ſhall no (a) ſigne be giuen vnto this generation.

a. It is in the Greeke text, if a ſigne, which the Hebrues vſe as a vehement negatiõ.

13 And when he hadde left them, and entred into the ſhip againe, he departed ouer the water.

14 And they had forgotten to take breade (with them,) neither had they in the ſhip with them more than one loafe. C

15 And he charged them, ſaying, Take heede, beware of the leauen of the Phariſees, and of the leauen of Herode. Mat.16.b. Luke.12.a.

16 And they reaſoned among them ſelues, ſaying, We haue no bread.

17 And when Ieſus knewe (it,) he ſayth vnto them, Why reaſon ye, bycauſe yee haue no bread? Perceiue ye not yet, neyther vnderſtande? Haue ye your hart yet hardened?

18 Hauing eyes, ſee ye not? and hauing eares, heare ye not? Do ye not remember?

19 When I brake the fiue loaues among fiue thouſande (menne,) howe many baſkettes full of broken meate toke ye vp? They ſay vnto him, Twelue. Mat.14.c.

20 When I brake the ſeuen among foure thouſande, howe many baſkettes of the leauings of the broken meate toke ye vp? They ſayde, Seuen. Mat.15.d.

21 And he ſayde vnto them, Howe happeneth it that ye do not vnderſtande? D

22 And he commeth to Bethſaida, and they bring a blinde man vnto him, and deſired him to touche him.

23 And when he had caught the blind by the hande, he lead him out of the towne: and when he had ſpit in his eyes, and put his handes vppon him, he aſked him if he ſawe ought.

24 And he loked vp, & ſaid, I ſee men: for I perceiue thē walke as (they were) trees.

25 After that he put his handes agayne vppon his eyes, and made him ſee: and he

he was restored, and sawe euery man clearely.

26 And he sent him home to his house, saying, Neither goe into the village, nor tel it to any in the village.

Mat. 16. c. Luke. 9. c. 27 And Jesus went out, and his disciples, into the villages that long to Cesarea Philippi: and by the way he asked his disciples, saying vnto them, Whom do men say that I am?

28 And they answered, John Baptist, and some saye Elias: againe, some (say) that thou art one of the prophetes.

Mat. 16. c. Luke. 9. c. John. 6. g. 29 And he sayde vnto them, But whom say ye that I am? Peter answereth, and sayth vnto him, Thou art very Christ.

Mat. 16. c. and. 20. c. 30 And he charged them that they should tel no man.

Luke. 9. c. 31 And he began to teache them that the sonne of man must suffer many thinges, and be reproued of the elders, and of the high priestes and scribes, and be killed, and after three dayes, rise againe.

32 And he spake that saying openly, and Peter toke him aside, and beganne to rebuke him.

33 But when he had turned about, and loked on his disciples, he rebuked Peter, saying, Goe after me Satan: for thou sauerest not the things that (be) of God, but the things that be of men.

Mat. 16. d. Luke. 9. c. and. 14. f. 34 And when he had called the people vnto him, with his disciples also, he sayd vnto them, Whosoeuer will come after me, let him forsake him selfe, and take vp his crosse and folowe me.

35 For whosoeuer will saue his life, shall lose it, but whosoeuer shal lose his life for my sake, & the Gospels, ỹ same shal saue it.

36 For what shal it profite a man, if he shal win al the would, & lose his owne soule?

37 Or what shal a man giue, for a raunsome of his soule?

Mat. 10. c. Luke. 12. b. 38 Whosoeuer therefore shall be ashamed of me, and of my wordes, in this adulterous and synnefull generation, of him also shall the sonne of man be ashamed, whē he commeth in the glory of his father, with the holy angels.

The. ix. Chapter.

2. The transfiguration of Christe, 13. Elias is come. 26. A dumbe spirite is caste out. 29. VVhy the disciples coulde not cast it out. 33. The disciples contende for superioritie. 38. One casteth oute deuilles that folowed not Christs disciples. 43. Of the offences of hand, fote, or eye. 49. Of seasoning with salt.

1 AND he sayde vnto them, Verely I say vnto you, that there be some of them that stande here which shall in no wyse tast of death, tyll they haue seene the kingdome of God come with power. Mat. Luke.

2 And after sixe dayes, Jesus taketh with him Peter, and James, and John, and leadeth them vp into an hygh mountaine out of the way alone: and he was transfigured before them. Mat. Luke.

3 And his rayment did shine, (and became) very white, euen as snowe, so as no fuller vpon the earth can white them.

4 And there appeared vnto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered, and saith to Jesus, Maister, here is good being for vs: and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wist not what he should say: for they were sore afrayde.

7 And there was a cloude that shadowed them: and a voyce came out of the cloud: saying, This is my beloued sonne: heare him.

8 And sodeynly when they hadde loked rounde about, they sawe no man, more than Jesus onely with them selues. Mat. and. Luke.

9 And as they came downe from the hyll, he charged them that they should tell no man those thinges that they hadde seene, til the son of man were risen frō the dead. Mat. Esai. Mat. Mar.

10 And they kept that saying with them, and demaunded one of another, what the rysing from the dead should meane.

11 And they asked him saying, Why then say ỹ Scribes that Elias must first come? Mal.

12 He answered and sayde vnto them, Elias verely when he commeth first, restoreth all thinges: and the sonne of man, as it is writte of him, shal suffer many things and be set at nought. Esai.

13 But I say vnto you, that Elias is come, and they haue done vnto him what so euer they wouldē, as it is written of him.

14 And when he came to his disciples, he sawe muche people about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheldē him, were greatly amased, and running to him, saluted him.

16 And he asked the Scribes, What dispute ye among your selues?

17 And one of the company answered, and sayde, Maister, I haue brought vnto thee my sonne, which hath a dumbe spirite:

18 And where so euer he taketh him, he teareth

teareth him, and (he) foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 He answereth him, and saith, O faithlesse nation, how long shal I be with you? how long shall I suffer you? Bring him vnto me.

20 And they brought him vnto him: and when he sawe him, straightway the spirite tare him, and when he fell downe on the grounde, he wallowed, foaming.

21 And he asked his father, Howe long is it agoe since this came vnto him? And he sayde, Of a childe.

22 And oft times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst doe any thing, haue mercie on vs, and helpe vs.

23 Jesus sayde vnto him, This thing if thou canst beleeue, all things are possible to him that beleeueth.

24 And straightway, when the father of the childe had cried with teares, he said Lord I beleeue, helpe thou mine vnbeleefe.

25 When Jesus sawe that the people came running together, he rebuked the foule spirit, saying vnto him, Thou dumbe & deafe spirit, I charge thee come out of him, and enter no more into him.

26 And (the spirit) when he had cryed, and rent him sore, came out of him, & he was as one that had bin dead, insomuch that many sayde, He is dead.

27 But Jesus, when he had caught him by the hand, lifted him vp: and he arose.

28 And when he was come into the house, his disciples asked him secretely, Why could not we cast him out?

29 And he sayde vnto them, This kinde can come forth by nothing, but by prayer and fasting.

30 And after they departed thence, they toke their iourney through Galilee, & he would not that any man should know (it.)

31 For he taught his disciples, and sayde vnto them, The sonne of man is deliuered into the handes of men, and they shal kill him, and after that he is killed, he shall rise the thirde day.

32 But they vnderstode not that saying, and were afraide to aske him.

33 And he came to Capernaum: and when he was come into the house, he asked them, What was it that ye disputed among your selues by the way?

34 And they held their peace: for by the way they had reasoned among them selues, who (should be) the chiefest.

35 And when he was set downe, he called the twelue, and saith vnto them, If any man desire to be first, the same shal be last of al, and seruant vnto all.

36 And when he had taken a young child, he set him in the middest of them: and when he had taken him in his armes, he sayde vnto them, Mar.18.a. Luke.6.k.

37 Who so euer shall receiue any suche a yong child in my name, receiueth me: and whosoeuer that receiue me, receiueth not me, but him that sent me.

38 John answered him, saying, Maister, we sawe one casting out deuils in thy name, and he followeth not vs, and we forbade him, because he followeth vs not.

39 But Jesus sayde, Forbid him not, for 1.Cor.12.a. there is no man, which, if he do a myracle in my name, can lightly speake euil of me.

40 For he that is not against vs, is on our part.

41 Whosoeuer shal in my name giue you Mat.10.d. a cup of colde water to drinke, because ye belong to Christ: verely I say vnto you, he shal not lose his reward.

42 And who so euer shall offende one of Mat.18.a. these little ones, that beleeue in me, it is better for him if a mylstone were hanged about his necke, & he were cast into the sea.

43 And if thy hand offend thee, cut it off: Mat.18.b. It is better for thee to enter into life maimed, than hauing two hands to goe into hel, into fire that neuer shal be quenched:

44 Where their worme dieth not, and the Esai.66.g. fire is not quenched.

45 And if thy foote offend thee, cut it off: it is better for thee to enter halt into life, than hauing thy two feete, to be cast into hel, into fire that neuer shal be quenched:

46 Where their worme dyeth not, and the fire is not quenched.

47 And if thine eye offend thee, plucke it Mat.5.f. out: it is better for thee to enter into the Leuit.2.d. kingdome of God with one eye, than hauing two eyes, to be cast into hel fire:

48 Where their worme dyeth not, and the fire is not quenched.

49 For euery man shal be salted with fire, Leuit.2.d. and euery sacrifice shal be seasoned with salt.

50 Salt is good: but if the salt be vnsauerie, with what thing shall you season it? Haue ye salt in your selues, and haue peace among your selues one with another. Mat.5.b. Luke.14.d.

The.x. Chapter.

2. Of deuorcement. 13. children are brought to Christe, and blessed. 17. A riche man questioneth howe he should inherite eternal life. 30. the reward of them that forsake al things for the Gospel. 32. Christ telleth before of his passion. 35. the request of the sonnes of Zebedeus. 52. blind Bartimeus receiueth his sight.

A

1 AND when he rose from thence, he commeth into the coastes of Iurie, thorowe (the region that is) beyonde Iordane: and the people resort vnto him a fresshe, and as he was wont, he taught them againe.

Mat.19.a.

2 And the Pharisees came and asked him, Is it lawfull for a man to put away his wife? tempting him.

3 And he answered, and saide vnto them, What did Moses commaund you to do?

Deut.24.a
Mat.19.a.

4 And they sayde, Moses suffered to write a booke of deuorcement, and to put hir away.

5 And Iesus answered, and sayd vnto the, For the hardenesse of your hart, he wrote this precept vnto you.

6 But from the beginning of the creation, God made them male and female,

Gen.1.d.
1.Cor.6.d.
Mat.19.a.

7 (And sayde,) For this cause shall a man leaue his father and mother, and bide by his wife,

B

8 And they twayne shall be one flesshe: so then are they no more twayne, but one flesshe.

Ephe.5.g.
Gen.2.d.

9 Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of the same matter.

11 And he saith vnto them, Who so euer shall put away his wife, and marry another, committeth adulterie against hir.

Mat.5.f.
and.19.a.
Luke.16.b.

12 And if a woman shal put away hir husband, and be maryed to another, she committeth adulterie.

13 And they brought yong children to him, that he should touche them: and his disciples rebuked those that brought them.

Mat.19.b.
Luke.18.d.

C

14 But when Iesus sawe it, he was sore displeased, and sayde vnto them, Suffer the young children to come vnto me, and forbydde them not: for to suche belongeth the kingdome of God.

15 Verily I say vnto you, Whosoeuer shal not receiue the kingdome of God is a yong child, he shall in no wise enter therein.

Mat.18.a.
Luke.17.a.

16 And when he had taken them vp in his armes, putting his handes vppon them, he blessed them.

17 And when he was gonne forth into the way, there came one running, and kneled to him, and asked him, Good master, what shall I do, that I may inherite eternal lyfe?

Mat.
Luke.

18 Iesus sayd vnto him, Why callest thou me good? There is no man good but one, (which is) God.

19 Thou knowest the commaundementes, Doe not commit adulterie, Doe not kill, Doe not steale, Doe not beare false witnesse, Defraud (no man,) Honour thy father and mother.

20 He answered, and said vnto him, Master, all these haue I obserued from my youth.

21 Iesus beheld him, and loued him, and said vnto him, one thing thou lackest: Go thy way, sell what so euer thou hast, and giue to the poore, and thou shalt haue treasure in heauen, & come folowe me, when thou hast taken vp the crosse.

D
Mat.
Luke.

22 But he was discomforted bycause of that saying, and went away mourning: for he had great possessions.

23 And when Iesus had looked rounde about, he sayth vnto his disciples, Howe hardely shall they that haue riches, enter into the kingdome of God?

Mat.
Luke.

24 And the disciples were astonyed at his wordes. But Iesus answereth againe, and saith vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God?

25 It is easier for a Camel to go through the eye of a needle, than for the riche to enter into the kingdome of God.

26 And they were astonyed out of measure, saying betweene themselues, Who then can be saued?

27 Iesus, when he had looked vppon them, sayth, With men it is impossible, but not with God: for with God all things are possible.

28 And Peter began to say vnto him, Loe, we haue forsaken al, & haue folowed thee.

E

29 Iesus answered, and sayd, Verily I say vnto you, There is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my sake and the Gospels,

Mat.
Luke.

30 But he shal receiue an hundred fold now at this present, houses, and brethren, and sisters, and mothers, and children, & landes with persecutions, and in the worlde to come eternal life.

Mat.
Luke.

31 But many that are first, shal be last: and the

the last, first.

32 And they were in the way goyng vp to Jerusalem: and Jesus went before them, and they were amazed, and as they folowed, were afrayd: and when he had agayne taken with him the twelue, he began to tel them what thyngs should happen vnto him,

33 (Saying,) Beholde, we goe vp to Hierusalem, and the son of man shal be deliuered vnto the high Priestes, and vnto the Scribes, and they shall condemne him to death, & shal deliuer him to the Gentiles.

34 And they shal mocke hym, and scourge hym, and spyt vppon hym, and kyll hym: and the thyrde day he shall aryse.

35 And James and John, the sons of Zebedee, came vnto hym, saying, Mayster, we wyll that thou shouldest doe for vs, whatsoeuer we shal desire.

36 He said vnto them, What wil ye that I should do for you?

37 They saide vnto him, Graunt vnto vs that we may sit, one on thy right hand, & the other on thy left hand in thy glory.

38 But Jesus said vnto them, Ye wot not what ye aske: Can ye drinke of the cuppe that I drinke of? and be baptised with the baptisme that I am baptised with?

39 And they saide vnto him, That we can. Jesus sayde vnto them, Ye shall in deede drinke of the cuppe that I drinke of: and with ỹ baptisme that I am baptised with al, shall ye be baptised:

40 But to sit on my right hand, and on my left hand, is not mine to giue, but (it shall be giuen) vnto them for whom it is prepared.

41 And when the (other) ten heard it, they began to disdaine at James and John.

42 But Jesus, when he had called them to him, saith vnto them, Ye know that they which seeme to beare rule among the Gentiles, raigne as lordes ouer them: and they that be great among them, exercise authoritie vpon them.

43 But so shall it not be among you: but who so euer of you will be great among you, shal be your minister:

44 And who so euer of you will be the chiefest, shall be seruant of al.

45 For the son of man al so came not to be ministred vnto, but to minister, and to giue his life a ransome for many.

46 And they came to Jericho: and as he went out of the citie of Jerico with his disciples, and a great number of people, blinde Bartimeus, the sonne of Timeus, sate by the high wayes side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry and say, Jesus thou sonne of Dauid, haue mercy on me.

48 And many rebuked him, that he should hold his peace: but he cryed the more a great deale, Thou sonne of Dauid, haue mercie on me.

49 And Jesus stode stil, and commaunded him to be called: and they cal the blynde, saying vnto him, Be of good comfort, rise, he calleth thee.

50 And when he hadde throwen away his cloke, he arose, and came to Jesus.

51 And Jesus answered, and said vnto him, What wylt thou that I doe vnto thee? The blind saide vnto him, Maister, that I might see.

52 Jesus saide vnto him, Goe thy way, thy fayth hath saued thee. And immediatly he receiued his sight, and folowed Jesus in the way.

The.xi. Chapter.

Christ rydeth too Jerusalem. 13. the vnfruitful figge tree is cursed. 15. buyers and sellers are cast out of the temple. 17. the house of god is the house of prayer. 24. the strength of fayth. 25. forgiue other when thou praiest. 27. the Pharisees aske Christ of his authoritie.

1 AND when they came nigh to Jerusalem, vnto Bethphage, and Bathania, at the mount of Olives, he sendeth forth two of his disciples, Luke.19.C

2 And saith vnto them, Goe your way into the town that is ouer against you: & as sone as ye be entred into it, ye shal finde a colte tied, whereon neuer man sate: loose him, and bring him hither.

3 And if any man say vnto you, Why do ye so? Say ye that the Lord hath need of him: and straight way he wil send him hither.

4 And they went their way, and found the colte tied by the dore without, in a place where two wayes met: & they loose him.

5 And diuers of them that stode there, said vnto them, What doe ye louing the colte? John.12.b.

6 And they saide vnto them euen as Jesus had commaunded: and they let them goe.

7 And they brought the colte to Jesus, and cast their garmentes on him, and he sate vppon him. B

8 And many spread their garmentes in the way: other cut downe braunches off the trees,

trees, and strawed them in the way.

Psal.118.d. Mat.21.b. Luke.19.f. John.12.b.

9 And they that went before, and they that folowed, cryed, saying, *Hosanna*, blessed is he that commeth in the name of the Lord.

10 Blessed be the kyngdom that commeth in the name of him that is lord of our father Dauid, "Hosanna in the hyghest.

"O thou which art.

11 And Jesus entred into Jerusalem, and into the temple: and when he had loked rounde about vppon all things, and nowe the euen tide was come, he went out vnto Bethanie with the twelue.

Mat.21.b.

12 And on the morowe when they were come out from Bethanie, he hungred.

13 And when he had spied a figge tree a far off, hauing leaues, he came (to see) if he might finde any thing theron: and when he came to it, he founde nothing but leaues: for the time of figges was not yet.

14 And Jesus answered, and sayde vnto the figge tree, Neuer man eate fruite of thee hereafter whyle the world standeth. And his disciples heard (it.)

Mat.21.b. Luke.19.g. John.2.c.

15 And they come to Jerusalem, and when Jesus went into the temple, he began to cast out them that solde and bought in the temple, and ouerthrewe the tables of the money changers, and the seates of them that solde Doues.

16 And would not suffer y any man should carry any stuffe through the temple.

Esai.56.c. 2.Esd.2.b.c. Jerem.7.f.

17 And he taught, saying vnto them, Is it not written, My house shall be called the house of prayer vnto all nations? But ye haue made it a denne of theeues.

Mat.21.d.

18 And the Scribes & high priestes hearde (it,) and sought howe they might destroy him: for they feared him, bycause all the people was astonied at his doctrine.

19 And when euen was come, Jesus went out of the citie.

Luke.21.d. Luke.11.g. and.20.c.

20 And in the morning as they passed by, they sawe the figge tree dryed vp from the rootes.

D

21 And Peter, hauing remembred, saith vnto him, Master, Beholde, the fig tree which thou cursedst, is wythered away.

22 And Jesus answering, saith vnto them, Haue faith in God.

23 For verely I say vnto you, that who so euer shall say vnto this mountayne, Be thou removed, and be thou cast into the sea, & shall not doubt in his hart, but shall beleeue that those things which he sayth shal come to passe: what soeuer he shal say, shal be vnto him.

Mat.21.f. John.14.c.

24 Therfore I say vnto you, What things so euer ye desire when ye pray, beleue that ye receiue (them,) and ye shall haue (them.)

Mat.6. and.18.

25 And when ye stande praying, forgiue, if ye haue ought against any man: that your father also whiche is in heauen, may forgiue you your trespasses.

26 But if you doe not forgiue: neyther will your father which is in heauē forgiue you your trespasses.

Luke. Mat.21.

27 And they come agayne to Jerusalem: & as he walked in the temple, there come to him the high Priestes, and the Scribes, and the elders,

28 And say vnto him, By what authoritie doest thou these thinges? and who gaue thee this authoritie to doe these things?

29 Jesus answered, and saide vnto them, I will also aske of you one question: and answere me, & I wil tel you by what authoritie I doe these things.

30 The baptisme of John, whether was it from heauen, or of men? Answere me.

31 And they reasoned with them selues, saying, If we shal say, From heauen, he will say, Why then did ye not beleeue him?

32 But if we shal say, Of men, (a) we feare the people: for al men counted John that he was a very Prophete.

a. This is thyrd per in Greke

33 And they answering, say vnto Jesus, We can not tell. And Jesus answering, sayth vnto them, Neither do I tel you by what authoritie I doe these things.

The.xij. Chapter.

1. The Vineyarde is let out to husbandmen, 3. Who euil intreated them that were sent to receiue fruite. 8. and killed the heyre. 14. tribut is due to Cæsar. 25. Christ proueth the resurrection by scripture, against the Saducees. 28. the cheefe commaundementes of the lawe. 35. Christ is the sonne of Dauid. 38. the hypocritical vsage of the Scribes. 41. the pore wydowes farthing.

1 AND he beganne to speake vnto them by parables. A certaine man planted a Vineyarde, and he set an hedge about it, and digged a winepresse, and buylte a towre, and lette it out to husbandmen: and went into a strange country.

I Pet.

2 And when the time was come, he sent to the husbandmen a seruaunt, that he might receiue of the husbandmen of the fruite of the Vineyarde.

3 And

3 And they caught him, and beat him, and sent him away emptie.
4 And againe he sent vnto them another seruant: and at him they cast stones, and brake his head, and sent him away all to reuyled.
5 And againe he sent another, and him they killed: & many other, beating some, and killing some.
6 And so when he had yet but one beloued sonne, he sent him also at the last vnto them, saying, They will stande in awe of my sonne.
7 But the husbandmen said amongst them selues, This is the heyre, come, let vs kyll him, and the inheritance shal be ours.
8 And they toke him, and killed him, and cast him out of the Vineyarde.
9 What shall therefore the Lorde of the Vineyard do? He shal come and destroye the husbandmen, and wil giue the Vineyard vnto other.
10 Haue ye not read this scripture? The stone which the buylders disalowed, is become the chiefe stone of the corner:
11 This was the Lordes doing, and it is marueylous in our eyes?
12 They went about also to take him, and feared the people: for they knewe that he had spoken the parable against them: and they left him, and went their way.
13 And they sent vnto him certaine of the Pharisees and of the Herodians, to take him in his wordes.
14 And when they were come, they say vnto him, Maister, we knowe that thou art true, and carest for no man: for thou considerest not the persons of men, but teachest the way of God in truthe: is it lawful to giue tribute to Ceasar, or not?
15 Shal we giue, or shal we not giue? But he knowing their hypocrisie, sayde vnto them, Why tempt ye me? Bring me a penie, that I may see it.
16 And they brought it: and he sayth vnto them, Whose is this image & superscription? And they sayde vnto him, Ceasars.
17 And Iesus answering, sayde vnto them, Giue to Ceasar the thinges that (belong) to Ceasar: and to God the things which (pertayne) to God. And they marueyled at him.
18 There come also vnto him the Saducees, whiche say there is no resurrection, and they asked him, saying.
19 Maister, Moses wrote vnto vs, if anye mans brother dye, and leaue his wife behinde him, and leaue no children: that his brother shoulde take his wife, and rayse vp seede vnto his brother.
20 Their were seuen brethren: and the first toke a wife, and when he died, left no seede behinde him.
21 And the seconde toke hir, & died, neither left he any seede: and the thirde likewise. D
22 And seuen had hir, and lefte no seed behind them: last of al, the wyfe died also.
23 In the resurrection therefore when they shall rise, whose wife shal she be of them? for seuen had hir to wife.
24 And Iesus answering, said vnto them, Do ye not therefore erre, bycause ye knowe not the scriptures, neyther the power of God?
25 For when they shal ryse from the dead, they neither marry, nor are giuen in maryage: but are as the angels which (are) in heauen.
26 As touching the dead that they rise: haue ye not read in the booke of Moses, how in the bushe God spake vnto him, saying, I (am) the God of Abraham, and the God of Isahac, and the God of Jacob? Exo.3.b. Mat.22.f. Luke.10.f.
27 He is not the God of the dead, but God of the liuing: ye therefore do greatly erre.
28 And when there came one of the Scribes: and had heard them disputing together, and perceiued that he had answered them well, he asked him which is the first commaundement of al? E Mar.22.d.
29 Iesus answered him, the first of all the commaundements (is,) Heare, O Israel, the Lorde our God, is one Lord: Deut.6.a. Mat.22.d.
30 And thou shalt loue the Lord thy God with all thy hart, & with al thy soule, and with al thy minde, & with al thy strength. This (is) the first commaundement:
31 And the second is like vnto (this,) Thou shalt loue thy neyghboure as thy selfe: There is none other commaundemente greater than these. Leuit.19.d Mat.22.b. Rom.13.c. Galat.5.c. Jacob 2.b. Mat.5.f.
32 And the Scribe saide vnto him, Well maister, ỹ hast saide the truth, for there is one God, and there is none other but he.
33 And to loue him with al the hart, & with al the vnderstanding, & with al the soule, and with all the strength, and to loue a (mans) neighbour as him selfe, is greater than all the burnt offerings & sacrifices.
34 And when Iesus sawe that he answered discreetely, he sayde vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.
35 And Iesus answering, sayde, teaching in the temple, Howe say the Scribes that

Christ is the sonne of Dauid?

Mat. 22.d. Mar. 12.a. 36 For Dauid him selfe, inspired with the holy ghoste, sayde, The Lord sayde to my Lord, Syt on my right hand, tyl I make thine enimies thy fotestoole.

37 Dauid him selfe calleth him Lord: and whence is he then his sonne? And muche people heard him gladly.

Mat. 23.a. Luke. 20.g. 38 And (he) said vnto them in his doctrine, Beware of the Scribes, whiche desyre to walke in long clothing, and (loue) salutations in the market places,

39 And the chiefe seats in the synagogues, and the vppermost romes at feastes,

40 Which deuour wyddowes houses, and vnder a pretence make long prayers: these shall receiue greater damnation.

Luke. 21.a. 41 And when Iesus sate ouer against the treasurie, he beheld howe the people put money into the treasurie: and many that were riche, cast in muche.

42 And there came a certaine poore wyddowe, and she threw in two mytes, which make a farthing.

43 And when he had called vnto him hys disciples, he sayth vnto them, Verily I say vnto you, that this poore wyddowe hath cast more in, than al they which haue cast into the treasurie.

44 For they al did cast in of their superfluitie: but she of hir want, did cast in al that she had, (euen) al hir liuing.

The. xiij. Chapter.

2. The destruction of the temple. 24. Signes before Christes comming. 31. Gods worde shall not passe away. 32. the day and houre of Christes comming is vnknowen. 35. watch and pray.

I Mat. 24.a. Luke. 21.a. 1 AND as he went out of the temple, one of his disciples sayde vnto him, Maister, see what stones, and what buyldings (are here)

2 And Iesus answering, saide vnto him, Seest thou these great buildings? there shal not be left one stone vppon another, that shal not be throwen downe.

3 And as he sate vpon ẏ mount of Olives ouer against the temple, Peter, & James, and John, & Andrewe, asked him secretly,

4 Tel vs, when shall these things be? And what shal be ẏ signe when all these things shall be fulfiled?

5 And Iesus answering them, began to say, Take heede lest any man deceiue you.

6 For many shal come in my name, saying I am (Christ:) and shall deceiue many. Mat. Luke. B

7 When ye shall heare of wars, and tidinges of warres, be ye not troubled: For such (things) must nedes be: but the end (shall) not (be) yet.

8 For there shall nation rise against nation, and kingdome against kingdome: and there shall be earthquakes in diuers places, and famines shall there be, & troubles: these are the beginnings of sorowes.

9 But take ye heede to your selues: for they shall deliuer you vp to counsayles, and to synagogues, and ye shall be whypped, yea and shall be brought before rulers and kings for my sake, (that this might be) for a witnesse against them. John. Mat. Luke. John.

10 And the Gospel must fyrst be published among al nations. Mat.

11 But when they shall leade you, deliuering you vp, be not careful aforehande, neither take thought what ye shal speake: but what soeuer shal be giuē you in ẏ same houre, that speake ye: for it is not ye that speake, but the holy ghoste. Mat.

12 The brother shall betray the brother to death, and the father the sonne: and the children shal rise against their fathers and mothers, and shal put them to death.

13 And ye shal be hated of all men for my names sake: but he that shall endure vnto the ende, the same shall be safe.

14 Moreouer, when ye see the abhominatiō of desolation, wherof is spoken by Daniel ẏ prophete, standing where it ought not (let him that readeth vnderstande) then let them that be in Iurie, flee to the mountaines: C Mat. Luke. Dani.

15 And let him that is on the house toppe, not goe downe into the house, neither enter therein to fetche any thing out of his house.

16 And let him that is in the fielde, not turne backe agayne for to take his garment with him.

17 Wo (shal be) then to them that are with child, and to them that giue sucke in those dayes.

18 But pray ye that your flight be not in the winter:

19 For there shall be in those dayes (suche) tribulation, as was not from the beginning of the creation whiche God created, vnto this time, neyther shall be in any wise.

20 And except that the Lord had shortened those dayes, no flesche should be saued: but for the electes sake whom he hath chosen, he hath shortened those dayes.

21 And

21 And then, if any man shall say to you, Loe here is Christe, or loe he is there: beleue him not.

22 For false Christes, and false prophetes shall rise, & shall shewe signes and wonders, to deceiue, if it were possible, euen the elect.

23 But take ye heede: beholde, I haue shewed you al things before.

24 Moreouer, in those dayes, after that tribulation, the sunne shal be darkened, and the mone shal not giue hir light:

25 And the starres of heauen shal fall, and the powers which (are) in heauen, shall be shaken.

26 And then shal they see the sonne of man comming in the cloudes, with great power and glorie.

27 And then shall he sende his angels, and shall gather together his elect from the foure windes, from the ende of the earth to the vttermost part of heauen.

28 Learne a parable of the fig tree. When hir branche is yet tender, and hath brought forth leaues, yee knowe that sommer is neare:

29 So ye in like manner, when ye shall see these thinges come to passe, vnderstande (a) that (it) is nigh, euen at the dores.

30 Verily I say vnto you, that this generation shall in no wise passe, till all these thinges be donne:

31 Heauen and earth shall passe away: but my wordes shall in no wise passe away.

32 But of that day and that houre knoweth no man, no not the angels which are in heauen, neither the sonne him selfe, saue the father (only.)

33 Take ye heede, watche and pray: for ye knowe not when the time is.

34 As a man which is gon into a strange countrey, and hath left his house, and giuen authoritie to his seruantes, and to euery man his worke, and commaunded the porter to watche:

35 Watche ye therefore, (for ye knowe not when the maister of the house commeth, at euen, or at midnight, whether at the Cocke crowing, or in the dawning,)

36 Lest if he come sodenly, he finde you sleping.

37 And that I say vnto you I say, vnto al, Watche.

The. xiiij. Chapter.

1. The high priestes conspire against Christe, 3. A woman poureth precious oyntment on Christes heade, 10. Iudas for money betrayeth Christ, 12. the Passeouer is prepared and eaten, 22. the institution of the Lords supper, 25. Christes prayers and agonie in Gethsemani, 46. the taking and examining of Christ before the high priest, 67. Peter denyeth Christ, 72. and weepeth.

1 AFter two dayes was (the feast of) the Passouer, and of vnleauened bread: & the high priestes and the Scribes sought howe they might take him by craft, and put him to death. A The Gospel on the Monday next before Easter.

2 But they said, Not in the feast day, least any businesse arise among the people. Mat. 26. a. Luke. 22. a.

3 And when he was at Bethanie in the house of Simon the leper, euen as he sate at meate, there came a womanne hauing an Alabaster boxe of very precious oyntment (called) Narde pistike: & when she had broken the boxe, she powred it on his heade. Mat. 26. a. John. 11. f.

4 And there was some that had indignation within them selues, and saide, Why was this waste of the oyntment made?

5 For it might haue bin sold for more than three hunndred pence, and haue bin giuen to the poore. And they grudged agaynst hir.

6 And Iesus sayde, Let hir alone, why trouble ye hir? She hath donne a good worke on me.

7 For ye haue poore with you alwaies, and when so euer ye will, ye may doe them good: but me haue ye not alwayes. B Deut. 15. c

8 She hath donne that she coulde: she came afore hande to annoynt my body to the burying.

9 Verily I say vnto you, Wheresoeuer this Gospel shall be preached throughout the whole worlde, this also that shee hath donne, shall be rehearsed in remembrance of hir.

10 And Judas Iscariot, one of the twelue went away vnto the high priestes, to betray him vnto them. Mat. 26. b. Luke. 22. a. John. 13. a.

11 Whē they hearde (that) they were glad, and promised that they would giue him money. And he sought how he might conueniently betray him. Mat. 26. b. Luke. 22. a.

12 And the first day of vnleauened bread, when they did kill the Passeouer, his disciples saide vnto him, Where wilt thou that we goe and prepare, that thou mayst eate the Passeouer.

13 And he sendeth forth two of his disciples, and sayth vnto them, Goe ye into the citie, and there shal meete you a man

bearing a pitcher of water: folowe him.

14 And whether so euer he shal goe in, say ye to ỳ good man of ỳ house, The maister sayth, Where is the gyest chamber where I shal eate the Passouer wt my disciples?

15 And he will shewe you a large vpper chamber, paued and prepared: (a) there make redy for vs.

a. That is the Passouer.

16 And his disciples went forth, and came into the citie, & found as he had said vnto them: and they made redy the Passouer.

17 And when it was now euen tyde, he commeth with the twelue.

Mat. 26. b. Luke. 22. b.

18 And as they sate at boorde, and did eate, Jesus saide, Verely I say vnto you, one of you ỳ eateth with me, shall betray me.

John. 13. c.

19 And they beganne to be sory, and to say vnto him one by one, Is it I? And another (saide,) Is it I?

20 He answered, and saide vnto them, It is one of the twelue, euen he that dippeth with me in the platter".

"Shal betray me.

21 The sonne of man truely goeth as it is written of him: but wo to that man by whom ỳ sonne of man is betrayed: God were it for that man if he had neuer bin borne.

Mat. 26. c. Luke. 13. b. 1. Cor. 11. c.

22 And as they did eate, Jesus when he had taken bread, and blessed, he brake (it) and gaue to them, and saide, Take, eate: this is my body.

23 And when he had taken the cuppe, and giuen thankes, he gaue it to them: and they all dranke of it.

24 And he saide vnto them, This is my blood of the new testament, which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruit of the vine, vntil that day that I drinke it newe in the kyngdome of God.

Mat. 26. c.

26 And when they had prayed (God,) they went out into the mount of Olines.

27 And Jesus saith vnto them, Al ye shall be offended bycause of me this night: for it is written, I will smite the shepheard, and the sheepe shall be scattered.

Zach. 12. c Mat. 26. c. Luke. 22. d.

28 But after that I am ryssen, I will goe into Galilee before you.

John. 13. d.

29 Peter saide vnto him, Although al men shal be offended, yet (will) not I.

30 And Jesus saith vnto him, Verely I say vnto thee, that this day, euen in this night, before ỳ Cocke crowe twyse, thou shalt denye me three times.

31 But he spake more vehemently, If I should dye with thee, I wil not deny thee in any wise. Likewise also saide they al.

32 And they came into a place which was named Gethsemani, and he sayth to his disciples, Sit ye here, while I shal pray. Mat.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be in an agony,

34 And saith vnto them, My soule is exceeding heauy, euen vnto the death: tarye ye here, and watche. Mat. Joh.

35 And when he had gonne forward a little, he fel on the grounde: and prayed that if it were possible, the houre myght passe from him.

36 And he sayde, Abba, father, all thinges are possible vnto thee: take away this cup from me. Neuertheless, not that I wyll, but that thou (wilt be donne.) Mat. Luke.

37 And he commeth and findeth them sleeping, & saith vnto Peter, Simon, sleepest thou? Couldest not thou watche one houre?

38 Watche ye and pray, least ye enter into temptation: The spirite truely is ready, but the flesshe is weake.

39 And againe he went aside, and prayed, and spake the same wordes. Mat.

40 And when he returned, he founde them a slepe again (for their eyes were heauy:) neither wist they what to answere him.

41 And he commeth the thirde time, and sayth vnto them, Sleepe henceforth, and take your ease: it is ynough, the houre is come, beholde, the sonne of man is betrayed into the handes of sinners.

42 Rise vp, let vs goe: Loe, he that betrayeth me is at hande.

43 And immediatly while he yet spake, cõmeth Judas, being one of the twelue, and with him a great number of people with swords and staues, from the high priestes, and Scribes, and elders. Mat. Luke.

44 And he that betrayed him, had giuen them a general token, saying, Who so euer I shall kisse, that same is he: take him, and leade him away warely.

45 And as sone as he was come, he goeth straightway to him, and saith vnto him, Maister, maister, and kissed him,

46 And they laide their handes on him and toke him.

47 And one of them that stode by when he had drawen out his sword, smote a seruant of the high priest, & cut off his eare. "or cutte off.

48 And Jesus answered, and saide vnto them, Yee be come out as vnto a theefe with swordes and with staues, for to take me. Mat. Luke.

49 I was dayly with you in ỳ temple teaching,

thing, and ye toke me not: but (these things come to passe) that the scriptures should be fulfilled.

50 And they al forsoke him, and ran away.

51 And there folowed him a certayne yong man, clothed in linnen vpon the bare: and the yong men caught him.

52 And he left his linnen garment, and fled from them naked.

53 And they led Jesus away to the hyghe priest, and with him came all the highe priestes, and the elders, and the scribes.

54 And Peter folowed him a great way off, euen tyll he was come into the pallace of the high priest: and he sate with the seruantes, and warmed (him selfe) at the fire.

55 And the high priestes and all the counsell sought for witnesse against Jesus to put him to death, and found none:

56 For many bare false witnesse agaynste hym, but their witnesse agreed not together.

57 And there arose certayne, and brought false witnesse against him, saying,

58 We heard him say, I will destroy this temple that is made with handes, and within three dayes I will builde another made without handes.

59 But yet their witnesse agreed not so together.

60 And the highe priest stode vp in the middes, and asked Jesus, saying, Answerest thou nothing? Howe (is it that) these beare witnesse against thee?

61 But he held his peace, and answered nothing. Agayne, the highe priest asked him, and sayde vnto him, Art thou Christe the sonne of the blessed?

62 And Jesus sayde, I am: And ye shall see the sonne of man sitting on the right hand of the power (of God) and comming in the cloudes of heauen.

63 Then the highe priest, hauing rent his clothes, saith, What neede we any further witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some beganne to spit at him, and to couer his face, and to beate him with fistes and to say vnto him, Prophecie: And the seruants did beate him with roddes.

66 And as Peter was beneath in the palace, there commeth one of the wenches of the high priest.

67 And when she saw Peter warming him selfe, after she had loked vpon him, she sayth, And thou also wast with Jesus of Nazareth.

68 But hee denyed, saying, I knowe him not, neither wote I what thou sayest. And he went out into the porche, and the Cocke crewe.

69 And a damosell, when she sawe him, beganne agayne to say to them that stode by, This is (one) of them.

70 And hee denyed it agayne. And anone after, they that stode by sayde agayne to Peter, Surely thou art one of them: for thou art of Galilee, and thy speach agreeth thereto.

71 But he beganne to curse and to sweare, (saying,) I knowe not this man of whom ye speake.

72 And the seconde time the Cocke crewe, and Peter remembred the worde that Jesus sayde vnto him, Before the Cocke crowe twise, thou shalte deny mee three times: And he beganne to weepe. Math. 26. g Luke. 22. g.

The. xv. Chapter.

1. Iesus is deliuered bound to Pilate. 2. and answereth him nothing. 15. Barrabas is loosed, and Iesus is deliuered vp to be crucified. 16. the manner of Christes passion and death. 39. the Centurions confession of Christe. 43. Ioseph beggeth Christes body, and buryeth it. 47. women that behelde his passion and sepulchre.

1 AND anone in the dawning, when the high priestes had holde a counsell with the elders and the Scribes, and the whole congregation, and had bound Jesus, they caryed him away, and deliuered him to Pylate. A The Gospell on the Tuesday next before Easter. Math. 27. a Luke. 23. a.

2 And Pylate asked him, Art thou the king of the Jewes? And he answering, sayd vnto him, Thou sayest it. John. 18. c.

3 And the high priestes accused him of many things, but he answered nothing.

4 So Pylate asked him agayne, saying, Answerest thou nothing? behold how many things they witnesse agaynst thee. Math. 27. b Luke. 23. b.

5 Jesus yet answered nothing at all, so that Pylate maruelled.

6 At that feast Pylate did deliuer vnto the one prisoner, whom so euer they desired.

7 And there was one that was named Barrabas, whiche lay bounde with them that made insurrection with him, whiche (men) had committed murther also in the insurrection. B

8 And the people crying aloude, began to desire (that hee would doe) accoyding as hee had euer done vnto them.

9 Pylate answered them, saying, Will ye that I let lose vnto you the king of the Iewes?

10 (For he knewe that the high priestes had deliuered him for enuie.)

11 But the high priestes moued the people, that hee shoulde rather deliuer Barrabas vnto them.

Math.27.b Luke.23.c. 12 Pylate answering againe, sayde vnto them, What will ye then that I shall doe vnto him whome ye call the kyng of the Iewes?

13 And they cryed agayne, Crucifie him.

C 14 Pylate sayde vnto them, what euill hath he doone? And they cryed the more feruently, Crucifie him.

Math.27.c 15 And so Pylate willing to content the people, let lose Barrabas vnto them, and deliuered vp Iesus, when he had scourged him, for to be crucified.

16 And the souldiers led him away into the hall, called Prætorium, and they call together the whole bande".

" of, souldiers

17 And they clothed him with purple, and whē they had planted a crown of thornes, they put it about his (head,)

18 And began to salute him, (saying,) Haile king of the Iewes.

19 And they smote him on the heade with a reede, and did spit vpon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they toke off the purple from him, and put his owne clothes on him, and led him out to crucifie him.

Math.27.d Luke.23.d. 21 And they compell one that passed by called Simon of Cyrene (comming out of the field, the father of Alexander and Ruphus) to beare his crosse.

D Math.27.d 22 And they bring him to a place named Golgotha, which is, if a man interprete it, a place of a skull.

23 And they gaue him to drink, wine mingled with myrre, but he receiued it not.

Math.27.d Psal.22.d. 24 And when they had crucified him, they parted his garmentes, casting lottes vpon them, what euerie man should take.

" or, when. 25 And it was the thyrde houre, " and they crucified him.

26 And the title of his accusation was written ouer, * The king of the Iewes.

* In these wordes. E Math.27.d Luke.23.d. 27 And they crucifie with him two theeues, the one on the right hande, and the other on his left.

E Esai.53.d. Math.27.d 28 And the scripture was fulfilled which saith, He was counted among the wicked.

Math.27.d Luke.23.b. 29 And they that went by, railed on him, wagging their heades, and saying, A wretch, (thou) that destroyest the temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also the high priestes mocking him among themselues, with the scribes, sayde, He saued other men, him selfe he can not saue.

32 Let Christ the kyng of Israell descende now from the crosse, that we may see, and beleeue: And they that were crucified with him, checked him also.

33 And when the vi. houre was come, darkenesse arose ouer all the earth, vntill the ix. houre. Math. Luke.

34 And at the ninth houre Iesus cried with a loude voyce, saying, Eloi, Eloi, Lamasabacthani: which is, if one interprete it, My God, my God, why hast thou forsaken me? Math. Psal. f

35 And some of them that stode by, when they harde that, said, Behold, he calleth for Elias.

36 And one ranne, and after he had filled a sponge ful of vineger, and put it on a reed, he gaue him to drinke, saying, Let him alone, let vs see whether Elias commeth to take him downe. Math.

37 But when Iesus had cryed with a loud voyce, he gaue vp the ghost.

38 And the vaile of the temple was rent into two peeces, from the top to the bottome. Math. Luke.

39 And when the Centurion, whiche stode ouer against him, sawe, that when he had so cryed, he gaue vp the ghost, he said, truely this man was the sonne of God. Math. Luke.

40 There were also women a good way off, beholding him, among whom was Marie Magdalene, and Marie the mother of James the lesse, & of Ioses, and Salome. Math. Luke. Math.

41 Whiche also when hee was in Galilee, followed him, and ministred vnto him, and many other women whiche came vp with him vnto Ierusalem. Luke.8.

42 And nowe when the euen was come, (bicause it was the day of preparing, that goeth before the Sabboth. G

43 Ioseph (of the citie) of Arimathea, a noble counseller, whiche also looked for the kingdom of God, came, and went in boldly vnto Pylate, and begged of him the body of Iesus. Math.27 Luke.23 John.19

44 And Pylate marueled if he were already deade, and when he had called vnto him the Centurion, asked of him whether he had bene any whyle dead.

45 And when hee knewe the trueth of the Centurion, he gaue the body to Ioseph.

46 And whē he had bought a linnen cloth, and

and taken him downe, he wrapped him in the linnen cloth, & laide him in a sepulchre that was hewen out of the rocke, and rolled a stone vnto the dore of the sepulchre.

47 And Marie Magdalene, and Marie of Joses beheld where he was layd.

The. xvi. Chapter.

1. The women come to the sepulchre. 5. an Angell telleth them that Christ is ryſen. 9. Christ appeareth to Marie Magdalen. 12. to two going into the countrey. 14. then to the eleuen. 15. whome he commaundeth to preache the Goſpell. 19. Christe is receiued into heauen. 20. The signes that folowe the preaching of the Goſpell.

1 AND when the Sabboth daye was paſt, Marie Magdalene, and Marie (the mother) of James, and Salome, bought ſweet ſmelling oyntmẽts, that they might come and annoynt him.

2 And verie early in the morning, the (a) firſt day of the Sabbothes, they come vnto the ſepulchre, when the ſunne was ryſen,

3 And they ſayd among them ſelues, Who ſhall roll vs away the ſtone from the dore of the ſepulchre?

4 (And when they loked, they ſee how that the ſtone was rolled away,) for it was verie great.

5 And when they went into the ſepulchre, they ſaw a yong man, ſitting on the right ſide, clothed in a long white garment, and they were greatly amazed.

6 And he ſayth vnto them, Be not greatly amazed, ye ſeeke Jeſus of Nazareth, which was crucified, he is ryſen, he is not heere, beholde the place where they had put him.

7 But goe your way, and tell his diſciples, and Peter, that he goeth before you into Galilee, there ſhall ye ſee him, as he ſayde vnto you.

8 And they went out quickly, and fled from the ſepulchre, for they trembled and were amazed, neyther ſayde they any thing to any man, for they were afrayde. Math. 28. c. Luke. 24. a.

9 When (Jeſus) was ryſen early, the fyrſte (day) after the Sabboth, he appeared firſte to Marie Magdalene, out of whom he had caſt ſeuen deuils.

10 And ſhe went and tolde them that were with him, as they mourned and wept.

11 And they, when they had hearde that he was aliue, and had bene ſeene of hir, beleeued it not.

12 After that he appeared in another forme, vnto two of them as they walked, and went into the countrey. Luke. 23. b.

13 And they went and tolde it vnto the reſidue: and (they) beleeued not theſe alſo.

14 Afterwarde he appeared vnto the eleuen as they ſate at meat, and caſt in their teeth their vnbeleefe and hardneſſe of heart, becauſe they beleeued not them whiche had ſeene that he was ryſen. The Goſpell on Aſcention day. C

15 And he ſayde vnto them, Goe ye into all the worlde, and preache the Goſpell to all creatures. Math. 28. d

16 He that ſhall beleeue, and be baptized, ſhall be ſaued, but he that ſhall not beleeue, ſhall be damned.

17 And theſe tokens ſhall folowe them that beleeue, In my name ſhal they caſt out deuils, they ſhall ſpeake with newe tongs. Actes 8. b. 16. b. 20. c.

18 They ſhall driue away ſerpentes, and if they drinke any deadly thing, it ſhall in no wiſe hurt them, they ſhall lay hands on the ſicke, and they ſhall recouer. Actes 2. a. c. 19. b. Luke. 10. c. c. 23. b.

19 So then when the Lorde hadde ſpoken vnto them, he was receyued into heauen, and ſate him downe on the right hande of God. Luke. 24. f Actes. 1. b.

20 And they went forth and preached euerie where, the Lorde working with them, and confirming the worde with ſignes folowing. Hebr. 2. a.

Heere endeth the Goſpell by Saint Marke.

The

The Gospell by Saint Luke.

¶ The first Chapter.

1. The preface of Luke. 5. Of Zacharias and Elizabeth. 11. The Angell sheweth the Natiuitie of Iohn Baptist. 20. The incredulitie of Zacharie is punished. 28. The angell saluteth Marie, and sheweth the Natiuitie of Christe. 40. Marie visiteth Elizabeth. 46. The song of Marie. 57. The byrth, Circumcision, and graces of Iohn Baptist. 68. The prophecie of Zacharie. 80. The office of Iohn.

A 1 FOr as much as many haue taken in hande to set forth in order the declaration of those things whiche are most surely " beleeued among vs.

" or, proued

2 Euen as they deliuered them vnto vs, which from the beginning sawe them the selues with their eyes, & were ministers of the (a) word:

a. That is, they were doers in suche things as be set foorth in the Gospell.

3 It seemed good to me also, hauing perfect vnderstanding of all things from the beginning, to write vnto thee in order, most excellent Theophilus.

4 That thou mightest knowe the certaintie of those things whereof thou hast bene taught by mouth.

5 THere was in the dayes of Herode the king of Iurie, a certayne priest named Zacharias, of the course of Abia, and his wife (was) of the daughters of Aaron, and hir name was Elizabeth.

2. Par. 24. 8

6 They were both righteous before God, walking in all the commaundements and ordinances of the Lord, blamelesse.

B 7 And they had no childe, bicause that Elizabeth was barren, and they both were nowe well stricken in age.

8 And it came to passe, that when Zacharie executed the priestes office before God, as his course came,

9 According to the custome of the priestes office, his lot was to burne incense when he went into the temple of the Lorde.

10 And the whole multitude of the people were without in prayer, whyle the incense was burning.

11 And there appeared vnto him an angell of the Lorde, standing on the right side of the aulter of the incense.

12 And when Zacharias sawe him, he was troubled, and feare fell vpon him.

13 But the Angell sayde vnto him, Feare not Zacharie, for thy prayer is heard, and thy wife Elizabeth shal beare thee a sonne, and thou shalt call his name Iohn,

14 And thou shalt haue ioy and gladnesse, C and many shall reioyce at his byrth:

15 And hee shall be great in the sight of the Lorde, and shall neyther drinke wine nor strong drinke, and hee shall be fylled with the holie Ghost, euen from his mothers wombe.

16 For many of the children of Israell, shall he turne to their Lorde God.

17 And hee shall goe before him with the spirite and power of Elias, to turne the hearttes of the fathers to the children, and the disobedient to the wisedome of the iust men, to make ready a perfect people for the Lorde. Mal.

18 And Zacharias sayde vnto the angell, Gen. By what token shall I know this? For I am old, & my wife well stricken in yeeres. 17. 18.

19 And the angell answering, sayde vnto him, I am Gabriell that stande in the presence of God, and was sent to speake vnto thee, and to shew thee these glad tidings.

20 And beholde, thou shalt be dumbe, and not be able to speake, vntyll the daye that these things shall be performed, bycause thou beleeuedst not my wordes, which shal be fulfilled in their season.

21 And the people wayted for Zacharias, D and marueiled that hee tarryed so long in the temple.

22 And when hee came out, hee coulde not speake vnto them: and they perceyued that he had seene a vision in the temple: for he beckened vnto them, and remayned speachlesse.

23 And it came to passe, that as sone as the dayes of his office were out, hee departed into his owne house.

24 And after those dayes, his wife Elizabeth conceyued, and hid hir selfe fiue monethes, saying,

25 Thus hath the Lorde dealt with me in the

the dayes wherein he loked on me, to take from me my rebuke (d) among men.

26 And in the sixth moneth, the angell Gabriell was sent from God, vnto a citie of Galilee, named Nazareth,

27 To a virgin, spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marie.

28 And when the angell was come in vnto hir, he sayde, Hayle (thou that art) in highe fauour, the Lord is with thee, Blessed art thou among women.

29 And when she sawe him, she was troubled at his saying, and cast in hir mynde what maner of salutation this should be.

30 And the angell sayde vnto hir, Feare not Marie, for thou hast founde fauour with God.

31 For beholde, thou shalt conceyue in thy wombe, and beare a sonne, and shalt call his name Jesus.

32 He shall be great, and shall be called the sonne of the highest, and the Lorde God shall giue vnto him the seate of his father Dauid,

33 And he shal raigne ouer the house of Jacob for euer, and of his kingdome there shall be none end.

34 Then sayde Marie vnto the Angell, Howe shall this be, seeing I knowe not a man?

35 And the angell answering, sayde vnto hir, The holie ghost shall come vpon thee, and the power of the highest shall ouershadowe (e) thee. Therefore also that holie thing which shall be borne, shall be called the sonne of God.

36 And beholde, thy cousin Elizabeth, she hath also conceyued a sonne in his olde age, and this is hir sixth moneth, whiche was called barren.

37 For with God shall no worde be vnpossible.

38 And Marie sayde, Beholde the handemayden of the Lorde, be it vnto me according to thy worde: and the angell departed from hir.

39 And Marie arose in those dayes, and wente into the hyll countrey with haste, into a citie of Juda,

40 And entred into the house of Zacharie, and saluted Elizabeth.

41 And it came to passe, that when Elizabeth hearde the salutation of Marie, the babe sprang in hir wombe, and Elizabeth was filled with the holie ghost,

42 And she spake out with a loude voyce, and sayde, Blessed art thou among woms, and the fruite of thy wombe is blessed.

43 And whence commeth this to me, that the mother of my Lorde shoulde come to me?

44 For loe, as sone as the voyce of thy salutation sounded in myne eares, the babe sprang in my wombe for ioy.

45 And blessed is she that beleeued, for those things shall be performed whiche were tolde hir from the Lord.

46 And Marie sayde, My soule magnifieth the Lorde, Esai. 61. d.

47 And my spirite hath reioyced in God my sauiour.

48 For he hath loked on the lowlynesse of his handemayden, for loe, nowe from henceforth shall all generations call me blessed.

49 Because he that is myghty hath done to me great things, and holy is his name.

50 And his mercie is on them that feare him, from generation, to generation.

51 He hath shewed strength with his arme, he hath scattered them that are proude, in the imagination of their heartes.

52 Hee hath put downe the mightie from their seates, and exalted the lowly. 1. Re. 2. b. Eccle. 10. c.

53 Hee hath filled the hungry with good things, and sent away the ryche emptie.

54 Hee hath holpen his seruant Israell, in remembrance of his mercy,

55 (Euen as he spake to our fathers Abraham, and to his seede) for euer. Gen. 22. c.

56 And Marie aboode with hir about three monethes, and (afterwarde) returned to hir owne house.

57 Elizabethes time came that she should be deliuered, and she brought forth a sonne.

58 And hir neighbors, and hir cosins hearde howe the Lorde had shewed great mercie vpon hir, and they reioyced with hir.

59 And it came to passe, that on the eyght day they came to circumcise the childe, and called him Zacharias, after the name of his father, Gen. 17. b. c. 21. a. Leui. 12. a.

60 And his mother answering, sayde, Not so, but he shall be called John.

61 And they sayde vnto hir, There is none in thy kinred that is called by this name.

62 And they made signes to his father, what he would haue him called.

63 And when he had asked for writing tables, he wrote, saying, His name is John: and they marueiled all.

64 And his mouth was opened immediatly, and his tong (loosed,) and he spake, praising God.

65 And feare came on all them that dwelte rounde

rounde about them, and all these sayings were noysed abroad throughout all the hill countrey of Iurie.

66 And all they that had heard them, layde them vp in their heartes, saying, What maner of childe shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the holy ghost, & prophecied, saying,

68 Praysed be the Lord God of Israell, for he hath visited and redeemed his people.

69 And hath raysed vp an (d) horne of saluation vnto vs, in the house of his seruant Dauid,

d. That is, his kingdome and power. 1. Sam. 16. and Dan. 7.

70 Euē as he spake by the mouth of his holy prophetes, which were since the world began:

71 That he would saue vs from our enimies, and from the hand of al that hate vs.

72 That he would deale mercifully with our fathers, and remember his holie couenant.

73 And that he would performe the oth which he (e) sware to our father Abraham, for to giue vs.

e. Which is, that he would giue him selfe to vs. Esai. 38. c.

74 That we being deliuered out of the handes of our enimies, might serue him without feare,

75 In holynesse and ryghteousnesse before him, all the dayes of our life.

76 And thou childe shalt be called the prophete of the hyghest: for thou shalt go before the face of the Lorde, to prepare his wayes,

77 To giue knowledge of saluation vnto his people, by the remission of their sinnes.

78 Through the tender mercie of our God, whereby the day spring from an high hath visited vs.

79 To giue light to them that sit in darkenesse, and in the shadow of death, to guide our feete into the way of peace.

Esai. 9. c. Math. 4. c.

80 And the childe grewe, and waxed strong in spirite, and was in wildernesse till the day came (f) of his shewing vnto the Israelites.

f. That is, when he should shew him self.

The. ij. Chapter.

1. The taxing of the world by Augustus Cæser. 7. Christe is borne. 10. he is shewed vnto the shepheardes. 14. The song of the Angels. 21. The Circumcision of Christ. 28. Simeon and Anna prophesie of him. 40. Christe encreaseth in wisedome. 46. disputeth with the Doctors. 51. and was obedient to his parents.

1 AND it came to passe in those dayes, that there went a commaundement from Augustus Cæsar, that all the (a) world should be taxed.

a. So was the

2 (And this first taxing was made when Cyrenius was Lieftenant of Syria.)

3 And all went to be taxed, euery man into his owne citie.

4 And Ioseph went vp from Galilee, out of the citie Nazareth, into Iurie, vnto the citie of Dauid, which is called Bethlehem (because he was of the house, and lynage of Dauid,)

1. Sa.

5 To be taxed with Marie his spoused wife, being great with childe.

6 And so it was, that whyle they were there, the dayes were accomplyshed that she should be deliuered.

7 And she brought forth her first begotten (b) sonne, and swadled him, and layde him in a maunger, because there was no rome for them in the Inne.

B b. He the fir ter, he the ha before.

8 There were in the same countrey shepheardes abyding in the fielde, keeping watche ouer their flocke by night.

9 And lo, the Angell of the Lorde stode harde by them, and the glorie of the Lorde shone rounde about them, and they were sore afrayde.

10 And the Angell sayde vnto them, Be not afrayde: for beholde, I bring you good tydings of great ioye, that shall be to all people:

11 For vnto you is borne this day, in the citie of Dauid, a sauiour, whiche is Christe the Lorde,

12 And take this for a signe, Ye shall finde the childe swadled, layd in a maunger.

13 And sodeynely there was with the Angell a multitude of heauenly souldiers, praysing God, and saying,

14 Glorie to God in the highest, and peace on the earth, and among men a good will.

15 And it came to passe, as soone as the Angels were gone awaye from them into heauen, the men the shepheardes sayde one to another, Let vs goe nowe euen vnto Bethlehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 And they came with haste, and founde Marie and Ioseph, and the babe layde in a maunger.

17 And when they had seene it, they published abroade the saying, which was tolde them of this childe.

18 And all they that hearde it, wondred at those things which were tolde them of the shepheardes.

19 But Marie kept all those sayings, and pondred

pondred (them) in his hart.
19 And the shepeardes returned, glorifying, and praysing God, for all the things that they had heard and seene, euen as it was told vnto them.
21 And when the eyght day was come, that the childe shoulde be circumcised, his name was called Jesus, whiche was so named of the angel before he was conceyued in the wombe.
22 And when the dayes of hir purification after the lawe of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord,
23 As it is written in the law of the Lord, Euerie man childe that firste openeth the wombe, shall be called holy to the Lord,
24 And to offer, as it is sayde in the law of the Lorde, a payre of turtle Doues, or two yong Pigions.
25 And beholde, there was a man in Jerusalem, whose name was Simeon, and the same man was iust and godly, looking for the consolation of Israell: and the holie ghost was vpon him.
26 And a reuelation was gyuen him of the holy ghost, not to see death before he had seene the Lordes Christ.
27 And hee came by inspiration into the temple: and when the parentes brought in the childe Jesus, to doe for him after the custome of the lawe,
28 Then toke he him vp in his armes, and praysed God and sayde,
29 Lorde, nowe lettest thou thy seruant depart in peace, according to thy promise.
30 For myne eyes haue seene thy saluation.
31 Which thou hast prepared before the face of all people.
32 A light to be reuealed to the gentiles, and the glorie of thy people Israell.
33 And his father & his mother marueiled at those things which were spoken of him.
34 And Simeon blessed (c) them, and sayde vnto Marie his mother, Beholde, this childe is set to be the fall and (d) vprising againe of many in Israell, and for a signe which is spoken against.
35 (And moreouer, the swoord (e) shall pearce thy soule) that the thoughts of many harts (f) may be opened.
36 And there was a prophetisse, one Anna, the daughter of Phanuell, of the tribe of Aser, whiche was of a great age, and had lyued with an husbande (g) seuen yeeres from his virginitie,
37 And she had bin a widdow about foure score and foure yeeres, which departed not from the temple, but serued God with fastings and prayers night and day:
38 And she, comming at the same instant vpon them, gaue thankes likewise vnto the Lorde, and spake of him to all them that looked for redemption in Jerusalem.
39 And when they hadde performed all thinges, according to the law of the Lord, they returned into Galile, to their owne citie Nazareth.
40 And the childe grew, and waxed strong in spirite, and was filled with wisedome, and the grace of God was vpon him. 1. Reg. 4. f.
41 Nowe his parentes went to Jerusalem euery yere at the feast of the Passouer. Exod. 12. f. Leui. 23. a.
42 And when he was twelue yeeres olde, they ascended vp to Jerusalem, after the custome of the feast day.
43 And when they had fulfilled the dayes, as they returned home, the childe Jesus aboade still in Jerusalem, and Joseph and his mother knewe not of it.
44 But they supposing him to haue bene in the companie, came a dayes iourney, and sought him among their kinsfolke and acquaintance.
45 And when they found him not, they turned back againe to Jerusalem, seking him.
46 And it came to passe, that after three dayes, they founde him in the temple, sytting in the middes of the Doctours, hearing them, and posing them.
47 And all that hearde him, were astonyed at his vnderstanding and answeres. Math. 7. d. Mark. 1. c. Luke. 4. c.
48 And when they sawe him, they were amased: and his mother sayde vnto him, Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee, sorowing.
49 And he sayde vnto them, How is it that ye sought me? Wist ye not that I muste goe about my fathers businesse?
50 And they vnderstode not that saying, which he spake vnto them. Luke. 9. c. & 18. f.
51 And hee went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept all these sayings in hir heart.
52 And Jesus encreased in wisedome & stature, and in fauour with God and men.

The. iij. Chapter.

3. The preaching and baptisme of Iohn. 7. He sharply rebuketh the hypocrites. 15. Hee is thought to be Christ. 16. Iohns testimonie of Christ. 20. his imprisonment. 21. Christ is baptised. 23. the age and genealogie of Christ.

A

1 NOw in the fiftenth yere of the raigne of Tiberius Cesar, Pontius Pilate being lieftenant of Iurie, and Herode being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, & of the region of the Trachonites, and Lysanias the Tetrarch of Abiline,

Luke.23.a.

2 When Annas and Caiaphas were the hyghe (a) prieftes, the worde of the Lorde came vnto Iohn, the sonne of Zacharias, in the wildernesse.

a. By the law there shoulde haue bene but one high priest only, but corruption of the time, by reaso the Romanes had rule, and the bribery of Caiaphas brought to passe, that the office was diuided.

3 And he came into all the coastes about Iordane, preaching the baptisme of repentance, for the remission of sinnes,

4 As it is written in the booke of the wordes of Esaias the prophete, saying, The voyce of a cryer in a wildernesse, Prepare ye the way of the lord, make his pathes straight.

Esai.40.a.

5 Euery valley shall be filled, and euerie mountaine and hill shal be brought lowe, and things that be crooked, shall be made (b) straight, and the rough wayes shall be made playne.

b. Al impediments shal be taken away that may hide vs from our saluation in Christ, so that Christes way to vs, and our way to him, shall be plaine and manifest.

6 And all flesh shal see ỹ saluation of God.

Math.3.b.

B

7 Then sayde he to the people that were come forth to be baptized of him, O generation of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore due fruites of repentance, and beginne not to say within your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to rayse vp children vnto Abraham.

c. The vengeance of God is at hand.

Math.3.b.

9 Nowe also is the (c) axe layde vnto the roote of the trees: Euerie tree therefore whiche bringeth not forth good fruite, is hewen downe, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

Actes.2.k.

11 He answereth and sayth vnto them, hee that hath two (d) coates, let him part with him that hath none, & he that hath meate, let him do likewise.

d. He willeth the rich shuld be liberal, and help the poore as their abiliti will serue, and neede requireth.

12 Then came Publicanes (e) also to bee baptised, and sayd vnto him, Maister, what shall we doe?

e. Whose office was to receiue the tribute money and tolles.

13 And hee sayde vnto them, Require no more than that whiche is appoynted vnto you.

C

14 The souldiers likewise demaunded of him, saying, And what shall we doe? And hee sayde vnto them, Doe violence to no man, neyther accuse any falsely, and be content with your wages.

15 As the people wayted, and all men mused in their heartes of Iohn, whether hee were very Christe.

16 Iohn answered, saying vnto them all, Indeede I baptise you with water, but one stronger than I commeth, whose shoes latchet I am not worthy to vnlose, he shal baptise you with the holie ghost, and with fire.

17 Which hath his fanne in his hande, and will throughly purge his floore, and will gather the wheate into his barne, but the chaffe will he burne vp with fire vnquenchable.

18 And many other things in his exhortation preached he vnto the people.

19 Then Herode the Tetrarch, when hee was rebuked of him for Herodias his brother Philips wife, and for all the euils which Herode did,

20 Added this aboue all, and shut vp Iohn in prison.

21 Nowe it came to passe, as all the people were baptised, and when Iesus was baptised, and did praye, that the heauen was opened,

22 And the holie ghoste came downe in a bodyly shape like a Doue vpon him, and a voyce came from heauen, whiche sayde, Thou arte my beloued sonne, in thee I am well pleased.

23 And Iesus himselfe begaune to be about thirtie yeeres of age, being (as he was supposed) the sonne Ioseph, which was (the sonne) of Heli.

24 Which was the sonne of Matthat, whiche was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Janna, which was the sonne of Joseph,

25 Which was the sonne of Mattathias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Helly, which was the sonne of Nagge,

26 Which was the sonne of Maath, which was the sonne of Mattathias, which was the sonne of Semei, which was the sonne of Joseph, which was the sonne of Juda,

27 Which was the sonne of Joanna, which was the sonne of Rhesa, which was the sonne of Zorobabell, which was the sonne of Salathiel, which was the son of Neri,

28 Which was the sonne of Melchi, which C was the sonne of Addi, which was the son of Cosam, which was the sonne of Elmodam, which was the sonne of Er,

29 Which was the sonne of Jose, which was the sonne of Eliezer, which was the sonne of Jozim, which was the sonne of Matthat, which was the sonne of Leui,

30 Which was the sonne of Simeon, which was the sonne of Juda, which was the sonne

sonne of Joseph, which was the sonne of Eliacim,

25 Which was the sonne of Melea, which was the sonne of Menam, which was the sonne of Mathathya, which was the sone of Nathan, which was the sonne of Dauid.

26 Which was the sonne of Iosse, which was sonne of Obed, which was the sonne of Booz, which was the sonne of Salmon, which was the sonne of Naasson,

27 Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esron, which was the sonne of Phares, which was the sonne of Juda,

28 Which was the sonne of Jacob, which was the sonne of Isaac, which was the sonne of Abraham, which was the sonne of Thara, which was the son of Nachor,

29 Which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was the sonne of Heber, which was the sonne of Sala,

30 Which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech,

31 Which was the sonne of Methusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Malaleel, which was the sonne of Cainan.

32 Which was the sonne of Henos, which was the sonne of Seth, which was the son of Adam, which was the son of God.

The. iiij. Chapter.

1. The temptation and fasting of Christe. 13. he ouercommeth the deuill. 16. he teacheth at Nazareth with great admiration of the people. 24. A prophete is despised, teaching in his owne countrey. 33. He healeth the man possessed with a deuill. 34. the deuill confesseth him to be Christ. 38. he healeth Peters wiues mother. 40. he healeth many of diuers diseases. 41. the deuils confesse Christe, and are of him reproued. 43. and he preacheth through the cities.

1 IEsus, being full of the holy ghost, returned from Iordane, and was led by the (same) spirite into wildernesse,

2 Being fourtie dayes tempted of the deuill, and in those dayes did he eate nothing: and when they were ended, he afterwarde hungred.

3 And the deuill sayde vnto him, If thou be the sonne of God, commaunde this stone, that it be made bread.

4 And Iesus answered him, saying, It is Deut.8.a.
written, that man shall not liue by bread Math.4.a.
only, but by euery worde of God.

5 And when the deuill had taken him vp into an high mountayne, hee shewed him all the kingdomes of the worlde in a moment of time.

6 And the deuill sayde vnto him, All this (a) power will I giue thee euerie whit, and the glorie of them, for that is deliuered vnto me, and to whom so euer I will, I giue (b) it.

a. That is of the kingdome

b. Satan betrayeth him selfe, shewing his bold sacrilege, vsurping the empyre of the earth.

7 If thou therefore wilte worship me, it shall be all thine.

8 Iesus answering, sayde vnto him, Get thee hence behynde me Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serue. Deut.6.c.

B

9 And he caryed him to Ierusalem, and set him on a pinacle of the temple, and sayde vnto him, If thou be the sonne of God, cast thy selfe downe from hence. Math.4.b.

10 For it is written, that he shall giue his Plal.21.e.
angels charge ouer thee, to keepe thee.

11 And in their handes they shall beare thee vp, that thou dashe not thy foote at any time against a stone.

12 And Iesus answering, sayde vnto him, Deut.6.c.
It is sayd, Thou shalt not tempt the Lord Math.4.g.
thy God.

13 And when the deuill had ended all the temptation, hee departed from him for a season.

14 And Iesus returned by the power of the C
spirite into Galilee, and there went a fame of him throughout all the region rounde about.

15 And he taught in their synagogues, being glorified of all men.

16 And hee came to Nazareth, where hee Math.13.g.
was nursed, and as his custome was, hee Mark.6.a.
went into the synagogue on the Sabboth day, and stode vp for to reade.

17 And there was deliuered vnto him the 2.Esd.8.b.
booke of the Prophete Esaias: and when he had opened the booke, he found the place where it was written.

18 The spirite of the Lorde vpon me, be- Esai.61.a.
cause he hath annoynted me, to preache the Gospell to the poore hee hath sent me, to heale the broken hearted, to preach deliuerance to the captiue, and recouering of sight to the blinde, freely to set at libertie them that are bruised:

19 And to preach the acceptable yeere of the Lorde.

20 And when he had closed the booke, and gyuen it agayne to the minister, hee sate

down: and the eyes of all them that were in the synagogue were fastned on him.

D 21 And he began to say vnto the, This day is this scripture fulfilled in your eares.

Math.7.g. Mark.1.c. Luke.2.c.

22 And all bare him witnesse, and wondred at the gratious words which proceeded out of his mouth. And they sayde, Is not this Josephs sonne?

23 And he sayde vnto them, Ye will vtterly say vnto me this prouerbe, Physition, heale thy selfe: What so euer we haue heard done in Capernaum, doe the same here likewise in thyne owne countrey.

Math.13.g. Mark.6.a.

24 And he said, Verily I say vnto you, no prophet is accepted in his owne countrey.

3.Re.7.b. Jacob.5.d.

25 But I tell you of a trueth, many widdowes were in Israell in the dayes of Elias, when the heauen was shut three yeres and sixe monethes, (when) great famishment was throughout all the lande:

26 And vnto none of them was Elias sent, saue vnto Sarepta (a citie) of Sidon, vnto a woman that was a widdow.

E 27 And many lepres were in Israell in the time of Eliseus the prophete: and none of them was cleansed, sauing Naaman the Syrian.

4.Re.5.d.

28 And all they in the Synagogue, when they heard these things, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him euen vnto the "top of the hill, (whereon their citie was built,) that they might cast him downe headlong.

"The Greeke readeth, brow of the hyll.

30 But he passing through the middes of them, went his way:

31 And came down to Capernaum, a citie of Galilee, and there taught them on the Sabboth dayes.

32 And they were astonied at his doctrine: for his preaching was with power.

Math.7.d. E.13.g. Mark.10.c. Mark.1.c.

33 And in the Synagogue there was a man which had a spirite of a foule deuyll, and cryed out with a loude voyce,

34 Saying, Let vs alone, what haue we to do with thee thou Jesus of Nazareth? Art thou come to destroye vs? I knowe who thou art (euen) the holie one of God.

35 And Jesus rebuked him, saying, Holde thy peace, and come out of him. And when the deuill had throwen him in the middes, he came out of him, and hurt him not.

36 And feare came on them all, and they spake among themselues, saying, What maner of saying is this: For with authoritie and power he commaundeth the foule spirites, and they come out.

37 And the fame of him went out into euerie place of the countrey rounde about.

38 And when he was risen out of the Synagogue, he entred into Simons house: and Simons wiues mother was taken with a great feuer, and they made intercession to him for hir.

Math. Mark.

39 And he stode ouer hir, and rebuked the feuer, and it left hir, And immediately she arose, and ministred vnto them.

40 When the sunne was downe, all they that had any sicke with diuers diseases, brought them vnto him: and when he had layd his hãds on euery one of them, he healed them.

41 And deuils also came out of many, crying, and saying, Thou art that Christe the sonne of God. And he rebuking them, suffered not them to speake: for they knew that he was Christe.

Math. 8.17.

42 And when it was day, he departed, and went into a desart place: and the people sought him, and came to him, and kept him, that he should not depart from them.

43 And he sayde vnto them, I must preache the kingdome of God to other cities also: For therefore am I sent.

44 And he was preaching in the Synagogues of Galilee.

The.v. Chapter.

1. Christe teacheth out of a shippe. 6. the great draught of fishe. 10. certaine disciples are called. 12. he cleanseth the leapre. 16. he prayeth in the wildernesse. 18. he healeth the man of the paulsie. 27. calleth Matthewe the Publicane. 29. he eateth with sinners. 30. the Pharisees murmure. 34. he excuseth his disciples. 35. shewing their afflictions after his ascention. 36. newe and olde agree not.

1 IT came to passe, that when the people preassed vpon him, to heare the word of God, he was standing by the lake of Genezareth,

I

2 And he sawe two shippes stand by the lakes side: but the fishermen were gone out of them, and were washing their nettes.

Mark.

3 And when he was entred into one of the shippes which perteyned to Simon, he prayed him that he would thrust out a little from the lande: and he sate downe and taught the people out of the shippe.

4 When he had left speaking, he sayd vnto Simon, Launche out into the deepe, and let slip your nettes to catch.

5 And Simon answering, sayde vnto him, Maister, we haue laboured all night, and haue taken nothing: neuertheles, at thy commaundement I will lose forth the net.

6 And when they had this done, they inclosed a great multitude of fishes, but their net brake.

7 And they beckened vnto their partners, which were in the other shippe, that they should come, and helpe them. And they came, and filled both the shippes, that they sunke (almost.)

8 When Simon Peter sawe (this) he fell downe at Iesus knees, saying, Goe out from me, for I am a sinfull man, O Lord.

9 For he was vtterly astonyed, and all that were with him, at the taking of the fishes which they had caught together.

10 And so was also Iames and John the sonnes of Zebedee, which were partners with Simon. And Iesus sayde vnto Simon, Feare not, from henceforth thou shalt (a) catch men.

11 And when they had brought vp their boates to the shore, (b) they forsoke all, and folowed him.

12 And it came to passe, that when he was in a certaine citie, behold (there was) a man full of leaprosie: and when he had spyed Iesus, he fell flat on his face, and besought him, saying, Lorde, if thou wilt, thou canst make me cleane.

13 And when hee had stretched forth his hande, he touched him, saying, I will: be thou cleane. And immediatly the leaprosie departed from him

14 And he charged him to tell no man: but, Goe, (sayth he) and shewe thy selfe to the priest, and offer for thy cleansing, according as Moses commaunded, for a witnesse vnto them.

15 But so much the more went there a fame abroade of him, and much people came together to heare, and to be healed of him from their infirmities.

16 And he kept him selfe a part in the wildernesse, and prayed.

17 And it came to passe on a certaine daye as he was teaching, that there were Pharisees and doctours of the lawe sitting by, which were come out of all the townes of Galilee and Iurie, and Ierusalem: and the power of the Lorde was present, to heale them.

18 And beholde, men brought in a bedde a man whiche was taken with a paulsie: and they sought meanes to bring him in, and to lay him before him.

19 And when they could not finde on what side they might bring him in, because of the preasse, they went vpon the toppe of the house, and let him downe through the tyling with his couche, euen into the middes before Iesus.

20 When he sawe their fayth, he sayde vnto him, Man, thy sinnes are forgiuen thee.

21 And the Scribes and the Pharisees beganne to (d) thinke, saying, What felow is this, which speaketh blasphemies? Who can forgiue sinnes, but God only?

22 But when Iesus perceyued their thoughts, he answering, sayd vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes be forgiuen thee: or to say, Ryse vp, & walke?

24 But that ye may knowe that the sonne of man hath power to forgiue sinnes on earth, (he sayde vnto the sicke of the paulsie) I say vnto thee, Aryse, and when thou hast taken vp thy couch, go vnto thy house.

25 And immediatly he rose vp before them, and when hee had taken vp his couche, whereon he lay, he departed to his owne house, glorifying God.

26 And they were all amazed, and they gaue the glorie vnto God, and were filled with feare, saying, Doubtlesse we haue seene strange things to day.

27 And after these things hee went forth, and sawe a Publicane named Leui, sitting at the receit of custome: and he saide vnto him, Folowe me.

28 And when he had left all, he rose vp, and folowed him.

29 And Leui made him a great feast in his owne house: and there was a great companie of Publicanes, and of other that sat (at meate) with them.

30 But they that were Scribes and Pharisees among them, murmured agaynst his disciples, saying, Why doe ye eate and drinke with Publicanes and sinners?

31 And Iesus answering, sayde vnto them, They that are whole, neede not a Physition: but they that are sicke.

32 I came not to call the (c) righteous: but sinners to repentance.

33 And they sayde vnto him, Why doe the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eate and drinke?

34 He sayde vnto them, Can ye make the chilozē of the wedding chamber fast, while the bridegrome is with them?

35 But the dayes will come: and when the bridegrome shalbe taken away from them, then shal they fast in those dayes.

36 Hee spake also vnto them a similitude. No man putteth a peece of a newe garment, into an olde vesture: for then the

(d) or, reason.

(c) Those which account themselues, or woulde seeme in the eyes of the worlde to be righteous.

newe reneth (the olde,) and the peece that was (taken) out of the newe, agreeth not with the olde.

F 37 And no man poureth newe wyne into olde vessels: For if he doe, the newe wine will burst the vessels, and runne out it self, and the vessels shall perishe.

38 But newe wine must be put into newe vessels, and both are preserued.

39 No man also hauing dronke olde wine, will straightway haue newe: for he sayth, The olde is better.

The.vi. Chapter.

1. The disciples plucke the eares of corne on the Sabboth. 6. he healeth the man with the wythered hande. 13. the choosing of his Apostles. 20. of blessings and cursings. 27. the loue of our enimies. 29. to forgiue one another. 37. rashe iudgement reprehended. 44. the tree is knowne by his fruite. 45. the heart knowne by the workes. 47. with what fruite the worde of God is to be heard.

A 1 AND it came to passe on the seconde Sabboth after the first, that hee went
Math.12.a. through the corne fieldes: and his disciples
Mark.2.d. plucked the eares of corne, and did eate, rubbing them in their handes.

2 And certayne of the Pharisees sayde vnto them, Why doe ye that which is not lawfull to do on the Sabboth dayes?

3 And Jesus answering them, sayde, Haue
1.Re.21.a. ye not read so much as this that Dauid did, when he him selfe was an hungred, and they which were with him:

4 Howe hee went into the house of God,
1.Re.22.a. and did take and eate the shewe bread, and gaue also to them that were with him, whiche is not lawfull to eate but for
Exod.25.c. the priestes only?

5 And he sayde vnto them, That the sonne of man is Lord also of the (a) sabboth day.

a. That is, hauing power and dispence with the keeping of the Sabboth day.

6 And it came to passe also in another Sabboth, that he entred into the Synagogue,
Math.12.b. and taught: and there was a man whose
Mark.3.a. right hand was dryed vp.

7 And the Scribes and Pharisees watched
B him, whether he would heale on the Sabboth day: that they might finde howe to accuse him.

8 But he knewe their thoughtes, and sayde to the man which had the wythered hand, Rise vp, and stande forth in the middes. And he arose, and stode forth.

9 Then sayd Jesus vnto them, I will aske you a question, Whether is it lawfull on the Sabboth dayes to doe good, or to doe euill? to saue ones life, or to destroy it?

10 And when hee had beholde them all in compasse, he sayde vnto the man, Stretche
3.Re.13. forth thy hande. And he did so; and his
Math.12. hande was restored agayne as whole as
Mark.3. the other.

11 And they were filled with madnesse, and communed together among them selues, what they myght do to Jesus.

12 And it came to passe in those dayes, that
Math.14. he went out into a mountayne to praye, and continued all nyght (there) in prayer to God.

13 And when it was day, he called his dis-
Math. ciples: and of them he chose twelue, whom
Mark. also he called Apostles:

14 (Simon, whome he also named Peter, C and Andrewe his brother: James and John, Philip and Bartholmewe.

15 Matthewe and Thomas, James (the sonne) of Alpheus, and Simon, whiche is called Zelotes:

16 And Judas, James (brother) and Judas Iscariot, which also was the traytour.)

17 And when he came downe with them, he stode in the playne fielde, and the com-
Math. panie of his disciples, and a great multi-
Mark. tude of people, out of all Jurie and Jerusalem, and from the sea (coast) of Tyre and Sidon, which came to heare him, and to
Math. be healed of their diseases,
Joan. 18 And they that were vexed with foule spirites: and they were healed.

19 And all the people prealled to touch him: for there went vertue out of him, and healed them all.

20 And when he had lyfted vp his eyes vp-
Math. on his disciples, he said, Blessed be ye poore: for yours is the kingdome of God.

21 Blessed are ye that hunger nowe: for ye shall be satisfied. Blessed are ye that weepe nowe, for ye shall laugh.

22 Blessed are ye when men shall hate you, D and when they shall separate you (from their companie) and shall rayle on you, and put out your name as euill, for the sonne of mans sake.

23 Reioyce ye in that day, and leape ye for ioy: for beholde, your rewarde is great in heauen: For in like manner did their fathers vnto the prophetes.

24 But woe vnto you that are riche: for ye
Amos.6. haue your consolation.

25 Wo vnto you that are full: for ye shall hunger. Wo vnto you that nowe laughe: for ye shall mourne and wayle.

26 Wo vnto you whē men shal praise you:
2 for so did their fathers to ỹ false prophets.

27 But

27 But I say vnto you which heare, loue your enimies: do good to them which hate you.

28 Bleſſe them that curſe you: and pray for them which wrongfully trouble you.

29 And vnto him that ſmiteth thee on the one cheeke, offer alſo the other: and him that taketh away thy cloake, forbid not to take thy coate alſo.

30 Giue to euerie man that asketh of thee, and of him that taketh away thy goods, aske them not againe.

31 And as ye would that men ſhould do to you, doe ye alſo to them likewiſe.

32 For if ye loue them whiche loue you, what thanke haue ye? for ſinners alſo loue their louers.

33 And if ye do good for them which do good for you, what thanke haue ye? for ſinners alſo do euen the ſame.

34 And if ye lende (to them) of whome ye hope to receiue, what thanke haue ye? for ſinners alſo lende to ſinners, to receiue ſuch like againe.

35 But loue ye your enimies, and doe good and lende, looking for nothing againe: and your rewarde ſhall be great, and ye ſhall be the children of the higheſt: for he is kinde vnto the vnkinde, and to the euill.

36 Be ye therefore mercifull, as your father alſo is mercifull.

37 Iudge not, and ye ſhal not be iudged at all: condemne not, and ye ſhall not be condemned at all: forgiue, and ye ſhall be forgiuen.

38 Giue, and it ſhall be giuen vnto you, good meaſure, preſſed downe, ſhaken together, and running ouer, ſhall men giue into your bolomes: for with the ſame meaſure that ye meate withall, it ſhall be meaſured to you againe.

39 And he put forth a ſimilitude vnto them, Can the blinde leade the blinde? Shall they not both fall into the ditche?

40 The diſciple is not aboue his maiſter: but who ſo euer (wil be) a perfect (diſciple,) ſhall be as his maiſter is.

41 And why ſeeſt thou the moate that is in thy brothers eye, but conſidereſt not the beame that is in thyne owne eye?

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye: when thou thy ſelfe ſeeſt not the beame that is in thine owne eye? Thou hypocrite, caſt out the beame out of thine owne eye firſte, and then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

43 For it is not a good tree that bringeth forth euill fruite: neither is that an euill tree that bringeth forth good fruite. Math. 12. k.

44 For euerie tree is knowne by his owne fruite: for of thornes doe not men gather figges, nor of a bramble buſhe gather they grapes.

45 A good man out of the good treaſure of his hart bringeth forth that which is good: and an euill man out of the euill treaſure of his heart, bringeth forth that whiche is euill: For of the abundance of the heart his mouth ſpeaketh. Math. 12. k. Pſal. 40. b.

46 Why call ye me Lorde, Lorde, and doe not as I bid you? Math. 7. d. e. 25. b.

47 Who ſo euer commeth to me, and heareth my ſayings, and doth the ſame, I will ſhewe you to whome he is like.

48 Hee is like a man which built an houſe, and digged deepe, and layde the foundation on the rocke. And when the waters aroſe, the floud beate vehemently vpon that houſe, and coulde not moue it: for it was grounded vpon the rocke. Math. 7. d. Iacob. 1. d.

49 But hee that heareth, and doth not, is like a man that without foundation built an houſe vpon the earth: againſt whiche the floud did beate vehemently, and it fell immediately, and the fall of that houſe was great.

The. vij. Chapter.

1. He healeth the captaines ſeruant. 6. the faith of the Centurion. 11. he rayſeth vp the widowes ſonne. 16. he is confeſſed to be a great prophet. 19. Iohn Baptiſt ſent his diſciples to Chriſt. 24. Chriſtes teſtimonie of Iohn. 31. he rebuketh the Iewes for their vnfaithfulneſſe. 36. he eateth with the Phariſees. 37. the woman waſheth his feete with hir teares.

1 WHen hee had ended all his ſayings in the audience of the people, hee entred into Capernaum. A Math. 8. a.

2 And a certein Centurions ſeruant, which was deare vnto him, being ſicke, was in perill of death. Iohn. 4. k.

3 And when he heard of Ieſus, he ſent vnto him the elders of the Iewes, beſeching him that he would come and heale his ſeruant.

4 And when they came to Ieſus, they beſought him inſtantly, ſaying, Hee is worthy that thou ſhouldeſt doe this for him.

5 For he loueth our nation, and hath built vs a Synagogue.

6 Then Ieſus went with them. And whē he was nowe not farre from the houſe, the Centurion ſent friendes to him, ſaying

Math.8.a. vnto him, Lorde, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my rooke.

B 7 Wherefore I thought not my selfe worthy to come vnto thee: but say thou the worde, and my seruant shall be whole.

8 For I also am a man set vnder power, hauing vnder me souldiers: and I say vnto one, Goe, and he goeth: and to another, Come, and hee commeth: and to my seruant, Doe this, and he doth it.

9 When Iesus heard these things, he maruelled at him, and turned him about, and sayde to the people that followed him, I say vnto you, I haue not founde so great fayth, no, not in Israell.

10 And they that were sent, when they were returned home, founde the seruant whole that had bene sicke.

The Gospell on the .xvi. sunday after Trinitis. 11 And it came to passe (the day) after, that he went into a citie called Naim: and many of his disciples went with him, and much people.

12 When he came nyghe to the gate of the citie, beholde, there was a dead man caryed out, (which was) the onely sonne of his mother, and she was a wydow: and much people of the citie was with hir.

13 And when the Lorde sawe hir, he had compassion on hir, and sayde vnto hir, Weepe not.

C 14 And when he was come nygh, hee touched the beere, (and they that bare him, stode still,) And he sayde, Yong man, I say vnto thee, Arise.

3.Re.17.b. 4.Re.4.f. Actes.9.c. 15 And he that was deade, sate vp, and beganne to speake: and (he) deliuered him to his mother.

16 And there came a feare on them all, and they gaue the glorie vnto God, saying, That a great prophete is risen vp among vs, & verely God hath visited his people.

John.4.c. & 6.b. 17 And this rumour of him went forth throughout all Iurie, and throughout all the regions which lye roundé about.

18 And the disciples of John, shewed him of all these things.

Math.9.a. 19 And John when he had called vnto him two of his disciples, hee sent them to Iesus, saying, Art thou he that commeth, or looke we for another?

20 When the men were come vnto him, they sayde, John Baptist hath sent vs vnto thee, saying, Art thou he that commeth, or looke we for another?

21 And in that same houre, he cured many of their infirmities and plagues, and of euill spirites, and vnto many that were blinde, he gaue sight.

22 Then Iesus answering, sayde vnto them, Goe your way, and bring worde agayne to John what things ye haue seene, and heard, howe that the blinde see agayne, the halt goe, the leapers are cleansed, the deafe heare, the deade ryse, to the poore is the Gospell preached. D Esai.35.c. & 42.a.

23 And happie is he who so euer shall not be offended at me.

24 And when the messengers of John were departed, hee beganne to speake vnto the people concerning John: What went ye out into the wildernesse for to see? A reede shaken with the winde? Math.

25 But what went ye out for to see? A man clothed in soft rayment? Beholde, they which are gorgeously apparelled, and liue delicately, are in kings courtes.

26 But what went ye forth to see? A prophete? Yea I say vnto you, and more than a prophete.

27 This is he of whome it is written, Beholde, I send my messenger before thy face, which shall prepare thy way before thee. E Math.11.a. Mal.3.a.

28 For I say vnto you, among womens children, is there not a greater prophet thã John Baptist: neuertheless, he that is lesse in the kingdome of God, is greater thã he.

29 And all the people that heard (him,) and the Publicanes, being baptised with the baptisme of John, (a) iustified God.

30 But the Pharisees and Lawyers despised the counsell of God, against them selues, being not baptised of him.

31 And the Lorde sayd, Whereunto shall I liken the men of this generation? and to what (thing) are they like?

32 They are like vnto children, sitting in the market place, and crying one to another, and saying, we haue piped vnto you, and ye haue not danced: We haue mourned to you, and ye haue not wept. Math.

33 For John Baptist came, neyther eating breade, nor drinking wine, and ye say, He hath a deuill. F

34 The sonne of man is come, eating and drinking, and ye say, Behold a gluttonous man, and a wine bibber, a friende of Publicanes and sinners.

35 And wisedome is iustified of (b) all hir children.

36 And one of ỹ Pharisees desired him ỹ he wold eate with him. And he went into the Pharisees house, and sate downe to meate.

37 And behold, a woman in that citie, which was a sinner, when she knewe that Iesus sate at meate in the Pharisees house, she brought

brought an Alabaster boxe of oyntment:
38 And stode at his feete behinde him, weeping, and beganne to wash his feete with teares, and did wipe them cleane with the haires of his head, and al to kissed his feet, and annoynted them with the oyntment.
39 When the Pharisee whiche had bidden him, sawe (it,) he spake within him selfe, saying, If this man were a prophete, hee woulde surely knowe who, and what maner of woman this is that toucheth him, for he is a sinner.
40 And Jesus answering, sayde vnto him, Simon, I haue somewhat to say vnto thee: And he sayth, Maister, say on.
41 There was a certaine lender, which had two debters: The one ought fiue hundred pence, and the other fifty.
42 When they had nothing to pay, he forgaue them both. Tell me therefore, whiche of them will loue him most?
43 Simon answered, and sayde, I suppose, that he to whome he forgaue most. And he sayd vnto him, Thou hast truely iudged.
44 And he turned to the woman, and sayd vnto Simon, Seest thou this woman? I entred into thyne house, thou gauest me no water for my feete: but she hath washed my feete with teares, and wyped them with the haires of her head.
45 Thou gauest me no kisse: but this woman, since the time I came in, hath not ceassed to kysse my feete.
46 Myne heade with oyle thou diddest not annoynt: but this woman hath annoynted my feete with oyntment.
47 Wherefore, I say vnto thee, many sinnes are forgiuen her, for she loued muche: to whom litle is forgiue, y same loueth litle.
48 And hee sayde vnto her, Thy sinnes are forgiuen thee.
49 And they that sate at meate with him, beganne to say within them selues, Who is this that forgiueth sinnes also?
50 And he sayde to the woman, Thy fayth hath saued thee, goe in peace.

The.viij. Chapter.

1 Christe and his Apostles goe from towne to towne and preach. 3. the women minister of their goods to Christe. 5. the parable of the seede. 16. of the candle. 21. who is his mother, and brethren. 24. Christ ceasseth the tempest. 27. he casteth the Legion out of the man possessed, into the heard of swine. 37. the Gadarenites pray him to go out of the country. 43 he healed the woman of her bloudy issue. 49. he rayseth Iairus daughter from death.

1 AND it came to passe afterwarde, that he him selfe, went throughout euerie citie and village preaching, and shewing the glad tidings of the kingdome of God: and the twelue (were) with him. A
2 And also certaine women which had bin healed of euill spirits and infirmities, Marie, whiche is called Magdalene, out of whom went seuen deuils. Luke.23.c.
3 And Joanna the wife of Chuza Herodes stewarde, & Susanna, & many other, which ministred vnto him of their substance.
4 When much people were gathered together, and were come to him out of all cities, he spake by a similitude. The Gospell on Sexagagesima Sunday.
5 The sower went out to sowe his seede: and as he sowed, some fell by the way side, and it was trodden downe, and the foules of the ayre deuoured it vp. Math.13.b. Mark.4.a.
6 And some fell on stones, and as sone as it was sprong vp, it wythered away, because it lacked moystnesse.
7 And some fell among thornes, " and the thornes sprang vp with it, and choked it. B
8 And some fell on good grounde, & sprang vp, and bare fruite an hundred folde. And as he sayde these things, he cryed. He that hath eares to heare, let him heare. " or, rather thus. And some fell among thistles and the thistles sprang vp with it, and choked it.
9 And his disciples asked him, saying, What maner of similitude is this? Math.13.d.
10 And he saide (vnto them,) Vnto you it is giuen to know the secrets of the kingdom of God: but to other by parables, that whē they see, they should not see, and when they heare, they should not vnderstand. Mark.4.a. Esai.6.c.
11 The parable is this, The seede is the worde of God. Math.13.d. Mark.4.d.
12 Those that are beside the way, are they that heare: then commeth the deuill, and taketh away the word out of their hearts, least they should beleeue, and be saued. Iohn.12.f. Actes.28.f. Rom.11.b.
13 They on the stones (are they) which when they heare, receiue the word with ioy: and these haue no rootes, which for a while beleeue, and in time of temptation go away. Math.13.c. Mark.4.b.
14 And y which fel amog thornes, are they, which when they haue heard, go forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. C
15 But that (which fell) on the good ground, are they which with a pure and good heart heare the worde, and keepe it, and bring forth fruite through patience.
16 No man when he lighteth a candle, couereth it with a vessell, or putteth it vnder a bed: but setteth it on a candlesticke, that they which enter in, may see the light. Math.5.b. Mark.4.b. Luke.11.c.
17 For nothing is secrete, that shall not be Math.10.c.

Mark.4.c. Luke.12.a. made manifest: neyther any thing hid, that shall not be knowne, & come to light.

Math.14.b. & 25.c. Mark.4.c. 18 Take heede therefore howe ye heare: for whosoeuer hath, to him shall be giuen: and who so euer hath not, from him shall be taken, euen that same which he supposeth that he hath.

Luke.19.d. Math.12.d. Mark.4.d. 19 Then came to him his mother and his brethren, and coulde not come at him for preasse.

20 And it was told him (by certayne) which sayde, Thy mother and thy brethren stande without, willing to see thee.

D a. The spirituall kinred to be preferred before the carnall. 21 He answered, and sayde vnto them, My mother and my brethren (a) are these which heare the worde of God, and doe it.

22 And it came to passe on a certaine day, that he went into a ship, and his disciples also: and he sayde vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

Math.8.c. Mark.4.d. 23 But as they sayled, he fell asleepe, and there came downe a storme of winde on the lake, and they were filled (with water,) and were in ieopardie.

24 And they came to him, and awoke him, saying, Master, master, we are lost, Then he rose, and rebuked the winde, and the tempest of water: and they ceassed, and it waxed calme.

25 And he sayde vnto them, Where is your fayth? And they feared, and wondred, saying one to another, Who is this? For hee commaundeth both the windes and water, and they obey him.

Math.8.d. Mark.5.a. 26 And they sayled vnto the region of the Gadarenits, whiche is ouer against Galilee.

27 And when he went out to lande, there mette him out of the citie a certaine man which had deuils long time, and ware no clothes, neyther aboade in (any) house, but in graues.

E Math.8.d. Mark.5.a. 28 When he sawe Jesus, and had cryed aloude, he fell downe before him, and with a loude voyce sayde, What haue I to doe with thee Jesus thou sonne of God most highest? I beseech thee torment me not.

29 (For he commaunded the foule spirite to come out of the man: For oftentimes he had caught him, and he was bounde with chaynes, and kepte with fetters: and hee brake the bandes, and was carryed of the fiende into the wildernesse.)

30 And Jesus asked him, saying, What is thy name? And he sayd, Legion: bycause many deuils were entred into him.

31 And they besought him that he woulde not commaunde them to goe out into the deepe.

32 And there was there an hearde of many swyne, feeding on an hill: and (b) they besought him that he woulde suffer them to enter into them: and he suffered them. b. The the deu

33 Then wente the deuils out of the man, and entred into the swyne: and the heard ran headlong with violence into the lake, and were choked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they tolde it in the citie, and in the villages. F

35 Therfore they came out to see what was done, & came to Jesus, and found the man out of whom the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde: and they were afrayde.

36 They also which sawe it, tolde them by what meanes he that was possessed of the deuils was healed.

37 Then the whole multitude of the countrey about the Gadarenites, besought him that he woulde depart from them, for they were taken with great feare: and he gate him vp into the shippe, and returned backe agayne. Math. Mark.

38 Then the man out of whome the deuils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Goe home agayne to thyne owne house, and shew what " things soeuer God hath done for thee. And he went his way, and preached throughout all the citie, what things so euer Jesus had done vnto him. " or, how great God hath done for him.

40 And it came to passe, that when Jesus was come again, the people receiued him: for they were all wayting for him. G

41 And beholde, there came a man named Jairus, and he was a ruler of the Synagogue, and he fell downe at Jesus feete, praying him that he woulde come into his house. Mark. Mark. 2.

42 For he had but one daughter only, vpon a twelue yeres of age, and she lay a dying (But as he went, y people thronged him.

43 And a woman hauing an issue of bloud twelue yeeres, which had spent all her substance vpon Phisitions, neyther coulde be holpen of any, Mark. Mark.

44 Came behinde him, and touched the hemme of his rayment: and immediately her issue of bloud stanched.

45 And Jesus sayde, Who (is it) that touched me? When euery man denyed, Peter and they that were with him, sayde, Maister,

ter, the people thrust thee, and vexe thee, and sayest thou, Who touched me?

46 And Jesus said, Some body hath touched mee: for I perceiue that vertue is gone out of me.

47 When the woman sawe that she was not hid, she came trembling, and fell (at his feete) and tolde him before al the people, for what cause she had touched him, and howe she was healed immediatly.

48 And he saide vnto hir, Daughter, be of good comfort, thy fayth hath saued thee, goe in peace.)

49 While he yet spake, there commeth one from the ruler of the synagogues house, saying to him, Thy daughter is dead, disease not the maister.

50 But when Jesus heard (that worde,) he answered him, (saying,) Feare not, beleue only, and she shalbe made whole.

51 And when he came into the house, he suffered no man to goe in with him, saue Peter, and James, and John, and the father and the mother of the mayden.

52 Euery body wept, and sorowed for hir: and he saide, Weepe not, the damsel is not dead, but sleepeth.

53 And they laughed him to scorne, knowing that she was dead.

54 And he thrust them all out, and toke hir by the hande, and cryed, saying, Mayde, arise.

55 And hir spirite came agayne, and she rose straightway: and he commaunded to giue hir meate.

56 And hir parentes were astonied: but he warned them that they should tel no man what was done.

The. ix. Chapter.

1. The Apostles are sent to preache. 7. Herode hearde of Christ. 12. Fiue thousande fed with fiue loaues and two fishes. 19. Diuers opinions of Christ. 20. the confession of the Apostles. 28. the transfiguration of Christ. 35. Christe is to be hearde. 42. the lunatike is healed. 43. the infidelitie of the Apostles. 46. they striue who shoulde be greatest. 49. Of one castyng out deuils in Christes name. 53. the Samaritanes woulde not receiue Christe. 54. the disciples desyre vengeance. and are of him reproued. 57. of three that woulde folow Christ, but after diuers sortes of loking backe.

1 JEsus when he had called the twelue together, gaue them power and authoritie ouer all deuils, and to heale diseases. Mark. 3. d. and. 6. b.

2 And he sent thē to preache the kingdome of God, and to heale the sicke. Luke. 6. c.

3 And he saide vnto them, Take nothing to (a) your iourney, neither rod, nor scrip, neither bread, neither money, neither haue two coates a peece.

a. Bycause this iourney was short, and but for a time, Christ wylled that they should make hast, and take nothing with them, wherby they might be letted any thing at all from the businesse.

4 And what so euer house ye enter into, there abyde, and thence depart.

5 And whosoeuer will not receiue you, when ye goe out of that citie, shake of the very dust from your feete, for a testimonie against them.

6 And they departed, and went through the townes, preaching the Gospel, and healing euery where.

7 And Herod the Tetrarche heard of all that was donne by him: and he doubted, bycause that it was saide of some, that John was risen from death. B Mat. 13. a. Mar. 6. b.

8 And of some, that Elias had appeared: and of some, that one of ỳ olde prophetes was risen.

9 And Herode saide, John haue I beheaded: but who is this of whom I heare such things? And he desired to see hem.

10 And the Apostles when they returned, tolde him al that they had donne. And he toke them, and went aside into a solitarie place, nighvnto the citie called Bethsaida, Mat. 14. b. Mar. 6. d. John. 6. a.

11 Whiche when the people knewe, they folowed him: and when he had receiued them, he spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 And when the day began to weare away, then came the twelue, and saide vnto him, Send the people away, that they may goe into the villages & fieldes round about, and lodge, and get meate: for we are here in a place of wylderneſſe.

13 But he saide vnto them, Giue ye them to eate. And they saide, We haue no moe but fiue loaues and two fishes, except we shoulde goe and buye meate for all this people.

14 And they were about fiue thousande men. And he said to his disciples, Cause thē to sit downe by fifties in a companie. C

15 And they did so, and made them al to sit downe.

16 And when he had taken the fiue loaues, and the two fishes, and loked vp to heauen, he blessed them, and brake them, and gaue to the disciples to set before ỳ people.

17 And they did al eate, and were satisfied.

And there was taken vp of that remayned to them, twelue basketes full of broken meate.

Mat.16.c. Mark.8.c. Mat.16.c. Mar.8.e.
18 And it came to passe, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: some say, Elias: and some say, that one of the olde prophetes is risen.

Mat.16.c. John.6.g.
20 He saide vnto them, But whom say ye that I am? Peter answering, saide, (thou art) that Christ, of God.

D
Mat.18.c. Mark.8.d. Luke.17.c.
21 And he warned and commaunded them to tell no man that thing.

22 Saying, That the sonne of man must suffer many thinges, and be reproued of the elders, and of the high priestes and Scribes, and be slaine, and ryse the third day.

23 And he said to them al, If any man wil come after me, let him deny him selfe, and take vp his crosse dayly, and folow me.

Mat.16.a. John.6.d. Luke.17.g.
24 For whosoeuer wil saue his life, shall lose it: but whosoeuer will lose his life for my sake, the same shal saue it.

25 For what auantageth it a man, if hee winne the whole worlde, and lose him selfe, or runne in danger of him selfe?

Mat.10.c. Mark.8.d. Luke.12.a.
26 For who so euer shal be ashamed of me and of my wordes, of him shall the sonne of man be ashamed, when he shall come in the glory of him selfe, and of his father, and of the holy angels.

Mat.16.d. Mar.8.c.
27 I tel you of a truth, there be some standing here, which shall in no wise taste of death, til they see the kingdome of God.

Mat.17.a. Mark.9.g.
28 And it came to passe, about an eyght dayes after these sayings, he toke Peter, and John, and James, and went vp into a mountaine to pray.

29 And it came to passe as he prayed, the fashion of his countenance was changed, and his garment shining very white.

30 And behold, there talked with him two men, whiche were Moses and Elias.

31 That appeared in glory, and spake of his departing, whiche he shoulde ende at Ierusalem.

32 But Peter, and they that were with him, were heauy with sleepe: and when they awoke, they sawe his glory, and the two men standing with him.

Mat.17.a. Mar.10.a.
33 And it came to passe, as they departed from him, Peter saide vnto Iesus, Maister, it is good being here for vs, and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he sayde.

34 While he thus spake, there came a cloud, and ouershadowed them, and they feared when they were come into the cloud.

35 And there came a voyce out of the cloud saying, This is my deare sonne, heare him.

36 And as soone as the voyce was past, Iesus was founde alone. and they kepte it close, and tolde no man in those dayes any of these things which they had seene.

37 And it came to passe, that on the next day, when they were come downe from the hil much people met him.

38 And beholde, a man of the company cried out, saying, Maister, I beseech thee behold my sonne, for he is al that I haue:

39 And lo, a spirite taketh him, and sodainely he crieth and teareth him that he foometh againe, and with much pain departeth from him, when he rent eth him.

40 And I besought thy disciples to cast him out, and they could not.

41 Iesus answering, saide, O faithlesse and peruerse nation, how long shall I be with you, and shall suffer you? bring thy sonne hyther.

42 As he was yet a comming, the fiende rent him, and tare him: and Iesus rebuked the vncleane spirite, and healed the childe, and deliuered him agayne to his father.

43 And they were al amased at the maiestie of God: But while they wondred euery one at al things whiche Iesus dyd, he saide vnto his disciples,

44 Let these sayings sinke downe into your eares: for it will come to passe that the sonne of man shall be deliuered into the handes of men.

45 But they wyst not what that worde meant, and it was hid from them, that they shoulde not vnderstande it: and they feared to aske him of that saying.

46 Then there arose a disputation among them, which of them shoulde be the greatest.

47 When Iesus perceiued the thought of their hart, he toke a childe, and set hym hard by him,

48 And saide vnto them, Who so euer shal receiue this childe in my name, receiueth me: and who so euer shal receiue me, receiueth him that sent me: For he that is least among you all, ỹ same shal be great.

49 And John answering, saide, Maister, we sawe one casting out deuils in thy name, and we forbade him, because he followeth

loweth not (thee) with vs.

50 And Jesus saide vnto him, Forbidde ye (him) not: for he that is not against vs, is with vs.

51 And it came to passe, when ỹ time was come that he should be receiued vp, he stedfastly set his face to goe to Jerusalem,

52 And sent messengers before his face, and they went and entered into a village of the Samaritanes, to make redy for him.

53 And they did not receiue him, bycause his (b) face was as though he would goe to Jerusalem.

54 When his disciples, James, and John sawe this, they saide, Lorde, wilt thou that we commaunde fire to come downe from heauen, and consume them, euen as Elias did?

55 Jesus turning about, rebuked them saying, Ye wote not what manner spirite ye are of.

56 For the sonne of man is not come to destroy mens liues, but to saue them. And they went to another village.

57 And it came to passe, that as they went walking in the way, a certaine man saide vnto him, I wil folowe thee Lorde, whyther so euer thou goest.

58 And Jesus saide vnto him, Foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man hath not where to lay his head.

59 And he said vnto another, Folowe me: And the same saide, Lorde, suffer me first to goe and bury my father.

60 Jesus said vnto him, Let the dead bury their dead: but goe thou and preache the kingdome of God.

61 And another saide, Lorde, I wil folow thee: but let me first goe bidde them farwel (c) whiche are at home at my house.

62 Jesus sayde vnto him, No manne hauing put his hande to the plowe, and lowking backe, is apt to the kyngdome of God.

The.x. Chapter.

1 He sendeth seuentie disciples to preache, giuing them charge howe to behaue them selues. 13 he threateneth the obstinate and vnthankful cities. 16 he admonisheth his disciples of humilitie. 20 wherof we should reioyce. 21 he giueth thankes to his father. 26 he answered the lawyer that tempted him. 33 who is our neighbour. 38 of Martha and Marie.

1 AFter these things, the Lord appointed I
Another seuentie also, and sent them two The Gospell on S. Luke the Euangelist.
and two before his face, into euery citie and place, whyther hee him selfe woulde come.

2 Therfore saide he vnto them, The haruest is great, but the labourers are fewe: pray ye therefore the Lorde of the haruest, to send forth labourers into his haruest. Mat.9.d. Mat.10.b.

3 Goe your wayes: beholde, I sende you forth as lambes among wolues.

4 Beare no wallet, neither scrippe, nor shoes, and salute (a) no man by the way. 4.Re.4.c.

5 Into what so euer house ye enter, first say, Peace be to this house.

6 And if the sonne (b) of peace be there, your peace shall rest vppon him: if not, it shall turne to you againe.

7 And in the same house tary stil, eating and drinking suche thinges as they (haue) for the labourer is worthie of his reward. Goe not from house to house.

8 And into whatsoeuer citie ye enter, and they receiue you, eate such things as are set before you.

9 And heale the sicke that are therein, and say vnto them, The kingdome of God is come nigh vppon you.

10 But into what so euer citie ye enter, and they receiue you not, goe your wayes out into the streetes of the same, and say, Mark.10.a.

11 Euen the very dust of your citie whiche cleaueth on vs, wee doe wype off against you: notwithstanding, be ye sure of thys that the kingdome of GOD was come nigh vpon you.

12 I say vnto you, That it shal be easier in that day for Sodome, than for that citie.

13 Wo vnto thee Chorazin, wo vnto thee Bethsaida: for if the mightie workes had bene done in Tyre and Sidon, which haue bene done in you, they had a great while a goe repented, sitting in sackcloth and ashes. Mark.11.c.

14 Therfore, it shal be easier for Tyre and Sidon at the iudgement, than for you. C

15 And thou Capernaum, which art exalted to heauen, shalt be thrust down to hel.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: & he that despiseth me, despiseth him that sent me. Mat.10.b. Joh.13.f.

17 And the seuentie turned againe with ioy, saying, Lorde, euen the (very) deuils are subdued to vs through thy name.

18 And he saide vnto them, I sawe Satan (c) as it had bin lightning falling downe from heauen. Esa.14.c. c. The power of Satan is beaten down by preaching the Gospel.

19 Beholde, I giue vnto you power to tread Acts.28.b

tread on serpents and scorpions, and ouer all manner power of the enimie: and nothing shall by any meanes hurt you.

Phil.4.a. Apo.17.b.

20 But in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, bycause your names are written in the heauens.

D

Mat.11.d.

21 The same houre Iesus reioyced in the spirite, and sayde, I confesse vnto thee father, Lorde of heauen and earth, that thou hast hid these things from the wise and prudent, & hast opened them vnto babes: euen so father, for so it pleased thee.

Mat.17.b. and.18.d. Mat.11.d. Iohn.7.d. and.8.c.

22 All thinges are giuen me of my father: no man knoweth who the sonne is, but the father, and who the father, is but the sonne, and he to whom the father will reueale him.

Mat.13.d. The Gospell on the.13. Sunday after Trinitie.

23 And he turned to his disciples, and said secretly, Happy are the eyes, whiche see the things that ye see.

24 For I tell you, That many prophetes and kings haue desired to see those things whiche ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

Mat.22.d.

25 And beholde, a certaine Lawyer stode vp, and tempted him, saying, Maister, what shall I doe to inherite eternal life? he saide vnto him.

26 What is written in the lawe? how readest thou?

Deut.6.a. Mat.22.d. Mark.12.c.

27 And he answering, saide, Thou shalt loue the Lord thy God with all thy hart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe.

E

28 And he saide vnto him, Thou hast answered right, this do and thou shalt liue.

29 But he, willing to iustifie him selfe, said vnto Iesus, And who is my neighbour?

30 And Iesus answering, said, A certaine man descended from Ierusalem to Iericho and fel among theeues, which robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 And it befell, that there came downe a certaine priest that same way, and when he saw him, he passed by on the other side.

32 And likewise a Leuite, when he went nigh to the place, came and loked on him, and passed by on the other side.

33 But a certaine Samaritane as he iourneyed, came by him: and when he sawe him, he had compassion on him.

34 And went to him & bound vp his woundes, powring in oyle & wine, and set him on his owne beast, and brought him to a (common) Inne, & made prouision for him.

35 And on the morowe when he departed, he toke (d) out two pence, and gaue them to the hoast, and saide vnto him, Take cure of him: and what so euer thou spendest more, when I come againe, I will recompence thee.

36 Whiche nowe of these three, thinkest thou, was neighbour vnto him that fel among the theeues?

37 And he saide, He that shewed mercie on him. Then saide Iesus vnto him, Go, and do thou likewise.

38 Nowe it came to passe as they went, that he entred into a certaine village: and a certaine woman named Martha, receiued him into hir house.

39 And this woman had a sister, called Marie, Which also sat at Iesus feete, and heard his word:

40 But Martha was cumbred about much serning, and came to him, and said, Lord, doest thou not care that my sister hath left me to serue alone? Bid hir therefore that she help me.

41 And Iesus answered, and said vnto hir, Martha, Martha, thou art carefull, and troubled about many things:

42 Verely one is needefull, Marie hath chosen the good part, (e) whiche shall not be taken away from hir.

The.xi. Chapter.

2. Christ teacheth his disciples to pray, and to cõtinue in prayer. 14. he driueth out a dumbe deuil. 15. and rebuketh the blasphemous Pharisees. 28. Who are blessed. 29. The Iewes aske a signe. 37. Christ vnwashed, eateth with the Pharisee. 39. and reproueth the outwarde shewe of holinesse in the Pharisees, scribes, and hipocrites.

1 AND so it was, that as he was praying in a certain place, when he ceased, one of his disciples saide vnto him, Lorde, teache vs to pray, as Iohn also taught his disciples.

2 And he saide vnto them, When ye pray, saye, O our father whiche art in heauen, halowed be thy name. Thy kingdome come. Thy will be done, euen in earth also as it is in heauen.

3 Our dayly bread giue vs this day.

4 And forgiue vs our sinnes: for euen we forgiue euery man that trespasseth vs. And lead vs not into temptation, but deliuer vs from the euil.

5 And he sayde vnto them, Whiche of you shall

d. Which about, a fleeting money.

e. That hearing word of from was that be dra hauing wayes tie na the sa

shall haue a friende, and shall goe vnto him at midnight, & say vnto him, Friend, lende me three loaues:
6 For a friend of mine is come out of the way to me, and I haue nothing to set before him.
7 And he from within shal answere, and say, Trouble me not, the doore is nowe shut, and my children are with me in bed I can not rise and giue thee.
8 I say vnto you, Though he will not rise, and giue him, because he is his friende: yet because of his importunitie, he will rise, & giue him as many as he needeth.
9 And I say vnto you, Aske, and it shal be giuen you: seeke, and ye shal finde: knocke, and it shall be opened vnto you.
10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh shal it be opened.
11 If the sonne shall aske bread of any of you that is a father, will he giue him a stone? Or if he aske fishe, will he for fishe giue him a serpent.
12 Or if he shall aske an egge, will he offer him a scorpion?
13 If ye then being euil, haue knowledge to giue good gifts vnto your children: howe much more shall your father of heauen giue the holy spirite to them that desire (it) of him?
14 And he was casting out a deuil, and the same was dumbe. And it came to passe, when the deuil was gone out, the dumbe spake: and the people wondred.
15 But some of them saide, He casteth out deuils, through Beelzebub the chiefe of the deuils.
16 And other tempting him, required of him a signe from heauen.
17 But he knowing their thoughtes, said vnto them, Euery kingdome diuided against it selfe, is desolate: and a house (diuided) against a house, falleth.
18 If Satan also be diuided against himselfe, howe shall his kingdome endure? Because ye say that I cast out deuils through Beelzebub.
19 If I by Beelzebub cast out deuils by whom doe your children cast them out? therefore shall they be your iudges.
20 But if I with the finger of God cast out deuils, no doubt the kingdome of God is come vpon you.
21 When the strong man armed, keepeth his palace, his goodes are in peace.
22 But when a stronger than he shal come vppon him, and ouercome him, he taketh from him al his harnesse wherein he trusted, and diuideth his spoyles.
23 He that is not with me, is against me: and he that gathereth not with me scattereth.
24 When the vncleane spirite is gone out of a man, he walketh through drie places, seeking rest: and finding none, he saith, I will returne vnto mine house, whence I came out. Mar.12.c.
25 And when he commeth, he findeth it swept, and garnished.
26 Then goeth he, and taketh to him seuen other spirites worse than himselfe, and they enter in, and dwel there, and the last state of that man is worse than the first.
27 And it came to passe as he spake these things, a certaine woman of the company lift vp hir voyce, and saide vnto him, Happy is the wombe that bare thee, and the pappes which thou hast sucked.
28 But he said, Yea rather, happy are they that heare the word of God, and keepe it.
29 When the people were gathered thicke together, he began to say, This is an euil nation: they seeke a signe, and there shal no signe be giuen them, but the signe of Ionas the prophete. Mat.12.c. Mar.8.b.
30 For as Ionas was a signe to the Ninimites, so shall also the sonne of man be to this nation. Ioh.6.d. Ionas.2.c.
31 The queene of the South shall rise in iudgement with the men of this nation, and condemne them: for shee came from the vtmost partes of the earth, to heare the wisdome of Solomon: and beholde, a greater than Solomon is here. 3.Re.10.a. 2.Par.9.a. Mat.12.d.
32 The men of Ninive shall rise in iudgement with this nation, & shal condemne them: for they repented at the preaching of Ionas, and beholde, a greater than Ionas is here.
33 No man when he hath lighted a candel, putteth it in a priuie place, neither vnder a bushel: but on a candelsticke, that they which come in, may see the light. Mat.5.b. Mark.4.b. Luke.8.c.
34 The (a) candel of the body, is the eye: therefore when thine eye is single, all thy body also is ful of light: but if thine eye be euil, al thy body also is full of darkenesse. Mat.6.c. a. That is the light.
35 Take heede therefore, that the light which is in thee, be not darkenesse.
36 If al thy body therfore be cleare, hauing no part darke: thy shal it al be ful of light, euen as when a candel doeth light thee with brightnesse.
37 And as he spake, a certaine Pharisee besought him to dine with him: And Iesus went in, and sate downe to meate.

38 When the Pharisee sawe it, he marueyled that he hadde not first washed before dinner.

Mat.23.c. 39 And the Lord sayde vnto him, Nowe doe ye Pharisees make cleane the outside of the cuppe, and the platter: but your inwarde parte is full of rauening, and wickednesse.

40 Ye fooles, did not he that made that whiche is without, make that which is within also?

b. Christ requireth here two things. First, that we come truly by our meate: next, that we giue almes, for charitie is the perfection of the lawe.

41 But rather (b) giue almes of those thinges whiche are within: and behold, all thinges are cleane vnto you.

42 But woe vnto you Pharisees, for ye tithe mynt, and rue, and all manner herbs, and passe ouer iudgement, & the loue of God: Those ought ye to haue done, and yet not to leaue the other vndone.

Mat.23.c. 43 Woe vnto you Pharisees: for ye loue the vppermost seates in the synagogues, and greetinges in the marketes.

Mat.13.c. 44 Woe vnto you Scribes and Pharisees hypocrites: for ye are as graues whiche appeare not, and the menne that walke ouer them, are not ware of them.

Esai.10.a. Mat.23.b. 45 Then answered one of the Lawyers, and sayde vnto him, Maister, thus saying, thou puttest vs to rebuke also.

Mat.13.d. 46 And he sayde, Woe vnto you also ye Lawyers: for ye lade men with burdens greeuous to be borne, and ye your selues touche not the burdens with one of your fyngers.

47 Woe vnto you, for ye buylde the sepulchres of the prophetes, and your fathers killed them.

Mat.23.d. 48 Truely ye beare witnesse that ye alowe the deedes of your fathers: for they killed them, and ye buylde their sepulchres.

49 Therefore sayde the wisedome of God, I wil sende them prophetes and apostles, and (some) of them they shal slay and persecute.

Gen.4.b. 2.Par.24.f. 50 That the bloud of al ỳ prophetes, which was shed from the fundatiõ of the world, may be required of this generation.

51 From the bloud of Abel, vnto the bloud of Zacharie, which perished betweene the aulter and the temple: Verely I say vnto you, it shall be requyred of this nation.

c. The pure doctrine, and true vnderstanding of the scriptures.

52 Woe vnto you Lawyers: for ye haue taken away the (c) key of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 When he thus spake vnto them, the Lawyers and the Pharisees begaune to vrge (him) vehemently, and to prouoke him to speake many thinges.

54 Laying waite for him, and seeking to catch some thing out of his mouth wherby they might accuse him.

The.xij. Chapter.

1. The leauen of the Pharisees is to be auoyded. 5. Who is to be feared. 8. To confesse Gods name, or to denie. 11. To blaspheme against the spirite. 11. He comforteth the disciples against affliction. 15. and warneth them to beware of couetousnesse by the similitude of a riche man. 28. Against care of earthly thinges. 31. To giue our selues to righteousnesse, almes, watching, patience, wisedome, and concorde.

1 IN the meane time, when there were gathered together an innumerable multitude of people, (insomuch) that they trode one another, he began to say vnto his disciples, First of all, beware of the leauen of the Pharisees, whiche is hypocrisie.

2 For there is nothing couered, that shall not be vncouered, neither hid, that shal not be knowen.

3 Therefore, what so euer you haue spoken in darknesse, shall be heard in the light: and that which ye haue spoken in the eare, euen in secrete places, shall be preached (a) on the top of the houses.

4 And I say vnto you my friendes, Be not afraide of them that kil the body, and after that, haue no more that they can doe.

5 But I will forwarne you whom you shall feare: feare him, whiche after he hath killed, hath power to cast into hel, yea I say vnto you, Feare him.

6 Are not fiue sparowes solde for two farthinges, and not one of them is forgotten before God?

7 But, euen the very heares of your heade are numbred: feare not therefore, ye are more of value than many sparowes.

8 Also I say vnto you, Who so euer shall confesse me before menne, him shall the sonne of man knowledge also before the angels of God.

9 But he that shall denie me before men, shall be denied before the angels of God.

10 And whosoeuer shall speake a word against the sonne of man, it shal be forgiuen him: but vnto him that blaspheneth the holy (b) ghost, it shall not be forgiuen.

11 And when they bring you vnto the synagogues, & vnto the rulers and officers, take

take yee no thoughte howe or what thing ye shal answere, or what ye shall speake:
12 For the holy ghost shall teache you in the same houre, what ye ought to say.
13 One of the company sayde vnto him, Maister, speake to my brother that he diuide the inheritance with me.
14 And hee sayde vnto him, Man, who made me a iudge, or a diuider ouer you?
15 And he sayde vnto them. Take heede, and beware of couetousnesse: for no mans life standeth in the aboundaunce of the things which he possesseth.
16 And he put forth a similitude vnto the, saying, The grounde of a certaine rythe man brought forth plentiful fruites.
17 And he thought within him selfe, saying, What shall I doe, because I haue no rowme where to bestowe my fruites?
18 And he sayde, This will I doe, I will pul downe my barnes, and buylde greater, and therein will I gather all my fruites and my goodes.
19 And I wil say to my soule, Soule, thou hast much goodes layde vp (in store,) for many yeeres, take thine ease, eate, drinke, and be merry.
20 But God sayde vnto him, Thou fole this night doe they require thy soule againe from thee; then whose shall those things be, which thou hast prouided?
21 So is he that gathereth riches to him selfe, and is not riche towarde God.
22 And he spake vnto his disciples, Therefore I say vnto you, take no thought for your life what ye shall eate, neither for the body what ye shall put on.
23 The life is more than meate, and the body is more than rayment.
24 Consider the Rauens, for they neither sowe nor reape, whiche neither haue storehouse nor barne, and (notwithstanding,) God feedeth them: howe muche more are ye better than the foules?
25 Whiche of you with taking thought, can adde to his stature one cubite?
26 If ye then be not able to doe that thing whiche is least: why take ye thought for the remnaunt?
27 Consider the Lillies, howe they growe they labour not, they spin not: and yet I say vnto you, That Solomon in all his royalty, was not clothed like one of these.
28 If God so cloth the graſſe, which is to day in the field, and to morow is cast into the furnace: howe much more (will hee cloth) you, (O) ye of little faith?
29 And aske not ye, what ye shall eate, or what ye shall drinke, neither be ye of doubtful minde.
30 For all such things doe the people of the world seeke for: and your father knoweth that yee haue neede of these things.
31 But rather seeke ye after the kingdome of God, and al these things shal be added vnto you. Mat.6.c. 1.Tim 6.b. Eccl.29.b. Prou.23.a.
32 Feare not, (O) little flocke, for it is your fathers good pleasure to giue you a kingdome.
33 Sel that ye haue, and gyue almes: and prepare you bagges which waxe not old, (euen) a treasure that fayleth not in the heauens, where no theefe approcheth, neither moath corrupteth. Mat.19.c. Mark.10.c.
34 For where your treasure is, there wyll your hart be also.
35 Let your loynes be gyrte about, and (your) lightes burning. Ephe.6.c. 1.Pet.1.c.
36 And ye your selues (be) like vnto men that wayte for their Lorde, when he will returne from the wedding, that when he shal come and knocke, they may open vnto him immediately.
37 Happy are those seruantes, whom the Lord when he commeth, shall finde waking. Verely I say vnto you, that he shal gyde him selfe, and make them to sit downe to meate, and wil come forth, and minister vnto them.
38 And if he shal come in the second watch, yea, if he shall come in the third watche, and finde them so, happie are those seruantes.
39 This vnderstande ye, that if the good man of the house hadde knowen what houre the theefe would come, he would surely haue watched, and not haue suffered his house to be broken through.
40 Bee ye therefore ready also, for the son of man commeth at an houre when yee thinke not. Mat.24.d. Mark.13.d.
41 Then Peter said vnto him, Maister, tellest thou this similitude vnto vs, or to al? Mat 24.d. Mar.13.c.
42 And the Lorde saide, Who is a faithful and wise stewarde, whom his lorde shall make ruler ouer his houshold, to giue them their portion of meate in due seaso?
43 Happie is that seruant, whom his lorde when he commeth, shall finde so doing. Apo. 16.c.
44 Of a truth, I say vnto you, That he will make him ruler ouer al his substance.
45 But and if that seruant say in his hart, My lorde delayeth his comming: and shall beginne to smyte his seruantes and maydens, and to eate and drinke, and to be drunken. Mat.24.d.

46 The Lord of that seruant will come in a day when he looketh not for him, and at an houre when he is not ware, and will hewe him in peeces, and wil set him his portion with the vnbeleeuers.

Iacob.3.d.

47 And the seruant that knewe his maisters will, and prepared not him selfe, neither did according to his wil, shal be beaten with many (strypes.)

c. Ignorance wil not excuse

48 But he that knewe not, (c) and dyd commit things worthie of strypes, shall be beaten with fewe (strypes.) For vnto whom so euer much is giuen, of him shall be much required: and to whom menne haue committed muche, of him will they aske the more.

d. That is, the Gospel, which is a vehement fire, and maketh a change of things, throwe all the worlde.

49 I am come to send fire (d) on the earth, and what is my desire, (e) if it be alrady kindled?

e. That is, but that it be.

50 Not withstanding, I must be baptised with a baptisme, (f) and howe am I payned til it be ended?

f. He compareth affliction, and his death to baptisme.

Mat.10.d.

51 Suppose ye that I am come to sende peace on earth? I tell you, Nay, but rather (g) diuision.

g. Christ is not the cause that there is destruction for the Gospel, but the wickednesse of worldlings, which by malice contemning the Gospel, be at variance with all that professe it.

52 For from henceforth there shal be fiue in one house diuided, three against two, and two against three.

53 The father shall be diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against hir daughter in lawe, and the daughter in lawe against hir mother in lawe.

Mat.16.a.

54 He sayde also to the people, When ye see a cloude rise out of ỳ West, straightway ye say, There commeth a showre: and so it is.

55 And when yee see the Southwinde blowe, ye say, It will be whot: and it commeth to passe.

56 Ye hipocrites, ye can discerne the face of the skie, and of the earth: but howe is it that ye do not discerne this time?

57 Yea, and why iudge ye not of your selues what is right.

Mat.5.d. Prou.25.b.

58 When thou goest with thine aduersarie to the ruler: as thou art in the way, giue diligence, that thou maiest be deliuered from him, least he drawe thee violently to the iudge, and the iudge deliuer thee to the sargeant, and the sargeant cast thee into prison.

59 I tel thee, Thou shalt not depart thence, till thou haue made good the vttermost myte.

The.xiij. Chapter.

1. Of the Galileans. 4. and those that were oppressed at Siloe. 6. Of the fig tree that bare no fruite. 11. The woman hauing a spirite of infirmitie is healed. 15. The vse of the Sabboth. 18. He declareth by diuers similitudes what the kingdome of God is. 24. Few enter into the kingdome of Christ. 32. He reproueth Herode and Ierusalem.

1 THere were present at the same season certaine men, that shewed him of the Galileans, whose bloud (a) Pilate had mingled with their owne sacrifice.

a. Pilate caused them as they were sacrificing. Luke.13.a.

2 And Iesus answering, sayde vnto them, Suppose ye that these Galileans were greater sinners than al the other Galileans, because they suffered suche punishment?

3 I tel you, Nay: but except ye repent ye shall al likewise perishe.

4 Or those eightiene, vppon whome the towre in (b) Siloe fell, and slue them, thinke ye that they were sinners aboue al men that dwelt in Ierusalem?

b. Which towre was in the fild of Siloe, not in Ierusalem.

5 I tel you, Nay: but except ye repent, ye shall al likewise perish.

6 He tolde also this similitude, A certaine man had a figge tree, planted in his vineyarde, and he came and sought fruit theron, and found none.

Mat.

7 Then sayde he to the dresser of his vineyard, Beholde, this three yeeres I come seeking fruite in this figge tree, and finde none: cut it downe, why cumbreth it the ground?

8 And he answering, sayd vnto him, Lord, let it alone this yeere also, til I shall dig rounde about it, and dung it:

9 And if it beare fruite, (thou mayest let it alone:) and if it beare not, then after that thou shalt cut it downe.

10 And he was teaching in one of their synagogues, on the Sabboth dayes.

11 And behold, there was a woman which had a spirite of infyrmitie eightiene yeeres, and was bowed together, and could in no wise lift vp (hir selfe.)

12 When Iesus sawe hir, he called hir to him, and sayde vnto hir, Woman, thou art loosed from thy disease.

13 And he layde his hands on hir, and immediatly she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Iesus had

had healed on the Sabboth day, and said vnto the people, There are sixe dayes in whiche menne ought to worke: in them therefore come, that ye may be healed, and not on the Sabboth day.

15 But the Lord answered him, and sayd, Thou hypocrite, doth not eche one of you on the Sabboth day lowse his oxe or his asse from the stalle, and leade him to the water?

16 And ought not this daughter of Abraham, whom Satan hath bounde loe eighteene yeeres, be lowsed from this bonde on the Sabboth day?

17 And when he sayde these thinges, al his aduersaries were ashamed: and all the people reioyced for al the excellent deedes that were done by him.

18 Then saide (Iesus,) What is the kingdome of God like? Or whereto shall I compare it?

19 It is like a grayne of mustarde seede, which a man toke and sowed in his garden, and it grew, and waxed a great tree: and the fowles of the ayre made nestes in the branches of it.

20 And againe he sayde, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman toke and hyd in three peckes of meale, tyll all was leauened.

22 And he went through all townes and villages, teaching, & iourneying towards Ierusalem.

23 Then saide one vnto him, Lorde, are there fewe that be saued? And he sayde vnto them,

24 Strive (c) to enter in at the straite gate for many, I say vnto you, wil seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the dore, and ye begin to stande without, and to knocke at the dore, saying, Lord, Lorde, open vnto vs, and he shall answere, and say vnto you, I knowe you not whence ye are:

26 Then shall ye begin to say, We haue eaten and dronken in thy presence, and thou hast taught in our streetes.

27 And he shal say, I tel you, I know you not whence ye are: depart from me, al ye that worke iniquitie.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isahac, and Jacob, and all the prophetes in the kingdome of GOD, and ye your selues thrust out.

29 And they (d) shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the kyngdome of God.

Mark. 19. b.

30 And behold, there are last, which shal be (e) first, and there are first, whiche shall be (f) last.

c. That is the Gentiles whiche beleeue the Gospel that were called after the Iewes.

31 The same day, came there certaine of the Pharisees, saying vnto him, Get thee out, and depart hence, for Herode will kil thee.

f. The Iewes which though they had the lawe, yet refusing the Gospel, are shut out.

32 And he sayde vnto them, Goe ye and tel that foxe, beholde, I cast out deuils, and I doe cures to day and to morowe, and the thyrde day I shal be perfected.

33 Neuertheless, I must walke to day and to morowe, and the day folowing, for it can not be that a prophete perishe out of Ierusalem.

34 O Ierusalem, Ierusalem, whiche kyllest prophetes, and stonest them that are sent vnto thee, howe often would I haue gathered thy children together, as a henne doth gather hir yong vnder hir wings, and ye would not?

Mat. 23. b.

g. That is, the temple and Ierusalem should be destroyed.

35 Beholde, your (g) house is left vnto you desolate. Verily I say vnto you, ye shall not see me, vntil the time come that yee shall say, Blessed is he that commeth in the name of the Lord.

Mat. 21. b.

The. xiiij. Chapter.

1. Christ eateth with the Pharisee. 4 Healeth the dropsie on the Sabboth. 8. Teacheth humilitie. 12. To feast the poore. 15. Of the great supper. 28. He warneth those that wil folowe him, to make their accompts before, by the parable of the sower. 34. The salt of the earth.

1 AND it came to passe, as he went into the house of one of the chiefe Pharisees to eate bread on the sabboth day, they were watching him.

I. The Gospel on the. 17. Sunday after Trinitie.

2 And beholde, there was a certaine man before him which had the dropsie.

3 And Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawful to heale on the sabboth day?

Mat. 12. a. Mark. 3. a. Luke. 6. a.

4 And they held their peace. And hee toke him & healed him, and let him goe,

5 And answered them, saying, Whiche of you shal haue an asse or an oxe fallen into a pit, and will not straight way pul him out on the Sabboth day?

Exo. 23. d. Deut. 22. d. Mat. 12. a.

6 And they could not answere him againe to these things.

7 He put forth also a similitude to the ghestes,

ghestes, when he marked howe they chose out the chiefe romes, saying vnto them,

8 When thou art bidden of any man to a wedding, sit not downe in the highest rome: lest a more honorable man than thou be bidden of him,

9 And he that bad thee and him, come and say to thee, Giue this man rome: and thou then begin with shame to take the lowest rome.

10 But when thou art bidden, goe and sit in the lowest rome, that when he that bad thee cometh, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee.

Prou. 25. a.

11 For whosoeuer exalteth him selfe, shall be brought lowe: and he that humbleth him selfe, shall be exalted.

Mat. 23. b. Luke. 18. c.

12 Then sayde he also to him that bad him (to meate,) When thou makest a dinner or a supper, call not thy friendes, nor thy brethren, neyther thy kinsemen, nor thy riche neighbors: lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poore, the maymed, the lame, & the blynd,

C 14 And thou shalt be happie, for they can not recompence thee: for thou shalt be recompenced at the resurrection of the iust men.

15 When one of them that sate at meate also heard these things, he said vnto him, Happie is he that shal eate bread in the kyngdome of God.

The Gospell on the second Sunday after Trinitie.

16 Then said he vnto him, A certaine man ordeyned a great supper, and bad many:

Mat. 22. a. Apoc. 19. b.

17 And sent his seruant at supper time, to say to them that were bidden, Come, for all things are now ready.

18 And they all at once began to make excuse. The first sayde vnto him, I haue bought a peece of ground, & I must nedes goe & see it, I pray thee haue me excused.

19 And another sayde, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee haue me excused.

20 And another saide, I haue maryed a wife: and therefore I can not come.

D 21 And the seruant returned, and shewed his master these things. Then the good man of the house being angry, saide to his seruant, Goe out quickely into the broade streetes and lanes of the citie: and bring in hyther the poore, and the maymed, and the halt, and the blind.

22 And the seruant saide, Lorde, it is done as thou hast commaunded, and yet there is rome.

23 And the Lord sayde to the seruant, Goe out into the high wayes and hedges, and (2) compel the to come in, that my house may be filled.

Gen. 2. b. power worketh heal.

24 For I say vnto you, that none of those men whiche were bidden, shal taste of my supper.

25 There went a great company with him: and he returned, & saide vnto them,

Mat. 10. Luke. 14. b. we cast away fleshly affections for the loue of Christ.

26 If any man come to me, and hate (b) not his father and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he can not be my disciple.

27 And who so euer dothe not beare his crosse, and come after me, can not be my disciple.

28 For whiche of you disposed to buylde a towre, sitteth not downe before, & counteth the coste whether he haue sufficient to perfourme it?

C

29 Lest at any time after he hath layde the foundation, and is not able to perfourme it, al that beholde it, begin to mocke him,

30 Saying, This man beganne to buylde, and was not able to make an ende.

31 Or what king going to make battel against another king, sitteth not downe first, and casteth in his minde whether he be able with ten thousande, to mette him that commeth against him with twentie thousande?

32 Or else, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace.

33 So likewise, who so euer he be of you, that forsaketh not al that he hath, he can not be my disciple.

34 Salt is good, but if the salte haue lost ỹ saltnesse, wherein shall it be seasoned?

Mat. Mar.

35 It is neyther good for the lande, nor yet for the dunghil: but men cast it out (at the doores.) He that hath eares to heare, let him heare.

The. xv. Chapter.

2. The Pharisees murmure, bycause Christ receiueth synners. 4. The great mercie of God is set forth in the parable of the lost sheepe. 8. and of the peece of siluer lost. 12. and of the prodigal sonne.

1 THen resorted vnto him al the Publicanes and sinners for to heare him.

Mat. 9. Mar. 2. Luke. 5.

2 And the Pharisees & Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 But

3 But he put forth this parable vnto them, saying,

4 What man of you hauing an hundred sheepe, if he lose one of them, doth not leaue nientie and nine in the wildernesse, and goe after that which is lost, vntil hee finde it?

5 And when he hath founde it, he layeth it on his shoulders, reioycing:

6 And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue founde my sheepe which was lost.

B 7 I say vnto you, that likewise ioy shal be in heauen ouer one sinner that repenteth, more than ouer nientie and nine iust persons, whiche neede no repentance.

8 Either what woman hauing (a) tenne peeces of siluer, if she lose one peece, doth not light a candel, and sweepe the house, and seke diligently til she finde (it.)

9 And when she hath founde it, she calleth hir frendes and hir neighbours together saying, Reioyce with me: for I haue foūd the peece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the angels of God ouer one sinner that repenteth.

11 And he sayde, A certaine man had two sonnes:

12 And the yonger of them saide to his father, Father, giue (me) the portion of the substance that to me belongeth. And he diuided vnto them his liuing.

13 And not many dayes after, when the yonger sonne had gathered all that he had together, he toke his iourney into a farre countrey, and there wasted his substance with riotous liuing.

14 And when he had spent all, there arose a great dearth in that land, and he began to lacke.

15 And going, he ioyned himselfe to a citizen of that countrey: and he sent him into his fieldes to feede swine.

16 And he would fayne haue filled his belly with the coddes that the swine did eate: and no man gaue vnto him.

17 And when he came to himselfe, he said, Howe many hyred seruantes of my fathers haue breade ynough, and spare, and I perishe with hunger?

18 I will arise, and goe to my father, and will say vnto him, Father I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thy hyred seruantes.

20 And he arose, & came to his father. But when he was yet a great way off, his father sawe him, & had compassion, & ranne and fel on his necke, & al to kyssed him. Iob. 13. c. Psal. 32. a.

21 And the sonne saide vnto him, Father D I haue synned against heauen, and in thy sight, and am no more worthy to be called thy sonne.

22 But the father saide to his seruantes, Bring forth the best garment, and put it on him, and put a ring on his hande, and shoes on his feete:

23 And bring (hyther) that fat Calfe, and kill it, and let vs eate, and be merry.

24 For this my sonne was dead, and is aliue againe, he was lost and is founde. And they beganne to be merry.

25 The elder brother was in the fielde: and when he came & drewe nigh to the house, he heard minstrelsie and dauncing.

26 And called one of his seruantes, and asked what those things ment.

27 And he saide vnto him. Thy brother is come, and thy father hath killed the fatte Calfe, because he hath receiued him safe and sounde.

28 And (he) was angry, and would not E goe in: therefore came his father out, and entreated him.

29 He answering, saide to his father, Loe, these many yeeres doe I serue thee, neyther brake I at any time thy cōmaundement, & yet thou neuer gauest me a kyd, that I might make merry with my frendes:

30 But as soone as this thy sonne was come, whiche hath deuoured thy liuing with harlottes, thou hast for his pleasure killed that fat Calfe.

31 And he saide vnto him, Sonne, thou art euer with mee, and al that I haue is thine.

32 It was meete that we shoulde make merry and be glad: for this thy brother was dead, and is aliue againe: and was lost, and is founde.

The. xvi. Chapter.

1. Christ exhorteth to liberalitie, by the example of the steward. 10. VVho is a faithfull steward. 13. No man can serue two maisters. 14. He reproueth the hipocrisie of those that iustifie them selues before men. 16. The ende and force of the lawe. 18. The state of maryage. 19. Of the rich glutton, and Lazarus. 29. Moses and the prophetes to be heard.

1 And

The Gospell on the.9. Sunday after Trinitie.

A 1 AND he saide also vnto his disciples, There was a certain riche man which had a stewarde, and the same was accused vnto him ẏ he had wasted his goodes.

2 And when he had called him, he sayde vnto him, Howe is it that I heare this of thee? Giue accomptes of thy stewardshyp: for thou mayest be no longer stewarde.

3 The stewarde saide within him selfe, What shal I do, for my maister taketh away from me the stewardshyp? I can not digge, and to begge I am ashamed.

4 I wote what to doe, that when I am put out of the stewardshyp, they may receiue me into their houses.

5 So when he had called all his maisters debters together, he said vnto the first, howe much owest thou vnto my maister?

6 And he saide an hundred measures of oyle. And he sayde vnto him, Take thy bil, and sit downe quickely, & write fiftie.

B 7 Then saide he to another, Howe muche owest thou? And he saide, An hundred measures of wheate. He saide vnto him, Take thy bil, and write fourescore.

a. He speaketh after the common sorte, not that suche vntrueth is prayseworthy, but bycause it is thought wysedome in the eyes of the worlde.

8 And the Lorde cõmended (a) the vniust stewarde, bycause he had done wisely: for the children of this worlde, are in their nation wiser than the children of light.

b. Lay vp your treasure in heauen.

9 And I say vnto you, Make you (b) friends of the vnrighteous (c) Mammon, that when ye shall haue neede, they may receiue you into ẏ euerlasting (d) habitations.

c. Not that ryches ar euyll of them selues, but that for the most part they be occasions of euyll.

10 He that is faithfull in that whiche is least, is faithful also in much: and hee that is vnrighteous in the least, is vnrighteous also in muche.

d. God for their cause shal receiue you vnto lyse euerlasting, and rewarde your good doings not for the worthynesse therof, but for his promise sake.

11 So then, if ye haue not bin faythfull in the vnrighteous Mammõ, who shal trust you in the true (treasure?)

12 And if ye haue not bin faithfull in that whiche is another mans, who shall giue you that which is your owne?

13 No seruant can serue two maisters: for either he shal hate the one, and loue the other, or else shall leane to the one, and despise the other, ye can not serue God and Mammon.

Mark.6.c.

14 All these things hearde the Pharisees also, which were couetous: and they mocked him greatly.

15 And he saide vnto them, Ye are they whiche iustifie your selues before men, but God knoweth your hartes: for that which is highly esteemed among men, is abhomination in the sight of God.

16 The lawe and the prophetes (raigned,) vntil Iohn, and since that time the glad tidyngs of the kingdome of God is preached, and euery man striueth to go in.

17 Easier it is for heauen & earth to passe away, than one title of the lawe to fayle.

18 Who so euer forsaketh his wife, & marryeth another, committeth adulterie: and he that marrieth hir that is diuorced frõ hir husbande, committeth adultrie (also.)

19 There was a certaine riche man, which was clothed in purple and fine white, and fared very deliciously euery day.

20 And there was a certaine begger named Lazarus, whiche was layde at his gate ful of sores:

21 And desiring to be refreshed with the crummes whiche fel from the riche mans boorde (And no man gaue vnto him:) but the dogges came, and licked his sores.

c. The diuersitie.

22 And it came to passe that the begger died, and was caryed by the angels into (e) Abrahames bosome: The riche man also dyed, and was buried.

23 And being in hel in tormentes, when he had lifted vp his eyes, he seeth Abraham a farre off, and Lazarus in his bosome:

24 And he cryed, and sayde, Father Abraham, haue mercie on me, and send Lazarus that he may dippe the tippe of his finger in water, and cole my tong: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasure, and like wise Lazarus paynes: but nowe is he comforted, and thou art tormented.

26 Besides al this, betweene vs and you there is a great gulfe stedfastly set, so that they which would goe from hence to you, can not, neyther haue they passage to vs, that woulde come from thence.

27 Then he saide, I pray thee therefore father, that thou wouldest send him to my fathers house.

28 For I haue fiue brethren, that he may witnesse vnto them, lest they also come into this place of torment.

29 Abraham saith vnto him, They haue Moses and the prophetes, let them heare them.

30 And he said, Nay father Abraham: but if one come vnto them from ẏ dead, they will repent.

e. We must seke for rest in Gods worde and not of the dead.

31 He saide vnto him, If they heare not Moses & the prophetes, (f) neither wil they beleeue tho ugh one rose from death.

The

The.xvij. Chapter.

1 Christ teacheth to auoyde offences. 3. One to forgiue another. 5. To pray for the increase of faith. 10. VVe are but vnprofitable seruantes. 12. Of the tenne lepres. 20. Of the comming of the kingdome of God. 23. Of false Christs. 30. the manner of Christes comming.

1 HE saide vnto the disciples, It can not be but offences will come, neuertheles wo vnto him through whom they come.

2 It were better for him that a millione were hanged about his necke, and he cast into the sea than that he should (a) offende one of these little ones.

3 Take heede to your selues: If thy brother trespasse against thee, rebuke him, and if he repent, forgiue him.

4 And though he sinne against thee seuen times in a day, and seuen (b) times in a day turne againe to thee, saying, I repēt: thou shalt forgiue him.

5 And the Apostles saide vnto the Lorde, Increase our faith.

6 And the Lord saide, If ye had faith (as muche) as a graine of mustarde seede, ye should say vnto this Sycamine tree, Be thou plucked vp by the roote, and be thou planted in the sea: and it shoulde obey you.

7 But whiche of you hauing a seruant plowing, or feeding cattel, will say vnto him by and by when he were come from the fielde, Goe and sit downe at the table?

8 And will not rather say vnto him, Dresse wherewith I may suppe, and gyrde vp thy selfe, and serue me, till I haue eaten and dronken: and afterwarde thou shalt eate and drinke.

9 Doth he thanke that seruant bycause he did the thinges that were commaunded vnto him? I trowe not.

10 So likewise ye, when ye shal haue done al those things which are commaunded you, say, We are vnprofitable seruantes: we haue done that which was our duetie to doe.

11 And so it was, as he went to Ierusalē, that he passed through the middes of Samaria and Galilee.

12 And as he entred into a certain village, there met him tenne menne that were lepres, which stode a farre off,

13 And they put forth their voyces, and saide, Iesu maister, haue mercie on vs.

14 When he sawe (them) he said vnto the Go shew your selues vnto the (c) priestes. Leui.14.a. Mat.8.a. And it came to passe, that as they wente, they were cleansed.

c. That is, the priestes of Moyses lawe both that they might iudge of the leprosie. Leu.4.d. & also for that they shoulde not murmure and grudge.

15 And one of them when he sawe that he was healed, turned backe (againe) with a loude voyce, glorifying God:

16 And fell downe on his face at his feete, giuing him thankes: and the same was a Samaritane.

17 And Iesus answering, saide, Are there not tenne cleansed? but where are those nine?

18 There are not founde that returned againe to giue glory to God, saue (onlye) this stranger.

19 And he saide vnto him, Arise, goe thy way, thy faith hath made thee whole.

20 When he was demaunded of the Pharisees when the kingdome of God commeth: he answering them, saide, The kingdome of God commeth not with obseruation.

21 Neither shall they say, Loe here, or loe there: for beholde the kingdome of God is (d) within you.

D

d. It can not be discerned by any outwarde shewe. e. Eyther bycause that gods word was preached among them, or els bycause that Christ was among them, who they thought was absent.

22 And he saide vnto the disciples, The dayes will come when ye shall desire to see one (e) day of the sonne of manne, and ye shall not see it.

23 And they shall say to you, See here, see there: goe not after them, nor folowe them.

24 For as the lightening that lighteneth out of the (one) parte that is vnder heauen, shineth vnto the (other) part whiche is vnder heauen: so shall also the sonne of man be in his (f) day.

f. Meaning of his second cōming, when he shal come with glory

25 But first muste he suffer many things, and be disalowed of this nation.

26 And as it was in the dayes of Noe: so shall it be also in the dayes of the sonne of man. Gene.7.b.

27 They did eate and drinke, they marryed wiues, and were marryed, euen vnto the same day that Noe went into the arke: and the floud came, and destroyed them all.

28 Likewise also as it was in the dayes of Lot: they did eate, they drake, they bought, they solde, they planted, they buylded.

E

29 But euen the same day that Lot went out of Sodome, it raigned fire & brimstone from heauen, and destroyed them all: Gen.19.f.

30 Euen thus shall it be in the day when the sonne of man is reuealed. Mat.24.b.

31 At that "day he whiche shall be on the house (toppe) and his stuffe in the house let him not come downe to take it out:

"or, if any man.

and let not him that is in the field, turne backe againe likewise to the thinges that he left behinde.

Gene.19.f. 32 Remember Lots wife.

Mat.16.d. 33 Who so euer will goe about to saue his
Ioh.n.6.d. life, shall lose it: and who so euer shall
Luke.9.c. lose his life, shall quicken it.

Mat.24.d. 34 I tel you, in that night there shall bee two in one bedde, the one shal be receiued, the other shall be left alone.

Mat.24.d. 35 Two (women) shal be grinding together: the one shal be receiued, and the other left alone.

36 Two (men) shal be in the fielde: the one shal be receiued and the other forsaken.

g. That is, the faithful that beleue the gospel, wil repaire vnto him as rauening birdes to the carion. 37 And they answering, saide vnto him. Where Lord? He said vnto them, Where so euer the body shall be, thither will also the Egles (g) be gathered together.

The.xviij. Chapter.

2. Christ teacheth to continue in prayer by the example of the wicked iudge and the wydowe. 10. the prayers of the Pharisee and the Publicane. 16. to children belongeth the kingdome of god. 18. of the way to saluation. 20. and what things hinder the reward promised to his seruantes. 31. he foresheweth his death. 35. he restoreth a blind mā to his sight.

A 1 AND he put forth a parable vnto them (to this end) that men ought alwayes to pray, and not to be (a) weerie:

1. The.5.d. a. The greeke word signifyeth, not to shrinke backe, as cowardes in warre, or in dangers. "or do me iustice against my aduersarie.

2 Saying, There was in a certaine citie a certaine iudge, which feared not God, neither regarded man.

3 And there was a certaine wydowe in the same citie, and she came vnto him, saying, Auenge "me of mine aduersarie.

4 And he would not for a while. But afterward he said within him selfe, Though I feare not God, nor care for man,

5 Yet bycause this widowe (much) troubleth me, I will auenge her, lest she come at the last, and make me weerie.

6 And the Lord saide, Heare what the vnrighteous iudge saith.

B 7 And shall not God auenge his elect, which crye day and night vnto him, yea though (b) he deferre them?

b. That is, although he seeme slowe in reuenging their enimies. 8 I tell you that he wil auenge them, and that quickely. Nerethelesse when the son of man commeth, shall he finde faith on the earth?

The Gospell on.11. Sunday after trinitie. 9 And he tolde this parable vnto certaine which trusted in them selues, that they were righteous and dispised other:

10 Two men went vp into the temple to pray: the one a Pharisee, and the other a Publicane.

11 The Pharisee stode and prayed thus with him selfe, God, I thanke thee that I am not as other men are, extorcioners, vniust, adulterers, or as this Publicane.

12 I fast twice in the weeke. I giue tithe of al that I possesse. Deut.16. Eccle.7.

13 And the publicane standing a farre off, would not lift vp his eyes to heauen: but smote vpon his brest, saying, God be mercifull to me a sinner.

14 I tel you, this man departed (home) to his house iustified rather than the other: For euery one that exalteth him self, shall be brought lowe: and he that humbleth him selfe, shal be exalted. Mat.23. Luke.14.

15 They brought vnto him also (c) infantes, that he shoulde touche them: when his disciples sawe, they rebuked them. c. The word signifyeth sucking babes. d. Thatis, those that are the babes.

16 But Iesus, when he had called (d) them vnto him, saide, Suffer little children to come vnto me and forbid them not: for to suche (c) belongeth the kingdome of God. c. Both infantes in age, and also in simplicitie & pureness.

17 Verily I say vnto you, Who so euer shall not receiue the kingdome of God as a (f) little childe, shall in no wise enter therein. f. Laying aside al malice and pride.

18 And a certaine ruler asked him, saying, Good maister, what ought I to doe to possesse eternal life? Mat.18. Mark.10. Mat.19.

19 Iesus saide vnto him, Why callest thou me good? None is good, saue God only.

20 Thou knowest the commandementes, Doe not commit adulterie, Doe not kyl, Doe not steale, Doe not beare false witnesse, Honour thy father & thy mother. Exo.20.c. Math.5.f. Deut.5.

21 And he saide, All these haue I kept from my youth vp.

22 When Iesus hearde that, he saide vnto him, Yet lackest thou one thing: Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me. Mat.19.c. Mar.10.c.

23 When he heard this, he was very sory: for he was very rich.

24 When Iesus sawe that he was very sory, he saide, Howe hardly shal they that haue money, enter into the kingdome of God. Mat.19.c. Mar.10.b.

25 For it is easier for a Cammel to go through a needles eye, than for a riche man to enter into the kingdome of God.

26 And they that heard (it) said, And who then can be saued?

27 And he saide, The things whiche are vnpossible Zach.8.

impossible with men, are possible with God.

28 Then Peter saide, Lo, we haue forsaken all, and followed thee.

29 He sayde vnto them, Verely I say vnto you, There is no man y hath forsaken house, either parentes, either brethren, or wife, or children, for y kingdome of Gods sake,

30 Which shal not receiue manyfold more in this world, and in the world to come life euerlasting.

31 Iesus toke vnto him the twelue, and saide vnto them, Beholde, we goe vp to Ierusalem, and all things shall be fulfilled to the sonne of man that are written by the prophetes.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And when they haue scourged him, they will put him to death: and the thirde day he shall rise.

34 And they vnderstode none of all these things: and this saying was hid from them, so that they perceiued not the things which were spoken.

35 And it came to passe, that as he was come nigh vnto Iericho, a certaine blind man sate by the wayes side, begging.

36 And when he heard the people passe by, he asked what it ment.

37 And they saide vnto him, that Iesus of Nazareth passeth by.

38 And he cryed, saying, Iesu thou sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him, that he shoulde holde his peace: but he cried so much the more, Thou sonne of Dauid haue mercie on me.

40 And Iesus staying, commaunded him to be brought vnto him: and when he was come neare, he asked him,

41 Saying, What wilt thou that I shall doe vnto thee? And he sayd, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 And immediatly he receiued his sight, and followed him, glorifying God: and al the people whē they saw (it,) gaue prayse vnto God.

The.xix. Chapter.

2. Of Zacheus. 12. the tenne peeces of money deliuered to the seruantes. 28. Christ rydeth into Ierusalem, and weeping ouer it, foreshewth the distruction thereof. 45. he casteth byers and sellers out of the Temple.

1 AND (Iesus) entred in, & went through Iericho.

2 And beholde, there was a man named Zacheus, which was the chiefe among the Publicanes, and was riche (also:)

3 And he sought (meanes) to see Iesus what he should be, and could not for the preasse, bycause he was little of stature.

4 And he ranne before, and climed vp into a wilde fig tree, to see him: for he was to come that way.

5 And when Iesus came to the place, hee looked vp, and sawe him, and saide vnto him, Zache, come downe at once: for to day I must abide at thy house.

6 And he came downe hastily, and receiued him ioyfully. Actes. 16. g.

7 And when they al sawe it, they murmured, saying that he was gonne in to tary with a man that is a sinner. B

8 And Zache stode forth, and sayde vnto the Lorde, Beholde Lord, the halfe of my goodes I giue to the poore, and if I haue taken from any man by forged" cauillation, I restore him fourefold.

9 Iesus said vnto him, This day is saluation come to this (a) house: bycause that he is also the child of (b) Abraham.

10 For the sonne of man is come to seeke, and to saue that which was lost.

11 And as they heard these things, he added and spake a parable, bycause he was nigh to Ierusalem, and bycause they thought that the kingdome of God should shortely appeare.

12 He saide therfore, A certaine noble man went into a farre countrey, to receiue for him selfe a kingdome, and to come againe.

13 And when he had called his tenne seruantes, he deliuered them tenne" peeces of money, saying vnto them, Occupie (c) till I (d) come.

14 But his citizens hated him, and sent a message after him, saying, We will not haue this man to raigne ouer vs.

15 And it came to passe that when he had returned, receiuing his kingdome, then he commaunded these seruantes to be called vnto him, to whom he had giuen the money, that he might know how much euery man had gained in occupying.

16 Then came the first, saying, Lord, thy peece hath gained tenne peeces.

"or false accusation.

a. That is to say, Zacheus family, & that by the meanes of the league that god made to Abraham and his seede.

b. To be the child of Abraham, is to be freely elected, Rom. 9. & to continue in the steppes of Abrahams faith, Rom. 4. & to do the workes of Abraham, Iohn. 8. Mat. 20. b. Mar. 13. b.

"or pounds.

c. God wyll not haue his seruaunts idle, not his graces idle in them.

d. That is, tyl his second comming, which shal be, when he commeth to iudgement.

Math.25.c. 17 And he sayde vnto him, Well thou good seruant, bycause thou hast bin faithfull in a very little thing, haue thou auctho-ritie ouer tenne cities.

18 And the seconde came saying, Lorde, thy peece hath increased fiue peeces.

19 And to the same (he) saide, Be thou also (ruler) ouer fiue cities.

20 And another came saying, Lorde, beholde here is thy peece, which I haue layde vp in a napkin.

21 For I feared thee, bycause thou art a straite man: thou takest vp that thou laydest not downe, and reapest that thou diddest not sowe.

2.Reg.1.c. Math.12.d. 22 (Then) hee saith vnto him, Of thine owne mouth will I iudge thee, thou euil seruant: Knewest thou þ I am a straite man, taking vp that I layde not downe, and reaping that I did not sowe:

23 And wherefore gauest not thou my money into the banke, and at my comming I might haue requyred mine owne with vantage?

24 And he saide vnto them that stood by, Take from him that peece, and giue it to him that hath tenne peeces.

25 And they saide vnto him, Lord, he hath tenne peeces.

Mat.13.b. and.25.c. Mar.4.c. Luke.8.c. 26 For I say vnto you, that vnto euery one whiche hath, shal be giuen: and from him that hath not, shall be taken away euen that he hath.

27 Moreouer, those mine enimies whiche woulde not that I shoulde raigne ouer them, bring hyther, & slea them before me.

Mat.21.c. Mark.9.a. Mat.21.a. Mark.11.a. 28 And when he had thus spoken, he went forwarde, ascending vp to Ierusalem.

29 And it came to passe when he was come nigh to Bethphage and Bethanie, besides the mount which is called Oliuet, he sent two of his disciples.

30 Saying, Go ye into the towne, which is ouer against you, in the which at your entring, ye shall finde a colte tied, whereon yet neuer man sate: lose him, & bring him hither.

31 And if any man aske you, Why doe ye lose him? Thus shall ye say vnto him, Bycause the Lord hath nede of him.

32 They that were sent, went their way, and found euen as he had said vnto them.

33 And as they were a losing the colte, the owners thereof said vnto them, Why lose ye the colte?

34 And they saide, For the Lord hath nede of him.

35 And they brought him to Iesus: and their garmentes being cast on the colte, they set Iesus thereon.

36 And as he went, they spreade their clothes in the way.

37 And when he was nowe come nigh to the going downe of the mount Oliuet, the whole multitude of the disciples beganne reioycing to prayse God with a loude voyce, for all the myracles that they had seene,

38 Saying, Blessed be the king that commeth in the name of the Lorde, peace in (c) heauen, and glory in the highest.

39 And some of the Pharisees of the company saide vnto him, Maister, rebuke thy disciples.

40 He answering, saide vnto them, I tell you, that if these would hold their peace, then shal the stones crie immediatly.

41 And when he was come neare, he beheld the citie, and weapt on it,

42 Saying, If thou haddest knowen those things whiche (belong) vnto thy peace, euen in this thy daye: but nowe are they hid from thine eyes.

43 For the dayes shal come vpon thee, that thine enimies also shall cast a banke about thee, and compasse thee rounde, and keepe thee in on euery side:

44 And make thee euen with the ground, and thy children whiche are in thee, and they shal not leaue in thee one stone vpon another: bycause thou knowest not the time of thy visitation.

45 And he went into the temple, and beganne to cast out them that solde therein, and them that bought.

46 Saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues.

47 And he taught dayly in the temple. But the high priestes, and the Scribes, and the chiefe of the people, went about to destroy him,

48 And coulde not finde what to do: for al the people did hang of him, when they hearde him.

The.xx.Chapter.

4. Christ stoppeth the Pharisees mouthes with an other questiō. 9. he sheweth their distruction by a parable of the vineyarde. 17. Christ the stone reproued. 19. the priestes seeke to kill him. 22. tribute to be payde. 25. giue to Cæsar, and to God, which to thē belongeth. 27. he disputeth with the Saduces of the resurrection. 41. Christ the sonne of Dauid. 46. he describeth the Scribes.

1 And

20 1 AND it came to passe, that on one of those dayes, as he taught the people in the temple, and preached the Gospell, the highe priestes and the Scribes came vpon him, with the elders,

2 And spake vnto him, saying, Tell vs, by what authoritie doest thou these things? Eyther who is he that gaue thee this authoritie?

3 He answering, sayde vnto them, I wyll also aske you one woꝛd, and answere me.

4 The baptisme of (a) John, was it from heauen, oꝛ of men?

5 And they reasoned within them selues, saying, If we shall say from heauen, hee will say, Why then beleeued ye him not?

6 But and if we say of men, all the people will stone vs: foꝛ they be persuaded that John is a prophete.

B 7 And they answered, that they coulde not tell whence (it was.)

8 And Jesus sayde vnto them, Neyther tell I you by what authoritie I doe these things.

9 Then beganne he to put foꝛth to the people this parable. A certaine man planted a vineyarde, and let it foꝛth to husbandmen, & went him selfe into a strange countrey foꝛ a great season.

10 And when the time was come, hee sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyarde. But they, when they had beaten him, sent him away emptie.

11 And agayne, (he) sent yet another seruant: but they, when they had beaten him also, and entreated him shamefully, sent him away emptie.

12 Agayne, he sent the thirde, and when they had wounded him also, they cast him out.

13 Then sayde the Lorde of the vineyarde, What shall I doe? I will send my deare sonne: it may be they will reuerence him when they see him.

C 14 But when the husbandmen sawe him, they reasoned within them selues, saying, This is the heyre, come, let vs kill him, that the inheritance may be ours.

15 And when they had cast him out of the vineyard, they killed him. What then shal the Lord of the vineyarde do vnto them?

16 He shall come and destroy these husbãdmen, and shall let out his vineyarde to other. When they heard (this,) they sayde, God forbid.

17 And he beheld them, and sayde, What is this then that is written, The stone that (b) the builders dissalowed, the same is become the head of the corner.

18 Who so euer shall stumble vpon that stone, shall be broken: but on whom so euer it shal fall, it wil grind him to pouder.

19 And the high priestes and the Scribes the same houre went about to lay handes on him, and they feared the people: foꝛ they perceyued that he had spoken this similitude against them.

20 And they watched him, and sent foꝛth spyes which should fayne them selues righteous men, that they might take holde of his woꝛds, to deliuer him vnto the power and authoritie of the deputie.

21 And they asked him, saying, Maister, we knowe that thou sayest and teachest right, neyther considerest thou the outwarde appearance of any man, but teachest the way of God truely:

22 Is it lawfull foꝛ vs to giue tribute vnto Ceasar, oꝛ no?

23 When he had perceiued their craftinesse, he sayde vnto them, Why tempt ye me?

24 Shewe me a penny: whose image and superscription hath it? They answering, sayde, Ceasars.

25 And he sayde vnto them, Giue then vnto Ceasar the things whiche (belong) vnto Ceasar: and to God the things that pertayne vnto God.

26 And they coulde not reproue his sayings before the people: and they marueiled at his answere, and held their peace.

27 Then came to him certaine of the Saducees, (which denie that there is any resurrection) and they asked him.

28 Saying, Maister, Moses wrote vnto vs, If any mans brother dye, hauing a wife, and he dye without children, that then his brother should take his wife, and rayse vp seede vnto his brother.

29 There were therefoꝛe seuen brethren, and the first, when hee had taken a wife, dyed without children.

30 And the seconde toke hir to wife, and he dyed childlesse.

31 And the thirde toke hir, and in likewise (the residue of) the seuen, and left no children behinde them, and dyed.

32 Last of all, the woman dyed also.

33 Nowe in the resurrection, whose wife of them is she? foꝛ seuen had hir to wife.

34 Jesus answering, sayde vnto them, The children of this (c) woꝛlde marrie wyues, and are married:

35 But they which shall be counted woꝛthy to enioy that woꝛlde, and the resurrection

a. That is, the ministerie of John.

b. By the corner stone, hee meneth Christ him selfe, who was refused of the Iewes.

c. That is, all that remayne in the worlde, and are abyding therein.

D

E

Math.21.d. Mark.11.d. Luke.19.g.

Math.22.b. Mark.13.b.

Math.22.f. Mark.12.b.

Math.22.f. Mark.12.b. Actes.23.b. Deut.25.b.

from the dead, do not marrie wiues, neyther are married:

John.3.a. 1.Joh.1.b. 36 For neyther can they dye any more, for they are equall vnto the Angels, and are the sonnes of God, in as much as they are the children of the resurrection.

F Exod.3.c. Math.22.c. Mark.12.d. 37 And that the dead be rayled, Moses also shewed besides the bramble bush, when he calleth the Lorde, the God of Abraham, & the God of Isahac, & the God of Jacob.

38 For he is not a God of deade, but of lyuing: for all liue vnto him.

39 Then certayne of the Pharisees answering, saide, Maister, thou hast well saide.

40 And after that, durst they not aske him any question at all.

G Math.22.d. Mark.12.d. Psal.110.a. 41 And he saide vnto them, Howe say they that Christ is Dauids sonne,

42 And Dauid him selfe sayth in the booke of the Psalmes, The Lorde saide to my Lord, sit thou on my right hande,

43 Tyll I make thyne enimies thy foote stoole.

44 Dauid therefore calleth him Lorde, and howe is he then his (d) sonne?

d. For the sonne is not Lord ouer his father, & therfore it followeth that Christ is God.

45 Then in the audience of all the people, he saide vnto his disciples,

Math.23.a. Mark.12.d. 46 Beware of the Scribes, whiche will goe in long robes, and loue greetings in the markets, and the highest seates in the synagogues, & the chiefe romes at feastes.

47 Which deuour widowes houses vnder colour of long prayers: the same shall receiue greater damnation.

The.xxi. Chapter.

2. The liberalitie of the poore widowe. 6. hee forewarneth of the destruction of Ierusalem. 8. of false teachers. 9. of tokens and troubles to come. 27. of the ende of the worlde. 34. of ryot and drunkennesse. 36. he taught in the temple.

A Mark.12.d. 1 AND he loked vp, he sawe the riche men, which cast their gifts into the treasury.

2 Hee sawe also a certaine poore widowe casting in thyther two mites.

2.Cor.8.c. 3 And he sayde, Of a truth I say vnto you, that this poore widowe hath put in more than they all.

4 For all these haue of their superfluitie cast into the offerings of God, but she of hir penurie, hath cast in all the liuing that she had.

5 And vnto some that spake of the temple how it was garnished with goodly stones, and giftes, he saide,

Math.24.c. Mark.13.a. 6 (As for) those things which ye beholde, the dayes will come in the whiche there shall not be left one stone vpon another, that shall not be throwne downe.

7 And they asked him, saying, Maister, when shall these things be? and what signe will there be, when these things shall come to passe? B

8 And he sayde, Take heede that ye be not deceyued: for many shall comme in my name, saying, I am (Christe) and the time draweth neare: goe ye not therefore after them. Colos.2. Ephes.5. 1.Joh.4.

9 But when ye shall heare of warres and seditions, be not afrayde: for these things must first come to passe, but the ende followeth not by and by.

10 Then sayde he vnto them, Nation shall ryse against nation, and kingdom against kingdome: Esai.19. 4.Esd.13.

11 And great earthquakes shal be in diuers places, and hungers, and pestilences, and fearefull things, and greate signes shall there be from heauen.

12 But before all these, they shall lay their handes on you, and persecute you, deliuering you vp to the Synagogues, and into prysons, and shall bring you vnto kinges and rulers, for my names sake. Math.10. Mark.13. Joh.16.

13 And it shal turn to you for a testimonial.

14 Be at a sure poynte therefore in youre hearts, not to studie before, what ye shall answere. C

15 For I will giue you a mouth and wisedome, where against all your aduersaries shall not be able to speake, nor resist. Exod.4. Math.10.

16 Yea ye shal be betrayed also of your parentes, and brethren, and kinsfolke, and friendes, and (some) of you shall they put to death, Actes.6. Mich.7.

17 And hated shall ye be of all men for my names sake.

18 And there shall in no case one hayre of your head perishe.

19 Possesse ye your soules by your (a) patience. a. Take possesse their soules in patience vnto whome God giueth ioyfull mindes vnder the crosse euen vnto the

20 And when ye shall see Ierusalem besieged with an hoast, then be sure that the desolation of the same is nigh. F 37

21 Then let them whiche are in Iurie, flee to the mountaines, and let them which are in the middes of it, depart out, and let not them that are in other countreys enter therein. D

22 For these be the dayes of vengeance, that all things whiche are written may be fulfilled.

23 But woe vnto them that are with child, and to them that giue sucke in those days, for there shal be great distresse in the land, and wrath ouer this people. 1.Thes.2.

24 And

24 And they ſhall fall through the edge of the ſworde, and ſhall be led away captiue into all nations, and Ieruſalem ſhall be troden downe of the Gentiles, vntyll the time of the Gentiles be fulfilled.

25 And there ſhall be ſygnes in the ſunne, and in the moone, and in the ſtarres: and vpon the earth trouble among the nations with perplexitie, the ſea and the water roaring.

26 And mens harts fayling them for feare, and for loking after thoſe things whiche are comming on the worlde: For the powers of heauen ſhall be ſhaken.

27 And then ſhal they ſee the ſonne of man comming in a cloude, with power and great glory.

28 And when theſe thinges beginne to come to paſſe, then loke vp, and lyfte vp your heades, for your redemption draweth nygh.

29 And he ſhewed them a ſimilitude, Behold the figge tree, and all the trees.

30 When they ſhote forth (theyr buddes) ye beholding knowe of your owne ſelues, that ſommer is then nigh at hande.

31 So likewiſe ye, when ye ſee theſe things come topaſſe, be ye ſure that the kingdome of God is nigh.

32 Verely I ſay vnto you, this generation ſhall in no wiſe paſſe, till all be fulfilled.

33 Heauen and earth ſhall paſſe, but my wordes ſhall in no wiſe paſſe.

34 Take heede to your ſelues, leaſt at any time your hartes be ouercome with ſurfetting, and drunkennes, and cares of this life, and ſo that day come vpon you vnawares.

35 For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, at all times praying, that ye may be accounted worthy to eſcape all theſe things that ſhall come, and that ye may ſtand before the ſonne of man.

37 In the day time he was teaching in the temple, and at nyght he went out, and abode in the mount that is called Oliuete.

38 And al the people came early in the morning to him in the temple, for to heare him.

The.xxij. Chapter.

1 Iudas ſelleth Chriſte. 7. they eate the Paſſouer. 19. the inſtitution of the Lordes ſupper. 24 they ſtriue who ſhould be greateſt. 31. Satan tempteth them. 42. Chriſte prayeth in the mount, and ſweateth bloud. 47. Iudas betrayeth him with a kyſſe. 51. Chriſte ſetteth on Malchus eare. 60. Peter denyeth Chriſte thryce, and repenteth him. 67. Chriſt is mocked, and confeſſeth him ſelfe to be the ſonne of God.

A The Goſpell on Wednesday next before Easter. Math.26.a. Mark.14.a. John.7.d. John.13.t.

1 THe feaſt of ſweete bread drew nigh, which is called the Paſſouer.

2 And the high prieſtes and Scribes ſought howe they might kyll him, for they feared the people.

3 Then entred Satan into Iudas, whoſe ſurname was Iſcariot, being of the number of the twelue.

4 And he went his waye, and communed with the high prieſts and captaines, howe he might betray him vnto them.

5 And they were glad, and promiſed to giue him money.

6 And he conſented, and ſought opportunitie to betraye him vnto them without tumult.

B Math.29.c. Mark.14.b

7 Then came the day of ſweet bread, when (of neceſsitie) the Paſſouer muſt be killed.

8 And he ſent Peter and John, ſaying, Goe and prepare vs the Paſſouer, that we may eate.

9 They ſayde vnto him, Where wilt thou that we ſhould prepare (it?)

10 And he ſayde vnto them, Beholde, when ye are entred into the citie, there ſhall a man meete you, bearing a pitcher of water, him folowe into the ſame houſe that he entreth in.

11 And ye ſhall ſay vnto the good man of the houſe, The Maiſter ſayth vnto thee, Where is the gheſt chamber, where I ſhall eate the Paſſouer with my diſciples?

12 And hee ſhall ſhewe you a great vpper chamber prepared, there make readie.

13 And they went, and founde as hee had ſayde vnto them, and they made readie the Paſſouer.

C Math.26.b. Mark.14.c

14 And when the houre was come, he ſate downe, and the twelue Apoſtles with him.

15 And he ſayde vnto them, With (heartie) deſire, I haue deſired to eate this Paſſouer with you before that I ſuffer.

16 For I ſay vnto you, Henceforth I will not in any wiſe eat of it any more, vntil it be fulfilled in the kingdome of God.

17 And when he had taken the cuppe, and giuen thankes, he ſayde, Take this, and diuide it among you.

18 For I ſay vnto you, I will not in any wiſe drinke of the fruite of the vine, vntill the kingdome of God ſhall come.

Math.26.c. Mark.14.c

19 And when he had taken breade, and giuen thankes, hee brake (it) and gaue vnto them,

1.Cor.6.c. them, saying, This is my body whiche is giuen for you, this do in the remembrance of me.

20 Likewise also when hee had supped, hee toke the cuppe, saying, This cuppe is the newe Testament in my bloud, whiche is shed for you.

D 21 Yet behold, the hand of him that betrayeth me, is with me on the table.

22 And truely the sonne of man goeth as it is appoynted, but woe vnto that man by whom he is betrayed.

23 And they began to enquire among them selues, which of them it was that shoulde do this thing.

24 And there was a strife among them, which of them should seeme to be the greatest.

25 And he sayde vnto them, The kinges of nations be Lordes ouer them, and they that haue authoritie vpon them, are called benefactours.

Math.20.d. 26 But ye shall not be so: but hee that is greatest among you, shall be as the yonger, and he that is chiefe, shall be as he that doth ministre.

The Gospell on S. Bartholomew the Apostle, 27 For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth.

E 28 Ye are they which haue continually bidden with me in my temptations.

29 And I appoynt vnto you a kingdome, as my father hath appoynted vnto me,

Math.19.d. 30 That ye may eate and drinke at my table in my kingdome, and sit on seates, iudging the twelue tribes of Israell.

31 And the Lorde sayde, Simon, Simon, beholde, Satan hath earnestly desired to sift you, as it were wheate:

32 But I haue prayed for thee, that thy fayth should not fayle, and when thou arte conuerted, strength thy brethren.

Math.26.f. Mark.14.c 33 And he sayde vnto him, Lorde, I am redie to go with thee both into prison, and to death.

34 And he said, I tel thee Peter, The Cock shall in no wise crowe this daye, before that thou shalt thrise deny that thou knewest me.

John.13.d. Math.10.c. Mark.6.b. Luke.9.a. 35 And he sayde vnto them, When I sent you without wallet, and scrip, and shoes, lacked ye any things? And they sayde, No.

36 Then sayde he vnto them, But nowe he that hath a wallet, let him take it by, and likewise his scrip: and he that hath none, let him sell his coate, and buy a swoorde.

37 For I say vnto you, that yet the same whiche is written must be performed in me, whiche is, Euen among the wicked was he reputed: for those things whiche are written of me, haue an ende. Esaias.53. Math.27. Mark.15. John.18.

38 And they sayde, Lorde, beholde heere are two swoordes. And he sayde vnto them, It is inough.

39 And he came out, and went as hee was wont to mount Oliuet, and his disciples folowed him. Math.26. Mark.14.

40 And when he came to the place, he sayd vnto them, Praye, least ye fall into temptation. Math.26. Luke.22.

41 And he was pulled away from them about a stones cast, and kneeled downe, and prayed, Math.26.

42 Saying, Father, if thou wilte, remoue this cuppe from me, neuertheles, not my will, but thyne be done. John.6. Luke.22.c. Heb.5.c. Luke.14.f.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 And he was in an (a) agonie, and hee prayed more earnestly, and his sweat was like drops of bloud, trickling downe to the grounde. a. He shewed the horrour of Gods wrath and indignation against sin.

45 And when he rose vp from prayer, and was come to his disciples, he founde them sleeping for heauinesse,

46 And sayde vnto them, Why sleepe ye? Rise, & pray, least ye fall into temptation.

47 While he yet spake, beholde, (there came) a companie, and he that was called Iudas, one of the twelue, went before them, and drewe nigh vnto Jesus to kisse him. Math.26. Mark.14.

48 But Jesus saide vnto him, Iudas, betrayest thou the sonne of man with a kisse?

49 When they which were about him, saw what would folowe, they saide vnto him, Lorde, shall we smite with swoorde?

50 And one of them smote the seruant of the high priest, & toke away his right eare.

51 Jesus answered, and sayde, Suffer ye thus farre forth. And when he touched his eare, he healed him. Math.26.g Mark.14.g John.18.

52 Then Jesus saide vnto the high priestes and rulers of the temple, and the elders, which were come to him, Be ye come out as vnto a theefe, with swoords and staues?

53 When I was dayly with you in the temple, ye stretched forth no hands against me: But this is euen your verie houre, and the power of darknesse.

54 Then toke they him, and led him, and brought him to the high priestes house, and Peter followed a farre off.

55 And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sat down among them. Math. Mark. John.

56 But

56 But when a certaine wench beheld him as he sate by the fire, and earnestly loked vpon him, she sayd, This same felow was also with him.

57 And he denyed him, saying, Woman, I know him not.

58 And after a little whyle another sawe him, and sayde, Thou arte also of them: and Peter sayde, Man, I am not.

59 And about the space of an houre after, another affyrmed, saying, Verily this felow was with him also: for he is of Galilile.

60 And Peter said, Man, I wote not what thou sayest: and immediatly while he yet spake, the Cocke crewe.

61 And the Lorde turned backe, and loked vpon Peter: and Peter remembred the worde of the Lorde, howe he had sayd vnto him, Before the Cocke crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that helde Jesus, mocked him, and smote him.

64 And when they had blindfolded him, they stroke him on the face, and asked him saying, Areede, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And as sone as it was day, the Elders of the people, and the high priestes and the Scribes, came together, and led him into their counsell, saying,

67 Art thou very Christe, tell vs? And hee sayde vnto them, If I tell you, you will not beleeue in any wise.

68 And if I aske you, you will not in any wise answere me, nor let me goe.

69 Hereafter shall the sonne of man sit on the right hande of the power of God.

70 Then sayde they all, Arte thou then the sonne of God? He sayd, Ye say that I am.

71 And they sayd, What need we any further witnesse? For we our selues haue heard of his owne mouth.

The.xxiij. Chapter.

1. Iesus is accused before Pilate, and is sent to Herode. 8. Herode mocketh him. 25. Barrabas set at libertie, and Iesus giuen to be crucified. 26. Simon of Cyrene. 27. The women lament Christe crucified. 34. He prayeth for his enimies 40. One of the theeues raileth on him. 41. and the other is saued by fayth. 46. Hee giueth vp the ghost, and is buried.

1 AND the whole multitude of them arose, and led him vnto Pilate.

2 And they beganne to accuse him, saying, We founde this felowe peruerting the people, and forbidding to gyue tribute to Ceasar, saying that he is Christe a king. Math. 26. a Mark. 15. a. John. 18. c.

3 And Pilate asked him, saying, Arte thou the king of the Iewes? He answered him, and sayd, Thou sayest it.

4 Then sayde Pilate to the high priestes, and to the people, I finde no fault in this man.

5 And they were the more fierce, saying, He moueth the people, teaching throwout all Iurie, and beganne at Galilee, euen to this place.

6 When Pilate hearde (mention) of Galilee, he asked whether the man were of Galilee.

7 And as sone as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, which was also at Jerusalem at that time. B Luke. 3. a.

8 And when Herode sawe Jesus, hee was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to haue seene some myracle done by him.

9 Then hee questioned with him manye wordes, but he answered him nothing.

10 The highe priestes and Scribes stode forth, and accused him straightly.

11 And Herode with his men of warre despised him, and when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate.

12 And the same daye Pilate and Herode were made friends together, for before they were at variance betweene them selues. Actes. 4. a.

13 And Pilate, when hee had called together the highe priestes, and the rulers, and the people,

14 Sayd vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I hauing examined him, before you haue found no fault in this man, of those things whereof ye accuse him. C

15 No, nor yet Herode: for I sent you to him, and loe, nothing worthy of death is done to him.

16 I will therefore chasten him, and let him lose.

17 For of necessitie hee must haue let one lose vnto them at the feast. Math. 27. b Mark. 15. a.

18 And all the people cryed aloude, saying, Away with him, and deliuer to vs Barrabas: John. 18. a.

19 Which for a certayne insurrection made in the citie, and for murther, was cast in prison.

20 Pilate

20 Pilate therefore spake againe to them, willing to let Jesus lose.

D 21 But they cryed saying, Crucifie him, crucifie him.

22 Hee sayde vnto them the thirde time, What euill hath he done? I haue founde no cause of death in him, I will therefore chasten him, and let him goe.

Math.27.c Mark.15.a. Iohn.19.a. 23 And they were instant with loude voyces, requiring that he might be crucified, and the voyces of them, and of the hyghe priestes, preuayled.

24 And Pilat gaue sentence, that it should be as they required.

Math.27.c. Mark.15.b. 25 And he let loose vnto them, him that for insurrection and murder was cast into pryson, whome they had desired, and he deliuered Jesus to their will.

Math.27.c. Mark.15.b. 26 And as they led him away, they caught one Simon of Cyrene, comming out of the fielde, and on him layd they the crosse, that he might beare it after Jesus.

E 27 And there followed him a great companie of people and of women, whiche also bewayled and lamented him.

Luke.8.a. 28 But Jesus turning backe vnto them, sayd, (Ye) daughters of Jerusalem, weepe not for me, but weepe for your selues, and for your children.

Esai.54.a. Sapi.3.c. Gala.4.d. 29 For beholde, the dayes are comming, in the which they shall say, Happye are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they beginne to say to the mountaines, Fall on vs, and to the hilles, Couer vs.

31 For if they doe these things in a moyste tree, what shall be done in the drye?

32 And there were other two euill doers led with him, to be put to death.

Math.27.d Mark.15.c. Iohn.19.d. 33 And after that they were come to the place which is called Caluarie, there they crucified him, and the euill doers, one on the right hande, and the other on the left.

Math.27.d Mark.15.c. Psal.22.d. 34 Then sayd Jesus, Father, forgiue them, for they wote not what they do: and they parted his rayment, and cast lots.

F 35 And the people stode, beholding, and the rulers mocked him with them, saying, He saued other (men) let him saue him selfe, if he be very Christe the chosen of God.

36 The souldiers also mocked him, comming to him, and offering him vineger,

37 And saying, If thou be the king of the Jewes, saue thy selfe.

Math.27.d. Iohn.19.d. 38 And a superscription was written ouer him, with letters of Greeke, and Latine, and Hebrue, This is the king of the Iewes.

39 And one of the euill doers, which were hanged, rayled on him, saying, If thou be Christ, saue thy selfe and vs.

40 But the other answering, rebuked him, saying, Fearest thou not God, seeing thou art in the same damnation? Math.27 Mark.15

41 And we truely are righteously (punished) for we receiue according to our deedes, but this man hath done nothing amisse.

42 And he sayde vnto Jesus, Lord, remember me when thou commest into thy kingdome.

43 And Jesus sayde vnto him, Verily I say vnto thee: to daye shalt thou be with me in paradise.

44 And it was about the first houre, and there was a darkenesse ouer all the earth, vntill the ninth houre. Math.27 Mark.15

45 And the Sunne was darkened, and the vaile of the temple was rent, euen through the middes. Math.27 Mark.15

46 And when Jesus had cryed with a loud voyce, he sayde, Father, into thy handes I will commende my spirite: and when hee thus had sayde, he gaue vp the ghost.

47 When the Centurion sawe what was done, hee glorified God, saying, Verely this was a righteous man. Math.27 Mark.15

48 And all the people that came together to that sight, when they sawe the things which were done, smote their breastes, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stode a farre off, beholding these things. Math.27 Mark.15

50 And beholde, there was a man named Joseph, a counseller, and he was a good man, and a iust, Math.27 Mark.15 Iohn.19

51 (The same hadde not consented to the counsell and deede of them) which was of Arimathea, a citie of the Jewes, whiche same also waited for the kingdom of God.

52 Hee went vnto Pilate, and begged the body of Jesus.

53 And when hee had taken it downe, hee wrapped it in a linnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man before was layde.

54 And that daye was the preparing of the Sabboth, and the Sabboth drewe on.

55 The women that followed after, whiche hadde come with him from Galilee, beheelde the sepulchre, and how his body was layde.

56 And they returned, and prepared sweete odoures and oyntmentes, but rested the Sabboth day, according to the commaundement.

The

The.xxiiij. Chapter.

1. The women come to the ſepulchre. 9. they ſhewe to the Apoſtles that which the Angels tolde them. 13. Chriſte appeareth to the two diſciples that went to Emaus, and interpreteth the Scriptures. 36. Hee appeareth to the Apoſtles, and reprouеth their incredulitie. 49. He promiſeth the holie ghoſt. 61. He aſcendeth into heauen.

1 BVt vpon the (a) firſt daye of the Sabbothes, very early in the morning, they came vnto the ſepulchre, bringing the ſweete odoures which they had prepared, and other women with them.

2 And they founde the ſtone rolled awaye from the ſepulchre.

3 And they went in, but founde not the body of the Lorde Jeſu.

4 And it came to paſſe as they were amazed thereat, behold, two men ſtoode by them in ſhining garments.

5 And as they were afrayde, and bowed downe their faces to the earth, they ſayde vnto them, Why ſeeke ye the lyuing among the deade?

6 He is not heere, but is ryſen: Remember howe he ſpake vnto you when he was yet in Galilee.

7 Saying, The ſonne of man muſt be deliuered into the handes of ſinfull men, and be crucified, and the thirde day riſe.

8 And they remembred his wordes,

9 And returned from the ſepulchre, and told all theſe things vnto thoſe eleuen, and to all the remnant.

10 It was Marie Magdalene, and Joanna, and Marie Jacobi, and other that were with them, which tolde theſe things vnto the Apoſtles.

11 And their wordes ſeemed vnto them fayned things, neither beleued they them.

12 Then aroſe Peter, and ranne vnto the ſepulchre, and when hee had loked in, hee ſaw the linnen clothes laid by themſelues, and departed, wondring in him ſelfe, at that which was come to paſſe.

13 And behold, two of them went that ſame daye, to a village called Emaus, whiche was from Jeruſalem about three ſcore (b) furlongs.

14 And they talked together of all theſe things that had come to paſſe.

15 And it came to paſſe, that whyle they communed together, and reaſoned, Jeſus him ſelfe drewe neare, and went with them.

16 But their eyes were holden, that they ſhould not knowe him.

17 And he ſayd vnto them, What maner of communications are theſe that ye haue one to another as ye walke, and are ſad?

18 And the one of them whoſe name was Cleophas, anſwering, ſayde to him, Arte thou onely a ſtranger in Jeruſalem, and haſt not knowne the things whiche are come to paſſe there in theſe dayes?

19 He ſayde vnto them, What things? And they ſayde vnto him, Of Jeſus of Nazareth, which was a Prophete, mightie in deede and worde before God and all the people.

20 And howe the highe prieſtes and our rulers deliuered him to be condemned to death, and haue crucified him. D

21 But we truſted that it had bin he which ſhould haue redeemed Iſraell: and as touching all theſe thinges, to day is euen the thirde day ſince they were done. John.20.a.

22 Yea, and certayne women alſo of our companie made vs aſtonied, which came early vnto the ſepulchre,

23 And when they founde not his bodye, they came, ſaying, that they had ſeene a viſion of Angels, which ſay that hee was aliue.

24 And certayne of them which were with vs, went to the ſepulchre, and founde it euen ſo as the women had ſayde, but him they ſawe not.

25 And he ſaide vnto them, O fooles, and ſlowe of heart to beleeue all that the Prophetes haue ſpoken:

26 Ought not Chriſte to haue ſuffered theſe things, and to enter into his glorie?

27 And he beganne at Moſes, and all the prophetes, and throughly interpreted vnto them in all the ſcriptures, thoſe things which were written of him ſelfe. Math.26.c. Eſai.53.c. E

28 And they drewe nighe vnto the village which they went vnto, and hee made as though he would haue gone further.

29 And they conſtrayned him, ſaying, Abide with vs, for it draweth toward night, and the day is farre paſſed: and he went in, to tarie with them. Gen.19.c. Luke.24.c.

30 And it came to paſſe, as he ſate at meate with them, he toke breade, and (c) bleſſed it, and brake, and gaue to them. Mark.15.b.

c. This worde bleſſed, ſignifieth here nothing elſe, but to giue thanks as appereth by diuers places of ſcripture, Luke.22.

31 And their eyes were opened, & they knew him, and he vaniſhed out of their ſight.

32 And they ſaide one to another, Did not our heartes burne within vs, while he talked with vs by the way, and opened to vs the ſcriptures?

33 And

33 And they rose vp the same houre, and returned (againe) to Jerusalem, and founde the eleuen gathered together, and thē that were with them,

34 Saying, The Lord is rysen in deed, and hath appeared to Simon.

35 And they tolde what things were done in the way, and howe he was knowne of them in the breaking of the breade.

John. 20. c. The Gospell on the Tuisday in Easter weeke.

36 And as they thus spake, Jesus him selfe stode in the middes of them, and saith vnto them, Peace be vnto you.

37 But they were abashed, and afrayd, and supposed that they had seene a spirite.

38 And hee sayde vnto them, Why are ye troubled, and why doe thoughtes arise in your heartes?

39 Behold my handes and my feete, that it is euen I my selfe, handle me and see, for a spirite hath not flesche and bones as ye see me haue.

40 And when he had thus spoken, he shewed them his handes and his feete.

John. 21. b. 41 And while they yet beleeued not for ioy, and wondred, hee sayde vnto them, Haue ye heere any meate?

42 And they offered him a peece of a broyled fishe, and of an honny combe.

43 And he toke it, and did eate before thē.

44 And he sayde vnto them, These are the wordes which I spake vnto you, while I was yet with you, that all must (needes) be fulfilled which were written of me in the lawe of Moses, and in the Prophetes, and in the Psalmes. Matth. c. d.

45 Then opened he their "wittes, that they might vnderstand the scriptures, Acts. 17. " or, myndes

46 And sayde vnto them, Thus it is written, and thus it behoued Christe to suffer, and to rise from death the thirde day,

47 And that repentance and remission of sinnes, should be preached in his name among all nations, and must beginne at Jerusalem. Acts. 1. a.

48 And ye are witnesses of these things.

49 And beholde, I will sende the promise of my father vpon you: but tarie ye in the citie of Jerusalem, vntill ye be endued with power from an high. Luke. 24. d. Without me ye can do nothing. Ioh. 15. d.

50 And hee led them out into Bethanie, and lyft vp his handes, and blessed them. Luke. 24. d. Mar. 16. b.

51 And it came to passe, as he blessed them, he departed from them, and was caried vp into heauen.

52 And when they had worshipped him, they returned to Jerusalem, with great ioy:

53 And were continually in the temple, praysing and lauding God. Amen.

Heere endeth the Gospell by Saint Luke.

The

The Gospel by Saint Iohn.

¶ *The first Chapter.*

1. The diuinitie, humanitie, and office of Christe. 15. The Testimonie of Iohn. 39. The calling of Andrewe, Peter, Philip, and Nathaniel.

1 IN the beginning was the word, and the worde was w God, & " God was ẏ worde.
2 The same was in the beginning w God.
3 All things were made by it, and without (a) it was made nothing that was made.
4 In it was life, and the life was the light of men.
5 And the light shyned in the darkenesse, and the darknesse comprehended it not.
6 There was a man sent from God, whose name was Iohn:
7 The same came for a witnesse, that hee should beare witnesse of the (b) light, that all men through him might beleeue.
8 Hee was not that light, but (was sent) to beare witnesse of the light.
9 That (lyght) was the true light, whiche lighteth euerie man that commeth into the worlde.
10 He was in the worlde, and the worlde was made by him, and the worlde knewe him not.
11 Hee came in to his owne, and his owne receyued him not.
12 But as many as receyued him, to them gaue he (c) power to be the sonnes of God, (euen to) them that beleeued on his name.
13 Which were borne not of blood, nor of the will of the flesshe, nor yet of the will of man, but of God.
14 And the same worde " became (d) flesshe, and dwelt among vs, (and we sawe the glorie of it, as the glorie of the only begotten sonne (that came) from the father) full of grace and trueth.
15 Iohn beareth witnesse of him, and cried, saying, This was he of whome I spake, He that commeth after me, is preferred before me, for he was " before me.
16 And of his fulnesse haue al we receyued, and grace (e) for grace.
17 For the lawe was giuen by Moses, but grace and truth came by Iesus Christ.
18 No man hath seene God at any time, the only begotte sonne which is in the bosome of the father, he hath declared him.
19 And this is the recorde of Iohn, when the Iewes sent priestes and Leuites from Ierusalem to aske him, What art thou?
20 And hee confessed, and denyed not, and sayde playnely, I am not that Christe.
21 And they asked him, What then? Arte thou Elias? And he sayth, I am not, Art thou that Prophete? And hee answered, No.
22 Then sayde they vnto him, What arte thou, that we may gyue an answere to them that sente vs? what sayest thou of thy selfe?
23 He sayd, I (am) the voice of a crier in the wildernesse: make straight the way of the Lord, as sayd the Prophete Esaias.
24 And they which were sent, were of the Pharisees.
25 And they asked him, and sayd vnto him, Why baptisest thou then, if thou be not that Christe, nor Elias, neyther " a Prophete?
26 Iohn answered them, saying, I baptise with water, but there standeth one among you, whome ye know not.
27 He it is which though he came after me, was before me, whose shoes latchet I am not worthy to vnlose.
28 These things were done in " Bethabara beyonde Iordane, where Iohn was baptizing.
29 The next day, Iohn seeth Iesus comming vnto him, and sayth, Beholde the lamb of God, which taketh away the sinne of the worlde.
30 This is he of whome I sayde, After me commeth a man, which is preferred before me: for he was before me.
31 And I knew him not: but that he should be declared to Israell, therfore am I come baptizing with water.
32 And Iohn bare recorde, saying, I sawe the spirite descending from heauen, like vnto a doue, and it abode vpon him.
33 And I knewe him not: but he that sent me to baptise with water, the same sayde vnto

(a) it was made nothing that was made.
(b) light.
(c) power.
(d) flesshe.
(e) for grace.
" Some reade Bethania.

The Gospell on the fourth Sunday in Aduent.

Ioh. 5. d.
Mat. 11. b.
Deut. 18. c.
Mat. 3. a.
Mark. 1. a.
Luke. 3. a.
Esai. 40. a.
Mat. 4. b.
Mark. 1. a.
Luke. 3. c.
Iohn. 19. g.
" or, that prophete.
Iohn. 3. d.
c. 10. d.
Esai. 53. b.
1. Cor. 5. b.
Mat. 3. d.
Mark. 1. b.
Luke. 3. d.

a) Or, as beleeue in Christ, and are become his members,
b) God in his sonne is wel pleased.

vnto me, Upon whome thou shalt see the spirite descending, and tarrying still on him, the same is he which baptiseth with the holie ghost.

34 And I sawe, and bare recorde, that this is the sonne of God.

35 The next day after, John stode againe, and two of his disciples.

36 And when he beheld Jesus walking, he sayth, Beholde the lambe of God.

37 And the two disciples heard him speake, and they followed Jesus.

38 And Jesus, when he turned about, and sawe them following (him,) sayth vnto thē, What seeke ye? they sayd vnto him, Rabbi (which is to say if one interpret it, Maister) where dwellest thou?

39 He sayth vnto them, Come, & see. They came, and sawe where he dwelte, and abode with him that day: for it was about the (f) tenth houre.

f. That was about two houres before night.

40 One of the two whiche hearde John speake, and followed him, was Andrewe, Simons Peters brother.

41 The same findeth his brother Simon first, and sayth vnto him, We haue founde the Messias, whiche is by interpretation, the "annoynted,

"or, the christ.

42 And brought him to Jesus. And when Jesus beheld him, he sayd, Thou art Simon the sonne of Jona, thou shalt be called Cephas, which is by interpretation, a stone.

Math. 16. c.

43 The day following, Jesus woulde goe forth into Galilee, and findeth Philip, and saith vnto him. Followe me.

44 Philip was of Bethsaida, out of the citie of Andrewe and Peter.

John. 12. c.

45 Philip findeth Nathanael, and sayth vnto him, We haue founde (him) of whom Moses in the lawe and the prophetes did write, Jesus of Nazareth the sonne (g) of Joseph.

Gene. 4. c. & 22. c. Deut. 18. c.

g. He speaketh after the common opinion, for most men supposed him to be Josephs sonne.

46 And Nathanael sayde vnto him, Can there any good thing come out of Nazareth? Philip saith vnto him, Come and see.

47 Jesus sawe Nathanael comming to him, and sayth of him, Behold a right Israelite, in whome is no guyle.

48 Nathanael sayth vnto him, Whence knowest thou me? Jesus answered, and sayde vnto him, Before that Philip called thee, being vnder the figge tree, I sawe thee.

49 Nathanael answered, and sayth vnto him, Rabbi, thou arte euen the (very) sonne of God: thou art the king of Israell.

50 Jesus answered, and sayde vnto him, Because I sayde vnto thee, I sawe thee vnder the figge tree, thou "beleuest: thou shalt see greater things than these.

"or, beleeuest thou.

51 And he sayth vnto him, Verily, verily, I say vnto you, hereafter shall ye see heauen open, and the Angels of God ascending and descending vppon the sonne of man.

The. ij. Chapter.

7. Christe beginneth to worke myracles, and turneth water into wine. 12. He goeth to Capernaum, and so ascendeth to Ierusalem. 14. He casteth the buyers and sellers out of the temple. 19. He forewarneth his death and resurrection. 23. And many beleeue in him, when they see his myracles.

1 AND the thirde day was there a marriage in Cana "(a citie) of Galilee, and the mother of Jesus was there.

"or, in the

2 And both Jesus was called, and his disciples, vnto the marriage.

3 And when they wanted wine, the mother of Jesus sayth vnto him, They haue no wine.

4 Jesus sayth vnto hir, Woman, what haue I to doe with thee? myne houre is not yet come.

Luke.

5 His mother sayth vnto the "ministers, Whatsoeuer he sayth vnto you, do it.

"or, seruants.

6 And there were set there fiue water pots of stone, after the maner of the puryfying of the Jewes, conteyning two or three "firkins a peece.

"or, pipes.

7 Jesus sayth vnto them, Fyll the water pottes with water. And they fylled them vp to the brimme.

8 And he sayth vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine (and knewe not whence it was, but the ministers which drew the water knewe) the gouernour of the feast calleth the bridegrome,

10 And sayth vnto him, Euerie man at the beginning doth set forth good wine, and when the ghestes haue well dronke, then that which is worse: but thou hast kept the good wine vntyll nowe.

11 This beginning of myracles did Jesus in Cana of Galilee, and shewed his glory: and his disciples beleeued on him.

12 After this he went downe to Capernaum, and his mother, and his brethren, and his disciples, and there continued not many dayes.

13 And

13 And the Iewes Passouer was at hand, and Iesus went vp to Ierusalem,
14 And founde sitting in the temple those that solde oxen and sheepe, and doues, and changers of money.
15 And when he hadde made (as it were) a skourge of small cordes, he droue them all out of the temple, with the sheepe and oxen, and powred out the changers money, and ouerthrew the tables:
16 And sayde vnto them that solde doues, haue these things hence, and make not my fathers house an house of marchandize.
17 And his disciples remembred that it was written, The zeale of thyne house hath euen eaten me.
18 Then answered the Iewes, and sayde vnto him, What token shewest thou vnto vs, seeing that thou doest these things?
19 Iesus answered, and sayde vnto them, Destroy this temple, and in three dayes I will reare it vp.
20 Then sayde the Iewes, Fourtie and sixe yeeres was this temple a building, & wilt thou reare it vp in three dayes?
21 But he spake of the temple of his body.
22 When therfore he was risen from death, his disciples remembred that he thus had sayde: and they beleeued the scripture, and the wordes which Iesus had saide.
23 When hee was in Ierusalem at the Passouer, in the feast day, many beleeued on his name, when they sawe his myracles which he did.
24 But Iesus did not commit him self vnto them, bycause he knewe all men:
25 And needed not that any shoulde testifie of man: for he knewe what was in man.

The. iij. Chapter.

3. Christe teacheth Nichodemus. 15. Of fayth. 16. The loue of God towarde the world. 19. condemnation. 25. Iohn baptiseth. 27. Iohn teacheth his disciples.

1 THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes:
2 The same came to Iesus by night, and sayde vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man can do these myracles that thou doest, except God be with him.
3 Iesus answered, and sayd vnto him, Verily, verily, I say vnto thee, except a man be borne from aboue, hee can not see the kingdome of God.
4 Nicodemus sayth vnto him, Howe can a man be borne when hee is olde? can hee enter the seconde time into his mothers wombe, and be borne?
5 Iesus answered, Verily, verily, I say vnto thee, except a man be borne of water and of the spirite, he can not enter into the kingdome of God. John. 4. b. & 7. d. Titus. 3. a.
6 That which is borne of the flesche, is flesh, and that whiche is borne of the spirite, is spirite. Rom. 8. a.
7 Marueil not thou that I sayde to thee, Ye must be borne from aboue. B
8 The winde bloweth where it listeth, and thou hearest the sounde thereof, but canst not tell whence it commeth, and whyther it goeth: so is euerie one that is borne of the spirite. Eccle. 11. a.
9 Nicodemus answered, and said vnto him, Howe can these things be?
10 Iesus answered, and said vnto him Art thou a maister of Israell, and knowest not these things?
11 Verily, verily, I say vnto thee, we speake that we doe knowe, and testifie that we haue seene: and ye receyue not oure witnesse.
12 If I haue tolde you earthly things, and ye beleeue not: howe shall ye beleeue if I tell you of heauenly things?
13 And no man hath ascended vp to (a) heauen, but hee that came downe from heauen, (euen) the sonne of man whiche is in (b) heauen.
14 And as Moses lift vp the serpent in the wyldernesse: euen so must the sonne of man be lift vp:
15 That whosoeuer beleeueth in him, shuld not perish, but haue eternall life.
16 *For God so loued the world, that he gaue his only begotten sonne: that whosoeuer beleeueth in him, shoulde not perishe, but haue euerlasting life.
17 For God sent not his sonne into the world to condemne the world, but that the world (c) thorow him might be saued.
18 Hee that beleeueth on him, is not condemned: but he that beleeueth not, is condemned alreadie, bycause he hath not beleeued in the name of the onely begotten sonne of God.
19 And this is the condemnation, that light is come into the worlde, and men loued darknesse rather than light: bycause their deedes were euill.
20 For euerie one that euill doth, hateth the light: neyther commeth to the light, least his deedes should be reproued.
21 But hee that doth truth, commeth to the

a. No man by his owne wit can know the mysteries of Chrystes kingdome, but by Christe him selfe.
b. This is, spoken for the vnitie of person, and that which is proper to one nature, is transferred to the other as Act. 20. & 28. & so Christe was in heauen, according to his diuine nature.
* The gospell on the Mondaye in Whitsonweeke. Luke. 19. a.
c. That is, all sorts of people that beleeue, whether they be Iewes or Gentiles. John. 1. a. & 8. 12. f. Ezec. 5. b.

light, that his deedes may be made manifest, that they are wrought in God.

22 After these things, came Jesus and his disciples into the lande of Jurie, and there he tarried with them, and (d) baptised.

John.4. d. Christ himselfe baptised not, but his disciples.

23 And John also was baptizing in Aenon, neare to Salim, bycause there was muche water there: and they came, and were baptized.

Mark.4.b. 24 For John was not yet cast into prison.

25 And there arose a question betweene Johns disciples and the Jewes, aboute purifying.

26 And they came unto John, and sayde unto him, Rabbi, he that was with thee beyonde Jordane, to whome thou barest witnesse, beholde, the same baptiseth, and all men come to him.

John.4.a.

℣ 27 John answered, and sayde, A man can receyue nothing, except it be gyuen him from heauen.

John.1.b. 28 Ye your selues are witnesses, howe that I sayde I am not that Christ, but am sent, before him.

29 He that hath the bride, is the bridegrome: but the friende of the bridegrome, which standeth and heareth him, reioyceth greatly, bycause of the bridegromes voyce: this my ioy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that commeth from an high, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that commeth from heauen, is above all:

32 And what he hath seene and hearde, that hee testifieth: and no man receyueth his testimonie.

33 Hee that hath receyued his testimonie, hath set to his seale, that God is true.

Rom.3.a.

34 For he whome God hath sent, speaketh the wordes of God: for God giueth not the spirite by measure (vnto him.)

Esai.61.a. Mark.11.d.

35 The father loueth the sonne, and hath giuen all things into his hande.

Luke.1.d.

36 He that beleeueth on the sonne, hath euerlasting life: he that beleeueth "not the sonne, shall not see life, but the wrath of God abydeth on him.

John.6.f. 1.Joh.5.b.

" or, he that obeyeth not the sonne.

The.iiij. Chapter.

7. Christe weried, asketh water of the woman of Samaria. 19. The liuely water. 24. He teacheth true worship. 26. He confesseth him selfe to be Messias. 29. The woman sheweth the citizens that Christe is come. 32. Christes meate. 39. The Samaritanes beleeue Christ. 45. Christ is receiued of the Galileans. 50. He healeth the rulers sonne.

1 After that the Lorde knewe howe the Pharisees had heard that Jesus made and baptized moe disciples than John:

I

2 (Though that Jesus him selfe baptized not, but his disciples:)

3 He left Jurie, and departed againe into Galilee.

Mat.4.b

4 For (it was so that) hee must needes goe through Samaria,

5 Then commeth he to a citie of Samaria, which is called Sichar, neare to the possession that Jacob gaue to his son Joseph.

Gen.48.f.

6 And there was Jacobs well. Jesus then being weery of his iourney, sat thus on the well: and it was about the (a) sixth houre.

a. That is twelue of clocke.

7 And there commeth a woman of Samaria to drawe water: Jesus sayth unto hir, Giue me drinke.

B

8 For his disciples were gone away unto the towne to buy meate.

9 Then sayth the woman of Samaria unto him, How is it that thou being a Jew, askest drinke of me, which am a woman of Samaria? for the Jewes meddle not with the Samaritanes.

4.Reg.17. Joh.4.

10 Jesus answered, and sayde unto hir, If thou knewest the gift of God, and who it is that saith to thee, Giue me drinke: thou wouldest haue asked of him, and he would haue giuen thee water of life.

Jer.2. Joh.7.

11 The woman sayth unto him, Sir, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life?

12 Arte thou greater than our father Jacob, whiche gaue vs the well, and her him selfe dranke therof, and his children, and his cattell?

13 Jesus answered, and sayde unto hir, Who so euer drinketh of this water, shall thirst againe:

14 But who so euer drinketh of the water that I shall giue him, shall neuer be more a thirst: but the water that I shall giue him, shall be in him a well of water springing vp into euerlasting life.

℄

15 The woman sayth unto him, Syr, giue me of that water, that I thirst not, neither come hither to drawe.

16 Jesus sayth unto hir, Goe, call thy husbande, and come hither.

17 The woman answered, and sayde unto him, I haue no husbande, Jesus sayde unto hir, Thou hast well sayde, I haue no husbande.

18 For thou hast had fiue husbandes: and he whom thou nowe hast is not thy husband: in that saydest thou truely.

19 The woman sayth vnto him, Sir, I perceiue that thou art a prophete.

20 Our fathers worshipped in this mountayne, and ye say that in Ierusalem is the place where men ought to worship.

21 Iesus sayth vnto hir, Woman beleeue me, the houre commeth, when ye shall neither in this mountaine, nor yet at Ierusalem worship the father.

22 Ye worship ye wote not what, we know what we worship: for saluation commeth of the Iewes.

23 But the houre commeth, and nowe is, when the true worshippers, shall worship the father in spirite, and in the trueth, for suche the father also requireth to worship him.

24 God is a spirite: and they that worship him, must worship him in spirite, and in the trueth.

25 The woman sayth vnto him, I wote that Messias commeth, whiche is called Christe: when hee is come, hee will tell vs all things.

26 Iesus sayth vnto hir, I that spake vnto thee, am. (he.)

27 And immediatly came his disciples, and marueled that he talked with the womã: yet no man sayde, What seekest thou, or why talkest thou with hir?

28 The woman then lefte hir water pot, and went hir way into the citie, and sayth to the men,

29 Come, see a mã which told me al things that euer I did: is not he that Christe?

30 Then they went out of the citie, and came vnto him.

31 In the meane while his disciples prayed him, saying, Master, eate.

32 He sayd vnto them, I haue meate to eate that ye wote not of.

33 Therfore said ỳ disciples one to another, hath any man brought him aught to eate?

34 Iesus sayth vnto them, My meate is that I do the will of him that sent me, and finishe his worke.

35 Say not yr, There are yet four monthes, and then commeth harueſt? Behold, I say vnto you, Lifte vp your eyes, and loke on the regions: for they are whyte alreadie vnto harueſt.

36 And he that reapeth, receiueth wages, and gathereth fruit vnto life eternall: that both hee that soweth, and hee that reapeth, might reioyce together.

37 And herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, wherein ye bestowed no labour: other men (a) laboured, and ye are entred into their labours.

(a) Meaning the prophetes.

39 Many of the Samaritanes of that citie beleeued on him, for the saying of the woman, which testified that he tolde me all that euer I did.

40 So, when the Samaritanes were come vnto him, they besought him that he would tarrie with them: and hee aboade there two dayes.

41 And many moe beleeued, bycause of his owne worde:

42 And sayde vnto the woman, Nowe we beleeue, not bicause of thy saying: for we haue heard him our selues, and know that this is euen that Christe, the sauiour of the worlde. John.17.b.

43 After two dayes he departed thence, and went (away) into Galilee.

44 For Iesus himselfe testified, ỳ a prophet hath none honour in his owne countrey. Math.13.g. Mark.6.a.

45 Then when he was come into Galilee, the Galileans receiued him, when they had seene all the things that he did at Ierusalem at the day of the feaſt: For they went also vnto the feaſt day. Luke.4.c. John.2.a.

46 So Iesus came agayne into Cana of Galilee, where he made the water wine. And there was a certayne ruler, whose sonne was sicke at Capernaum. Math.8.a. Luke.7.a. The Gospell on the.xxi. sunday after Trinitie.

47 When the same heard that Iesus was come out of Iurie into Galilee, hee went vnto him, and besought him that he would come downe and heale his sonne: for hee was euen at the poynt of death.

48 Then sayde Iesus vnto him, Except ye see signes and wonders, ye will in no wise beleeue.

49 The ruler sayth vnto him, Sir, come downe or euer that my sonne dye.

50 Iesus sayth vnto him, Goe thy way, thy sonne liueth. And the man beleeued the worde that Iesus had spoken vnto him, and he went his way.

51 And as he was nowe going downe, the seruantes met him, and tolde him, saying, Thy sonne liueth.

52 Then enquired he of them the houre whe he beganne to amende: and they sayd vnto him, Yesterday at the seuenth houre the feuer left him.

53 So the father knew, that it was (doone) the same houre, in the whiche Iesus sayde vnto him, Thy sonne liueth: and he beleeued, and all his houshold. Actes.18.a.

54 This is againe the second myracle that Iesus dyd, when he was come out of Iurie into Galilee.

The.v. Chapter.

5. Christe healeth on the Sabboth the man that was sicke eight and thirtie yeres. 10. the Pharisees accuse him. 19. Christe answereth for him selfe, and reproueth them. 32. shewing by the testimonie of his father. 33. of Iohn. 36. of his workes. 39. of the scriptures. 45. and of Moses, who he is.

A 1 After this was there a feast daye of the Iewes, and Iesus went vp to Ierusalem.

2 And there is at Ierusalem by the sheepe (a)(market,) a pole, which is called in the Hebrue tong Bethesda, hauing fiue porches.

a. Where sheepe were sold. Or else, by the sheepe poole: that is, where they washed sheepe or wher sheep dranke.

3 In whiche lay a great multitude of sicke folke, of blind, halt, and withered, wayting for the mouing of the water.

4 For an Angel went downe at a certaine season into the pole, and troubled the water: Who so euer then first after the troubling of the water stepped in, was made whole of what so euer disease he had.

5 And a certaine man was there, which had bin diseased thirtie and eyght yeres.

6 When Iesus saw him lye, and knew that he nowe long time had bene diseased, he saith vnto him, wilt thou be made whole?

B 7 The sicke man answered him, Sir, I haue no man when the water is troubled to put me into the pole: but in the meane time, while I am about to come, another steppeth downe before me.

8 Iesus sayth vnto him, Ryse, take vp thy bed, and walke.

Math. 9. a. Mark. 2. b. Luke. 5. c. Actes. 3. b. c. 9. c.

9 And immediately the man was made whole, and toke vp his bed, and walked: and on the same day was the Sabboth.

10 The Iewes therfore said vnto him that was made whole, It is the sabboth day, it is not lawfull for thee to carry thy bed.

11 Hee answered them, Hee that made me whole, sayde vnto me, Take vp thy bedde and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?

13 And he that was healed, wist not who it was: for Iesus had gotten him selfe away, bycause that ther was preasse of people in that place.

C 14 Afterwarde, Iesus findeth him in the temple, and sayde vnto him, Behold, thou art made whole: sinne no more, least a worse thing come vnto thee.

John. 8. a.

15 The man departed, and tolde the Iewes That it was Iesus whiche had made him whole.

16 And therefore did the Iewes persecute Iesus, and sought (the meanes) to slea him, bicause he had done these things on the Sabboth day.

17 Iesus answered them, My father worketh hitherto, and I worke. 1. Cor. 15.

18 Therefore the Iewes sought the more to kill him, not onely bycause he had broken the Sabboth, but sayde also, that God was his father, and making him self equal with God. Math. 26. Mark. 14. Luke. 22.

19 Then answered Iesus, and sayde vnto them, Verily, verily I say vnto you, The sonne can doe nothing of him selfe, but that he seeth the father doe: for what so euer hee doeth, that also doeth the sonne likewise. John. 5. a.

20 For the father loueth the sonne, & sheweth him all things that he him selfe doth: and he will shewe him greater workes than these, bicause ye should maruell.

21 For likewise as the father raiseth vp the deade, and quickeneth them: euen so the sonne quickeneth whom he will.

22 Neyther iudgeth the father any man: but hath committed al iudgement vnto the sonne, Math. 11. Luke. 22.

23 Bycause that all men should honour the sonne, euen as they honour the father. He that honoureth not the sonne (the same) honoureth not the father which hath sent him.

24 Verily, verily I say vnto you, He that heareth my worde, and beleeueth on him that sent me, hath euerlasting life, and shal not come into damnation: but is escaped from death vnto life. John. 5. c.

25 Verily, verily I say vnto you, The houre is comming, and nowe is, when the deade (b) shal heare the voice of the sonne of god: and they that heare, (c) shall liue. Luke. 12. Math. 9. 1. John. 5. b. Meaning those that are drowned in sinne. c. That is, they shall receiue life by fayth.

26 For as the father hath life in him selfe: so likewise hath he giuen to the sonne to haue life in him selfe.

27 And hath giuē him power also to iudge, bicause he is the sonne of man. John. 5. E

28 Maruell not at this: for the houre is comming, in the which all that are in the graues, shal heare his voyce. Math. 25.

29 And shall come forth, they that haue done good, vnto the resurrection of life, and they that haue done euill, vnto the resurrection of damnation.

30 I can of myne owne selfe doe nothing: as I heare, I iudge: and my iudgement is iust, bycause I seeke not myne owne will,

will, but the will of the father, which hath sent me.

31 If I beare witnesse of my selfe, my witnesse is not true.

32 There is another that beareth witnesse of me, and I am sure that the witnesse which he witnesseth of me is true.

33 Ye sent vnto Iohn, and he bare witnesse vnto the truth.

34 But I receiue not the recorde of man: neuertheless, these things I say, that ye might be saued.

35 He was a burning and a shyning light: and ye would for a season haue reioyced in his light.

36 But I haue greater witnesse than (the witnesse) of Iohn: for the workes which the father hath giuen me to finishe, the same workes that I doe, beare witnesse of me, that the father hath sent me.

37 And the father him selfe which hath sent me, hath borne witnesse of me. Ye haue not heard his voyce at any time, nor seene his shape,

38 And his worde haue ye not abyding in you: for whome he hath sent, him ye beleeue not.

39 Searche the Scriptures, for in them ye thinke ye haue eternall lyfe: and they are they which testifie of me:

40 And yet will ye not come to me, that ye might haue life.

41 I receiue not the prayse of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my fathers name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 Howe can ye beleeue, which receiue honour one of another, and seeke not the honour that commeth of God only?

45 Doe not thinke that I will accuse you to my father: there is one that accuseth you, euen Moses in whome ye trust.

46 For had ye beleeued Moses, ye woulde haue beleeued me: for he wrote of me.

47 But if ye beleue not his writings, how shall ye beleeue my wordes?

The.vi. Chapter.

10. Christe feedeth fiue thousand with fiue loaues and two fishes. 15. the people woulde haue made him king. 19. he walking on the sea, folowed the disciples which were troubled in a ship with a great tempest. 26. they seeke Christ, to be fed. 29. fayth is the worke of God. 30. they aske signes and wonders. 35. of the bread of life. 40. of fayth. 66. the carnal are offended at him. 67. some of his disciples offended, forsake him. 69. the Apostles confesse him to be the sonne of God. 71. Iudas is a deuill.

1 AFter these things, Iesus went his way ouer the sea of Galilee, which is the sea of Tiberias: A Math.14.b. Mark.6.d.

2 And a great multitude folowed him, because they sawe his myracles which he did on them that were diseased. Math.4.d. Luke.6.c.

3 And Iesus went vp into a mountaine, and there he sate with his disciples.

4 And the Passouer, a feaste of the Iewes, was nygh.

5 When Iesus then lifte vp his eyes, and sawe a great company come vnto him, he sayth vnto Philip, Whence shall we buye bread, that these may eate? The Gospell on the.xxv. sunday after Trinitie. Math.14.b. Mark.6.d. Luke.9.b.

6 (This he sayde to proue him: for he him selfe knewe what he would do.)

7 Philip answered him, Two hundred (a) penyworth of breade are not sufficient for them, that euery man may take a litle. B 3.Reg.4.g a. This sum amounteth to about.5. pound sterling.

8 One of his disciples, Andrewe, Simon Peters brothers, sayth vnto him,

9 There is a litle lad heere, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Iesus sayde, Make the people sitte downe. There was much grasse in the place. So the men sate downe, in number about fiue thousande.

11 And Iesus toke the breade, and when he had giuen thankes, he distributed to the disciples: and the disciples to them that were set downe, and likewise of the fishes, as much as they woulde.

12 When they were filled, he sayde vnto his disciples, Gather vp the broken meate that remayneth, that nothing be lost.

13 And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, whiche (broken meate) remayned vnto them that hadde eaten.

14 Then those men, when they had seene the myracle that Iesus did, sayde, This is of a trueth the same prophete that shoulde come into the worlde. C Luke.7.c. Iohn.4.b.

15 When Iesus therfore perceiued that they woulde come and take him by force, to make him king, he departed againe into a mountaine him selfe alone. Luke.6.d.

16 And when euen was nowe come, his disciples went downe vnto the sea, Math.24.c Mark.6.k.

17 And gate vp into a ship, and went ouer

the sea, towards Capernaum: and it was nowe darke, and Jesus was not come to them.

18 And the sea rose with a great winde that blewe.

19 So, when they had rowed aboute fyue and twentie, or thirtie furlongs, they saw Jesus walking on the sea, and drawing nighe vnto the shippe: and they were afraide.

20 But he sayth vnto them, It is I, be not afraide.

D 21 And they would haue receiued him into the shippe: and immediately the ship was at the lande whither they went.

22 The daye folowing, when the people which stode on the other side of the sea, sawe that there was none other ship there, saue that one whereinto his disciples were entred, and that Jesus went not in with his disciples into the ship, but that his disciples were gone (away) alone:

23 Howbeit, there came other shippes from Tiberias, nigh vnto the place where they did eate breade, after that the Lorde had giuen thankes.

24 When the people therfore saw that Jesus was not there, neyther his disciples, they also toke shipping, and came to Capernaum, seeking for Jesus.

25 And when they had founde him on the otherside of the sea, they sayde vnto him, Rabbi, when camest thou hither?

26 Jesus answered them, and saide, Verily verily I say vnto you, Ye seeke me, not bicause ye sawe the myracles, but bycause ye did eate of the loaues, and were filled.

27 Laboure not for the meate which perisheth, but for that meate which endureth vnto euerlasting life, whiche (meate) the sonne of man shall giue vnto you: for him hath God the father sealed.

E 28 Then sayde they vnto him, What shall we doe, that we might worke the workes of God?

29 Jesus answered, and sayde vnto them, this is the worke of God, that ye beleeue on him whome he hath sent.

Math.12.c. 30 They sayde therefore vnto him, What
f.16.a. signe shewest thou then, that we may see
Mark.8.b. and beleue thee? What dost thou worke?
Luke.11.d. 31 Our fathers did eate Manna in the de-
Exod.16.b sart, as it is written, He gaue them breade from heauen to eate.

32 Then Jesus sayd vnto them, Verily, ve-
Math.16.c. rily I say vnto you, Moses gaue you not that breade from heauen, but my father giueth you the true breade from heauen.

33 For the breade of God, is he which com- F
meth downe from heauen, and giueth life vnto the world.

34 Then sayde they vnto him, Lorde, euermore giue vs this bread.

35 And Jesus sayde vnto them, I am the breade of life: he that commeth to me, shal not hunger in any wise: and he that beleeueth on me, shall neuer thirst.

36 But I sayde vnto you that ye also haue seene me, and yet ye beleeue not.

37 All that the father giueth me, shall come to me, and him that commeth to me, I wil in no wise cast out.

38 For I came downe from heauen, not to Luke.22
doe myne owne will, but the will of him that sent me.

39 And this is the fathers will which hath sent me, that of all whiche he hath giuen me, I shall lose nothing, but rayse it vp againe at the last day.

40 And this is the will of him that sent me, John.5
that euerie one whiche seeth the sonne, and beleeueth on him, may haue euerlasting life: and I will rayse him vp at the last day.

41 The Iewes then murmured at him, bycause hee sayde, I am the breade (of lyfe) which came downe from heauen.

42 And they sayde, Is not this Jesus, the Math.13
sonne of Joseph, whose father and mother Mark.6
we knowe? Howe is it then that he sayth, I came downe from heauen?

43 Jesus answered, and sayde vnto them, G
Murmure not among your selues.

44 No man can come to me, except the fa- John.7.
ther, which hath sent me, drawe him: and I will rayse him vp at the last day.

45 It is written in the prophets, And they Esai.54
shall be all taught of God. Euerie man 1.John.2
therefore that hath heard and hath learned of the father, commeth vnto me.

46 Not that any man hath seene the fa- Exo.33.
ther, saue he which is of God, the same hath Deut.4
seene the father. Judg.13
f.22.d.

47 Verily, verily I say vnto you, he ỹ put-
teth his trust in me, hath euerlasting life.

48 I am that breade of life.

49 Your fathers did eate Manna in the wildernesse, and are deade.

50 This is that breade whiche commeth downe from heauen, that if any man eate thereof, (he) should not dye.

51 I am that liuing breade, whiche came downe from heauen. If any man eate of Luke.22
this breade, he shall liue for euer: and the bread that I will giue, is my flesche, which I will giue for the life of the worlde.

52 The

52 The Iewes therefore strouе among themselues, saying, Howe can this felow giue vs that flesh of his to eate?

53 Then Iesus saide vnto them, Verily verily I say vnto you, Except ye eate the flesh of the sonne of man, and drinke his bloud, ye haue no life in you.

54 Who so eateth my flesh, and drinketh my bloud, hath eternal lyfe, and I will rayse him vp at the last day.

55 For my flesh is meate in deede, and my bloud is drinke in deede.

56 He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him.

57 As the liuing father hath sente me, and I liue by the father: euen so, he that eateth me, shall liue by (the meanes of) me.

58 This is that bread, whiche came down from heauen: not as your fathers did eate Manna, and are dead: he that eateth of this bread, shall liue euer.

59 These things saide he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard (this,) saide, This is an hard saying, who can abide the hearing of it?

61 When Iesus knewe in him selfe that his disciples murmured at it, he saide vnto them, Doth this offende you?

62 (What) and if yee shal see the sonne of man ascende vp thyther where he was before?

63 It is the spirite that quickeneth, the flesh profiteth (a) nothing: The wordes that I speake vnto you, are spirite and life.

64 But there are some of you that beleeue not. For Iesus knew from the beginning, whiche they were that beleeued not, and who should betray him.

65 And he saide, Therefore saide I vnto you, that no man can come vnto me, except it were giuen vnto him of my father.

66 From that time many of his disciples went backe, and walked no more with him.

67 Then saide Iesus vnto the twelue, wil ye also goe away?

68 Then Simon Peter answered him, Lorde, to whom shall we goe? Thou hast the wordes of eternal life:

69 And we beleeue and are sure that thou art that Christe, the sonne of the liuing God.

70 Iesus answered them, Haue not I chosen you twelue, and one of you is a deuil?

71 He spake of Iudas Iscariot (the sonne) of Simon: for he it was that shoulde betray him, being one of the twelue.

The.vij.Chapter.

1. Iesus fled the murmuring Iewes, 5. Christes kinsemen beleeued not in him. 7. why the worlde hateth Christ. 12. diuers opinions of Christ. 14. Christ teacheth, giuing all to his father. 20. the blasphemie of the Iewes. 23. of the Sabboth worke. 31. many of the people beleeue on him. 32. the Pharisees and Priestes sende to take him. 39. the holy ghost. 40. dissention among the people for Christ. 47. the Pharisees chide with the seruantes, bycause they haue not brought him. 52. they chide with Nichodemus.

1 AFter these things, Iesus went about in Galilee: for he woulde not goe about in Iurie bycause that the Iewes sought to kil him. A

2 The Iewes feast of tabernacles (a) was at hande. Leui. 23. k.

a. At this feast, they dwelled seuen dayes in their tentes.

3 His brethren therefore saide vnto him, Get thee hence, and goe into Iurie, that thy disciples also may see thy workes that thou doest.

4 For there is no man that doth any thing in secrete, and he him selfe seeketh to be knowen openly: If thou do suche thinges, shewe thy selfe to the world.

5 For neyther his brethren beleeued in him.

6 Then Iesus saide vnto them, My time is not yet come: but your time is alway ready.

7 The worlde can not hate you, but me it hateth, bycause I testifie of it, that the workes thereof are euil. B John. 15. a.

8 Goe ye vp vnto this feast: I goe not vp yet vnto this feast, for my time is not yet full come.

9 When he hadde saide these wordes vnto them, he abode still in Galilee.

10 But when his brethren were gone vp, then went he vp also vnto the feast, not openly, but as it were priuily.

11 Then sought him the Iewes at ỹ feast, and saide, Where is he?

12 And muche murmuring of him was there among the people: for some saide, He is good: Other saide, Nay: but he deceiueth the people. John. 11. k. Mat. 21. d. John. 4. c. and. 6. c.

13 Howebeit, no man spake openly of him, for feare of the Iewes. John. 12. k.

14 Now when halfe of the feast was done, Iesus went vp into the temple, & taught. C

15 And the Iewes marueyled, saying, How knoweth he the scriptures, seeing that he neuer learned?

16 Iesus answered them, and saide, My doctrine is not mine, but his that sente me.

17 If any man will doe his wil, hee shall know of the doctrine, whether it be of god, or whether I speake of my selfe.

18 He that speaketh of him selfe, seketh his owne glory: But he that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

Exo.20.a. Deut.5.a. 19 Did not Moses giue you the lawe, and (yet) none of you keepeth the lawe? Why goe ye about to kil me?

20 The people answered, and saide, Thou hast the deuill, who goeth about to kyll thee?

John.5.a. D 21 Iesus answered, and saide, vnto them, I haue donne one worke, and ye all marueyle.

22 Moses therefore gaue vnto you the circumcision (not because it is of Moses, but of the fathers) and yet ye on the Sabboth day circumcise a man.

Gen.17.b. 23 If a man on the Sabboth day receiue circumcision, without breaking of ỹ lawe of Moses: disdaine ye at me, because I haue made a man euery whit whole on the Sabboth day?

Deut.1.c. Leui.19.c. Prou.24.c. 24 Iudge not after the (vtter) appearance, but iudge with a righteous iudgement.

25 Then saide some of them of Ierusalem, Is not this he, whom they goe about to kil?

"or, openly. 26 But loe, he speaketh "boldly, and they say nothing vnto him: doe the rulers knowe in deede, that this is very Christ?

Mat.13.g. Mark.6.a. Iohn.6.c. 27 Howbeit, we know this man whence he is: but when Christe commeth, no man knoweth whence he is.

E 28 Then cryed Iesus in the temple, as hee taught, saying, Ye both knowe me, and whence I am ye knowe, and I am not come of my selfe, but he that sente mee is true, whom ye knowe not.

29 But I know him, for I am of him, and he hath sent me.

Mark.11.c. Luk.19.g. Iohn.8.d. 30 Then they sought to take him: but no man layde handes on him, because his houre was not yet come.

31 Many of the people beleeued on him, and saide, When Christ commeth, will he do moe myracles than these that this man hath done?

Mat.22.b. 32 The Pharisees hearde that the people murmured suche things concerning him: and the Pharisees and the high priestes sent seruantes to take him.

Mark.11.c. Luk.19.g. 33 Then saide Iesus vnto them, Yet am I a little while with you, and then I goe vnto him that sent me.

John.7.a. and.8.b. f 34 Ye shal seke me, and shal not finde me: & where I am, thither can ye not come.

35 Then saide the Iewes among them selues, Whyther will he goe, that we shal not finde him? Will hee goe vnto the dispearsed among the Grecians, and teache the Gentiles?

36 What (manner) of saying is this that he saide, Ye shall seeke me, and shall not finde me: and where I am, thyther can ye not come?

Leui.23.c. 37 In the last day, that great day of the feast, Iesus stoode, and cryed, saying, If any man thirst, let him come vnto me and drinke:

38 He that beleeueth on me, as the scripture hath saide, out of his belly shall flowe riuers of water of life.

39 (But this spake he of the spirite which they that beleeue on him shoulde receiue. For the holy ghost was not yet " (there,) bycause ỹ Iesus was not yet glorified.)

40 Many of the people therfore, when they heard this saying, saide, Of a truthe this is the prophete.

Ieremi.23.b. Luke.7.a. 41 But other saide, This is Christe. But some saide, Shall Christ come out of Galilee?

Mich.5.a. Mat.2.b. 42 Hath not the scripture said, that Christ commeth of the seede of Dauid, and out of the towne of Bethelem, where Dauid was?

43 So was there dissention among the people, bycause of him.

G 44 And some of them woulde haue taken him, but no man layde handes on him.

45 Then came the seruantes to the hygh priestes and Pharisees, and they saide vnto them, Why haue ye not brought him?

46 The seruantes answered, Neuer man spake, as this man doth.

47 Then answered them the Pharisees, Are ye also deceiued?

48 Haue any of the rulers or of the Pharisees beleeued on him?

49 But this (common) people which know not the law, are cursed.

John.7.a. 50 Nicodemus saith vnto them, (he that came to Iesus by night, being one of them,)

51 Doth our lawe iudge any man before it heare him, and knowe what he doth?

52 They answered, and saide vnto him,

Art thou also of Galilee, searche, & loke: for out of Galilee aryseth no prophete.

53 And euery man went vnto his owne house.

The.viij.Chapter.

2. Christ teacheth in the temple. 11. the sinnes of the woman taken in adulterie are forgiuen. 12. Christ the light of the world. 14. he sheweth from whence he came, and whyther he goeth. 32. who are free, and who are bond. 39. the children of Abraham. 44. the deuil the father of lyes. 45 who hateth God, and who hateth him not. 56. Abraham did see Christes day. 59. Christ persecuted, conueied him selfe away.

1 IEsus went vnto mount Oliuet:

A 2 And early in ỹ morning he came
11.a. againe into the temple, and all the people
11.a. came vnto him, and he sat downe, and
19.c. taught them.

3 And ỹ Scribes and Pharisees brought vnto him a woman taken in adulterie, and when they had set hir in the middes,

4 They say vnto him, Maister, this woman was taken in adulterie, euen as the deede was a doing.

5 Moses in the lawe cõmaunded vs that
20.b. suche shoulde be stoned: but what sayest thou?

6 This they saide, tempting him, that they myght accuse him. But Iesus stowped downe, and with his finger wrote on the ground, as thongh he heard them not.

B 7 So, when they continued asking hym, he lyft vp him selfe, and saide vnto them, Let hym that is among you without sin first cast the stone at hir.

8 And agayne he stowped downe, & wrote on the grounde.

9 And when they heard this, being accused of their owne conscience, they wet out one by one, beginnyng at the eldest, euen vnto the last: and Iesus was left alone, and the woman standyng in the middes.

10 When Iesus had lyft vp him selfe, and sawe no man but the woman, he sayde vnto hir, Woman, where are those thyne accusers? hath no man condemned thee?

11 She saide, No man Lorde: And Iesus said, Neyther doe I condemne thee: Goe and sinne no more.

12 Then spake Iesus agayne vnto them, saying, I am the lyght of the worlde: he that followeth me, shall not in any wyse walke in darkenesse, but shal haue ỹ light of life.

13 The Pharisees therfore saide vnto him, Thou bearest recorde of thy selfe, thy recorde is not true.

14 Iesus answeared, and said vnto them. C
Though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whyther I goe: but ye can not tell whence I come, and whyther I goe.

15 Ye iudge after the flesh, I iudge no mã,

16 And if I iudge, my iudgement is true: for I am not alone, but I and the father that sente me.

17 It is also written in your law, that the Nu.35.d.
testimonie of two men is true. Deut.17.a.

18 I am one that beareth witnesse of my Mat.18.c.
selfe, and the father that sent me, beareth witnesse of me.

19 Then said they vnto him, Where is thy father? Iesus answered, Ye neither know me, nor yet my father: if ye hadde knowen me, ye shoulde haue knowen my father also.

20 These wordes spake Iesus in the treasurie, as he taught in the temple; and no man layde handes on him, for his houre was not yet come. Mat.6.c.

21 Then saide Iesus againe vnto them, I D
goe my way, and ye shal seke me, and shal John.7.c.
dye in your sinnes: Whyther I goe, thyther can ye not come. and.13.d.

22 Then saide the Iewes, Wyl he kyl him selfe, because he sayth, Whyther I goe, thyther can ye not come?

23 And he saide vnto them, Ye are from beneath, I am from above: ye are of this worlde, I am not of this worlde.

24 I saide therefore vnto you, that ye shall dye in your sinnes. For if ye beleeue not Mat.16.d.
that I am he, ye shall dye in your sinnes John.3.d.

25 Then saide they vnto him, who art thou? And Iesus sayth vnto them, Euen the very same thing that I saide vnto you from the beginning:

26 I haue many thinges to say, & to iudge of you: Yea, and he that sent me is true: John.14.b.
and I speake to the worlde those things whiche I haue heard of him.

27 Howebeit, they vnderstode not that he spake to them of his father. John.13.d.

28 Then said Iesus vnto them, When yee and.14.b.
haue lyft vp (an hygh) the sonne of man, then shall ye knowe that I am he, and that I doe nothyng of my selfe: but as my father hath taught mee, euen so I speake these thynges.

29 And

29 And he that sent me, is with me, the father hath not left me alone: for I doe alwayes those things that please him.

30 As he spake those wordes, many beleeued on him.

John.7.d. 31 Then saide Jesus to those Iewes which beleeued on him, If ye continue in my worde, then are ye my very disciples.

32 And ye shall knowe the truth, and the truth shall make you free.

a. These were not those Iewes that beleeued, but mockers that beleeued not Rom.7.c. and.8.a. Rom.6.c. 2.Pet.2.d. 33 They (a) answered him, We be Abrahams seede, and were neuer bonde to any man: howe sayest thou then, Ye shall bee made free?

34 Jesus answered them, Verely, verely I say vnto you, That who so euer committeth sinne, is the seruant of sinne.

35 And the seruant abydeth not in ỹ house for euer: but the sonne abydeth euer.

36 If the sonne therfore shal make you free, then ye shal be free in deede.

F 37 I knowe that ye are Abrahams seede, but ye seeke (meanes) to kyll me, because my worde hath no place in you.

38 I speake that which I haue seene with my father: and ye doe that which ye haue seene with your father.

39 They answeared, and sayde vnto hym, Abraham is our father. Jesus sayth vnto them, If ye were Abrahams children, ye woulde doe the workes of Abraham,

40 But now ye goe about to kill me, a man that hath tolde you ỹ trueth, which I haue heard of God: this dyd not Abraham.

41 Ye doe the deedes of your father. Then saide they vnto him, We be not borne of fornicatiō, we haue one father, euen god.

42 Jesus saide vnto them, If God were your father, truely ye would loue me: for I proceeded forth, and came from God: Neither came I of my selfe, but he sente me.

43 Why do ye not knowe my speache? euen because ye can not heare my worde.

G 44 Ye are of your father the deuyl, & the lustes of your father will ye doe: he was a murderer from the beginning and abode not in the truth: because there is no truth in him. When he speaketh a lye, he speaketh of his owne: for he is a lyer, and the father of it.

Gene.2.a. 1.John.3.b

45 And because I tel you the trueth, therfore ye beleeue me not.

The Gospell on the fyfth sunday in Lent. 46 Which of you rebuketh me of sinne? if I say the trueth, why doe not ye beleeue me?

John.10.c. 47 He that is of God, heareth God wordes, Ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and saide vnto him, say we not well that thou art a Samaritane, and hast a deuil? John.8.

49 Jesus answered, I haue not a deuill: but I honour my father, and ye do dishonour me.

50 I seeke not mine owne glory, there is one that seeketh, and iudgeth.

51 Verely, verely I say vnto you, If a mā keepe my saying, her shall neuer see death.

52 Then said the Iewes vnto him, Now knowe we that thou hast a deuill. Abraham is dead, and the prophetes: and thou sayest, If a man keepe my saying, he shall neuer taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy selfe?

54 Jesus answered, If I glorifie my selfe, my glory is nothing: It is my father that glorifieth me, which ye say that he is your God.

55 And yet ye haue not knowen him, but I knowe him: and if I say that I know him not, I shall be a lyer like vnto you: but I knowe him, and keepe his saying.

Gene.1. b. To see comming Christe in flesh, which thing Abr. did see & reioyce off, with the eyes of fayth. Exod.3. John.12. Luke.4. 56 Your father Abraham (b) was glad to see my day: and he sawe it, and reioyced.

57 Then said the Iewes vnto him, Thou art not yet fiftie yeeres old, and hast thou seene Abraham.

58 Jesus saide vnto them, Verely, verely I say vnto you, Before Abraham was, I am.

59 Then toke they vp stones to cast at him: but Jesus was hidde, and went out of the temple.

The.ix. Chapter.

1. Christ restoreth sight on the Sabboth day, to him that was borne blinde. 13. the Pharisees reason with him that was blinde. 27. the Pharisees excommunicate those that beleeued in Christe. 34. they excommunicate him that was borne blinde. 35. Christe teacheth him and he beleeueth. 39. to what blinde menne Christ restored sight.

1 AND as Jesus passed by, he sawe a mā I which was blind from his birth:

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parentes, that he was borne blinde?

3 Jesus answered, Neither hath this man sinned,

sinned, nor yet his parentes: but that the
workes of God should be made manyfest
in him.

4 I must worke the workes of him that
sent me, whyle it is (a) day: The night
commeth when no man can worke.

5 As long as I am in the world, I am the
light of the world.

6 When he had thus spoken, he spat on the
ground, and made clay of the spittle, and
he annoynted the clay vppon the eyes of
the blinde,

B 7 And saide vnto him, Goe wasche thee in
the pole of Siloe (which by interpreta-
tion is, (as much to saye as) sent) He went
his way therefore, and washed, and came
(againe) seeing.

8 The neyghbours therefore, and they
that had seene him before when he was
blinde, saide, Is not this he that sate and
begged?

9 Some saide, This is he: Other sayde
he is like him. He him selfe saide, I am
(euen) he.

10 Therefore saide they vnto him, Howe
were thyne eyes opened?

11 He answered, and saide, The man that
is called Iesus, made clay, and annoyn-
ted myne eyes and saide vnto me. Goe to
the pole Siloe, and washe: And when
I went and washed, I receiued (my)
sight.

12 Then said they vnto him, Where is he?
He saide I can not tell.

13 They brought to the Pharisees him,
that a little before was blinde.

C 14 And it was the Sabboth day when
Iesus made the clay, and opened his
eyes.

15 Then againe the Pharisees also asked
him how he had receiued his sight? He
saide vnto them, He put clay vppon mine
eyes, and I washed, and doe see.

16 Therefore saide some of the Pharisees,
This man is not of God, because he kee-
peth not the Sabboth day. Other saide,
Howe can a man that is a sinner do suche
myracles? And there was a "strife amog
them.

17 They say vnto the blinde man againe,
What sayest thou of him because he hath
opened thine eyes? He saide, He is a pro-
phete.

18 But the Iewes did not beleeue the mā
how that he had bin blinde, and receiued
his sight, vntil they called the parentes of
him that had receiued his sight.

19 And they asked them, saying, Is this
your sonne whom ye say that hee was
borne blinde? howe dothe hee nowe see
then?

20 His parentes answered them, & saide,
We knowe that this is our sonne, and
that he was borne blinde:

21 But by what meanes he now seeth, we D
can not tel, or who hath opened his eyes,
can not we tel, he is of age, aske him, hee
shall speake for him selfe.

22 Suche wordes spake his parentes, be-
cause they feared the Iewes: for the John. 12. f.
Iewes hadde agreed alreadye, that if any
man did confesse that he was Christ, hee
shoulde be excommunicate out of the sy-
nagoge.

23 Therefore saide his parentes, He is of
age, aske him.

24 Then againe called they the man that
was blinde, and sayde vnto him, Giue
God the prayse, we knowe that this man
is a sinner.

25 He answered, and saide, Whether hee
be a sinner or no, I can not tel: one thing
I am sure of, that whereas I was blind,
nowe I see.

26 Then saide they to him againe, What
did hee to thee? Howe opened he thine
eyes?

27 He answered them, I tolde you yet
while, and ye did not heare: wherefore
would you heare it againe? Will ye also
be his disciples?

28 Then rated they him, and sayde, Thou E
art his disciple: we are Moses disciples.

29 We are sure that god spake vnto Mo-
ses: as for this felow, we knowe not from
whence he is.

30 The man answered, and saide vnto
them, This is a maruelous thing, that
ye wote not from whence he is, and yet
he hath opened mine eyes.

31 For we be sure that God heareth not
sinners: but if any man be a worshipper
of God, & doth his wil, him heareth he.

32 Since the world beganne was it not
heard that any man opened the eyes of
one that was borne blinde.

33 If this man were not of God, he coulde
doe nothing.

34 They answered and saide vnto him,
Thou art altogether borne in sinne, and
doest thou teache vs? And they cast him
out.

35 Iesus hearde that they had excommu-
nicate him: and when he had found him,
he sayde vnto him, Doest thou beleeue on
the sonne of God?

36 He answeared, and sayde, Who is he Lorde, that I might beleeue on him?

John.4.c. 37 And Jesus sayde vnto him, Thou hast both seene him, and it is he that talketh with thee.

b.He declared his faith by his outward profession. 38 And he sayde, Lorde, I beleeue: and he (b) worshipped him.

39 And Jesus saide vnto him, I am come vnto iudgement in this world, that they whiche see not, might see: and that they which see, might be made blinde.

40 And some of the Pharisees which were with him, hearde these words, and sayde vnto him, Are we blind also?

John.15.b. 41 Jesus saide vnto them, If ye were blinde, ye shoulde haue no sinne, but now ye say, We see: therefore your sinne remaineth.

The.x. Chapter.

1. Christ the true shepheard and the doore. 4. Christes sheepe heare his voyce, and wil not heare a stranger. 10.12. False shepheardes are hyrelings and theeues. 15. Christ willingly giueth his life for his sheepe. 16. The calling of the Gentiles. 19. Dissention among the Iewes about his words. 24. They aske if he be Christ. 26. Wherefore the Iewes beleeue not. 31. The Iewes woulde haue stoned him, and called his preaching blasphemie. 34. Princes called Gods. 37. Christes workes declared him to be God.

I. The Gospell on Tuesday after whitsunday. 1 VErily, verily I say vnto you, He that entreth not in by the doore, into the sheepefolde, but clymbeth vp some other way, the same is a theefe, and a robber.

2 But he that entreth in by the doore, is the shephearde of the sheepe.

Prou.20.d. 3 To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when he hath put forth his owne sheepe, he goeth before them, & the sheepe folowe him: for they know his voyce.

5 A stranger will they in no wise folowe, but will flee from him, for they knowe not the voyce of strangers.

John.14.a. a. He meaneth al false prophetes, who led not men to Christ, but from him to others, or else preached themselues. 6 This prouerbe spake Jesus vnto them: but they vnderstoode not what thinges they were which he spake vnto them.

7 Then saide Jesus vnto them againe, Verily verily I say vnto you, I am the doore of the sheepe.

8 All (a) euen as many as came before me, are theeues and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, he shal be safe, and shall goe in, and go out, and finde pasture.

10 The theefe commeth not, but for to steale, kil, and to destroy: I am come that they might haue life, and that they might haue it more abundantly.

11 I am the good shepheard, the good shepheard giueth his life for the sheepe.

12 An hyreling, and he which is not the shepheard, neither ỳ sheepe are his owne, seeth the Wolfe comming, and leaueth the sheepe, and fleeth: and the Wolfe catcheth them, and scattereth the sheepe.

13 The hyreling fleeth, because hee is an hyreling, and careth not for the sheepe.

14 I am the good shepheard, and knowe my sheepe, and am knowen of mine.

15 As the father knoweth me, euen so know I also the father: and I giue my life for the sheepe.

16 And other (b) sheepe I haue, which are not of this folde: them also I must bring and they shall heare my voyce, and there shall be one fold, (and) one shepheard.

17 Therefore doth he my father loue me, because I put my life (from me,) that I might take it againe.

18 No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, and I haue power to take it againe. This commaundement haue I receiued of my father.

19 There was a dissention therefore againe among the Iewes, for these sayings.

20 And many of them saide, He hath a deuil, and is mad, why heare ye him?

21 Other said, These are not the wordes of him that hath a deuill. Can a deuil open the eyes of the blinde?

22 And it was at Jerusalem the feaste of the dedication, and it was wynter:

23 And Jesus walked in the temple, euen in Solomons porche.

24 Then came the Iewes rounde about him, and saide vnto him, Howe long dost thou make vs to doubt? If thou be Christ, tel vs plainely.

25 Jesus answered them, I told you, & ye beleeue not: the workes that I doe in my fathers name, they beare witnesse of me.

26 But ye beleeue not, because ye are not of my sheepe, as I sayd vnto you.

27 My sheepe heare my voyce, and I know them, and they folow me:

28 And I giue vnto them eternal lyfe, and they shal neuer perishe, neither shall any man

man plucke them out of my hande.
29 My father whiche gaue them me, is greater thā al: and no man is able to take them out of my fathers hande.
30 I and my father are one.
31 Then the Iewes toke vp stones, to stone him (withal.)
32 Iesus answered them, Many good workes haue I shewed you from my father, for which worke of them doe ye stone me?
33 The Iewes answered him saying, For a good worke we stone thee not, but for thy blasphemie, and because that thou being a man, makest thy selfe God.
34 Iesus answered them, Is it not writin your lawe, I sayde, ye are Gods?
35 If he called them Gods, vnto whom the worde of God was spoken, and the scripture can not be broken:
36 Say ye of him whom the father hath sanctified and sent into the world, Thou blasphemest: because I sayde, I am the sonne of God?
37 If I doe not the workes of my father, beleeue me not.
38 But if I doe, and if ye beleeue not me, beleeue the workes: that ye may knowe and beleeue that the father is in me, and I in him.
39 Againe they went about to take him: and he escaped out of their hande,
40 And went away againe beyonde Iordane, into the place where Iohn was first baptising: and there he abode.
41 And many resorted vnto him, and said, Iohn did no myracle: but al thinges that Iohn spake of this man, were true.
42 And many beleeued on him there.

The.xi. Chapter.

43. Christ rayseth Lazarus from death. 45. Certaine Iewes beleeue in Christ. 47. The Pharisees take counsel against him. 50. Caiaphas prophesieth that one muste dye for the people. 54. Christ fleeth the Pharisees. 57. The high priestes and the Pharisees commaunded Christ to be taken.

1 CErtaine man was sicke, named Lazarus, of Bethanie, the towne of Marie and hir sister Martha.
2 (It was that Marie whiche annointed the Lorde with oyntment, and wiped his feete with hir heare, whose brother Lazarus was sicke.)
3 Therefore his sister sent vnto him, saying, Lorde, beholde, he whom thou louest is sicke.
4 When Iesus heard that, he sayde, This infirmitie is not vnto death, but for the glorie of God: that the sonne of GOD might be glorified thereby. Iohn.9.d.
5 Iesus loued Martha, and hir sister, and Lazarus.
6 When he had heard therefore that he was sicke, he abode two dayes still in the same place where he was.
7 Then after that, saith he to his disciples, B Let vs goe into Iurie againe.
8 His disciples say vnto him, Maister, the Iewes lately sought to stone thee, and goest thou thyther againe? Iohn.7.d.
9 Iesus answered, Are there not twelue houres of the day? If any man walke in the day, he stumbleth not because he seeth the light of this world.
10 But if a man walke in ỹ night, he stumbleth: because there is no light in him.
11 These thinges sayde he, and after that, he sayth vnto them, Our friend Lazarus sleepeth, but I goe that I may awake him out of sleepe. Mat.9.c. Luke.8.g. Mar.5.d.
12 Then saide his disciples, Lorde, if hee sleepe, he shal doe wel enough.
13 Howbeit Iesus spake of his death: but they thought that he had spoken of taking of rest in sleepe.
14 Then sayde Iesus vnto them plainly, C Lazarus is dead:
15 And I am glad for your sakes that I was not there, (because ye may beleeue:) Neuertheles, let vs goe vnto him. Iohn.20.k.
16 Then saide Thomas, whiche is called Didymus, vnto his felowe disciples, Let vs also goe, that we may dye with him.
17 Then when Iesus came, he founde that he had lyen in his graue foure dayes alredy.
18 (Bethanie was nigh vnto Ierusalem, about (a) fiftiene furlongs off:) a. Which is about two myles.
19 And many of the Iewes came to Martha & Marie, to comfort them ouer their brother.
20 Martha, as soone as she heard that Iesus was comming, went and met him: but Marie sate still in the house.
21 Then said Martha vnto Iesus, Lord, D if thou haddest bin here, my brother hadde not dyed. Iohn.11.d.
22 But euen nowe I knowe, that what soeuer thou wilt aske of God, God will giue it thee.
23 Iesus saith vnto hir, Thy brother shal rise

ryse againe.

24 Martha saith vnto him, I knowe that he shall ryse againe in the resurrection at the last day.

John.1.a. and.14.a. John.3.b. Rom.1.b. Abac.2.a. Heb.10.g.

25 Jesus saide vnto hir, I am the resurrection, and the life: he that beleeueth on mee, yea, though hee were dead, yet shall he liue.

26 And who so euer liueth, & beleeueth on me, shal neuer dye. Beleeuest thou this?

27 She saith vnto him, Yea Lorde, I beleeue that thou art Christ the sonne of God, which should come into the worlde.

E 28 And when she had so saide, she went hir way, & called Marie hir sister secretly, saying, The Maister is come, and calleth for thee.

29 As sone as she hearde that, she ariseth quickly, and commeth vnto him.

30 Jesus was not yet come into ỹ towne: but was in that place where Martha met him.

31 The Jewes then which were with hir in the house, and comforted hir, when they sawe Marie that shee rose vp hastily, and went out, folowed hir, saying, She goeth vnto the graue to weepe there.

John.11.c. 32 Then when Marie was come where Jesus was and sawe him, she fell downe at his feete, saying vnto him, Lorde, if thou haddest bin here, my brother hadde not bin dead.

33 When Jesus therefore sawe hir weeping, and the Jewes also weeping which came with hir, he groned (b) in the spirite and was troubled in him selfe.

b. For compassiō, feeling in him selfe our miseries.

34 And saide, Where haue ye layde him? They say vnto him, Lorde, come, and see.

Luke.19.k. 35 Jesus wept.

F 36 Then saide the Jewes, Beholde howe he loued him.

John.9.b. 37 And some of them said, Could not this man whiche opened the eyes of the blind, haue caused that this man also should not haue dyed.

38 Jesus therefore againe groning in him selfe, cōmeth to the graue: it was a caue, and a stone layde on it.

39 Jesus saide, Take ye away the stone. Martha, the sister of him that was dead, sayth vnto him, Lorde, by this time he stynketh: for hee hath bin dead foure dayes.

40 Jesus sayth vnto hir. Sayde I not vnto thee, that if thou wouldest beleeue, thou shouldest see the glorie of God?

41 Then they toke away the stone from the place where the dead was layde. And Jesus lift vp his eyes, and saide, Father, I thanke thee that thou hast heard me.

42 Howbeit, I knowe that thou hearest me alwayes: but bycause of the people which stande by, I sayde it, that they may beleeue that thou hast sent me. John.11

43 And when he thus had spoken, he cryed with a loude voyce, Lazarus, come forth.

44 And he that was dead, came forth, bound hande & foote with graue clothes, and his face was bounde about with a napkin. Jesus saith vnto them, Loose him, and let him goe. John.5.

45 Then many of the Jewes which came to Marie, and hadde seene the thinges which Jesus did, beleeued on him. John.7.

46 But some of them went their wayes to the Pharisees, and tolde them what Jesus had done.

47 Then gathered the high priestes & the Pharisees a counsel, and sayde, What doe we? for this man doth many myracles. Mat.26. Mar.14. Luke.22.

48 If we let him scape thus, all men will beleeue on him, and the Romanes (c) shall come, and take away both our rowme, and the people. Acts.4. c. By the way that thought cape can they fel it.

49 And one of them named Caiaphas, being the high priest that same yeere, sayde vnto them, Ye perceiue nothing at al, G

50 Nor consider that it is expedient for vs, that one man shoulde dye for the people, and not that all the nation perish, John.11.

51 This spake he not of him selfe: but being high priest that same yeere, her prophesied that Jesus shoulde dye for that nation.

52 And not for that nation onely, but that also he shoulde gather together in one the children of God that were scattered abrode.

53 Then from that day forth, they toke counsayle together for to put hym to death. Mat.26. Mark.14.

54 Jesus therfore walked no more openly among the Jewes: but wente his way thence vnto a countrey nigh to a wildernesse, into a citie whichis called Ephraim, & there continued with his disciples.

55 And the Jewes Easter was nigh at hande, and many went out of the countrey vp to Jerusalem before the Easter, to purifie them selues. Mat.26. Mar.14. Luke.22.

56 Then sought they for Jesus, and spake among them selues, as they stode in the temple, What thinke ye, seeing he cōmeth not to the feast day? John.7.

57 Both the high priestes and the Pharisees John.11.

sees had giuen a commaundement, that if any man knewe where he were, he shoulde shewe it, that they might take him.

The. xij. Chapter.

2 Christ suppeth with Martha and Lazarus. 3. Marie annointeth Iesus feete. 5. Couetous Iudas murmureth. 7. Christ excuseth Maries fact. 10. The chiefe prestes take counsel to kil Lazarus. 14. Iesus sitting on an Asse, rideth into Ierusalem. 20. The Gretians desire to see Christ. 25. The fruites of persecution. 27. The prayer of Christ. 28. A voyce from heauen. 36. Christe hideth him selfe from the Iewes. 37. VVherefore the Iewes beleeue not. 42. Diuers rulers that beleeued in him, feared to bee excommunicated. 48. Gods worde is iudge.

1 THen Iesus before sixe dayes of the Passeouer, came to Bethanie, where Lazarus was, which had bin dead, whom he rayled from death.

2 There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then toke Marie a pound of oyntment, of Spike narde, verye costly, and annoynted Iesus feete, and wypped his feete (a) with her heare: and the house was filled with the odour of the oyntment.

4 Then saith one of his disciples, Iudas Iscariot, Simons sonne, whiche shoulde betray him,

5 Why was not this ointment solde for three hundred pence, and giuen to the poore?

6 This he saide, not that he cared for the poore: but because he was a theefe, and had the (a) bagge, and bare that whiche was giuen.

7 Then saide Iesus, Let her alone, against the day of my burying hath she kept this.

8 For the poore alwayes ye haue with you: but me haue ye not alwayes.

9 Muche people of the Iewes therefore had knowledge that he was there: and they came not for Iesus sake onely, but that they might see Lazarus also, whom he rayled from death.

10 But ỳ high priestes held a counsel, that they might put Lazarus to death also,

11 Because that for his sake, many of the Iewes went away, & beleeued on Iesus.

12 On the next day, muche people that were come to the feast, when they heard that Iesus commeth to Hierusalem,

13 Toke braunches of Palme trees, and went foorth to meete hym, and cryed, (b) Hosanna, blessed is he that commeth in the name of the Lord, kyng of Israel.

14 And Iesus when he had found a yong Asse, sate thereon, as it is written,

15 Feare not daughter of Sion: beholde, thy kyng commeth, sitting on an Asses colte.

16 These thynges vnderstoode not his disciples at the fyrst: but when Iesus was glorified, then remembred they that such thinges were written of hym, and that suche thinges they had done vnto hym.

17 The people that was with hym, when he called Lazarus out of his graue, and rayled hym from death, bare recorde.

18 Therefore met hym the people also because they heard that he had done suche a myracle.

19 The Pharisees therefore sayde among them selues, Perceyue ye howe ye preuayle nothing? Beholde, (all the whole) worlde is gone after hym.

20 There were certayne Greeks among them, that came vp to worship at ỳ feast:

21 The same came therefore to Philip, whiche (was) of Bethsaida, (a citie) of Galilee, and desyred hym, saying, Syr, we would (fayne) see Iesus.

22 Philip commeth and telleth Andrewe: and agayne Andrewe and Philip tolde Iesus.

23 And Iesus answeared them, saying, The houre is come that the sonne of man shoulde be glorified.

24 Verily, verily I say vnto you, Except the wheate corne fal into the ground, and dye, it abydeth alone: if it dye, it bringeth foorth muche fruite.

25 He that loueth his life shal lose it: and he that hateth his life in this worlde, shal keepe it vnto lyfe eternal.

26 If any man minister vnto me, let hym folowe me: and where I am, there shal also my minister be: If any man minister vnto me, hym wyl my father honour.

27 Nowe is my soule troubled, and what shal I saye? Father, saue me from this houre, but therefore came I into this houre.

28 Father, glorifie thy name, Then came there a voyce from heauen, (saying,) I haue both glorified it, and wil glorifie it agayne.

29 The people therefore that stoode by, and heard it, sayde that it thundered: other

b. That is, saide I beseeche thee.

saide, An angel spake to him.

30 Jesus answered, and saide: this voice came not because of me, but for your
John.11. sakes.

John.15.d. and.16.b. 31 Nowe is the iudgement of this world: nowe shal the prince of this world be cast out.

32 And I, if I were lyft vp from the earth, will draw all men vnto me.

33 (This he saide, signifying what death he should dye.

Psal.110.a Esai.9.b. Dan.7.d. Mich.5.a. 34 The people answered him, Wee haue heard out of the lawe, that Christ bydeth euer: and howe sayest thou, The sonne of man must be lift vp? Who is that sonne of man?

F

35 Then Jesus said vnto them, Yet a little while is the light with you: walke while ye haue light, least the darknesse come on you: for he that walketh in the darke, wotteth not whither he goeth.

Ephes.5.c. 36 While yee haue light, beleeue on the light, that ye may be the children of the light. These thinges spake Jesus, and departed, and was hid from them.

37 But though he had done so many myracles before them, yet beleeued not they on him:

Esai.53.a. Rom.10.c. 38 That the saying of Esaias the prophete might be fulfilled, which he spake, Lorde, who hath beleeued our saying? And to whom hath the arme of the Lord bin declared?

39 Therefore coulde they not beleeue, because that Esaias saide againe,

Esai.6.c. Mat.13.b. Mar.4.b. Luke.8.b. Actes.28.f. 40 He hath blinded their eyes, and hardened their hart, that they shoulde not see with their eyes, and lest they shoulde vnderstande with their hart, and shoulde be conuerted, and I shoulde heale them.

41 Suche things saide Esaias, when he sawe his glory, and spake of him.

42 Neuertheless, among the chiefe rulers also many beleeued on him: but because
John.9.c. of the Pharises they did not confesse him, lest they shoulde be put out of the synagogue.

John.5.g. 43 For they loued the prayse of men, more than the prayse of God.

44 Jesus cryed, and saide, He that beleeueth on me, beleeueth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

John.1.a. 3.c.8.b. 46 I am come a light into the world, that who so euer beleeueth on me, shoulde not bide in darkenesse.

John.3.b. 47 And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the worlde, but to saue the worlde.

48 He that refuseth me, and receiueth not my wordes, hath one that iudgeth him: the worde that I haue spoken, the same shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the father whiche sent me, he gaue me a commaundement what I should say, and what I should speake.

50 And I knowe that his commaundement is life euerlasting, what so euer I speake therefore, euen as the father bade me, so I speake.

The.xiij.Chapter.

5 Christ washeth the Apostles feete. 8 Peter refuseth to be washed, but afterwarde consenteth. 10 The Apostles are cleane. 13 Christe, Lorde and Maister. 14 Exhorting to humility & charity. 26 Christ sheweth who shall betray him. 27 Satan entreth into Iudas. 30 He goeth out to the Pharisees. 34 Christe exhorteth the disciples too loue. 35 Wherby Christes disciples are knowen. 38 He forewarneth Peters denial.

I

1 BEfore the feast of the Passouer, whe Jesus knewe that his houre was come that he shoulde departe out of this worlde vnto the father, when he loued his owne whiche were in the worlde, vnto the ende he loued them.

2 And when it was nowe supper, (after ỹ the deuil had put in ỹ hart of Judas Iscariot Simons (sonne) to betray him)

3 Jesus knowing that the father had giuen all things into his handes, and that he was come from GOD, and went to God:

4 He riseth from supper, and layeth aside his vpper garmentes: and when he had taken a towel, he gyrded him selfe.

5 After that he powreth water into a bason, & began to washe the disciples feete, and to wipe them cleane with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith vnto him, Lorde, doest thou washe my feete?

7 Jesus answered, and saide vnto him, What I doe, thou wotest not nowe: but thou shalt knowe hereafter.

8 Peter saith vnto him, Thou shalt neuer washe my feete. Jesus answered him, If I washe thee not, thou hast no

part

part with me.

9 Simon Peter sayth vnto him, Lorde, not my feete onely, but also my handes, and my head.

10 Iesus sayth to him, He that is washed, needeth not saue to washe his feete, but is cleane euery whit: and ye are cleane, but not al.

11 For he knewe who it was that shoulde betray him: therefore saide he, Ye are not al cleane.

12 So after he had washed their feet, and receiued his clothes, and was set downe againe, he said vnto them, Wote ye what I haue done to you?

13 Ye cal me Maister and Lorde, and yee say wel: for so am I,

14 If I then your Lord and Maister haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue giuen you an ensample, that ye should do as I haue done to you.

16 Verily, verily I say vnto you, the seruant is not greater than his maister, neither the messenger greater than he that sent him.

17 If ye knowe these things, happy are ye if ye do them.

18 I speake not of you al, I knowe whom I haue chosen: but that the scripture may be fulfilled, He that eateth bread with me, hath lift vp his (a) heele against me.

19 Nowe tel I you before it come, that when it is come to passe, ye might beleeue that I am he.

20 Verily, verily I say vnto you, he that receiueth whom so euer I send, receiueth me: and he that receiueth me, receiueth hym that sent me.

21 When Iesus had thus saide, he was troubled in spirite, and testified, and said, Verily verily I say vnto you, that one of you shall betray me.

22 Then the disciples loked one on another, doubting of whom he spake.

23 There was one of Iesus disciples leaning on Iesus bosome (euen he) whom Iesus loued.

24 To him beckened Simon Peter therfore, that he should aske who it should be of whom he spake.

25 He then, when he leaned on Iesus breast, saide vnto him, Lorde, who is it?

26 Iesus answered, He it is to whom I shal giue a soppe, when I haue dipped it. And when he had dipped ẏ soppe he gaue it to Iudas Iscariot (the son) of Simon.

27 And after the soppe, Satan entred into hym: then sayde Iesus vnto hym, That thou doest, doe quickly.

28 That wist no mã at the table, for what intent he spake vnto him.

29 Some of them thought, because Iudas had the bagge, that Iesus had saide vnto him, Buy those thinges that we haue nede of against the feast: or that he should giue something to the poore.

30 Assone then as he had receiued ẏ soppe, he went immediatly out: & it was night.

31 Therefore, when he was gone out, Iesus saide, Nowe is the sonne of man glorified: and God is glorified in him.

32 If God be glorified in him, God shal also glorifie him in him self, & shal straightway glorifie him.

33 Little children, yet a little while am I with you. Ye shall seke me: and as I said vnto the Iewes, whither I goe, (thyther) can ye not come: to you also say I nowe,

34 A newe commaundement giue I vnto you, That ye loue together, as I haue loued you, that euen so ye loue one another.

35 By this shal al men knowe that ye are my disciples, if yee haue loue one to another.

36 Simon Peter sayde vnto him, Lorde, whyther goest thou? Iesus answered him, Whyther I goe, thou canst not folowe me nowe: but thou shalt folow me afterwardes.

37 Peter saide vnto him, Lorde, why can not I folowe thee nowe? I will ieoparde my life for thy sake.

38 Iesus answered him, Wilt thou ieoparde thy life for my sake? Verily, verily I say vnto thee, the Cocke shal not crow, till thou haue denied me thrise.

The.xiiij.Chapter.

1. He armeth his disciples with consolation against trouble. 2. Christes diuinitie. 6. Christ the way, the truth and the life. 9. Christ and the father one. 13. To aske of God in the name of Christ. 26. He promiseth the spirite to comfort them, of loue, & keping Christes commaundement, the spirite is our teacher. 27. He promiseth his peace.

1 (And he saide vnto his disciples,) Let not your hart be troubled: ye beleeue in God, beleeue also in me.

2 In my fathers house are many dwelling places: if it were not so, I woulde haue tolde you, I goe to prepare a place for you.

A The Gospell on S. Philip and Iames day.

3 And if I goe and prepare a place for you, I wil come againe, and receiue you (euē) vnto my selfe: that where I am there may ye be also.

John. 12. d. and. 7. d.

4 And whyther I goe, ye knowe, and the way ye knowe.

5 Thomas saith vnto him, Lord, we know not whither thou goest: and howe can we knowe the way?

6 Iesus saith vnto him, I am the way, and the truth, and the life: no man commeth vnto the father but by me.

John. 1. a. and. 11. c. Mat. 11. d. John 6. c.

7 If ye had knowen me, ye shoulde haue knowen my father also: and nowe ye knowe him and haue seene him.

8 Philip saith vnto him, Lorde, shewe vs the father, and it sufficeth vs.

9 Iesus saith vnto him, Haue I bin so long time with you, and yet hast thou not knowen me? Philip, he that hathe seene me, hath seene the father: and howe sayest thou then, Shewe vs the father.

John. 10. f.

10 Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes.

John. 16. a.

11 Beleeue me, that I am in the father, and the father in me: or else beleue me for the workes sake.

12 Verily, verily I say vnto you, he that beleeueth on me, the workes that I doe, the same shall he doe also, and greater workes than these shall he doe: because I goe vnto the father.

Mat. 17. a. and. 21. c. Mark. 11. d. Luke. 11. b.

13 And what so euer ye shall aske in my name, that will I doe: that the father may be glorified in the sonne.

14 Yf ye shal aske any thing in my name, I wil do it.

The Gospell on whitsunday.

15 If ye loue me, keepe my commaundementes,

16 And I wil pray the father, and he shall giue you another comforter, that he may byde with you for euer.

17 (Euen) the spirite of truth, whom the world can not receiue, because the worlde seeth him not, neither knoweth him: but ye knowe him, for he dwelleth with you, and shal be in you.

Mat. 18. d.

18 I will not leaue you comfortlesse, I come to you.

19 Yet a little while, and the world seeth me no more: but ye see me, because I liue, and ye shall liue (also.)

20 That day shall ye knowe, that I am in my father, and you in me, and I in you.

21 He that hath my commaundementes, and keepeth them, the same is he that loueth me: and he that loueth me, shall be loued of my father: and I will loue him, and will shewe mine owne selfe to him.

John. 1. Joh. 2. Joh.

22 Iudas saith vnto him, not (Iudas) Iscariot, Lorde, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the world?

Actes.

23 Iesus answered and saide vnto him, If a man loue me, hee will keepe my sayings: and my father will loue him, and we will come vnto him, and make our dwelling with him.

24 He that loueth me not, keepeth not my sayings: and the worde whiche yee heare, is not mine, but the fathers whiche sent me.

25 These things haue I spoken vnto you, being yet present with you.

26 But the comforter (which is) the holy ghost, whome the father will sende in my name, he shal teache you al things, and bring all things to your remembraunce, what so euer I haue saide vnto you.

John. and. 16. Actes. 2.

27 Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you: let not your harte bee troubled, neither let it feare.

28 Ye haue heard howe I saide vnto you, I goe away, and come againe vnto you. If ye loued me, ye woulde verily reioyce, because I said, I goe vnto the father: for the father is greater than I. €

29 And nowe haue I shewed you before it come to passe: that when it is come to passe, ye might beleeue.

John. 16. and. 16.

30 Hereafter wil I not talke many words vnto you: for the (a) prince of this worlde commeth, and hath nought in (b) me.

2. Satan the prince the world because he erciseth ti in this wo and worl lings are ject vato b. Becau Christe w without fa

31 But that the world may knowe that I loue the father: and as the father gaue me commaundement, euen so doe I: Rise, let vs go hence.

The. xv. Chapter.

5. The consolation betweene Christ and his members, vnder the parable of the vine. 7. 16. We must pray in the name of Christ. 9. Christes loue towarde vs. 12. He exhorteth to mutual loue. 20. Of afflictions for Christs sake. 26. The office of the holy ghost when he commeth.

1 I Am the true vine, and my father is the husbandman.

The Gosp on Saint Wardes Eccle. 24.

2 Euery branche that beareth not fruite in

in me, he taketh away: and euery branche that beareth fruite, he purgeth, that it may bring forth more fruite.

3 Nowe are ye cleane through the worde which I haue spoken vnto you.

4 Bide in me, and I in you: As the branch can not beare fruite of it selfe, except it byde in the vine: no more can ye, except ye (a) abide in me.

5 I am the vine, ye are the branches: hee that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye doe nothing.

6 If a man bide not in me, he is cast forth as a braunche, and withereth, and men gather them, and cast them into the fire, and they burne.

7 If ye byde in me, and my wordes abide in you, ye shall aske what ye will, and it shall be done for you

8 Herein is my father glorified, that yee beare much fruite, & become my disciples.

9 As the father hath loued me, (euen) so haue I loued you: continue ye in my (b) loue.

10 If ye keepe my commaundementes, ye shall abyde in my loue: euen as I haue kept my fathers commaundementes, and abyde in his loue.

11 These thinges haue I spoken vnto you, that my ioy might remayne in you, and that your ioy might be ful.

12 This is my commaundement, that ye loue together as I haue loued you.

13 Greater loue hath no man than this: ỹ a man bestowe his life for his friendes.

14 Ye are my friendes, if ye doe what so euer I commaund you.

15 Henceforth cal I not you seruants, for the seruant knoweth not what his Lorde doth, but you haue I called friendes, for al (c) thinges that I haue hearde of my father, haue I made knowen to you.

16 Ye haue not chosen me, but I haue chosen you, & ordeyned you, that you shoulde goe and bring forth fruite, and that your fruite shoulde remaine: that what so euer ye shall aske of the father in my name, he may giue it you.

17 This commaunded I you, that ye loue together.

18 If the world hate you, ye knowe that it hated me before it hated you.

19 If yee were of the worlde, the worlde would loue his owne: howebeit, bycause ye are not of the worlde, but I haue chosen you out of the worlde, therefore the world hateth you.

20 Remember the word that I saide vnto you, The seruaunt is not greater than the Lord: if they haue persecuted me, they wil also persecute you: if they haue kept my saying, they will keepe (d) yours also. Mat. 10. c. Luke. 21. c. Mark. 10. c.

21 But all these thinges will they do vnto you for my names sake, bycause they haue not knowen him that sent me.

22 If I hadde not come, and spoken vnto them, they shoulde haue hadde no synne: but nowe haue they nothing to cloke their sinne withal.

23 He that hateth mee, hateth my father also.

24 If I hadde not done among them the workes which none other man did, they shoulde haue had no (e) sinne: but nowe haue they both seene, and hated both mee and my father.

25 But (this commeth to passe) that the worde might be fulfilled that is written in their lawe, They hated mee without a cause. Psa. 35. c. and. 69. a. John. 14. d. and. 16. b. Actes. 2. a.

26 But when the comforter is come, whom I will sende vnto you from the father, euen the spirite of truthe, whiche proceedeth of the father, he shall testifie of me. The Gospel on the Sunday after Ascention day.

27 And ye shal beare witnesse also, bycause ye haue bin with me from the beginning,

The. xvi. Chapter.

1. Christe comforteth the disciples, putting them in remembrance of affliction and trouble. 7. Of the holy ghost, and of his office. 17. Of Christes ascention. 23. To aske in the name of Christ. 33. Peace in Christ, afflictions in the world.

1 THese thinges haue I saide vnto you, bycause ye should not be offended. I Mat. 10. b

2 They shall put you out of their synagogue: yea, the time commeth, that who so euer killeth you, wil thinke that he doth God seruice. Mar. 13. d. Luke. 21. c.

3 And suche thinges will they doe vnto you: bycause they haue not knowen the father, neither yet me. Actes. 9. a. John. 15. d.

4 But these thinges haue I told you, that when the time shal come ye may remember then that I tolde you: these thinge saide I not vnto you at the beginning, bycause I was present with you.

5 But nowe I goe my way to him that sent me, and none of you asketh me, Whither goest thou? The Gospell on the. 4. Sunday after Easter.

(a) abide in me. 1. Cor. 4. d. It is called their word, not that it doth disagree from Gods word, but because they preach it.

(b) loue. e. They are without al excuse, that follow not the word of God preached vnto them.

(c) thinges. Pla. 35. c. and. 69. a. John. 14. d. and. 16. b. Actes. 2. a.

(d) yours also. The Gospel on the Sunday after Ascention day.

(e) sinne. Pla. 35. c. and. 69. a. John. 14. d. and. 16. b. Actes. 2. a.

John.4.d. and.15.d. Actes.2.a.

6 But because I haue saide suche things vnto you, sorowe hath filled your hartes.
7 Neuertheles I tel you the truthe, it is expedient for you that I goe away: for if I goe not away, that comforter will not come vnto you: but if I depart, I will sende him vnto you.

v or convince. a. That when the world shal see after his ascention the power of his spirite, shewed vpon the apostles by hym, they shal bee compelled in conscience to confesse that he was iuste, and that he was not condemned of God for a blasphemer (as they had iudged) but approued & receiued. Actes.2.a.27.

8 And when he is come, he wil v rebuke, the world of synne, and of righteousnesse, and of iudgement.
9 Of sin, because they beleeue not on me,
10 Of righteousnesse, because (a) I goe to my father, and ye see me no more:
11 Of iudgement, because ỹ prince of this world is iudged (alredy.)
12 I haue yet many things to say vnto you, but ye can not beare them away now.
13 Howbeit, when he is come (which is) the spirite of truth, he will leade you into all truth, He shall not speake of him self: but what soeuer he shall heare, that shall hee speake: and he wil shewe you things to come.
14 He shall glorifie me, for he shall receiue of mine, and shall shewe vnto you.
15 All things that the father hath, are mine: therefore saide I (vnto you) that he taketh of mine, and shall shewe vnto you.
16 After a while, and ye shall not see me: and againe after a while, and ye shal see me: for I goe to the father.

Mat.11.d. and.28.d. Luke.10.d. John.5.d. The Gospel on the 3. Sunday after Easter.

17 Thē said (some) of his disciples betweene them selues, What is this that he saith vnto vs, After a while, & ye shal not see me, and againe, After a while, and ye shal see me: and, That I goe to the father?

John.7.d.

18 They saide therefore, What is this that he saith, After a while? we can not tell what he saith.
19 Iesus perceiued that they woulde aske him, and saide vnto them, Doe ye enquire among your selues of that I saide, After a while, and ye shall not see me: & againe, after a while, and ye shall see me?
20 Verily, verily, I say vnto you, that ye shall weepe and lament, the worlde shall reioyce: ye shall sorowe, but your sorow shall be turned to ioy.

John.20.c. D

21 A woman, when she trauayleth, hath sorowe, because hir houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguishe, for ioy that a man is borne into the world.

b. By the power of the holy spirite, which I will send to you, whereby your hartes shall be comforted.

22 And ye nowe therefore haue sorowe: but I wil see you (b) again, & your harts shall reioyce, and your ioy no man taketh from you.
23 And in that day shal ye aske me no question. Verily, verily I say vnto you, What so euer ye shall aske ỹ father in my name, he will giue it you.

The Gospel on the 5. day after Easter. c. They were not yet inough proceded to the certain knowledge, that he was the mediatour therefore for whiche they had asked before was nothing in respecte that which they should aske, and obtayne by hym when their knowledge was grounded and that he was ascended. John.20.

24 Hitherto haue ye asked (c) nothing in my name: aske, and ye shal receiue, that your ioy may be ful.
25 These things haue I spoken vnto you by prouerbes: the time commeth when I shall no more speake vnto you by prouerbes, but I shal shewe you plainely of my father.
26 At that day shall ye aske in my name: and I say not vnto you that I will pray vnto my father for you:
27 For the father him selfe loueth you, because ye haue loued me, and haue beleeued that I came out from God.
28 I went out from the father, & came into the worlde: againe, I leaue the worlde, and go to the father.

John.20.

29 His disciples say vnto him, Lo nowe talkest ỹ playnly, & speakest no prouerbe.
30 Now are we sure that thou knowest al things, & needest not that any man should aske thee (any question:) therfore beleeue we that thou camest from God.

John.21.

31 Iesus answered them, Do ye nowe beleeue?
32 Beholde the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, and shall leaue me alone: and yet am I not alone, for the father is with me.

Zach.13 Mat.26. Mar.14. John.16.

33 These wordes haue I spoken vnto you, that in me ye might haue peace: for in the worlde ye haue tribulation: but be of good cheare, I haue ouercome the worlde.

The.xvij.Chapter.

1. Christ prayeth to his father, that their glorie might be made manifest. 9. he prayeth for his Apostles. 12. Iudas lost. 14. The Apostles hated of the worlde. 20. Christ prayeth for al those that receiue the truth.

1 THese wordes spake Iesus, and lift vp his eyes to heauen, and said, Father, the houre is come, glorifie thy son, that thy sonne also may glorifie thee:

A John.13.d.

2 As thou hast giuen him power ouer all flesh, that he shoulde giue eternal life to as many as thou hast giuen him.
3 This is the life eternal, that they might know thee, the onely true God, and Iesus Christ whom thou hast sent.

1.John.1.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest

John.17.

ueſt me to doe.

5 And nowe glorifie thou me, O father with thine owne ſelf, with the glory whiche I had with thee yer the worlde was.

6 I haue declared thy name vnto the men (a) which thou gaueſt me out of ỳ worlde: thine they were, & thou gaueſt them me, and they haue kept thy word.

B 7 Nowe they haue knowen that al things what ſo euer thou haſt giuen me, are of thee:

8 For I haue giuen vnto them the wordes whiche thou gaueſt me, and they haue receiued them, & haue knowen ſurely that I came out from thee, and they haue beleeued that thou diddeſt ſende me.

9 I pray for them, I pray not for the (b) worlde: but for them which thou haſt giuen me, for they are thine.

10 And al mine are thine, and thine are mine: and I am glorified in them.

11 And nowe am I not in the worlde, and they are in the worlde, & I come to thee. Holy father, keepe through thine owne name them, whiche thou haſt giuen mee, that they may alſo be (c) one, as we are.

12 While I was with them in the worlde, I kept them in thy name: thoſe ỳ thou gaueſt me, haue I kept, and none of them is loſt, but that (d) loſt child: that the ſcripture might be fulfilled.

13 Nowe come I to thee, and theſe words ſpeake I in the worlde, that they might haue my ioy fulfilled in them ſelues.

C 14 I haue giuen them thy word, and the worlde hath hated them, becauſe they are not of the worlde, euen as I alſo am not of the worlde.

15 I pray not that thou ſhouldeſt take thē out of the worlde, but that thou ſhouldeſt keepe them from the euil.

16 They are not of the worlde, as I alſo am not of the worlde.

17 Sanctifie them through thy truth: thy word is the truth.

18 As thou diddeſt ſend me into the worlde, euen ſo haue I alſo ſent them into the worlde.

19 And for their ſakes ſanctifie I my ſelfe, that they alſo might be ſanctified throwe the truth.

20 (Neuertheleſſe,) I pray not for them alone: but for them alſo whiche ſhal beleue on me through their preaching.

D 21 That they al may be one, as thou father art in me, and I in thee, and that they alſo may be one in vs: that the worlde may beleeue that thou haſt ſent me.

22 And the glory which thou gaueſt me, I haue giuen them: that they alſo may be one, as we alſo are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the worlde may knowe that thou haſt ſente me, and haſt loued them, as thou haſt loued me.

24 Father, I wil that they which thou haſt giuen me, be (e) with me where I am: that they may ſee my glorie whiche thou haſt giuen me, for thou louedſt me before the foundation of the worlde. — John 12. d

25 O righteous father, the worlde alſo hath not knowen thee: but I haue knowen thee, and theſe haue knowen that thou haſt ſent me. — Mat. 11. d Luke. 10. d

26 And I haue declared vnto them thy name, and will declare it: that the loue wherewith thou haſt loued me, may be in them, and I in them.

(a) That is, after they haue fulfilled their courſe in this lyfe, they may enioy eternal lyfe.

The. xviij. Chapter.

3. Chriſte is betrayed by Iudas. 6. The ſouldiers fal backwarde. 10. Peter ſmyteth off Malchus eare. 13. Chriſt brought before Annas and Caiaphas. 15. Peter and Iohn folowed Ieſus to Caiaphas houſe. 22. Chriſt ſtricken by a ſeruant 23. what he anſwered. 25. Peter denied him. 28. He is led before Pilate. 36. & telleth him what his kingdome is. 40. The Iewes aske Barrabas to be let looſe.

1 When Ieſus had ſpoken theſe wordes, he went forth with his diſciples ouer the brooke Cedron, where was a garden, into ỳ which, he entred, and his diſciples. — I The Goſpel on good Friday. Mat. 26 d

2 Iudas alſo which betrayed him knew ỳ place: for Ieſus oft times reſorted thither with his diſciples. — Mar. 13. b. Luk. 22. d.

3 Iudas then, after he had receiued a band of men, and officers of the high Prieſtes and Phariſees, commeth thither with lanternes, and torches, and weapons.

4 And Ieſus knowing all things that ſhoulde come on him, went forth, & ſayde vnto them, Whom ſeeke ye?

5 They anſwered him, Ieſus of Nazareth. Ieſus ſaith vnto them, I am (he.) Iudas alſo whiche betrayed him, ſtode with them.

6 As ſoone then as he had ſaid vnto them, I am he: they went backward, and fel to the ground.

7 Then asked he them againe, Whom ſeeke ye? They ſayde, Ieſus of Nazareth. — B

8 Ieſus anſwered, I haue told you that

a The Apostles and disciples that are with me. John.17.b.

I am (he:) If ye seeke me therefore, let (a) these goe their way.

9 That the saying might be fulfilled whiche he spake, Of them which thou gauest me, haue I not lost one.

10 Then Simon Peter hauing a sworde, drue it, & smote the high priestes seruaunt, and cut off his right eare: The seruantes name was Malchus.

Mat.26.c. Gene 9.a.

11 Therefore saide Jesus vnto Peter Put vp thy sworde into the sheath: Shall I not drinke of the cup whiche my father hath giuen me?

12 Then the companie, and the captaine, and officers of the Jewes, toke Jesus, and bounde him:

13 And led him away to Annas first (for he was father in law vnto Caiaphas,) whiche was the high priest that same yeere. (And Annas sente Christe bounde vnto Caiaphas the high priest.)

C John.11.f.

14 Caiaphas was he which gaue counsayle to the Jewes, that it was expedient that one man shoulde dye for the people.

Mat.26.f.

15 And Simon Peter folowed Jesus, and so did another (b) disciple: That disciple was knowen vnto the high priest, and went in with Jesus into the pallace of the high priest.

b That is, Iohn.

16 But Peter stode at the dore without. Then went out that other disciple, which was knowen vnto the high priest, and spake vnto the damsel that kept the dore, and brought in Peter.

17 Then saith the damsell that kept the dore vnto Peter, Art not thou also one of this mans disciples? He saith, I am not.

18 The seruantes and officers stode there, whiche had made a fyre of coales (for it was cold) and they warmed them selues: Peter also was standing among them, warming him.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the worlde, I euer taught in the synagogue and in the temple, whither all the Jewes resort, and in secrete haue I sayd nothing:

D

21 Why askest thou me? Aske them which hearde me what I haue saide vnto them: beholde they can tel what I saide.

22 When he had thus spoken, one of the officers whiche stode by, smote Jesus (with a rod) saying, Answerest thou the high priest so?

Act.23.d.

23 Jesus answered him, If I haue euyll spoken, beare witnesse of the euil: but if I haue wel spoken, why smitest thou me?

24 Nowe Annas had sent him bounde vnto Caiaphas the high priest.

25 Simon Peter was standing, and warming him selfe: Then saide they vnto him, Art not thou also one of his disciples? He denyed it, and saide, I am not.

26 One of the seruantes of the high priestes (his cousin, whose eare Peter smote off) saith vnto him, Did not I see thee in the garden with him?

27 Peter therefore denied againe, and immediatly the cocke crewe.

John. Mat. & Mat. Luke.

28 Then led they Jesus from Caiaphas into the hall of iudgement: It was in the morning, and they them selues went not into the iudgement hall, lest they shoulde be defyled: but that they might eate the Passeouer.

29 Pilate then went out vnto them, & said, What accusation bring you against this man?

30 They answered, and sayde vnto him, If he were not an euill doer, we woulde not haue deliuered him vnto thee.

31 Then saide Pilate vnto them, Take ye him, & iudge him after your owne lawe. The Jewes therefore said vnto him, it is not lawful (c) for vs to kil any man.

c Byrom Reinaldus take this therein them.

32 That the wordes of Jesus might be fulfilled, whiche he spake, signifying what death he shoulde dye.

Mat. Mat. Mark. Luke.

33 Then Pilate entred into the iudgement hal againe, and called Jesus, & said vnto him, Art thou the king of the Jewes?

34 Jesu answered him, Sayest thou this thing of thy selfe, or did other tell it thee of me?

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35 Pilate answered, Am I a Jewe? Thine owne nation & high priestes haue deliuered thee vnto me: what hast thou done?

John.c.

36 Jesus answered, My kingdome is not of this world: if my kingdome were of this worlde, then woulde my seruauntes surely fight, that I shoulde not be deliuered to the Jewes: but nowe is my kingdome not from hence.

37 Pilate therefore saide vnto him, Art thou a king then? Jesus answered, Thou saiest that I am a king: For this cause am I borne, & for this cause came I into the worlde, that I should beare witnesse vnto the truth, and all that are of the truth, heare my voyce.

38 Pilate saith vnto him, What is truthe And when he had saide this, he went out againe vnto the Jewes, and saith vnto them, I finde in him no faulte at all.

39 Ye

39 Ye haue a custome that I shuld deliuer you one lose at the Passouer: will ye that I lose vnto you the king of the Iewes?

40 Then cried they all againe, saying, not him, but Barrabas. This Barrabas was a robber.

The. xix. Chapter.

1. Christe is whipped, beaten, and crowned. 4. Pilate would haue deliuered him. 6. but the Iewes aske him to be crucified. 11. Al power of God. 16. Pilate deliuered Christ to be crucified. 19. The title set vpon the crosse. 23. Christes garments diuided. 27. He commendeth his mother to Iohn. 30. After Christe tasted the vineger he dyeth 34. Christes side pearsed with a speare. 38. Ioseph of Arimathea begeth his body. 40. and he and Nicodemus burieth it.

1 THen Pilate toke Iesus therefore, and skourged him.

2 And the souldiers, whē they had wounde a crown of thorns, they did put it on his hed, & they did cast about him a purple garmēt,

3 And sayde, Hayle king of the Iewes: and stroke him with roddes.

4 Pilate went forth againe, and sayde vnto them, Beholde, I bring him forth to you, that ye may knowe that I finde no fault in him.

5 Then came Iesus forth, wearing the crowne of thorne, and the robe of purple: and (Pilate) sayth vnto them, Beholde the man.

6 When the high priestes therefore and officers sawe him, they cryed, saying, Crucifie him, crucifie him. Pilate sayth vnto thē, Take ye him, and crucifie him: for I find no fault in him.

7 The Iewes answered him, We haue a lawe, and by our lawe he ought to dye: bicause he made him selfe the sonne of God.

8 When Pilate heard that saying, he was the more afrayde,

9 And went agayne into the iudgement hal, & saith vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then sayth Pilate vnto him, Speakest thou not vnto me: Knowest thou not that I haue power to crucifie thee, and haue power to lose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne.

12 And from thencefoorth sought Pilate (meanes) to lose him: but the Iewes cryed, saying, If thou let him go, thou art not Cesars friende: For whosoeuer maketh him selfe a king, speaketh against Cesar. Acts. 17. b.

13 When Pilate heard that saying, hee brought Iesus forth, and he sate downe in the iudgement seate, in a place that is called the pauement, but in the Hebrue tong, Gabbatha.

14 It was the preparing of the Passeouer, and about the sixth houre: and he sayth vnto the Iewes, Behold your king. C

15 They cryed, Away with him, away with him, crucifie him. Pilate sayth vnto them, Shall I crucifie your king? The hyghe priestes answered, We haue no kyng but Cesar.

16 Then deliuered hee him therefore vnto them to be crucified: and they toke Iesus, and led him away. Math. 27. b Mark. 15. c. Luke. 23. c.

17 And (he) bearing his crosse, went forth into a place, which is called the place of a skull, but in the Hebrue Golgotha: Heb. 13. c.

18 Where they crucified him: and two other with him, on eyther side one, and Iesus in the middes.

19 And Pilate wrote a title, and put it on the crosse, The writing was, Iesus of Nazareth, the king of the Iewes. Math. 27. b Mark. 15. c. Luke. 23. c.

20 This title read many of the Iewes: for the place where Iesus was crucified, was nygh to the citie: And it was written in Hebrue, Greeke and Latine.

21 Then sayd the high priests of the Iewes to Pilate, Write not the king of ỹ Iewes: but that he sayde, I am king of ỹ Iewes. D

22 Pilate answered, What I haue writte, that haue I written.

23 Then the souldiers, when they had crucified Iesus, toke his garmentes (& made foure partes, to euerie souldier a part) and also his coate: the coate was without seame, wouen from the top throughout. Math. 27. b Mark. 15. c. Luke. 23. c.

24 They sayd therefore among them selues, Let vs not diuide it, but cast lottes for it whose it shal be. That the scripture might be fulfilled, saying, They parted my rayment among them, and for my coate dyd they cast lots. And the souldiers did suche things in deede. Psal. 22. a.

25 There stoode by the crosse of Iesus his mother, and his mothers sister, Marie (the wife) of Cleophas, and Mary Magdalene.

26 When Iesus therefore saw his mother, and the disciples standing by, whom he (a) loued, he sayth vnto his mother, Woman, beholde thy sonne. John. 13. d. a. That is, Iohn.

27 Then sayth he to the disciple, Beholde thy mother. And from that houre the disciples

ciple toke hir vnto his owne (house.)

E
Psal.69.c.

28 After these things, Jesus knowing that all things were nowe performed, that the scripture might be fulfilled, he sayth, I thirste.

Math.27.f. Mark.15.d.

29 So there stode a vessell by full of vineger: Therefore when they hadde filled a sponge with vineger, and put it vpon hyssope, they offred it to his mouth.

John.17.a. b. The mysterie of mans redemption, and saluation, is perfected by the only sacrifice of Christ, the promise to the fathers fulfilled, the ceremonies of the law ended

30 When Jesus therefore had receyued the vineger, he said, It is (b) finished, and when hee had bowed his heade, hee gaue vp the ghost.

31 The Jewes therfore, bicause it was the preparing (of the Sabboth,) that the bodies should not remayne vpon the crosse on the Sabboth day, (for that Sabboth day, was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

c. Bycause they were not yet deade, for that was their custome.

32 Then came the souldiers, and (c) brake the legges of the first, and of the other whiche was crucified with him.

33 But when they came to Jesus, and saw that he was dead alreadie, they brake not his legges.

34 But one of the souldiers with a speare thruste him into the side, and forthwith came there out bloud and water.

F
35 And he that sawe it bare recorde, and his recorde is true, and he knoweth that hee saith true, that ye might beleeue also.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

Exo.12.g. Num.9.b.

37 And againe another scripture saith, They shall loke on him whom they pearsed.

Zach.12.f. Math.27.g. Mark.15.d. Luke.23.g.

38 After this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus: and Pilate gaue him licence. He came therfore, and toke the body of Jesus.

39 And there came also Nicodemus (which at the beginning came to Jesus by nyght) and brought of Myrrhe and Aloes mingled together, about an hundred pounde (waight.)

40 Then toke they the bodie of Jesus, and wounde it in linnen clothes with the odors, as the maner of the Jewes is to burie.

41 And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layde.

42 There layde they Jesus therfore, bicause of the preparing (of the Sabboth) of the Jewes, for the sepulchre was nigh at hand.

The.xx. Chapter.

1. Marie commeth to the sepulchre, and after tolde the disciples that hee was taken away. 3. Peter and Iohn run to see. 9. The Apostles were ignorant of the resurrection. 14. Iesus spake to Marie. 18. she sheweth the disciples. 19. Iesus appeared to the Apostles. 23. He gaue them the holie ghost, and sent thē to preach. 25. Thomas beleeued not that Christ was rysen. 26. Christ appeared againe. 28. Thomas who confessed Christ to be God.

1 THe first daye of the (a) Sabboth, commeth Marie Magdalene early, when it was yet darke, vnto the sepulchre, and seeth the stone taken away from the graue. I
2 Then she runneth, and commeth to Simon Peter, and to the other disciples whō Jesus loued, and sayth vnto them, They haue taken awaye the Lorde out of the graue, and we can not tell where they haue laide him. Math. Luke. Mark. John.
3 Peter therefore went forth, and that other disciple, and came to the sepulchre.
4 They ranne both together, and the other disciple did outrun Peter, and came firste to the sepulchre.
5 And when he had stouped downe, he saw ỳ linnen clothes lying, yet went he not in.
6 Then commeth Simon Peter folowing him, and went into the sepulchre, and seeth the linnen clothes lie, Luke.
7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. B
8 Then went in also that other disciple whiche came firste to the sepulchre, and hee sawe and beleeued.
9 For as yet they knewe not the scripture, that he should rise from death. Psal. Acts.
10 Then the disciples went away agayne vnto their owne house.
11 Marie stode without at the sepulchre weeping: So as she wept, she bowed hir selfe into the sepulchre, Luke.
12 And seeth two Angels clothed in white, sitting, the one at the head, and the other at ỳ feete, where the body of Jesus was laid.
13 They say vnto hir, Woman, why weepest thou? She saith vnto them, For they haue taken away my Lorde, and I wote not where they haue layde him.
14 When she had thus saide, she turned hir selfe backe, and sawe Jesus standing, and knewe not that it was Jesus. C
15 Jesus saith vnto hir, Woman, why weepest thou? Whom seekest thou? She supposing that he had bin the gardner, sayth vnto

vnto him, Syr, if thou haue borne him hence, tell me where thou hast layde him, and I will fetch him.

16 Jesus sayth vnto hir, Marie: she turned hir selfe, and sayde vnto him, Rabboni, which is to say, Maister.

17 Jesus sayth vnto hir, Touche (b) me not, for I am not yet ascended to my father, but go to my brethren, and say vnto them, I ascend vnto my father and your father, and to my God and your God.

18 Marie Magdalene commeth bringing tidings to the disciples that she had seene the Lorde, and that he had spoken suche things vnto hir.

19 The same day at night, whiche was the first day of the "sabbothes, when the doores were shut where the disciples were assembled together for feare of the Iewes, came Jesus, and stode in the (c) middes, and sayth vnto them, Peace be vnto you.

20 And when he had so sayde, he shewed vnto them his handes and his side. Then were the disciples glad, when they sawe the Lorde.

21 Then said Jesus to them againe, Peace be vnto you: As my father hath sent me, euen so sende I you also.

22 And when he had sayde those wordes, he breathed on them, and sayth vnto them, Receiue ye the holie ghost.

23 Whosoeuers sinnes ye remit, they are remitted vnto thē, and whosoeuers sinnes ye reteine, they are reteyned.

24 But Thomas, one of the twelue, which is called Didymus, was not with them when Jesus came.

25 The other disciples therefore sayde vnto him, We haue seene the Lord. But he said vnto them. Except I shal see in his hands the print of the nayles, and put my finger into the print of ẏ nailes, & thrust my hand into his side, I will in no wise beleeue.

26 And after eyght dayes, againe his disciples were within, and Thomas with them: Then came Jesus, the doores being shut, and stode in the middes, and sayde, Peace be vnto you.

27 After that sayth he to Thomas, Bring thy finger hither, and see my handes, and reache hyther thy hande, and thrust it into my side, & be not faithlesse, but beleeuing.

28 Thomas answered, and sayd vnto him, My Lord, and my God.

29 Jesus sayth vnto him, Thomas, because thou hast seene me, thou hast beleeued, blessed are they that haue not seene, and yet haue beleeued.

30 And many other signes truly did Jesus before the eyes of his disciples, whiche are not written in this booke.

31 These are written, that ye might (d) beleue that Jesus is Christ the sonne of God, and that in beleeuing, ye might haue life thorowe his name.

d. The scripture written is sufficient to cōfirm our faith vnto saluation by Christ.

The. xxi. Chapter.

1. Christe appeared to his disciples when they were fishing. 6. they take a great multitude of fishes. 7. Peter leapeth into the water. 15. Christ restoreth Peter to his office, and commaundeth him to feede his sheepe. 19. Christ forewarneth Peter of his death and persecution. 20. Peter stayed looking at Iohn. 25. Of Christes manifolde miracles.

1 AFterward did Jesus shew him selfe a- A
gaine to his disciples at the sea of Tiberias, & on this wise shewed he him selfe. John. 1. k.

2 There were together Simon Peter, and Thomas, which is called Didymus, & Nathanaell of Cana in Galilee, & the sonnes of Zebedee, and two other of his disciples

3 Simon Peter saith vnto them, I goe a fishing. They say vnto him, We also goe with thee. They went their way, and entred into a ship immediatly, and that night caught they nothing.

4 But when the morning was now come, Jesus stode on the shoare: neuertheles, the disciples knew not that it was Jesus.

5 Jesus sayth vnto them, "Children, haue ye any meate? The answered him. No. "or, Sirs.

6 And he saith vnto them, Cast out the net on the right side of the shippe, and ye shall finde. They cast out therefore, and anone they were not able to draw it for the multitude of fishes.

7 Then laide the disciple whom Jesus loued, vnto Peter, It is the Lorde: When Simon Peter heard that it was the lord, he gyrded his coate vnto him, (for he was naked) and did cast him selfe into the sea. B

8 The other disciples came in a litle shippe (for they were not farre from land, but as it were two hundred cubites) drawing the net with fishes.

9 As soone then as they were come to land, they saw hote coales, and fishe laid theron, and bread.

10 Jesus saith vnto them, Bring of the fishe which ye haue now caught. Luke. 24. k.

11 Simon Peter went vp, and drew the net to ẏ land, full of great fishes, an hundred and fiftie and three, and for all there were so many, yet was not the net broken.

12 Jesus saith vnto them, Come and dyne. And none of the disciples durst aske him,

Who

Who art thou? knowing that it was the Lorde.

13 Jesus then commeth, and taketh breade, and giueth them, and fishe likewise.

¶ 14 This is now the thirde time that Jesus appeared to his disciples, after that he was risen from death.

15 So when they had dyned, Jesus sayth to Simon Peter, Simon Joanna, louest thou me more than these? Hee sayth vnto him, Yea Lorde, thou knowest that I loue thee. He sayth vnto him, Feede my lambes.

Or, sonne of Iona.

16 Hee sayth vnto him agayne the seconde time, Simon Joanna, louest thou me? He sayth vnto him, Yea Lord, thou knowest that I loue thee. Hee sayth vnto him, Feede my sheepe.

17 He sayde vnto him the thirde time, Simon Joanna, louest thou me? Peter was sorie, bycause he sayde vnto him the thirde time, Louest thou me? And he sayde vnto him, Lorde, thou knowest all things, thou knowest that I loue thee: Jesus sayth vnto him, Feede my sheepe.

John.16.g.

18 Verily, verily I say vnto thee, when thou wast yonger, thou gyrdedst thy selfe, and walkedst whither thou wouldest: but whe thou shalt be olde, thou shalt stretch forth thy handes, and another shall gyrde thee, and carie thee whither thou wouldest not.

John.21.

19 This spake he, signifying by what death he should glorifie God. And when he had spoken this, he saith vnto him, Folow me.

20 Peter turning about, seeth the disciple whome Jesus loued, folowing, which also leaned on his breast at supper, and sayde, Lorde, which is he that betrayeth thee?

John.21.c.19.d.

21 When Peter therfore sawe him, he saith to Jesus, Lord, what shall he doe?

22 Jesus sayth vnto him, If I will haue him to tarrie till I come, what is that to thee? Folowe thou me.

23 Then went this saying abroade among the brethren, that, that disciple should not die: Yet Jesus sayde not to him, He shall not die: but, If I will that he tarrie till I come, what is that to thee?

24 The same disciple is he which testifieth of these things, and wrote these things, and we knowe that his testimonie is true.

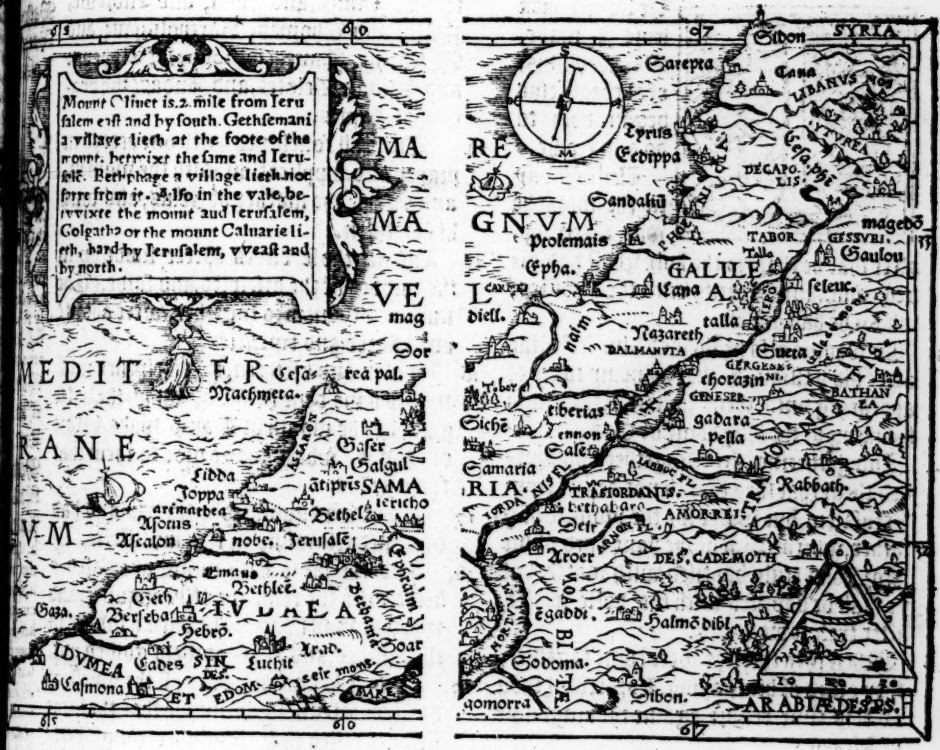
25 There are also many other things which Jesus did, the which if they should be written euerie one, I suppose the world coulde not conteyne the bookes that shoulde be written. Amen.

John.10.

Here endeth the Gospell by Saint Iohn.

The

The discription of the lande of promise, called Palestina, Chanaan, or the holie lande, where Christ vvas borne, vvrought his myracles, and suffred death.



The Argument of the Actes of the Apostles.

In this booke, the Euangelist saint Luke doth declare and write vnto vs (if we will be Theophile, that is to say, vnfayned louers of God) what was doone and wrought for our singular comfort after the glorious resurrection and most triumphant ascention of our sauiour Iesus Christ. Howe that our Lorde Iesu did both promise, and also giue most aboundantly his holy spirit vnto all his disciples: and what this spirit did worke by the preaching of the worde both in the Iewes, and also in the Gentiles that beleeued in Christ. This booke hath alwayes bin in so great estimation, and that most deseruingly. For the actes of the Apostles (saith Hierome) seeme to be but a bare historie, bycause in them onely the infancie of the Church (which then began to spring) is set foorth: but if we consider that Luke the Philition (whose gospell is in the Gospell) hath written them, we shall also perceiue, that all his wordes are the phisicke of a languishing and sicke soule. What other thing (I beseech you) is this sacred and heauenly historie, but one of the chiefest partes of the Gospell? For truly in the other bookes (which are intituled Gospels) the corne (whose cast into the ground, is described: but here in this booke the selfe same corne is set foorth, being already sprong vp, and declaring most effectually his riches vnto the world. Againe, if we had not by Luke knowne after what maner Christ forsooke the earth, where, and in what place, howe, and after what faishion the promised comfortar did come, what beginning the Church had, wherein it did flourish, and by what meanes it did encrease: should we not haue lacked a great part of the Gospell? Therefore Bede did write right well, saying: That Luke not onely made an historie vntill the resuerrection and assumption of the Lord, as the other did, but also did set forth by writing the doings of the Apostles, as much as he knew to be sufficient to edify the faith of the readers or hearers, that only his booke (touching the Acts of the Apostles) was by the church thought worthy to be credited, al other which presumed to write of the same matter, being reiected & disappointed. Chrysostome also, to the that did maruel why S. Luke had not written all the apostolicall historie vnto the ende, or that he had not described the actes of euery one of them seuerally in bookes by them selues, doth answere goodly, saying. These are sufficient vnto them that will apply their mindes, and take heede. Therefore leauing vnprofitable questions (why was not this written, or that written) let vs take heede vnto these wholesome sayings of the Euangelist, that so we may apply this most comfortable salue (ministred vnto vs by him) vnto our wounded soules.

The Actes of the Apostles.

¶ The first Chapter.

7. The wordes of Christe and his angels, to the apostles. 9. His ascention. 14. VVherein the Apostles are occupied, till the holy ghost be sent. 26. And of the election of Matthias.

A The Epistle on Ascention day.

1 THe former booke haue I made, O Theophilus, of al that Jesus began both to do and teache.

2 Untill ỳ day in the which he was taken vp, after that he thorow the holy ghost had giuen commaundements vnto the Apostles, whom he had chosen.

John.20.a. 3 To whome also he shewed him self aliue after his passion, & that by many tokens, appearing vnto them fourtie dayes, and speaking of the kingdome of God.

Luke.24.g. 4 And gathering (them) together, cõmaunded them that they should not depart from Jerusalem, but waite for the promise of ỳ father, wherof (saith he) ye haue hard of me

John.4.d. 29.d.16.b. John.1.c. 5 For John truly baptised with water, but ye shall be baptised with the holie ghoste, after these fewe dayes.

6 When they therfore were come together, they asked of him, saying, Lorde, wilt thou at this time restore againe the kingdome of Israell?

B 7 And he sayd vnto them, It is not for you to knowe the times or the seasons, whiche the father hath put in his owne power.

Math.24.c. Luke.24.g Actes.2.a. Actes.2.a. John.15.d. 8 But ye shall receiue power, after that the holie ghost is come vpon you, and ye shall be witnesses vnto me, both in Jerusalem, and in all Jurie, and in Samaria, and euen vnto the worlds ende.

Mark.16.d. Luke.24.g 9 And when he had spoken these things, while they beheld, he was take vp an high, & a cloud receiued him vp out of their sight

10 And while they loked vp stedfastly toward heauen, as he went, behold, two men stode by them in white apparell.

11 Whiche also saide, Ye men of Galilee, why stand ye gasing vp into heauen? This same Jesus whiche is taken vp from you into heauen, shal so come euẽ as you haue seene him go into heauen.

Dani.7.d. Math.24.c. c.25.c. Mark.13.c. Luke.17.c. c.21.c. Apoc.1.b. 12 Then returned they vnto Jerusalem, from the mount that is called Oliuete, which is from Jerusalem a Sabboth days Journey.

13 And when they were come in, they went vp into a parlour, where abode both Peter and James, and John, and Andrewe, Philip, and Thomas, Bartholmewe, and Matthewe, James (the sonne) of Alpheus, and Simon Zelotes, and Judas (the brother) of James.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Jesus, and with his brethren.

15 And in those dayes Peter stode vp in the middes of the disciples, and saide, (The number of (a) names together, were aboute an hundred and twentie.

16 Ye men and brethren, this scripture must needes haue bene fulfilled, which the holie ghost by the mouth of Dauid spake before of Judas, which was guide to them that toke Jesus.

17 For he was numbred with vs, and had obteyned felowship in this ministerie.

18 And the same hath nowe purchased a fielde, with the rewarde of (b) iniquitie, and when he was hanged, he burst a sunder in the middes, and al his bowels gushed out.

19 And it is knowne vnto all the dwellers at Jerusalem, in so muche that the same fielde is called in their mother tong Aceldema, that is to say, The fielde of blood.

20 For it is written in the booke of Psalmes, Let his habitation be desart, and no man be dwelling therin: & his bysshoprike let another take.

21 Wherefore of these men which haue cõpanied with vs all the time that the Lorde Jesus went in and out (c) among vs.

22 Beginning from the baptisme of John, vnto that same day that he was taken vp from vs, must one be ordeined to be a witnesse with vs of his resurrection.

23 And they appoynted two, Joseph which is called Barsabas, whose surname was Justus, and Matthias.

24 And whẽ they had prayed, they said, thou Lord, which knowest the harts of all men, shew whether of these two thou hast chosē,

25 That he may take the rowme of this ministerie and Apostleship, from which Judas by trãsgression fell, that he might go to his owne place.

26 And they gaue forth their (d) lottes, and the lot fell vppon Matthias, and hee was counted with the eleuen Apostles.

The

The.ij.Chapter.

The holy ghoſt came vpon the Apoſtles in viſible ſignes. 6. The hearers were aſtonied. 14. Peter preacheth, and ſtoppeth their mouthes. 41. He baptiſeth a great number. 42. The godly exerciſe of the faithfull.

1 AND when the day of Pentecoſt was fully come, they were all with one accorde in one place.

2 And ſodenly there came a ſounde from heauen, as it had bene the comming of a mightie winde, and it filled all the houſe where they were ſitting.

3 And there appeared vnto them clouen tongs, like as they had bene of fire, and (it) ſate vpon each one of them.

4 And they were all filled with the holie ghoſt, and beganne to ſpeake with other tongs, as the ſpirit gaue them vtterance.

5 There were dwelling at Ieruſalem Iewes, deuout men, out of euerie nation of them that are vnder heauen.

6 When this was noyſed about, the multitude came together, and were aſtonied, becauſe that euerie man heard them ſpeake in his owne language.

7 They wondred all, and marueiled, ſaying one to another, Beholde, are not all theſe which ſpeake, of Galilee?

8 And howe heare we euerie man his own (a)tong, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Iurie, and in Capadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egipt, and in the parties of Lybia, whiche is beſide Cyrene, and ſtrangers of Rome, Iewes and (b) Proſelytes,

11 Cretes and Arabians, we do heare them ſpeake in our tongs, the wonderfull workes of God.

12 They were all amazed, and were in a doubt, ſaying one to another, What maketh this?

13 Other mocking, ſaide, Theſe men are full of newe wine.

14 But Peter ſtanding forthe with the eleuen, lift vp his voyce, and ſaid vnto the, Ye men of Iurie, and all ye that dwell at Ieruſalem, be this knowne vnto you, and heare my wordes,

15 For theſe are not dronken, as ye ſuppoſe, ſeeing it is but the (c) third houre of ỹ day.

16 But this is that whiche was ſpoken by the prophete Ioell.

17 And it ſhall be in the laſt dayes, ſayth God) of my ſpirit I will powre out vpon all fleſh: and your ſonnes and your daughters ſhall prophecie, and your yong menne ſhall ſee viſions, and your olde men ſhall dreame dreames. Ioel.2.g

18 And on my ſeruantes, and on my handmaydens, I will powre out of my ſpirite in thoſe dayes, and they ſhall prophecie:

19 And I will ſhewe wonders in heauen aboue, and tokens in the earth beneath, bloud, and fire, and the vapour of ſmoake. Math.24.f. Luke.23.f.

20 The ſunne ſhall be turned into darkeneſſe, and the mone into bloud, before that great and notable day of the Lord come.

21 And it ſhall come to paſſe, that who ſo euer ſhall call on the name of the Lorde, ſhall be ſaued. D Rom.10.f.

22 Ye men of Iſrael, heare theſe wordes, Ieſus of Nazareth, a man approued of God among you with myracles, wonders and ſignes, which God did by him in the midſt of you, as ye your ſelues alſo know.

23 Him after that ye had taken by wicked hands, bring deliuered by the determinate counſell and foreknowledge of God, haue ye crucified and ſlaine.

24 Whom God hath raiſed vp, hauing loſed the ſorrowes of death, becauſe it was impoſſible that he ſhould be holden of it.

25 For Dauid ſpeaketh of him, I ſawe the Lorde alwayes ſet forth before my face, for he is on my right hande, that I ſhould not be moued. Pſal.16.f.

26 Therefore did my heart reioyce, and my tong was glad: Moreouer alſo, my fleſhe ſhall reſt in hope.

27 Becauſe thou wilte not leaue my ſoule in hell, neither wilt thou ſuffer thine holie one to ſee corruption.

28 Thou haſt ſhewed me the wayes of life, thou ſhalt make me full of ioye with thy countenance. E

29 Ye me and brethren, let me freely ſpeake vnto you of the patriarch Dauid: for hee is both deade and buried, and his ſepulchre is with vs vnto this day. 3.Re.2.b.

30 Therefore being a prophete, and knowing that God had ſworne with an othe to him, that he would raiſe vp Chriſt, as concerning the fleſh, of the fruite of his loynes, to ſit on his ſeate.

31 He ſeeing this before, ſpake of the reſurrection of Chriſte, that his ſoule was not left in hell, neyther his fleſhe did ſee corruption.

32 This Ieſus hath God raiſed vp, whereof we all are witneſſes. Acts.1.a.

33 Then

33 Then being by the right hande of God exalted, and hauing receiued of the father the promise of the holy ghost, he hath shed forth this, which ye nowe see and heare.

34 For Dauid is not ascended into the heauens, but he sayth him selfe. The Lorde saide vnto my Lorde, Sitte thou on my
Psal. 110. a. Math. 22. d. right hande,

35 Until I make thy foes thy footstoole.

36 Therfore let all ỹ house of Israel know for a suretie, that God hath made that same Iesus whom ye haue crucified, both Lord and Christ.

37 Nowe when they heard this, they were pricked in their heart, and saide vnto Peter, and to the other apostles, Ye men and
Luke. 3. b. brethren, what shall we do?

38 Then Peter said vnto them, Repent ye, and let euerie one of you be baptised in the name of Iesus Christ, for the remission of sinnes, and ye shall receiue the gifte of the holie ghost.

39 For the promise was (made) vnto you and to your children, and to all that are a farre off, euen as many as the Lorde our God shall call.

40 And with many other wordes bare hee witnesse, and exhorted them, saying, Saue (your selues) from this vntoward generation.

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41 Then they that gladly receyued his worde, were baptised, and the same day there were added (vnto them) about three thousand soules.

42 And they continued stedfastly in the apostles doctrine and (d) felowship, and in breaking of breade, and in prayers.

43 And feare came vpon euerie soule, and many wonders and signes were done by the apostles.

44 And al that beleued were together, and had all things common.

45 And solde their possessions and goods, and parted them to all men, as euery man had neede.

46 And they continuing dayly with one accord in the temple, and breaking breade from house to house, did eate their meate together with gladnesse of heart,

47 Praysing God, and hauing fauor with all the people. And the Lord added to the Church dayly such as should be saued.

d. By felowship, is meant a godly companying together, in practising the works of charitie, in tendering and helping one an other, in disposing by almes, their goods to their needie neighbours.

By breaking of breade, is ment the mysterie wherein our sauiour Christe doth communicate and distribute vnto vs his body and bloud, by his blessed sacramente of bread & wine, where is represented to the eyes of our faith, the breaking of Christes body, and the shedding of his bloud.

The. iij. Chapter.

1. The halt is restored to his feete. 12. Peter preacheth Christ vnto the people.

NOwe Peter and John went vp together into the temple at the ninth houre of prayer.

2 And a certaine man that was lame from his mothers wombe, was brought, whom they laide dayly at the gate of the temple which is called beautifull, to aske almes of them that entred into the temple.

3 Which seeing Peter and John about to go into the temple, asked an almes.

4 And Peter fastening his eyes vpon him, with John, saide, Looke on vs.

5 And he gaue heede vnto them, trusting to receiue some thing of them.

6 Then saide Peter, Siluer and gold haue I none, but such as I haue, giue I thee: In the name of Iesus Christe of Nazareth, rise vp and walke.

7 And he toke him by the right hande, and lift him vp, and immediatly his feete and ancle bones receiued strength. Math. 15

8 And he leaping vp, stood, and walked, and entred with them into the temple, walking, and leaping, and praysing God.

9 And all the people saw him walking and praysing God.

10 And they knewe him, that it was hee which sate for almes at the beautifull gate of the temple, and they wondred, and were soare astonyed at that whiche had happened vnto him.

11 And as the lame which was healed held Peter and John, all the people ranne together greatly amazed vnto them in the porch, that is called Solomons. 3. Kin. 7. John. 10. Act. 5.

12 And when Peter sawe that, he answered vnto the people, Ye men of Israell, why marueil ye at this? or why looke ye so earnestly on vs, as though by our own power or (a) godlinesse we had made this man to walke.

13 The God of Abraham, and of Isahac, & of Jacob, the God of our fathers hath glorified his sonne Iesus, whom ye betrayed and denyed in the presence of Pilate, whe he had iudged him to be losed.

14 But ye denyed the holie and iust, and desired a murtherer to be giuen you,

15 And killed the Lord of life, whom God hath raysed from the dead, of the whiche we are witnesses.

16 And his name, through the fayth in his name, hath made this man sound, whome ye see and knowe, and the faith whiche is by him, hath giuen to this man health in the presence of you all.

17 And nowe brethren, I wote that through ignorãce ye did it, as did also your rulers.

18 But those things which God before had shewed

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shewed by the mouthe of all hys Prophetes, that Christe shoulde suffer, he hathe so fulfilled.

19 Repent ye therefore, and reuerte, that your sinnes maye be blotted oute, when the tyme of (b) refreshing shall come in the presence of the Lorde.

20 And he shall sende Jesus Christe, whiche before was preached vnto you.

21 Whom the Heauen must receiue, vntill the time that all things be restored, which God hath spoken by the mouth of al his holy prophets since the worlde began.

22 For Moyses truely sayde vnto the fathers, A Prophete shal the Lorde your God rayse vp vnto you of your brethren, lyke vnto me, him shall ye heare in all things whatsoeuer he shall say vnto you.

23 For the tyme will come, that "euery soule which will not heare that same prophet, shal be destroyed from among the people.

24 Al the Prophetes also from Samuell, and these that folowed in order, as many as haue spoken, haue lykewyse tolde you before of these dayes.

25 Ye are the children of the (c) Prophets, and of the couenaunte whiche God made vnto oure fathers, saying vnto Abraham, Euen in thy seede shall all the kinredes of the earth be blessed.

26 Vnto you fyrste, God hauyng raysed vp his son Jesus, sent hym to blesse you, in turning euery one of you from his iniquities.

The. iiij. Chapter.

7. The Apostles are brought before the counsell, 18. being forbidden to preach, they obey God rather than man. 24. They praye for good successe. 32. The Churche encreaseth in doctrine, and exercises of all godlinesse.

1 AND as they spake vnto the people, the priestes, and the "ruler of the temple, and the Sadducees, came vpon them,

2 Taking it grieuously that they taughte the people, and preached in Jesus the resurrection from the dead.

3 And they layde handes on them, and put them in holde vntill the next day: for it was nowe euentyde.

4 Howbeit, many of them whiche hearde the word, beleeued: and the number of the men was about fiue thousande.

5 And it came to passe on the morowe, that their rulers, and elders, and Scribes.

6 And Annas the chief Priest, and Caiaphas, and John, and Alexander, and as many as were of the kinred of the high priests, were gathered together at Hierusalem.

7 And when they had sette them before them, they asked, By what power, or in what name haue ye done this? Exod. 2. c. Math. 21. c.

8 Then Peter full of the holy Ghoste sayde vnto them, Ye rulers of the people and elders of Israell. Acts. 7. d.

9 If we this daye bee examined of the good deed done to the sicke man, by what meanes he is made whole.

10 Be it knowne vnto you all, and to all the people of Israell, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom GOD raised againe from the dead, euen by him doth this man stande here before you whole. Math. 1. c. Philip. 2. b.

11 This is the stone which was sette nought by of you buylders, whyche is the head of the (a) corner,

12 Neither is there (b) saluation in any other, for among men vnder heauen, there is giuen none other name, wherein we muste bee saued.

a. Christ is called the chiefe corner, or corner stone, bycause the Iewes and the Gintiles are ioyned together, and builded vpon him by faith, and made one churche.
b. Neyther sainte nor angell, nor workes, nor oughe els can saue, but Christe alone.

13 Nowe when they sawe the boldnesse of Peter and John, and vnderstoode that they were vnlearned, and ignorant menne, they meruayled, and they knewe them that they had bin with Jesu:

14 And beholdyng also the man whiche was healed standyng with them, they could not say against it.

15 But when they had commaunded them to go ayde out of the counsell, they counsayled among themselues.

16 Saying, What shal we doe to these men? for a manyfest signe is done by them, and is openlye knowen to all them that dwell in Hierusalem, and we can not denie it. John. 11. k.

17 But that it bee noysed no farther among the people, let vs threaten and charge them, that they speake hencefoorth to no manne in this name.

18 And they called them, and commaunded them that in no wise they should speake nor teache in the name of Jesu. Acts. 5. g.

19 But Peter and John answered and sayde vnto them, Whether it be right in the sighte of God, to hearken vnto you, more than to GOD, iudge ye.

20 For wee can not but speake that, whiche we haue seene and hearde.

21 So when they had more sharpely threatened them, they lette them goe, fyndyng nothyng howe to punishe them, bicause of the people: for all men glorified God, bicause of that whiche was done. D

22 For the man was aboue fortie yeares old, on whome thys miracle of healyng was shewed. Acts. 3. b.

23 Then as soone as they were let goe, they came to their felows, and shewed al that the

high Priests and elders, had said vnto them.
24 And when they heard that, they lift vp their voyces to God with one accord, and sayde, Lord, thou art God which hast made heauen and earth, the sea, and all that in them is.
Psalme.2.a. 25 Which by the mouth of thy seruant Dauid hast sayde, Why did the heathen rage, and the people imagine vayne things?
26 The kings of the earth stode vp, and the rulers came together against the Lord, and agaynst his Christe.
27 For of a truth against thy holy child Iesus, whom thou hast annointed, both Herode & also Pontius Pylate, with the Gentiles, and the people of Israel, gathered them selues togither.
€ 28 For to doe whatsoeuer thy hande and thy counsell determined before to be done.
29 And nowe Lord, beholde their threatenings, & graunt vnto thy seruants, that with all boldnesse they may speake thy worde,
30 So that thou stretch forth thyne hand, that healing, and signes, and wonders, bee done by the name of thy holie childe Iesus.
Actes.16.f. 31 And as soone as they had prayed, the place moued where they were assembled togither, and they wer all filled with the holy ghoste, and they spake the word of God boldly.
Actes.2.a. f.19.b.
Actes.2.g. f.5.b. 32 And the multitude of them that beleeued, were of one heart, and of one soule: neither sayd any of them, that ought of the thinges whiche he possessed was his owne, but they had all things common.
33 And with greate power gaue the Apostles witnesse of the resurrection of the Lord Iesu, and great grace was with them all.
34 Neither was there any among them that lacked: For as many as were possessoures of landes or houses, solde them, and brought the price of the things that were solde.
35 And layde it downe at the Apostles feete: And distribution was made vnto euery man according as he had neede.
Actes.1.d. 36 And Ioses, whiche was also called of the Apostles Barnabas (that is to say if ye interprete it, the sonne of consolation) being a Leuite, and of the countrey of Cyprus.
37 Hauing land, sold it, and brought the money, and layd it downe at the Apostles feete.

The.v. Chapter.

12. Myracles are doone by the Apostles. 19. The angel of God bryngeth them out of prison. 26. They are broughte before the counsell. 34. The sentence of Gamaliel. 43. The apostles are beaten. 41. They reioyce in trouble.

1 BVt a certayne man named Ananias, A with Sapphira his wife, solde a possession,
2 And kept away (parte) of the price, his wife also being of counsell, and brought a certain part, and layd it downe at the Apostles feet.
3 But Peter sayde, Ananias, howe is it that Sathan hath filled thyne hart, to lye vnto the holy ghoste, and keepe away (parte) of the price of the lande?
4 Whyles it remayned, was it not thyne owne? and after it was solde, was it not in thyne owne power? why hast thou conceyued this thyng in thyne hearte? thou hast not lyed vnto men, but vnto God.
5 Ananias hearing these wordes, fel downe, and gaue vp the ghost: And great feare came on all them that heard these things.
6 And the yong men rose vp, and put him aparte, and caried him out, and buried him.
7 And it came to passe, that as it were about B the space of three houres after, hys wyfe came in, not knowyng that whyche was done.
8 And Peter sayde vnto hir, Tell me, solde ye not the lande for so muche? And she said, Yea, for so muche.
9 Then Peter sayde vnto hir, Why haue ye agreed together, to tempte the spirite of the Lord? beholde, the feete of them whiche haue buried thy husband, are at the dore, and shall carie thee out.
10 Then fell she downe straightwaye at his feet, and yelded vp the ghost: And the yong men came in, and found hir dead, and caried hir out, and buryed hir by hir husbande.
11 And great feare came vppon all the Churche, and vppon as manye as heard these thinges.
12 And by the hands of the apostles, were manie signes and wonders shewed among the people. (And they were al together wyth one accorde in Solomons porche.
13 And of other durst no man ioyne himselfe to them: neuertheless, the people magnified them.
14 The number of them that beleeued in the Lorde, both of menne and women, grewe more and more.)
15 In so muche that they brought the sick into the streetes, and laide them on beddes and couches, that at the least way, the (a) shadow of Peter when he came by, might shadowe some of them.
16 There came also a multitude of the cities rounde aboute, vnto Hierusalem, bringing sicke folkes, and them whiche were vexed with vncleane spirites: and they were healed euery one.

17 Then

17 Then the chiefe priest rose vp, & al they that were with hym, (which is the sect of the Saducees,) and were full of indignation,

18 And layde handes on the Apostles, and put them in the common prison.

19 But the angel of the Lorde by night opened the prison dores, & brought them forth, and sayde,

20 Goe, and stande and speake in the temple to the people all the wordes of this lyfe.

D 21 And when they heard that, they entred into the temple early in the morning, and taught: but the chiefe priest came, and they that were with hym, and called a counsell together, and all the elders of the chyldren of Israel, and sent to the prison to fetche them.

22 But when the officers came, and founde them not in the prison, they returned, and tolde,

23 Saying, The prison truely found we shut with all diligence, and the keepers standyng without before the dores, but when wee had opened, we founde no man within.

24 Then when the chiefe priests, and the captayne of the temple, & the hygh priestes hearde these things, they doubted of them whereunto this would growe.

25 Then came one and shewed them (saying,) Beholde, the menne that ye put in prison, are standyng in the temple, and teachyng the people.

26 Then went the captayne of the temple with the officers, and brought them without violence: (For they feared the people, lest they should haue bene stoned.)

27 And when they had brought them, they set them before the counsel. And the chiefe priest asked them,

E 28 Saying, Did not wee straytely commaunde you that ye should not teach in this name? And beholde, ye haue filled Hierusalem with your doctrine, and intende to bring (b) this mans bloud vpon vs.

29 Then Peter and the other Apostles answeared, and sayde, We ought more to obey God than men.

30 The God of our fathers rayled vp Jesus, whom ye slue, and hanged on tree.

31 Hym hath G O D lyfte vp with hys right hande, to be a prynce and a sauiour, for to gyue repentance to Israel, and forgiuenesse of sinnes.

32 And wee are recorders of these thynges whiche we say, and so is also the holy ghost, whom God hath giuen to them that obey hym.

33 When they heard that, they claue asunder, and sought meanes to slea them.

34 Then stode there vp one in the counsel, a Pharisee, named Gamaliel, a doctour of lawe, had in reputation among all the people, and cõmaunded to put the apostles forth a litle space, Actes.22.a

35 And sayde vnto them, Ye men of Israell, take heede to your selues, what ye entend to do as touchyng these men. F

36 For before these dayes rose vp one Theudas, reportyng himself to be some great mã, to whom a number of men, aboute a foure hundred, ioyned thẽselues: which was slayne, and they all which " beleeued him, were scattered abrode, and brought to nought. "or, agreed vnto.

37 After this man arose vp one Judas of Galilee, in the dayes of tribute, and drewe away much people after hym: he also perished, and all, euen as many as obeyed hym, were scattered abrode. Luke.13.a

38 And nowe I say vnto you, refrayne your selues from these men, and let them alone: for if this counsel or this worke be of men, it wil come to nought.

39 But and if it be of God, yee can not destroy it, least haply ye be founde to stryue agaynst God.

40 And to him they agreed; and when they had called the apostles, and beaten them, they commaunded that they should not speake in the name of Jesu, and let them goe. Actes.4.d

41 And they departed frõ the face of the counsel, reioycing that they were counted worthy to suffer shame for hys name. Mat.5.b

42 And dayly in the temple, and in euery house, they ceassed not to teache and preache Jesus Christe.

The.vi. Chapter.

3. Seuen deacons are ordeyned in the churche.
11. Steuen is accused.

1 AND in those dayes, when the number of the disciples grewe, there arose a grudge among the Grekes agaynst the Hebrues, by cause theyr widdowes were despised in the dayly ministerie. A

2 Then the twelue called the multitude of the disciples together, and sayde, It is not good that we should leaue the word of God, and serue tables.

3 Wherefore brethren, looke yee out among you seuen men of honest reporte, and full of the holy ghost and wisedome, to whom we may commit this busnesse. 1.Tim.3.c

4 But we will giue our selues continually to prayer, and to the ministerie of the worde.

5 And the saying pleased the whole multitude: and they chose Steuen, a man full of fayth and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Apoc.2.b

and Permenas, and Nicholas a conuert of Antioche.

Num.27.d 1.Tim.4.d 2.Tim.1,b

6 These they set before the apostles: & when they had prayed, they layde theyr handes on them.

7 And the worde of God encreased, and the number of the disciples multiplied in Hierusalem greatly, and a great company of the priests were obedient to the fayth.

8 And Steuen full of fayth and power, dyd greate wonders and myracles among the people.

a. Or, Colledge. For in the citie of Hierusalem, there were erected many houses or schooles, wherin the youth of the Iewes & stragers were instructed: as now a dayes are vsed in our vniuersities.

9 Then there arose certayne of the (a) synagogue, which is called (the synagogue) of the Libertines, and Cyrenians, and of Alexandria, and of Cilicia, and of Asia, disputyng with Steuen:

b. The wicked setteth forth false witnesses, when they by reasonyng can not preuayle against the truth And thus malice seeketh false Christes, when the truth fayleth hyr.

10 And they coulde not resist the wisedome and the spirite by the which he spake.

11 Then they priuily prepared menne, whiche sayde, (b) We haue hearde hym speake blasphemous wordes agaynst Moses, & agaynst God.

12 And they moued the people and the elders, and the scribes, & came vpon him, and caught hym, and brought hym to the counsell:

13 And brought forth false witnesses, whiche sayde, This man ceaseth not to speake blasphemous wordes agaynst this holy place, and the lawe.

14 For we hearde him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinãces which Moses gaue vs.

15 And all that sate in the counsell, lokyng stedfastly on him, sawe his face as it had bene the face of an angel.

The.vij.Chapter.

2. Steuen maketh aunswere to his accusation, 51. rebuketh the hard necked Iewes, 58. and is stoned to death.

A 1 Then sayde the chiefe priest, Are these things so?

2 And he sayde, Yee men, brethren, and fathers, hearken: The God of glorie appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

Gen.12.b 3 And sayde vnto hym, Get thee out of thy countrey, and from thy kynred, and come into the lande whiche I shall shewe thee.

4 Then came he out of the lande of the Chaldeans, and dwelt in Charran: and frõ thence, when hys father was dead, hee brought him into this lande wherein ye now dwell.

5 And he gaue him none inheritance in it, no not the breadth of a foote: and promysed that he would giue it to hym to possesse, and to his seede after hym, when as yet he had no chylde. Gen.12,b

6 God verily spake on this wise, that his seede should soiourne in a strange lande, and that they should keepe it in bondage, and entreate them euill foure hundred (a) yeeres. Gen.15.c Exod.1.f

a. This is not to be vnderstãde, that they should be entreated the whole foure hundred yeres but by cõtinuance of speache is signified they should be euill entreated within the space of foure hundred yeres.

7 And the nation to whom they shall be in bondage, will I iudge, sayde God: and after that shall they come forth, and serue mee in this place. Gen.17.f

8 And he gaue him the couenant of circumcision: and so (Abraham) begate Isahac, and circumcised him the eyght day: and Isahac (begate) Iacob, & Iacob (begate) the twelue patriarkes. Sapi.10.

9 And the patriarkes moued with enuie, solde Ioseph into Egypt, & God was with hym, Gen.11.c

10 And deliuered hym out of all hys aduersities, and gaue hym fauour and wisedome in the sight of Pharao kyng of Egypt: and he made him gouernour ouer Egypt, and (ouer) al hys houshold.

11 But there came a dearth ouer all the lande of Egypt and Chanaan, and great affliction: that our fathers found no sustenance. Gen.40.

12 But when Iacob heard that there was corne in Egypt, he sent our fathers first. Gen.45.

13 And at the seconde (tyme) Ioseph was knowen of his brethren, and Iosephes kynrede was made knowen vnto Pharao.

14 Then sent Ioseph, and caused hys father Iacob to be brought, and all his kinne, threescore and fiftene soules. C Gen.46. Gen.49.

15 And Iacob descended into Egipt, and died, bothe he, and our fathers,

16 And were caried ouer into Sichem, and layde in the sepulchre that Abraham bought for (b) money of the sonnes of Emor, the sonne of Sichem. Gen.23. b. Hereth an er For Abra seemeth put in the of Iacob. Iacob b the sepul of Emor Abraham bought a fielde phron.

17 But when the tyme of the promise drewe nigh, whiche God had sworne to Abraham, the people grew and multiplied in Egypt:

18 Till another kyng arose, whiche knew not of Ioseph.

19 The same dealte subtilly with our kinrede, and euyll entreated our fathers, and made them cast out theyr young children, that they should not remayne alyue.

20 The same tyme was Moses borne, & was acceptable vnto God, and nourished vp in his fathers houle three monethes. Exod.2. Heb.11.c

21 And when hee was caste out, Pharaos daughter toke him vp, and nourished him for hyr owne sonne. D

22 And Moses was learned in all manner of wisdome of the Egyptians, and was mighty in deedes and in wordes.

23 And

23 And when he was full foꝛtie yeares olde, it came into his heart to viſite his bꝛethꝛen the childꝛen of Iſraell.
24 And when hee ſawe one of them ſuffer wꝛong, he defended him, and auenged his quarrel that had the harme done to him, and ſmote the Egyptian.
25 Foꝛ he ſuppoſed his bꝛethꝛen woulde haue vnderſtand, how that god by his hand ſhuld deliuer them, but they vnderſtode not.
26 And the next day he ſhewed himſelfe vnto them as they ſtroue, and woulde haue ſette them at one agayne, ſaying, Syꝛs, ye are bꝛethꝛen, why doe ye wꝛong one to an other?
27 But he that didde his neighbour wꝛong, thꝛuſt him awaye, ſaying, Who made thee a ruler, and a iudge ouer vs?
28 Wilte thou kill mee, as thou diddeſt the Egyptian yeſterday?
29 Then fledde Moyſes at that ſaying, and was a ſtraunger in the lande of Madian, where he begate two ſonnes.
30 And when foꝛtie yeares were expired, there appered to him (c) in the wilderneſſe of moũt Sina, an Angell of the Lozde in a flame of fyꝛe in a bꝛamble buſhe.
31 When Moyſes ſawe it, he wondꝛed at the ſight: and as he dꝛewe neare to beholde, the voyce of the Lozde came vnto him.
32 (Saying) I (am) the God of thy fathers, the God of Abꝛaham, and the God of Iſahac, and the God of Iacob. Then Moſes tꝛembled, and duꝛſt not beholde.
33 Then ſayd the Lozde to him, Put off thy ſhoes from thy feete: foꝛ the place where thou ſtandeſt, is holy gꝛounde.
34 I haue ſeene, I haue ſeene the affliction of my people whiche is in Egypt, and I haue heaꝛde their gꝛoning, and am come dowꝛne to deliuer them: and nowꝛ come, and I will ſende thee into Egypt.
35 This Moyſes whom they foꝛſwoꝛe, ſaying, Who made thee a ruler & a iudge? the ſame did God ſende to be a ruler, and a deliuerer, by the handes of the angell whiche appeared to him in the bꝛamble buſhe.
36 Hee bꝛoughte them oute, after that he had ſhewed wonders and ſignes in Egypte, and in the Reode ſea, and in the wyldeꝛneſſe foꝛtie yeares.
37 This is that Moyſes, whiche ſayde vnto the chyldꝛen of Iſraell, A pꝛophete ſhall the Lozd youꝛ God ꝛayſe vp vnto you of youꝛe bꝛethꝛen lyke vnto me, him ſhall ye heaꝛe.
38 This is he that was in the Churche in the wilderneſſe with the Angell, whyche ſpake to him in the Mounte Sinai, and with oꝛ fathers: this man receyued the wozd of lyfe to giue vnto vs.
39 To whome oꝛ fathers woulde not obey, but thꝛuſt (him) from them, and in their haꝛtes tuꝛned backe againe into Egypt.
40 Saying vnto Aaron, Make vs goddes to goe befoꝛe vs. Foꝛ as foꝛ this Moyſes that bꝛought vs ouꝛ of the land of Egypte, wee wote not what is become of him. Exod. 32. a.
41 And they made a calfe in thoſe dayes, and offered ſacrifice vnto the idoll: and reioyced ouer the wozkes of their owne handes.
42 Then God tuꝛned himſelfe away, & gaue * them vp to wozſhip the hoſt of heauen, as it is wꝛitte in the booke of the pꝛophets, * O ye houſe of Iſraell, haue ye offered to mee (d) ſlaine beaſtes & ſacrifices by the ſpace of foꝛtie yeeres in the wildeꝛneſſe. * Rom. 1. c. * Amos. 5. d. Iere. 7. c.
43 Yea, yee toke vnto you the Tabernacle of Moloch, and the ſtaꝛre of youꝛ God Remphan, figures which ye made to wozſhip thẽ: & I wil caꝛie you away beyond Babylon.
44 Oure fathers had the tabernacle of witneſſe in the wyldeꝛneſſe, as he had appoynted, ſpeaking vnto Moyſes, that he ſhoulde make it accozding to the faſhion that he had ſeene:
45 Whiche alſo oꝛ fathers that came after, bꝛought in with Ieſus into the poſſeſſion of the Gentiles, whom God dꝛaue out befoꝛe ẏ face of oꝛ fathers, vnto the dayes of Dauid:
46 Whiche founde fauour befoꝛe God, and woulde fayne haue founde a tabernacle foꝛ the God of Iacob.
47 But Salomon buylt him an houſe.
48 Howebeit, he that is higheſt of all, dwelleth not in temples made with (e) handes, as ſayth the Pꝛophet,
49 Heauen is my ſeate, and earth is my fotſtoole: What houſe will ye buylde foꝛ me ſayeth the Lozde? Oꝛ which is the place of my reſt?
50 Hath not my hand made all theſe things?
51 Ye ſtiffnecked and of vncircumciſed haꝛts and eaꝛes, ye do alwayes reſiſt the holy ghoſt, as youꝛ fathers did, (ſo) do ye.
52 Which of the Pꝛophets haue not youꝛ fathers perſecuted? And they haue ſlaine them whiche ſhewed befoꝛe of the commyng of that iuſte, of whom ye haue bin nowꝛ the betꝛayers and muꝛderers.
53 Which alſo haue receyued the lawe by the diſpoſition of angels, and haue not kept it.
54 When they heard theſe things, their haꝛts claue aſunder, & they gnaſhed on him with their teeth.
55 But he being full of the holy ghoſt, loked vp ſtedfaſtly into heauen, and ſawe the glozy of God, and Ieſus ſtanding on the ryghte hand of God.

(d) God tooke their offrings to be abhominable, and vterlye none at all: partly for that they offered with a diſſembling heart, and a wicked lyfe, and partly bicauſe they mingled togethꝛ the ſeruice deuiſed by man, with the true ſeruice of god Exod. 25. d. Acts. 8. Ioſu. 3. a. Pſal. 89. c. 3. Reg. 6. a. Acts. 17. f.
(e) Here is tepꝛoued the gꝛoſſe dulneſſe of the people, who vaynely fantaſied that Gods powꝛ was conteyned within the tẽple, which is the place of my reſt: not the houſe built with mens handes: but an humble and a quiet ſpiꝛite, which tꝛembleth at my holy wozde. John. 7. b. Acts. 25. b.

The Epiſtle on S. Steuens day.

Pſal.58.a. 3.Reg.21.d. f. He praied for himſelfe ſtanding: but praying for his enimies, he kneeled down, meaning thereby, firſt that theyr great iniquitie required a greater and a more feruente praier: ſecondly, he declareth his myghtie charitie, praying ſo earneſtly for his enimies.

56 And ſayde, Beholde, I ſee the heauens open, and the ſonne of man ſtanding on the right hande of God.
57 Then they gaue a ſhoute wyth a lowde voyce, and ſtopped their eares, and ran vpon him all at once,
58 And caſt him out of the citie, & ſtoned him: and the witneſſes layde downe their clothes at a yong mannes feete, whoſe name was Saul.
59 And they ſtoned Steuen, calling on, and ſaying, Lorde Jeſu, receiue my ſpirite.
60 And he kneeled downe, (f) and cryed with a loude voyce, Lorde, lay not this ſynne to their charge. And when he had thus ſpoken, he fell a ſleepe.

The.viij. Chapter.

3. Saule perſecuteth the Chriſtians. 4. The Apoſtles are ſcattered abroade. 5. Philip commeth to Samaria. 13. Simon Magus is baptiſed, and he diſſembleth. 38. Philip baptiſeth the Eunuch.

A Actes. 22. d.

1 AND Saule was conſentyng vnto his deathe: And at that tyme there was a greate perſecution againſte the churche which was at Hieruſalem, and they were all ſcattered abroade throughoute the regions of Jurie and Samaria, excepte the Apoſtles.

Mat.10.c. Actes.11.g.

2 And deuoute men caryed Steuen together to his buryall, and made great lamentation ouer him.

Actes.9.a. 1.Cor.15.b. Galath. 1.c.

3 As for Saul, he made hauocke of the churche, entryng into euery houſe, and drawyng out bothe men and women, did putte them into priſon.
4 Therefore they that were ſcattered abrode, wente euery where preachyng the worde of GOD.
5 Then came Philip into the citie of Samaria, and preached Chriſt vnto them.
6 And the people gaue heed vnto thoſe thinges whiche Philip ſpake, with one accorde, hearyng and ſeeyng the miracles whyche he did.

B Matth.16.d.

7 For vncleane ſpirites, crying with lowde voyce, came out of many that were poſſeſſed with them: & many taken with palſies, and many that halted, were healed.
8 And there was great ioy in that citie.
9 But there was a certaine man called Simon, whiche before tyme in the ſame citie vſed witchcraft, and bewitched the people of Samaria, ſaying that hee was a man that coulde do great things.
10 To whome they all gaue heede, from the leaſt to the greateſt, ſaying, This man is the greate power of God.
11 And him they ſet muche by, becauſe that of lōg time he had bewitcht thē with ſorceries.
12 But when they beleeued Philips preaching of the kingdome of God, and of the name of Jeſus Chriſte, they were baptiſed, both men and women.
13 Then Simon himſelfe beleeued alſo: and when hee was baptiſed, he continued with Philip, and wondred, beholdyng the miracles and ſignes whiche were done.
14 When the Apoſtles whiche were at Hieruſalem heard ſay, that Samaria had receyued the worde of God, they ſent vnto them Peter and John.
15 Whiche when they were come downe, prayed for them that they might receyue the holy ghoſt.
16 (For as yet he was come downe vppon none of them, but they were baptiſed (a) only in the name of Chriſt Jeſu.)
17 Then layde they their hands on them, and they receyued the holy ghoſt.
18 And when Simon ſawe that through laying on of the Apoſtles handes, the holy ghoſt was giuen, he offered them money,
19 Saying, Gyue me alſo thys power, that on whome ſo euer I put the hands, he may receyue the holy ghoſt.
20 But Peter ſayde vnto him, Thy money periſh with thee, becauſe thou haſt thoughte that the gift of God may be obteyned wyth money.
21 Thou haſt neyther part nor felowſhip in this buſineſſe: for thy hart is not ryght in the ſight of God.
22 Repent therefore of this thy wickednelle, and praye God, if perhaps the thoughte of thyne heart may be forgiuen thee.
23 For I perceiue that thou art (b) in the gall of bitternelle, & in the bond of (c) iniquitie.
24 Then anſwered Simon, and ſayd, Praye ye to the Lorde for mee, that none of (theſe things) which ye haue ſpoken, fall on me.
25 And they, when they had teſtified and preached the word of the Lord, returned toward Hieruſalem, and preached the Goſpel in manie villages of the Samaritanes.
26 And the Angell of the Lorde ſpake vnto Philip, ſaying, Ariſe, & go toward the ſouth, vnto the way that goeth downe from Hieruſalem vnto Gaza, which is deſert.
27 And he aroſe, & went in: and behold a man of Ethiopia, an Eunuche, & of great authoritie with Candace, queene of the Ethiopians, and had the rule of al hir treaſure, which came to Hieruſalem for to worſhip.
28 And as he returned home againe, ſitting in his charet, he read Eſaias the Prophet.

29 Then

29 Then the spirite sayde vnto Philip, Come neare, and ioyne thy selfe to this charret.

30 And Philip ranne thyther to him, & hearde hym reade the prophete Esaias, and sayde, Understandest thou what thou readest?

31 And he sayde, Howe can I, except some man shoulde guide me? And he desired Philip that he woulde come vp, and sitte with hym.

32 The tenour of the scripture which he read, was this, He was ledde as a sheepe to the slaughter, and like a lambe dumbe before the shearer, so openeth he not his mouth.

33 In his humilitie, his iudgement is exalted: but who shall declare his generation? For his lyfe is taken from the earth.

34 And the Eunuche answeared Philip, and sayde, I pray thee, of whom speaketh the prophete this? of him selfe, or of some other man?

35 Then Philip opened hys mouthe, and began at the same scripture, and preached vnto hym Iesus.

36 And as they went on theyr way, they came vnto a certayne water: and the Eunuche sayde, See, here is water, what doth let me to be baptised?

37 Philip sayde (vnto hym) If thou beleeuest with al thyne hart, thou mayest. And he answeared, and sayde, I beleeue that Iesus Christe is the sonne of God.

38 And he commaunded the charet to stande still: and they went downe both into the water, both Philip and also the Eunuche: and he baptised hym.

39 And assoone as they were come out of the water, the spirite of the Lorde caught away Philip, that the Eunuche sawe him no more: and he went on hys way reioycing.

40 But Philip was founde at Azotus: and he walked throughout the countrey, preaching in all the cities, till he came to Cesarea.

The. ix. Chapter.

3. The conuersion of Saul. 25. Paul escapeth the Iewes conspiracies, 26. he goeth vp to the Apostles. 34. Peter healeth Eneas, 40. and rayseth vp Tabitha.

1 AND Saul (a) yet breathyng out threatnynges & slaughter agaynst the disciples of the lord, went vnto the high priest,

2 And desired of hym letters (to carie) to Damascus, to the synagogues: that if hee founde any of this way, whether they were men or women, he might bryng them bound vnto Hierusalem.

3 And when he iourneyed, it came to passe, that as he was come nyghe to Damascus, sodenly there shyned rounde aboute hym a light from heauen.

4 And he fell to the earth, and heard a voyce saying vnto hym, Saul, Saul, why persecutest thou me? Actes. 22. b

5 And he sayde, Who art thou Lorde? And the Lord sayd, I am Iesus whom thou persecutest: It is harde for thee to kicke against the prickes.

6 And he both tremblyng and astonied, sayd, Lorde, what wylt thou haue me to do? And the Lorde sayde vnto hym, Arise, and goe into the citie, and it shal be tolde thee what thou must do. Luke. 3. b Actes. 2. k.

7 The men also whiche iourneyed with him stode amased, (b) hearyng a voyce, but seing no man. B

8 And Saul arose from the earth, and when hys eyes were opened, he sawe no man: but they led hym by the hande, and brought hym into Damascus.

9 And he was three dayes without sight, and neyther dyd eate nor drynke.

10 And there was a certayne disciple at Damascus, named Ananias: and to hym sayde the Lorde in a vision, Ananias. And he sayd, Behold, I (am here) Lorde.

11 And the Lorde sayde vnto hym, Arise, and goe into ỳ streate, which is called Strayght, and seeke in the house of Iudas after one called Saul of Tarsus: for beholde he prayeth,

12 And hath seene in a vision a man named Ananias commyng in to hym, and puttyng hys hands on hym, that he myght receyue his sight.

13 Then Ananias answeared, Lorde, I haue hearde by many of this man, howe muche euyll he hath done to thy saynctes at Hierusalem: Actes. 8. a 1. Cor. 15. b Galat. 1. c

14 And here he hath authoritie of the hyghe priests, to bynde all that eal on thy name.

15 The Lorde sayd vnto hym, Goe thy way: for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kings, and the chyldren of Israel.

16 For I wyl shewe him howe great things he must suffer for my names sake. Actes. 21. c 2. Cor. 11. c

17 And Ananias went hys way, and entred into the house, and put his hands on him, and sayde, Brother Saul, the Lorde (euen Iesus that appeared vnto thee in the way as thou camest) hath sent me, that thou myghtest receyue thy sight, and be filled with the holy ghost. Actes. 22. c

18 And immediatly there fell from his eyes as it had bene scales, and he receiued sight forthwith, and arose, and was baptised.

19 And when hee had receyued meate, hee

b. No maruel though weake & corruptible flesh was amased at heauenly things, and at the talke of God, whereby it came to passe, that they heard a voyce, as here is written, and heard no voyce as is written in the 22. Chapt. For they hearde a voyce, and vnderstoode it not.

was comforted. Then was Saul certayne dayes with the disciples which were at Damascus.

20 And strayghtway he preached Christ in ỳ synagogues, that he is the sonne of God.

D 21 But all that hearde hym, were amased, and sayde, Is not this he that destroyed them whiche called on this name in Hierusalem, and came hyther for that intent, that hee might bryng them bounde vnto the hyghe priests?

22 But Saul increased the more in strength, and confounded the Iewes whiche dwelt at Damascus, prouyng by conferryng (one scripture with another) that this is very Christe.

23 And after that many dayes were fulfilled, the Iewes toke counsel together to kill him.

24 But theyr laying awayte was knowen of Saul: and they watched the gates day and night to kill hym.

1.Cor.12.a 25 Then the disciples toke hym by night, and
1.Reg.19.f put him downe by the wall, and lette hym downe in a basket.

26 And when Saul was come to Hierusalem, he assayed to couple himselfe to the disciples: but they were all afrayde of him, and beleeued not that he was a disciple.

27 But Barnabas toke hym, and brought hym to the Apostles, and declared to them howe hee had seene the Lorde in the way, and that he had spoken to hym, and howe he had preached boldly at Damascus in the name of Iesus.

E 28 And he was with them commyng in, and goyng out at Hierusalem.

29 Speakyng boldely in the name of the Lorde Iesus, and he spake and disputed agaynst the Grecians: but they went about to slea hym.

Act.21.a 30 Whiche when the brethren knewe, they brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest throughout all Iurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the saintes whiche dwelt at Lydda.

33 And there hee founde a certayne man named Eneas, whiche had kept hys bedde eight yeeres, and was sicke of the palsie.

F 34 And Peter sayde vnto him, Eneas, Iesus Christe maketh thee whole: aryse, and make
Mat.9.b. thy bed. And he arose immediatly.
Marke.2.b 35 And all that dwelt at Lydda and Saron
Luke.5.c sawe him, whiche turned to the Lorde.

36 There was also at Ioppa a certayne woman, a disciple, named Tabitha, whiche by interpretation is called (c) Dorcas: the same was full of good workes and almes deedes, whiche she dyd. John.5.b Acts.3.b c. Tabitha called Dorcas

37 And it came to passe in those daies that she was sicke, and died: Whom when they had washed, they layde hir in an vpper chamber.

38 And for asmuche as Lydda was nygh to Ioppa, and the disciples had hearde that Peter was there, they sent vnto him two men, desiryng hym that he would not be greeued to come to them.

39 Then Peter arose, and came with them: when he was come, they brought hym into the vpper chamber: and all the widowes stode round about hym weeping, & shewing the coates and garmentes whiche Dorcas made whyle she was with them.

40 And Peter put them all forth, and kneeled downe, and prayed, and turned hym to the body, and sayde, Tabitha, aryse. And she 3.Reg. opened hyr eyes, and when shee sawe Peter, 4.Reg. she sate vp. Luke.

41 And (Peter) gaue hyr the hande, and lyft hyr vp: and when hee had called the saincts and widdowes, he deliuered hyr alyue.

42 And (it) was knowen throughout al Ioppa, and many beleeued in the Lorde.

43 And it came to passe, that he taried many dayes in Ioppa, with one Simon a tanner.

The.x. Chapter.

11. The vision that Peter sawe. 17. He was sent to Cornelius. 19. The Heathen receyue the spirite, and are baptised.

1 THere was a certayne man in Cesarea, A called Cornelius, a captaine of the bande, called the Italian bande,

2 A deuoute man, and one that feared God with all his houshold, which gaue much almes to the people, and prayed God alway.

3 The same sawe by a vision euidently, about the nienth houre of the day, an angel of God commyng in to hym, and saying vnto hym, Cornelius.

4 And when he loked on hym, he was afrayde, and sayde, What is it Lorde? And he said vnto him, Thy (a) prayers & thine almes are come vp into remembrãce before God.

5 And nowe send men to Ioppa, and cal for one Simon, whose surname is Peter,

6 He lodgeth with one Simon a tanner, whose house is by the sea side: He shall tell thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelius was departed, he called two of hys houshold seruauntes, and a deuoute souldier

a. The pr and almes Cornelius pleased G before he baptised him without God can be pleased nelius the (as Beda notcth) ha faith, wh his prayers almes pl God. For he) he ca not to say through workes, b works thro faith.

souldier of them that wayted on hym,
8 And tolde them all the matter, and sente them to Joppa.
9 On the morowe as they wente on theyr iourney, and drewe nigh vnto the citie, Peter went vp vnto the highest part of ẏ house to pray, about the syxth houre.
10 And when he waxed hungry, hee woulde haue eaten: But whyle they made ready, he fell into a traunce,
11 And he seeth (b) heauen opened, and a certayne vessell come downe vnto him, as it had bene a greate sheete, knit at the foure corners, and let downe to the earth:
12 Wherein were all manner of foure footed beastes of the earth, and wilde beastes, & such as creepe, and foules of the ayre.
13 And there came a voyce to hym, Rise Peter, kyl, and eate.
14 But Peter sayd, Not so Lord: for I haue neuer eaten any thing that is common or vncleane.
15 And the voyce spake vnto him agayne the second tyme, What God hathe clensed, that call not thou common.
16 This was done thrice: and the vessell was receyued vp agayne into heauen.
17 Nowe whyle Peter doubted in hym selfe what this vision which he had seene shoulde meane: beholde, the men which were sent frō Cornelius, had made enquirance for Simōs house, and stode before the doze,
18 And called, and asked whether Simon, whiche was surnamed Peter, were lodged there.
19 Whyle Peter thoughte on the vision, the spirite sayde vnto him, Beholde, three men seeke thee.
20 Arise therefore, and get thee downe, and goe with thē, doubting nothing: for I haue sent them.
21 Then Peter wente downe to the menne whyche were sent vnto hym from Cornelius, and sayde, Beholde, I am hee whome ye seeke: what is the cause wherefore ye are come?
22 And they sayde, Cornelius the Captayne, a iust man, and one that feareth God, and of good reporte among all the people of the Iewes, was warned by an holy angell, to sende for thee into his house, and to heare wordes of thee.
23 Then called he them in, and lodged them: And on the morowe Peter wente awaye with them, and certayne brethren from Joppa accompanied him.
24 And the third day after entred they into Cesarea: and Cornelius waited for them, and had called togeather his kinsemen and speciall frienders.
25 And it came to passe as Peter came in, Cornelius met hym, and fell downe (c) at his feete, and worshipped (him.)
26 But Peter toke hym vp, saying, Stande vp, I my selfe also am a man.
27 And as hee talked wyth him, he came in, and fyndeth many that were come togeather.
28 And he sayde vnto them, Ye knowe howe that it is an vnlawfull thing for a man that is a Iewe, to company or come vnto one of another nation: but God hathe shewed mee, that I should not call any man common or vncleane.
29 Therefore came I vnto you without delay, assone as I was sent for: I aske therefore for what intent ye haue sent for me?
30 And Cornelius sayde, Foure dayes agoe vntill thys houre I was fasting, and at the ninth houre I prayed in my house, and beholde, a man stode before me in bright clothyng,
31 And sayde, Cornelius, thy prayer is hearde, and thine almes deedes are had in remembrance in the syght of God.
32 Sende therefore to Joppa, and cal for Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner, by the sea syde, who when he commeth, shal speake vnto thee.
33 Then sent I for thee immediatly, and thou hast well done that thou art come. Nowe therefore are we all here present before God, to heare all thinges that are commaunded vnto thee of God.
34 Then Peter opened his mouth and sayde, Of a trueth I perceyue that God hathe no regarde of persons.
35 But in euery nation, he that feareth hym, and worketh righteousnesse, is accepted with him.
36 Touching the worde whiche God sente vnto the children of Israell, preachyng peace by Jesus Christ (he is Lorde ouer all.)
37 Ye knowe howe the worde was published through all Iurie, beginning in Galilee after the baptime which John preached:
38 Howe God anoynted Jesus of Nazareth, with the holy ghost, and with power, who wente about doing good, and healing all that were oppressed of the deuyll: for god was with him.
39 And we are witnesse of all things whiche he did in the land of the Iewes, and at Jerusalem, whom they slew, when they hadde hanged him on a tree.
40 Hym God rayled vp the thirde daye, and shewed him openly.

c. Cornelius did reuerence Peter more than he ought to haue done, supposing him eyther to be a God, either to be endued with suche power and vertue for the whiche he shoulde bee honoured as God. Deut.8.a.

The Epistle on Monday in whitson weeke. 2.Par.19.c. Rom.2.b. Ephes.6.b.

Mat.4.b.

Esai.61.a. Luke.4.c.

41 Not to all the people, but vnto vs witnesses, chosen before of God, euen to vs whiche
Luke.23.d. did eate and drinke with hym after hee rose
from the dead.
John.22.b 42 And hee commaunded vs to preache vnto
Mat.28.d. the people, and to testifye that it is he whyche
was ordeyned of God to bee the iudge of
Esai.53.d. quicke and dead. 43 To hym giue all the prophets witnesse, ỳ
through his name whosoeuer beleeueth in
hym, shall receyue remission of sinnes.
G 44 Whyle Peter yet spake these wordes, the
Act.2.a. holy ghost fell on all them whiche heard the
worde.
45 And they of the circumcision whyche be-
leeued were astonied, as many as came with
Peter, bycause that on the Gentiles also was
powred out the gyft of the holy ghost.
46 For they heard them speake with tongues, and magnifie God. Then answeared
Acts.8.f. Peter. 47 Can any man forbyd water, that these
should not be baptised, which haue receyued
the holy ghost aswel as we?
48 And he commaunded them to be baptised in the name of the Lorde. Then prayed they
him to tarie certayne dayes.

The.xi. Chapter.

4. Peter sheweth the cause why he went to the Gentiles. 18. The Churche approueth it. 22. Barnabas and Paul preach at Antiochia. 28. Agabus prophesieth dearth to come.

A 1 AND the Apostles and brethren that were
in Iurie, heard that the Heathen had al-
so receyued the worde of God.
2 And whỹ Peter was come vp to Hierusa-
lem, they that were of the circumcision con-
tended against hym,
Deut.7.a. 3 Saying, Thou wentest in to men vncircū-
cised, and diddest eate with them.
4 But Peter rehearsed the matter from the
beginning, and expounded it by order vnto
them, saying,
Act.10.b. 5 I was in the citie of Ioppa praying, and in
a trauce I sawe a vision, a certayne vessell
descend, as it had bin a great sheete, let down
from heauen by ỹ foure corners, and it came
Leuit.11.a. euen vntill me.
Deut.14.a. 6 Vpon the which whỹ I had fastened mine
eyes, I considered, and sawe foure footed
beastes of the earthe, and wilde beastes, and
such as creepe, and foules of the ayre.
B 7 And I heard a voyce, saying vnto me, Aryse Peter, slay, and eate.
8 But I sayde, Not so Lorde: for nothyng common or vncleane hathe at any tyme entred into my mouth.
9 But the voyce answeared me agayne frō heauen, Do not thou make them (a) commō which God hath cleansed.
10 And thys was done three times: and all were taken vp agayne into heauen.
11 And beholde, immediatly there were three men already come vnto the house where I was, sent from Cesarea vnto me.
12 And the spirite sayd vnto me, that I shuld goe with them, nothing doubting: Moreouer, these syx brethren accompanied me, and we entred into the mans house:
13 And he shewed vs howe he had seene an angell in his house, which stode and sayde vnto him, Send men to Ioppa, and call for Simon, whose surname is Peter:
14 He shall tell thee wordes, whereby both thou, and all thyne house shall be saued.
15 And as I began to speake, the holy ghost fell on them, as he did on vs at ỹ beginning.
16 Then remembred I the worde of the Lorde, howe that he sayde, John baptised with water, but ye shall be baptised with (b) the holy ghost.
17 Forasmuche then as God gaue them the lyke gifte as he did vnto vs when we beleeued on the Lord Iesus Christ: what was I that I should haue withstande God?
18 When they heard these thyngs, they held their peace, and glorified God, saying: Then hath God also to the Gentiles graunted repentance vnto lyfe.
19 They also whiche were scattered abroade through the affliction ỹ arose about Steuen, walked throughout vnto Phenice, and Cypres, and Antioche, preaching the worde to no man, but vnto the Iewes onely.
20 And some of them were men of Cypres and Cyrene, which when they were come to Antioche, spake vnto the Grecians, and preached the Lord Iesus.
21 And the hand of the Lord was with them: and a greate number beleeued, and turned vnto the Lorde.
22 Then tydings of these thinges came vnto the eares of the Church whiche was in Hierusalem: and they sent forth Barnabas, that he should goe vnto Antioche.
23 Whiche when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleaue vnto the Lorde.
24 For he was a good man, and full of the holy ghost and of faythe: and much people was added vnto the Lorde.
25 Then departed Barnabas to Tarsus, for to seeke Saul.
26 And when he had found him, he brought him vnto Antioche. And it came to passe, that

that a whole yeere they had their conuersation with the Church there, and taught muche people: insomuch, that the disciples of Antioch were the (c) firste that were called Christians.

27 * And in those dayes came prophetes from Hierusalem vnto Antioche.

28 And there stode vp one of them, named Agabus, and signifyed (d) by the spirite, that there should be greate dearth throughout all the worlde: which came to passe in the dayes of Claudius Cesar.

29 Then the disciples, euery man accordyng to his habilitie, purposed to send succour vnto the brethren which dwelt in Iurie.

30 Whiche thing they also did, and sent it to the elders by the handes of Barnabas and Saul.

c understand the knowledge not to be geathered eyther of the course of the starres, or any other natural causes.

The .xij. Chapter.

1. Herode persecuteth the Christians, 2. kylleth Iames, and putteth Peter in prison, 7. whome the Lorde deliuereth by an angel: 21. The horrible death of Herode. 24. The Gospel florisheth. 25. Barnabas and Saul turnyng to Antiochia, take Iohn Marke with them.

1 AT the same tyme Herode the king stretched forth his handes to vexe certayne of the Church.

2 And he killed Iames the brother of Iohn with the sworde.

3 And because he sawe it pleased the Iewes, he proceeded further, and toke Peter also, (Then were the dayes of swete bread.)

4 And when he had caught him, he put him in prison also, and deliuered hym to foure (a) quaternions of souldiers to be kept, entending after Easter to bring him forth to the people.

5 And Peter was kept in prison, but prayer was made without ceassing of the Churche vnto God for him.

6 And when Herode woulde haue brought him forthe vnto the people, the same nighte Peter was sleeping betweene two souldiers bounde with two chaynes, and the keepers before the dore kept the prison.

7 And beholde, the angell of the Lorde was there present, and a light shined in the prison: and he smote Peter on the syde, and stirred him vp, saying, Arise vp quickly. And hys chaynes fell off from his handes.

8 And the angell sayd vnto hym, Gyrde thy selfe, and bynde on thy sandales. And so he dyd. And he sayeth vnto hym. Cast thy garment about thee, and folowe me.

9 And (Peter) came out, and folowed hym, and wist not that it was trueth whiche was done by the angell: but thought he had seene a vision.

10 When they were past the firste & the second watch, they came vnto the iron gate that leadeth vnto the citie, which opened to them by the owne accorde: and they wente out, and passed throughout one streete, and forthwith the angell departed from hym. Actes.5.d.

11 And when Peter was come to hym selfe, he sayd, Nowe I knowe of a suretie that the Lord hath sent his angel, and hath deliuered me out of the hande of Herode, and from all the wayting for, of the people of the Iewes.

12 And as he consydered the thing, he came to the house of Marie ỹ mother of Iohn, whose symame was Marke, where many were gathered togeather in prayer. Actes.1.b.

13 As Peter knocked at the entrie dore, a damsell came forthe to hearken, named Rhoda.

14 And when she knewe Peters voyce, shee opened not the dore for gladnesse, but ranne in, and tolde howe Peter stode before the dore. C

15 And they sayde vnto her, Thou art madde, But she affirmed that it was euen so. Then sayd they, It is his (b) angell.

16 But Peter continued knocking: and whē they had opened the dore, and sawe him, they were astonyed.

17 And when he had beckned vnto them with the hand, that they might holde their peace, he tolde them by what meanes the Lorde had brought him out of the prison: And bee sayde, Goe shewe these things vnto Iames, and to the brethren. And he departed, & went into another place.

18 Now as sone as it was day, there was no little a do among the souldiers, what was become of Peter.

19 And when Herode had sought for him, and found him not, he examined the keepers, and commaunded them to be carried away. And he descended from Iurie to Cesarea, and there abode.

20 And Herode was displeased with them of Tyre and Sidon: but they came all with one accord to him, and made intercession vnto Blastus the kynges chamberlayne, and desyred peace, because their countrey was nourished by the kings countrey.

21 And vppon the day appoynted, Herode arayed him in royall apparell, and set hym in his seate, and made an oration vnto them. D

22 And the people gaue a shoute, (saying,) It is the voyce of a God, and not of a man.

23 And immediately the angell of the Lorde smote

b. For they dyd knowe by Gods worde, that angels were appoynted to defende the faythfull, and also in those dayes they were accustomed to see such sights.

c. The vilenesse of the punishmente declareth here that God detesteth pride and tyrannie. His grandfather also was eaten of lyce. d. The more that tyrants goe about to suppresse Gods worde, the more dothe it increase and multiply.

smote hym, bycause he gaue not God the honour: and he was eaten of (c) wormes, and gaue vp the ghost.

24 And the word of God grewe and (d) multiplyed.

25 And Barnabas and Saul returned to Hierusalem, when they had fulfilled their office, and toke with them John, whose surname was Marke.

The. xiij. Chapter.

2. Paul and Barnabas are called to preache among the Gentiles. 7. Of Sergius Paulus, and Elimas the sorcerer. 13. The departure of Marke. 14. Paul preacheth at Antiochia. 26. The Iewes are reiected. 28. They that are ordeyned to life, beleeue.

1 THere was also in the Churche that was at Antioch, certayne prophetes and teachers: as Barnabas, and Simon that was called Niger, and Lucius of Syrene, & Manaben, whiche had bene nourished vp wyth Herode the Tetrarche, and Saul.

a. The worde signifieth, to execute a publike office, as the Apostles was, so that here is shewed that they preached and prophecied, and did not offer a sacrifice, or say masse at Antioch, as some vntruely gather. Acts. 13. d.

2 As they ministred to the (a) Lorde, and fasted, the holy ghost sayde, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 And when they had fasted and prayed, and layde their handes on them they lette them goe.

4 And they, after they were sent forthe of the holy ghost, departed vnto Seleucia, & from thence they sayled to Cyprus.

5 And when they were at Salamine, they preached the worde of God in ỹ synagogues of ỹ Iewes: and they had also John to their minister.

6 And when they had gone through the Ile vnto Paphos, they found a certayne sorcerer, a false prophete, a Iewe, whose name was Barieſu:

7 Whiche was with the deputie of the countrey, one Sergius Paulus a prudent man: the same, when he had called vnto him Barnabas and Saul, desyred to heare the worde of God.

Exod. 7. a. and. 8. b. Acts. 8. b.

8 But Elymas the sorcerer (for so is hys name by interpretation) withstode them, seekyng to turne the deputie away from the fayth.

9 Then Saule (whiche also is called Paul) being full of the holy ghost, set hys eyes on hym,

10 And sayde, O full of all subtilitie and all mischiefe, thou chylde of the Deuill, thou enimie of all righteousnesse, wylte thou not ceasse to peruerte the ryghte wayes of the Lorde?

11 And now beholde, the hande of the Lorde is vpon thee, and thou shalte be blynde, not seeing the sunne for a season. And immediately there fell on him a myste and a darkenesse, and he went about seeking (them) that should leade hym by the hande.

12 Then the deputie, when he sawe what was done, beleeued, and wondred at the doctrine of the Lorde. John. 6. b.

13 Nowe when they that were with Paul, were departed from Paphos, they came to Perga in Pamphylia: and John, when he departed from them, returned to Hierusalem. Acts. 15.

14 But when they departed from Perga, they came to Antioche in Pisidia, and wente into the synagogue on the Sabboth day, and sate downe.

15 And after the readyng of the lawe and the prophetes, the rulers of the synagogue sent vnto them, saying, Ye men and brethren, if ye haue any worde to exhorte the people, say on.

16 Then Paul stode vp, and when hee had beckened with the hande for silence, sayde, Men of Israel, and ye that feare God gyue audience. Acts. 11. c.

17 The God of the people of Israell, chose our fathers, and exalted the people, when they dwelte as strangers in the lande of Egypt, and with an hygh arme brought hee them out of it. Exod. 14.

18 And about the tyme of fortie yeeres, suffered he their maners in the wildernesse.

19 And when he had destroyed seuen nations in the land of Chanaan, he diuided their land to them by lot. Iosu. 11.

20 And afterwarde he gaue vnto them iudges about the space of foure hundred and fiftie yeeres, vnto the time of Samuel the prophete. Iudi. 1. a.

21 And afterwarde they desyred a kyng, and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fortie yeeres. 1. Reg. 8. 1. Reg. 10.

22 And when he had remoued him, he set vp Dauid to be their kyng, of whome he reported, saying, I haue found Dauid the sonne of Iesse, a man after myne owne harte, whyche shall fulfyll all my will. 1. Reg. 16. Psal. 89. c.

23 Of this mans seede hath God according to his promise, brought forth to Israell, the sauiour Iesus, Psal. 131. 1. Reg. 7.

24 When John had fyrst preached before hys comming, the baptisme of repentance to all the people of Israell. Mark. 1. a. Luke. 3. c.

25 And when John had fulfylled his course, he sayde, Whome thynke ye that I am? I am John. 1. b. Math. 3. b.

am not he. But beholde, there commeth one after me, whose shoes of his feete I am not worthy to lowse.

26 Ye men and brethren, children of the generation of Abraham, and who so euer amõg you feareth God, to you is the word of thys saluation sent.

27 For they that dwell at Hierusalem, and their rulers, bycause they knewe hym not, nor yet the voyces of the prophets whiche are read euery Sabboth day, they haue fulfilled them in condemning hym.

E 28 And though they found no cause of deathe in hym, yet desyred they Pilate that he shuld be slayne.

29 And when they had fulfylled all that were written of hym, they toke hym down from the tree, and put hym in a sepulchre.

30 But God raysed hym from the dead:

31 And hee was seene many dayes of them whiche came vp with hym from Galilee to Hierusalem, whiche are hys witnesses vnto the people.

32 And we declare vnto you glad tidinges, how that the promise which was made vnto the fathers,

33 God hath fulfylled the same vnto vs theyr children, in that hee hathe raysed vp Jesus agayne, as it is also written in the seconde psalme: Thou art my sonne, this day haue I begotten thee.

34 And as concerning that he raysed hym vp from the dead, nowe no more to returne to corruption, he sayd on thys wise, I will giue you the holy thinges of Dauid, whiche are (b) faythfull,

35 Wherefore he sayeth also in another place, Thou shalt not suffer thyne holy one to see corruption.

36 For Dauid after he had serued hys tyme, by the will of God, fell on sleepe, and was layd vnto hys fathers, and sawe corruption:

37 But he whome God raysed agayne, sawe no corruption.

38 Be it knowen vnto you therefore, ye men and brethren, that thrugh this man is preached vnto you the forgiuenesse of synnes:

39 And by hym, all that beleeue, are iustified from all thynges, from whiche yee coulde not be iustifyed by the lawe of Moses.

40 Beware therefore, least that fall on you which is spoken of in the prophetes,

41 Beholde yee despisers, and wonder, and perishe ye: for I do a worke in your dayes, a worke whiche yee shall in no wise beleeue, though a man declare it to you playnely.

42 And when they were gone out of the synagogue of the Jewes, the Gentiles besought that these wordes myght be preached to them the next Sabboth.

43 Now when the congregation was broke vp, many of the Jewes and vertuous Proselytes folowed Paul and Barnabas, which speaking to them, exhorted them to continue in the grace of God. Actes.11.b

44 And the next Sabboth day came almost the whole citie togeather, to heare the worde of God.

45 But when the Jewes sawe the people, they were full of indignation, and spake against those thinges whiche were spoken of Paul, speaking against, and rayling.

46 Then Paul and Barnabas waxed bold, and sayd, It was necessarie that the word of God shoulde fyrste haue bin spoken to you: but seeing yee put it from you, and thynke your selues vnworthy of euerlasting life, loe, we turne to the Gentiles. Math.10.b. Esai.49.b. Luke.1.c.

47 For so hathe the Lorde commaunded vs, saying,) I haue made thee a lyghte of the Gentiles, that thou be the saluation vnto the ende of the worlde.

48 And when the Gentiles hearde thys, they were glad, and glorifyed the worde of the Lord: and as many as were ordeyned to eternall lyfe, beleeued.

49 And the word of the Lord was published throughout all the region.

50 But the Jewes moued the deuout (c) and honest women, and the chiefe men of the citie, and raysed persecution against Paul & Barnabas, and expelled them out of theyr coastes.

51 But they shooke off the dust of their (d) feete agaynste them, & came vnto Iconium,

52 And the disciples were fylled with ioye, and with the holy ghost.

c. These were wealthy and substanciall women, and yet superstitious, being led with a blinde zeale, whome the common people esteemed very godly, and therefore Luke speaketh here of these women according to the world esteemed of them.

d. This they did according to the commaundemente of the Gospell, for a witnesse of their trauayle, that they came into their citie, and offered to them the doctrine of the Gospell, which they contemned, and thereby signifyed also that they so detested theyr company, for this their contempte, that they would not haue the dust of their citie hang vpon their shoes.

The.xiiij. Chapter.

1. God giueth successe to his word. 6. Paul and Barnabas preache at Iconium, and are persecuted. 13. At Lystra they woulde doe sacrifice to Barnabas and Paul. 19. Paul is stoned. 22. They confirme the disciples in fayth and patience. 23. They appoynt ministers.

1 AND it came to passe in Iconium, that they went both togeather into the synagogue of the Jewes, and so spake, that a great multitude both of the Jewes, and also of the Greekes beleeued. A

2 But the vnbeleeuing Jewes stirred vp, and corrupted the minds of the Gentiles against the brethren.

3 Long tyme therefore abode they there, speaking

speaking boldely with the helpe of the Lorde, which gaue testimonie vnto the worde of hys grace, and graunted signes and wonders to be done by their handes.

4 But the multitude of the citie (a) was diuided: and part held with the Iewes, and part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Iewes, with their rulers, to do them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra and Derbe, cities of Lycaonia, and vnto the region that lyeth round about.

7 And there were they preachyng the (b) Gospell.

8 And there sate a certayne man at Lystra weake in his feete, being a creeple from hys mothers wombe, and neuer had walked.

9 The same hearde Paul speake: whiche beholding him, and perceyuing that hee hadde fayth to be whole,

10 Sayde with a loude voyce, Stand vpryght on thy feete: and he start vp, & walked.

11 And when the people sawe what Paul had done, they lyft vp their voyces, saying in the speache of Lycaonia, The Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas Jupiter, and Paul Mercurius, bycause hee was the chiefe speaker.

13 Then Jupiters priest, whiche was before their citie, brought oxen and garlandes, vnto the dore, and would haue done sacrifice with the people.

¶ 14 Which when the Apostles, Barnabas and Paul heard of, they rent theyr clothes, & ranne in among the people, crying,

15 And saying, Syrs, why do ye these things? We also are mortall men like vnto you, and preach vnto you the Gospell, that ye shoulde turne from these vanities, vnto the lyuing God, whiche made heauen, and earthe, and the sea, and all things that are therein.

16 The which in times past suffered all nations to walke in their owne wayes.

17 Neuertheless, he left not him selfe without witnesse, in that he shewed his benefytes from heauen, in giuing vs raine, and fruitefull seasons, fylling our hartes with foode and gladnesse.

18 And with these sayings scarse refrayned they the people, that they had not done sacrifice vnto them.

19 Then thyther came certayne Iewes from Antioch and Iconium, which when they had perswaded the (c) people, & had stoned Paul, drewe him out of the citie, supposing he had bin dead.

20 Howbeit, when the disciples stood rounde about him, he rose vp, and came into the citie, and the next day hee departed with Barnabas to Derbe.

21 And when they had preached the Gospell to that citie, and had taught many, they returned agayne to Lystra, and to Iconium, and Antioche, D

22 And strengthed the disciples soules agayne, and exhorted them to continue in the faythe, and that we must through much tribulation enter into the kingdome of God. Acts.14. 2. Tim.3.

23 And when they had ordeyned them elders by election in euery Church, and had prayed with (d) fasting, they commended them to the Lord, on whome they beleeued.

24 And whē they had gone throughout Pisidia, they came to Pamphylia.

25 And when they had spoken the worde (of God) in Perga, they descended into Attalia.

26 And thence departed by ship to Antioche, from whence they were committed vnto the grace of God, to the worke whyche they fulfylled.

27 And when they were come, and had gathered the Churche togeather, they rehearsed all that God had done with them, and howe he had opened the dore of faith vnto ỹ Gentiles.

28 And there they abode long time with the disciples. ¶

The.xv. Chapter.

1. The decree of the Apostles concerning circumcision, and other ceremonies of the Iewes. 35. Paul and Barnabas preach in Antioche. 39. Paul & Barnabas falling at strife, breake company.

1 AND certayne men whiche came downe from Jurie taught the brethren, (and sayde,) Except yee be circumcised after the maner of Moses, ye can not be saued. I Galath.

2 So when there was risen dissention and disputing, not a litle vnto Paul and Barnabas, agaynste them, they determined that Paul and Barnabas, and certayne other of them, shoulde goe vp to Hierusalem vnto the Apostles and elders, aboute thys question. Galath.

3 And after they were brought on theyr way by the Church, they passed through Phenice and Samaria, declaring the conuersation of the Gentiles: and they broughte greate ioye vnto all the brethren.

4 And when they were come to Hierusalem, they were receyued of the Churche, and of the Apostles, and elders, and they declared all thinges that G O D had done with

a. As it is a cursed vnitie the which do separate vs from God, so it is better an hundred times that a fewe depart from all the world, and to be at vnitie with God, than beyng at variance with him, to be in peace with the world.
b. The persecution of the Gospel, is an occasion oftimes of further aduancement of the Gospell.

Esai.35.b.
Mat.15.d.
Luke.7.d.
Acts.28.b.

Actes.10.d.
Apoc.19.b.
and.22.c.
Gen.1.a.
Psal.146.a.
Apoc.14.b.

Acts.17.f.
Rom.1.b.

c. They that a little before would haue worshipped Paul as God, now they are content that he should be stoned as a wicked man: suche inconstancie is in the ignorant multitude

d. Here we learne, that when so we goe about any waygs matter, we ought with abstinence prepare our mindes vnto prayer, that we may be the more ear

with them.

5 Then rose vp certayne of the sect of ỳ Pharisees which did beleeue, saying that it was needefull to circumcise them, and to commaund to keepe the lawe of Moses.

6 And the Apostles and elders came togeather for to consyder of thys matter.

B 7 And when there had bin muche disputyng, Peter rose vp, and sayd vnto them, Yee men and brethren, yee knowe howe that a good whyle agoe God did chose among vs, that the Gentiles by my mouth shoulde heare the word of the Gospell, and beleeue.

8 And God whiche knoweth the hartes bare them witnesse, and gaue vnto them the holy Ghost, euen as he did vnto vs:

b. 9 And put no difference betweene vs & them, purifying their hartes by fayth.

10 Nowe therefore why tempt yee God, to put on the disciples neckes the (a) yoke, which neyther oure fathers nor we were able to beare?

11 But we beleeue that through the grace of the Lorde Jesu Christ, we shall be saued, euen as they.

12 Then all the multitude kept silence, and gaue audience to Barnabas and Paul, which tolde what signes and wonders God had shewed among the Gentiles by them.

13 And when they helde their peace, James answeared, saying, Men and brethren, hearken vnto me.

14 Simeon tolde howe God at the beginning did visite, to receyue of the Gentiles a people in his name.

15 And to thys agree the wordes of the prophets, as it is written,

C 16 After thys I will returne, and wyll buyld agayne the (b) tabernacle of Dauid, whyche is fallen downe: and that which is fallen in decay of it, will I buylde agayne, and I wil set it vp:

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whome my name is called, sayth the Lorde, whyche doth all these thyngs.

18 Knowen vnto God are all his workes from the beginning of the worlde.

19 Wherefore my sentence is, that we trouble not them whiche from among the Gentiles are turned to God:

20 But that we write vnto them, that they abstayne them selues from fylthynesse of idols, and from fornication, and from strangled, and from bloud.

D 21 For Moses of olde tyme hath in euery citie them that preach him in the synagogues, whē he is read euery sabboth day.

22 Then pleased it the Apostles and elders, with the whole Churche, to send chosen men of theyr owne company to Antioche, wyth Paule and Barnabas: (That is,) Judas, whose syrname was Barsabas, and Silas, whiche were chiefe menne among the brethren, John. 14. a.

23 And wrote letters by them after this maner, The apostles, and elders, and brethren, send greeting vnto the brethren whiche are of the Gentiles in Antiochia, Syria, and Cilicia.

24 Forasmuch as we haue heard that certaine which departed from vs, haue troubled you with words, and combred your mindes, saying, Yee must be circumcised, and keepe the lawe, to whome we gaue no such commandement:

25 It seemed therefore to vs a good thing, when we were come togeather with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue ieoparded their liues for the name of our Lord Jesu Christe.

27 We haue sente therefore Judas and Silas, which shall also tel you the same things by mouth.

28 For it seemed good to the holy ghost, and E to vs, to lay vppon you no greater burthen than these necessary things.

29 (That is to say,) That yee abstayne from things offered to idols, and from blood, and from strangled, and from fornication: from whiche if ye keepe your selues, yee shall doe well. So fare ye well.

30 Now therefore, when they were departed, they came to Antioche: and when they had gathered the multitude togeather, they deliuered the Epistle.

31 Which when they had read, they reioyced of the consolation.

32 And Judas and Silas beyng prophetes also them selues, exhorted the brethren wyth many words, and strengthed them:

33 And after they had taried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding, it pleased Silas to abyde there still.

35 Paul also and Barnabas continued in F Antioche, teaching and preaching the worde of the Lorde, with other many also.

36 But after a certayne space, Paul sayd vnto Barnabas, Let vs goe agayne and visite our brethren in euery citie where we haue vttered the worde of the Lorde, and knowe (and see) how they do.

37 And Barnabas gaue counsell to take wyth them John, whose syrname was Marke.

38 But

Actes. 12 c.

38 But Paul would not take him vnto theyr company, which departed from them from Pamphylia, and went not with them to the worke.

c. God suffereth the most perfect to fall, and yet turne their infirmities to the setting foorth of his glory, as this breache of company, caused the Gospel to be preached in moe places.

39 And (c) the contention was so sharpe betweene them, that they departed asunder one from the other: & so Barnabas toke Marke, and sayled vnto Cyprus.

40 And Paul chose Silas and departed, being committed of the brethren vnto ỳ grace of God.

41 And he went throughe Syria and Cilicia, stablishing the Churches.

The. xvi. Chapter.

1. Paul circumciseth Timothie. 7. The spirite calleth them from one countrey to another. 24. Lydia is conuerted. 28. Paul and Silas imprisoned, conuert the iaylour, 37. and are deliuered bycause they be Romanes.

A 1 Then came he to Derbe, and to Lystra: and beholde, a certayne disciple was there, named Timotheus, a womans sonne which was a Jewesse, and beleeued: but hys father was a Greeke.

2 Whiche was well reported of the brethren that were at Lystra and Iconium.

3 Paul would that he should goe forth with him, and toke and circumcised him, bycause of the Jewes whyche were in those quarters: for they knewe all that his father was a Greeke.

4 And as they went throughe the cities, they deliuered them the decrees for to keepe, that were ordeyned of the Apostles and elders which were at Hierusalem.

Actes. 15. c.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 Nowe when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy ghost to preache the worde in Asia,

Rom. 1. c.

B 7 They comming to Mysia, sought to goe into Bithynia: but the spirite suffered them not.

8 And they passyng throughe Mysia, came downe to Troada.

Actes. 18. c.

9 And a visiõ appeared to Paul in the night: There stode a mã of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediatly we prepared to goe into Macedonia, gatheryng by conference, that the Lord had called vs for to preach the Gospell vnto them.

11 Thẽ we being caryed from Troada, came with a straight course to Samothracia, and the next day to Neapolis:

12 And from thence to Philippos, whiche is the chiefe citie in the parties of Macedonia, and a free citie: and we were in that citie abyding certayne dayes.

13 And on the day of the Sabboths we went out of the citie beside a ryuer, where prayer was wont to be made: and we sate downe, and spake vnto the women whych resorted thyther.

14 And a certayne woman named Lydia, a C
seller of purple, of the citie of the Thyatirians, whych worshipped God, gaue vs audience: whose hart the Lorde opened, that she attended vnto the thyngs which were spoke of Paul.

15 And when she was baptised and hir housholde, shee besought vs, saying, If ye haue iudged me to be faythfull to the Lorde, come into my house, and abyde there. And she cõstrayned vs.

16 And it came to passe, as we went to prayer, a certayne damsell possessed with a spirite of (a) soothsaying, mette vs: whych brought hir maisters muche vantage with soothsaying.

a. Why coulde thynges and gyftes thinges which ledge in things permitte the Deuil thys cu Augustin teth, that mighte more m deceyue that wo leeue by Math. Actes.

17 The same folowed Paul and vs, and cryed, saying, These men are the seruants of the most hygh God, whiche shewe vnto vs the way of saluation.

18 And this did she many dayes: but Paul not content, turned about, and sayde to the spirite, I commaunde thee in the name of Jesu Christ, that thou come out of hir. And he came out the same houre.

19 And when hir maisters sawe that ỳ hope of their gaynes was gone, they caught Paul and Silas, and drewe them into the market place, vnto the rulers,

20 And brought them to the officers, saying, These men beyng Jewes, doe exceedingly trouble our citie:

21 And preach ordinãces, which are not lawfull for vs to receyue, neyther to obserue, seeing we are Romanes.

22 And the people rane against them, and the officers rent theyr clothes, and commaunded to beate them with roddes.

23 And when they had layde many stripes vppon them, they cast them into prison, commanding the iayler of the prison to keepe them diligently.

24 Whiche when hee hadde receyued suche commaundemente, thrust him into the inner prison, and made theyr feete fast in the stockes.

25 And at midnight, Paul and Silas prayed, and lauded God: and the prisoners heard them.

26 And

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and immediately all the doores opened, and euerie mans bandes were loosed.

27 When the keeper of the prison waked out of his sleepe, and saw the prison doores open, he drewe out his woorde, and would haue killed him selfe, supposing that the prisoners had bene fled.

28 But Paule cryed with a loude voyce, saying, Doe thy selfe no harme, for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell downe before Paule and Silas,

30 And brought them out, and sayde, Syrs, what must I doo to be saued?

31 And they sayd, Beleeue on the Lord Iesus Christe, and thou shalt be saued, and thy household.

32 And they spake vnto him the woord of the Lord, and to all that were in his house:

33 And he toke them the same houre of the nyght, and washed their woundes, and was baptised him selfe, and all they of his household straightway.

34 And when he had brought them into his house, he set meate before them, & ioyed y he with all his household beleeued on God.

35 And when it was day, the officers sente the sergeantes saying, Let those men go.

36 And the keeper of the prison tolde this saying to Paule, The officers haue sent woord to lowse you: now therefore get you hence, and goe in peace.

37 Then sayd Paul vnto them, They haue beaten vs openly vncondemned, being Romanes, and haue cast vs into prison, nowe do they thrust vs out priuily? Nay verily: but let them come them selues, and fetche vs out.

38 And the sergeantes tolde these woordes vnto the officers: and they feared when they heard that they were Romanes.

39 And they came and besought them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into (the house) of Lydia, and whē they had seene the brethren, they comforted them, and departed.

The.xvij. Chapter.

1. Paule commeth to Thessalonica, where the Iewes set the citie in an vprore. 15. Paul escapeth to Athens, where he preacheth the vnknowne God.

1 NOw they made their iourney through Amphypolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paule, as his maner was, went in vnto them, and three Sabboth dayes disputed with them out of the scriptures,

3 Opening and alledging that Christ must needes haue suffered and risen agayne from the dead: and that this is Christ Iesus which I preach vnto you. Luke. 24. g

4 And some of them beleeued, and ioyned with Paule and Silas, and of the deuout Greekes a great multitude, & of the chiefe women not a fewe. Acts. 18. k

5 But the Iewes which beleeued not, moued with enuie, toke vnto them certayne vagabondes, and lewd men, and gathered a compaine, and set all the citie on a roare: and made assault vnto the house of Iason, and sought to bring them out to the people.

6 And when they founde them not, they drew Iason and certein brethren vnto the heads of the citie, crying: These that haue troubled the world, are come hither also.

7 Whome Iason hath receyued (priuily:) and these all do contrarie to the decrees of Cesar, (a) saying that there is another king, (one) Iesus. John. 19. c. a Like quarelyking they striue against Christ: and these be the weapons that by the worlde continually fighteth against the members of Christ: treason & sedition.

8 And they troubled the people, and the officers of the citie, when they heard these things.

9 And when they had taken sufficient suertie of Iason, and of the other, they let them goe.

10 And the brethren immediatly sent away Paul & Silas by night vnto Berea: whiche when they were come thyther, they entred into the synagogue of the Iewes.

11 These were the noblest of byrth among them of Thessalonica, which receyued the woord with all readynesse of mynde, and searched the scriptures dayly, whether those things were so. John. 5. g

12 Therefore many of them beleeued: also of honest women whiche were Greekes, and of men not a fewe.

13 But when the Iewes of Thessalonica had knowledge that the woord of God was preached of Paul at Berea, they came thyther, and moued the people.

14 And the immediatly the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus aboade there still. Acts. 18. b.

15 And they that guided Paul, brought him vnto Athens, and receiued a commaundement vnto Silas and Timotheus for

to come to him with speed, and went their way.

16 While Paul wayted for them at Athens, his spirite was moued in him, when he sawe the citie giuen to worshipping of idols.

17 Therefore disputed he in the synagogue with the Iewes, and with the deuout persons, and in the market daply with them that came vnto him by chance.

18 Then certaine Philosophers of the (b) Epicures, and of the (c) Stoikes, disputed with him: and some sayde, What will this babbler say? Other some, He seemeth to be a setter forth of newe gods: because he preached vnto them Iesus, and the resurrection.

19 And they toke him, and brought him vnto the streete of Mars, saying, May we knowe what this newe doctrine whereof thou speakest, is?

20 For thou bringest certain strange things to our eares, we would knowe therefore what these things meane.

21 (For all the Athenians and strangers which were there, had leysure to nothing else, but either to tell or to heare some newe thing.)

22 Then Paule stode in the middes of the streete of Mars, and sayde, Ye men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and beheld the maner howe ye worship your gods, I founde an aulter wherein was written, Vnto an vnknowne God. Whome ye then ignorantly worship, him shewe I vnto you.

24 God that made the worlde, and all that are in it, seeing that he is Lord of heauen and earth, dwelleth not in temples made with handes:

25 Neyther is worshipped with mennes hands, as though he needed of any thing, seeing he him selfe giueth lyfe and breath to all creatures:

26 And hath made of one bloud, al nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and also the bonds of their habitation:

27 That they should seeke the Lord, if perhaps they might haue felte and founde him: though he be not farre from euerie one of vs.

28 For in him we liue, and moue, and haue oure beyng, as certayne of youre owne Poetes haue sayde, For we are also his offspring.

29 For as muche then as we are the (d) offspring of God, we ought not to think that the godhead is like vnto golde, siluer, or stone, grauen by art and mans deuice.

30 And the time of this ignorance God winked at, but nowe biddeth all men euerie where to repent:

31 Bycause he hath appointed a day in the which he will iudge the worlde in righteousnesse, by that man whome he hath appointed, and hath offred fayth to all men, in that he hath raysed him from the dead.

32 And when they hearde of the resurrection from the dead, some mocked: and other sayde, We will heare thee againe of this matter.

33 So Paul departed from among them.

34 Howbeit certayne men claue vnto him, and beleeued: among the which was Dionys Areopagita, and a woman named Damaris, and other with them.

The.xviij. Chapter.

1. Paule preacheth at Corinth. 19. Paule goeth againe into Syria, and commeth to Ephesus and Antioch. 24. Of Apollos. 26. Aquilla and Priscilla.

1 After these things, Paul departed from Athens, and came to Corinth,

2 And founde a certaine Iewe named Aquila, borne in Pontus, lately come from Italie with his wife Priscilla (bycause that Claudius had comaunded all Iewes to depart from Rome) & he came vnto the.

3 And bycause he was of the same craft, he aboade with them, and wrought, (for by their occupation they were tent makers.)

4 And he disputed in the synagogue euerie Sabboth, and exhorted the Iewes and the Greekes.

5 And when Silas and Timotheus were come from Macedonia, Paule was constrayned by the spirite to testifie to the Iewes, that Iesus was Christe.

6 And when they sayde contrary, and blaspheamed, he shoke his rayment, and sayde vnto them. Your bloude be (e) vpon your owne heades: from henceforth will I go blameles vnto the Gentiles.

7 And he departed thence, and entred into a certayne mans house named Justus, a worshipper of God, whose house ioyned harde to the synagogue,

8 And one Crispus, the chiefe ruler of the synagogue, beleeued on the Lorde with al his housholo: and many of the Corinthians hearing, beleeued, and were baptised.

9 Then

b) The Epicures were a sect of learned me, which (being without the knowlege of God) helde opinion, there was no life or ioy after this life, but that al mens felicitie did consist in the pleasures of this world.

c) The Stoikes were another kind of lerned me which like wise wanting the knowlege of God, affirmed that mas whole felicitie and happines did consist in the qualities and vertues of the mynde.

Gen.1.8. Actes.14.f. Psal.46.a. Apoc.14.b. Actes.7.k. Esai.66.a. 4.Re.8.c. 1.Par.5.f. Gen.1.b.

d) The ap... tearmeth... gestes... God, ... we be of... substance... nature of... but bicause God hath... ted vs, ... his sonne... fure christ... redemed... and mak... his childr... adoption...

Rom... 2.Tim...

Actes.17...

Math.... Mark.... Actes.13... a. By this... brue spe... signifieth... he that... and per... shall pe... through... owne he...

John.4...

9 Then spake the Lord to Paul in y night by a vision, Be not afrayd but speake, and holde not thy peace.

10 For I am with thee: and no man shall assaile thee to hurt thee: for I have much people in this citie.

11 And he continued there a yere, and sixe monethes, teaching the worde of God among them.

12 And when Gallio was the deputie of Achaia, the Iewes made insurrection with one accorde against Paul, and brought him to the iudgement seate,

13 Saying, This fellow perswadeth men to worship God contrary to the lawe.

14 And when Paule nowe was about to open his mouth, Gallio sayde vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, reason would that I should beare with you:

15 But if it be a question of wordes and names, or of your lawe, looke to it your selues: for I will be no iudge of such matters.

16 And he draue them from the iudgement seate.

17 Then all the Grecians toke Sosthenes the chiefe ruler of the synagogue, and smote him before the iudgement seate: and Gallio cared for none of those things.

18 And Paul after this tarved (there) yet a good while, and then toke his leaue of the brethren, and sayled thence into Syria, (Aquila and Priscilla accompanying him) and he shaue his head in (b) Cenchrea: for he had a vowe.

19 And he came to Ephesus, and left them there: but he him selfe entred into the synagogue, and reasoned with the Iewes.

20 When they desired him to tarie longer time with them, he consented not:

21 But bade them farewell, saying, I must needes at this feaste that commeth, be in Ierusalem: but I will returne agayne vnto you if God will: and he sayled from Ephesus.

22 And when he was come vnto Cesarea, and ascended vp, and saluted the Church, he went to Antioch.

23 And when he had tarved there a while, he departed, and went ouer all the country of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certayne Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, & mighty in the scriptures.

25 The same was enstrumed in the way of the Lorde, and being feruent in the spirite, hee spake and taught diligently the things of the Lorde, knowing onely the baptisme of Iohn.

26 And the same began to speake boldly in the synagogue: Whom when Aquilla and Priscilla had heard, they toke him vnto them, and (c) expounded vnto him the way of God perfitly.

c. Apollo being a wittie & a learned man was not ashamed to be taught & instructed in the doctrine of Christ of a poore crafts man & his wife.

27 And when he was disposed to goe into Achaia, the brethren wrote, exhorting the disciples to receiue him: Which when he was come, helped them much which had beleeued through grace.

28 For he ouercame the Iewes mightily, and that openly, shewing by the scriptures that Iesus was that Christ.

The xix. Chapter.

3. Of baptisme. 6. Of the holy ghost giuen by Paules handes. 9. The Iewes blaspheme the doctrine of Paule. 13. The punishment of coniurers. 24. Demetrius raiseth sedition. 41. God deliuereth his, and appeaseth the sedition.

1 AND it came to passe, that whyle Apollos was at Corinth, Paul passed thorowe the vpper coastes, and came to Ephesus, and found certayne disciples,

2 And sayde vnto them, Haue ye receyued the (a) holy ghoste since ye beleeued? And they sayde vnto him, We haue not heard whether there be any holy ghost or no.

a. By the holy ghost, here he meaneth the visible graces of the holy spirite.

3 And he sayde vnto them, vnto what then were ye baptized? And they sayde, Vnto (b) Iohns baptisme.

b. By this place, Iohns baptisme signifieth Iohns doctrin, which therefore is so called, for that he sealed his doctrine with the seale of baptisme in them that beleeued.

4 Then sayde Paule, Iohn verily baptised with the baptisme of repentance, saying vnto the people, that they should beleeue on him which should come after him, that is, on Christ Iesus.

5 When they heard this, they were baptised in (c) the name of the Lord Iesus.

c. They that were baptised, were not baptised with water, being before baptised of Iohn with water: but thei were baptised with visible gifts of the holy ghost, which S. Luke declaring how it was, writeth that it was by the laying on of S. Paules handes.

6 And when Paule had layde his handes vpon them, the holy ghost came on them, & they spake with tongs, and prophesied.

7 And all the men were about twelue.

8 And he went into the Synagogue, and spake boldely for the space of three monethes, disputing and perswading those things that (appertayne) to the kingdome of God.

9 But when diuers waxed harde hearted, and beleeued not, but spake euyll of the way (of the Lord) and that before the multitude, he departed from them, and separated the disciples: and he disputed dayly in the schole of one called Tyrannus.

10 And this continued by the space of two yeeres, so that all they which dwelte in

Asia, heard the worde of the Lorde Jesus, both Jewes and Greekes.

Mark.16.d Actes.5.c. 11 And God wrought speciall myracles by the handes of Paul:

12 So that from his body were brought vnto the sicke, napkins, and partlets, and the diseases departed from them, and the euill spirites went out of them.

Math.16.d. 13 Then certayne of the vagabond Jewes exorcistes, toke vpon them to call ouer them which had euill spirites, the name of the Lord Jesus, saying, We coniure you by Jesus whom Paul preacheth.

Math.7.c. 14 And there were seuen sonnes of one Sceua a Jewe, and chiefe of the priestes, which did so.

15 And the euill spirite answered, and sayd, Jesus I knowe, and Paule I knowe, but who are ye?

16 And the man in whome the euill spirite was, ranne on them, and ouercame them, and preuayled agaynst them, so that they fled out of that house naked and wounded.

17 And this was knowne to all the Jewes and Greekes also which dwelt at Ephesus, and feare came on them all, and the name of the Lord Jesus was magnified.

Mark.1.a. 18 And many that beleeued, came, and confessed, and shewed their workes.

19 Many also of them which vsed curious crafts, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand peeces of siluer.

20 So mightily grewe the worde of God, and preuayled.

D 21 After these things were ended, Paule purposed in the spirite, when he had passed ouer Macedonia and Achaia, to go to Jerusalem, saying, After I haue bene there, I must also see Rome.

22 So sent he into Macedonia two of the that ministred vnto him, Timotheus and Erastus, but he him selfe remained in Asia for a season.

23 And the same time there arose no little adoe about that way.

24 For a certaine man named Demetrius, a siluer smyth, which made syluer shrynes for Diana, ministred no small gayne vnto the craftesmen:

Actes.16.d. 25 Whome hee called together, with the workemen of lyke occupation, and sayde, Syrs, ye knowe that by this craft we haue aduantage.

26 Moreouer, ye see & heare, that not alone at Ephesus, but almost throughout all Asia, this Paule hath perswaded and turned away much people, saying that they be no gods which are made with handes. Psal.115.

27 So that not onely this our craft commeth into perill to be set at nought: but also that the temple of the great Goddesse Diana should be despised, and her magnificence shoulde be destroyed, whome all Asia & the worlde worshippeth.

28 And when they heard these sayings, they E were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And all the citye was on a roare, and they rushed into the common hall with one assent, and caught Gaius and Aristarchus, men of Macedonia, Paules companions.

30 When Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certayne of the chiefe of Asia, which were his frendes, sent vnto him, desiring him that he would not presse into the common hall.

32 Some therefore cryed one thing, and some another, and the assembly was all out of quiet, and the more parte knewe not wherefore they were come together.

33 And (certayne) of the people drewe Alexander out of the multitude, the Jewes thrusting him forwardes. And Alexander Actes.21. beckened with the hande, and would haue giuen the people an answere.

34 But when they knewe that hee was a Jewe, there arose a shout almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 And when the towne clarke had pacified F the people, he sayde, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is " the temple Some read a worship keeper of the great Goddesse Diana, and of the (image) which came downe from Jupiter.

36 Seeing then that these things can not be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye haue brought hyther these men, which are neyther robbers of Churches, nor yet blasphemers of your goddesse.

38 Wherefore if Demetrius, and the craftsmen which are with him, haue a matter against any man, the law is open, and there are deputies, let them accuse one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawfull assembly.

40 For we are in ieopardie to be accused of this dayes vprore, for as muche as there is no cause whereby we may giue a reckoning of this concourse of people.

41 And

41 And when he had thus ſpoken, he let the aſſembly depart.

The.xx. Chapter.

1 Paul goeth into Macedonia and Grecia. 7. he celebrateth the Lordes ſupper, and preacheth. 9. At Troas he rayſeth vp Eutichus from the deade. 17. At Epheſus he calleth the elders of the Church together, and committeth the keeping of Gods flocke to them. 29. warneth them of falſe teachers. 36. maketh his prayer with them. 38. and departeth by ſhip towardes Ieruſalem.

1 AND after the vproze was ceaſſed, Paul called the diſciples, and toke his leaue of them, and departed, for to goe into Macedonia.

2 And when he had gone ouer thoſe partes, and had giuen them a long exhortation, he came into Greece,

3 And there aboade three monethes: and when the Jewes layde wayte for him, as he was about to ſayle into Syria, he purpoſed to returne through Macedonia.

4 And there accompanied him into Aſia Sopater of Berea: & of the Theſſalonians Ariſtarcus, and Secundus, and Gaius of Derbe, and Timotheus: and out of Aſia Tychicus and Trophimus.

5 Theſe going before, taryed vs at Troas:

6 And we ſayled away from Philippos, after the dayes of ſweete breade, and came vnto them to Troas in fiue dayes, where we aboade ſeuen dayes.

7 And vppon one of the Sabboth dayes, when the diſciples came together for to breake breade, Paule reaſoned with them, ready to depart on the morrowe, and continued the talke vnto midnight.

8 And there were many lightes in an vpper chamber where they were gathered together.

9 And there ſate in a windowe a certayne yong man named Eutichus, being falne into a depe ſleepe, and as Paule was long reaſoning, hee was the more ouercome with ſleepe, and fell downe from the third loft, and was taken vp dead.

10 But when Paul went downe, he fell on him, and imbraced him, and ſayde, Make nothing a do: for his life is in him.

11 When he therfore was come vp againe, and had broken breade and eaten, and talked a long while, euen till the morning, ſo he departed.

12 And they brought the yong man aliue, and were not a litle comforted.

13 And we went afore to ſhippe, and ſayled vnto Aſſon, there to receyue Paule: for ſo had hee appoynted, mynding him ſelfe to goe afote.

14 And when he was come to vs to Aſſon, we toke him in, and came to Mitylene. C

15 And we ſayled thence, and came the next day ouer againſt Chios, and the next day we aryued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 For Paule had determined to ſayle ouer by Epheſus, becauſe he would not ſpende the time in Aſia: for he haſted, if it were poſſible for him, to be at Ieruſalem the day of Pentecoſt.

17 And from Miletum he ſent to Epheſus, and called the elders of the church.

18 Whiche when they were come to him, he ſayde vnto them, Ye knowe from the firſte daye that I came into Aſia, after what manner I haue bene with you at all ſeaſons.

19 Seruing the Lord with all humbleneſſe of mind, and with many teares and temptations, whiche came vnto me by the layings awaite of the Jewes:

20 And howe I kept backe nothing that was profitable vnto you, but haue ſhewed you, and haue taught you openly, and throughout euery houſe:

21 Witneſſing both to the Jewes and alſo to the Greekes, the repentance that is towarde God, and the fayth whiche is toward our Lord Jeſus Chriſt. D Luke.24.f.

22 And nowe beholde, I goe bound(a) in the ſpirite vnto Ieruſalem, not knowing the things that ſhall come vnto me:

23 But that the holy ghoſt witneſſeth in euery citie, ſaying that bonds and troubles abyde me.

24 But none of theſe thinges moue me, neither count I my lyfe deare vnto my ſelfe, ſo that I might fulfill my courſe with ioy, and the miniſterie which I haue receiued of the Lord Jeſu, to teſtifie the Goſpell of the grace of God.

25 And now beholde, I am ſure that henceforth ye all, among whome I haue gone preaching the kingdome of God, ſhall ſee my face no more.

26 Wherfore I take you to record this day that I am pure from the bloud of al men.

27 For I haue kept nothing back, but haue ſhewed you all the counſell of God.

28 Take heede therefore vnto your ſelues, and to all the flocke, ouer the whiche the holie ghoſte hath made you ouerſeers, to E

a. That is to ſay, I go by the impulſion and commaſdement of the holy ghoſte, who draweth me as with a bonde. 2. Tim.1.b

rule the church of God, which he hath purchased(b) with his owne bloud.

29 For I knowe this, that after my departing, shall grieuous wolues enter in among you, not sparing the flocke.

30 Also of your owne selues shal men arise, speaking peruerse things, to(c) draw away disciples after them.

31 Therfore watche, and remember that by the space of three yeres I ceased not to warne euery one night & day with teares.

32 And nowe brethren I commende you to God, and to the worde of his grace, which is able to builde further, and to giue you an inheritance among all them which are sanctified.

33 I haue desyred no mans siluer, or golde, or vesture.

34 Yea, ye your selues knowe, that these handes haue ministred vnto my necessities, and to them that were with me.

35 I haue shewed you all things, howe that so labouring ye ought to helpe the weake, and to remember the wordes of the Lorde Iesu (howe that he saide) It is more blessed to giue, than to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 And they all wept sore, & fell on Paules necke, and kissed him,

38 Sorrowing most of all for the wordes which he spake, that they should see his face no more: And they accompanied him vnto the ship.

The.xxi. Chapter.

1. Paules iourney by shippe. 8. Of Philip the Euangelist. 10. and Agabus the prophete. which warneth Paule not to goe to Ierusalem. 13. Hee remayned stedfast in his purpose, and is taken.

1 AND when it came to passe that we had blanched forth, and were departed from them, we came with a straight course vnto Choos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And when we had founde a shippe sayling vnto Phenice, we went aboorde, and set forth.

3 Nowe when Cyprus began to appeare (vnto vs) we left it on the lefte hande, and sayled into Syria, and came vnto Tyre: for there the ship vnladed the burthen,

4 And when we had founde disciples, we taryed there seuen dayes: who sayde to Paule through the spirite, that he shoulde not goe vp to Ierusalem.

5 And when the dayes were ended, we departed, and went our way, and they all brought vs on our way, with wiues and children, till we were come out of the citie: & we kneeled down in the shore, & prayed. Actes.20.

6 And when we had taken our leaue one of another, we toke ship, and they returned home agayne.

7 When we had ful ended the course from B Tyre, we went downe to Ptolomaida, and saluted the brethren, and aboade with them one day.

8 And the next day we that were of Pauls companie departed, and came vnto Cesarea: and we entred into the house of Philip the Euangelist (which was one of the Actes.6.d. & 8.a. seuen) and aboade with him.

9 And the same man had foure daughters Ioel.2.g. virgins, which did prophesie.

10 And as we taryed there a good many of dayes, there came a certaine prophete from Iurie, named Agabus.

11 And when hee was come vnto vs, hee toke Paules girdle, and bounde his owne handes and feete, and sayde, Thus sayth the holy ghost, So shall the Iewes at Ierusalem bynde the man that oweth this gyrdle, and shall deliuer him into the handes of the Gentiles. Actes.9.c. 2.Cor.11.

12 And when we hearde these things, both we, and other whiche were of the same place, besought him that he would not goe vp to Ierusalem.

13 Then Paule answered, what doe yee weeping and vexing myne heart? for I am ready, not to be bounde only, but also to dye at Ierusalem for the name of the Lord Iesus.

14 And when we could not turn his mind, C we ceased, saying, The will of the Lorde be fulfilled. Math.6.

15 And after those dayes we toke vp our burthens, and went vp to Ierusalem.

16 There went with vs also (certaine) of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whome we should lodge. Actes.9.c.

17 And when we were come to Ierusalem, the brethren receiued vs gladly.

18 And on the morrow Paul went in with vs vnto(a) James, and all the elders came together.

19 And when he had saluted them, he tolde by order all things that God had wrought among the Gentiles by his ministerie.

20 And when they heard (it) they glorified the Lorde, and sayde vnto him, Thou seest brother howe manye thousande Iewes there

a. This Iames was the lorde brother, the sonne of Mary which was sister of the blessed virgin which Iames afterward was byshop of Ierusalem.

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a. That which appertayneth to Christes manhod (which is shedding of bloud) is here spoke of his godhead bicause of the communiō of the properties and vnion of two natures in one person.

c. Through their ambitiō, which is mother of al sects and heresies.

1.Co.11.c. Gene.3 c. 1.Cor.9.c. 2.Thes.3.b.

there are whiche beleeue, and they are all earnest folowers of the law.

21 And they are enformed of thee, that thou teachest all the Iewes whiche are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walke (after) the customes.

22 What is it therfore? the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee: We haue foure men whiche haue a vowe on them,

24 Them take, and purifie thy selfe with them, and doe cost on them, that they may shaue their heades: and all shall knowe that those things which they haue heard concerning thee, are nothing, but that thou thy selfe also walkest and keepest the lawe.

25 As touching the Gentiles which beleeue, we haue written and concluded, that they obserue no such thing, saue only that they keepe them selues from things offered to idols, and from bloud, and from strangled, and from fornication.

26 Then Paule toke the men, and the next day purifying him selfe with them, entred into the temple, declaring the accomplishment of the dayes of the purification, until that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia, when they sawe him in the temple, moued all the people, and layde handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euerie where against the people, & the law, and this place: he hath also brought Greekes into the temple, and hath polluted this holy place.

29 (For they had seene before with him in the citie Trophimus an Ephesian, whome they supposed that Paule had brought into the temple.)

30 And al the citie was moued, and the people swarmed together: and they toke Paule, and drewe him out of the temple: and forthwith the doores were shut.

31 And as they went about to kill him, tydings came vnto the byghe captayne of the souldiers, that all Ierusalem was in an vprore.

32 Which (immediately) toke (b) souldiers, and vnder captaynes, and ranne downe vnto them: and when they sawe the chiefe captayne and the souldiers, they left smyting of Paule.

33 Then the chiefe captaine came neare, and toke him, and commaunded him to be bound with two chaynes, and demaunded who he was, and what he had done.

34 And some cryed one thing, some another, among the people: and when he could not knowe the certaynetie for the rage, hee commaunded him to be carryed into the castell.

35 And when he came vpon the stayres, it was so that he was borne of the souldiers for the violence of the people.

36 For the multitude of the people folowed after, crying, Away with him.

37 And when Paul began to be caried into the castell, he saide vnto the high captayne, May I speake vnto thee: Who sayde, Canst thou speake Greeke?

38 Arte thou not that Egyptian which before these dayes madest an vprore, and ledest out into the wildernesse foure thousand men that were murtherers.

39 But Paule sayd, I am a man which am a Iewe of Tarsus, a citie in Cilicia, a citizen of no vile citie: and I beseeche thee suffer me to speake vnto the people. Actes.9.b. & 22.a.

40 And when hee had giuen him licence, Paule stode on the stayres, and beckened with the hand vnto the people: and when there was made a great silence, he spake vnto them in the Hebrue tong, saying. Actes.22.f.

The xxij. Chapter.

3. Paule rendereth an account of his lyfe and doctrine. 25. he escapeth the whip, by reason he was a citizen of Rome.

1 MEN, brethren, and fathers, heare ye my myne answere whiche I make vnto you.

2 (And when they heard that he spake in the Hebrue tong to them, they kept the the more silence: and he sayth,)

3 I am verily a man which am a Iewe, borne in Tarsus (a citie) in Cilicia, & yet brought vp in this citie at the feete of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towarde God, as ye all are this same day. Actes.9.b. & 21.g. Actes.5.f.

4 And I persecuted this waye vnto the death, binding and delinering into prison both men and women. Actes.8.a. & 9.a. & 26.a. 1.Co.15.b.

5 As also the chiefe priest doth beare mee witnesse, and all the estate of the elders: of whome also I receyued letters vnto the brethren, and went to Damascus, to bring them whiche were there bounde vnto Galat.2.b.

Ierusalem for to be punished.

6 And it came to passe, that as I made my iourny, and was come nigh vnto Damascus about noone, sodenly there shone from heauen a great light round about me:

B 7 And I fell vnto the earth, and heard a voyce saying vnto me, Saule, Saule, why persecutest thou me?

Actes.9.a.

8 And I answered, Who art thou Lorde? And he sayd vnto me, I am Iesus of Nazareth(a) whom thou persecutest.

a. Iesus was now in heauē, and could not be persecuted of Paule: But the persecutiō which Paul exercised against the faithfull being his mēbers, Christe counted it as done to him selfe.

9 And they that were with me sawe verily the light, and were afrayd: but they heard not the voyce of him that spake to me.

10 And I saide, What shall I doe Lorde? And the Lorde sayde vnto me, Arise, and goe into Damascus: and there it shall be tolde thee of all things which are appointed for thee to doe.

11 And when I sawe nothing for ỳ brightnesse of the light, being led by the hand of them that were with me, I came into Damascus.

Actes.9.c. 12 And one Ananias, a deuout man as pertaining to the lawe, hauing a good reporte of all the Iewes which there dwelt,

13 Came vnto me, and stode, and said vnto me, Brother Saule, receiue thy sight. And the same houre I loked vp vpō him.

C 14 And he said, The GOD of our fathers hath ordeined thee before, that thou shouldest knowe his will, and see that iust one, and shouldest heare the voyce of his mouth:

15 For thou shalte be his witnesse vnto all men (of those things) which thou hast seene and heard:

16 And nowe why tarycst thou? Arise, and be baptised, and washe away thy sinnes, in calling on the name of the Lord,

Rom.10.c.

17 And it came to passe, that when I was come againe to Ierusalem, and prayed in the temple, I was in a traunce.

18 And sawe him saying vnto me, Make hast, and get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.

19 And I sayde, Lorde, they knowe that I prysoned, and beat in euerie Synagogue them that beleeued on thee.

Actes.7.a. 20 And when the bloud of thy witnesse Steuen was shed, I also was standing by, and consenting vnto his death, and kept the rayment of them that slue him.

D 21 And he sayde vnto me, Departe: for I will sende thee farre hence vnto the Gentiles.

Actes.13.d. Gala.1.d.

22 And they gaue him audience vnto this worde, and then lift vp their voyces, and sayde, Away with such (a felowe) from the earth: for it is no reason that he shoulde liue.

23 And as they cryed, and cast off their clothes, and threw dust into the ayre,

24 The chiefe captayne commaunded him to be brought into the castell, and bad that he should be skourged, and examined: that he might knowe wherefore they cryed so on him.

25 And as they bounde him with thongs, Paule saide vnto the Centurion that stod by, Is it lawfull for you to skourge a man that is a(b) Romane, and vncondemned?

b. He was born at Rome but at Tarsis the citizens whereof enioyed the priuiledge of the cite of Rome, and were counted as Romanes.

26 When the Centurion heard that, hee went and tolde the chiefe captaine, saying, Take heede what thou dost: for this man is a Romane.

27 Then the chiefe captaine came, and sayd vnto him, Tell me, arte thou a Romane? He saide, Yea.

28 And the chiefe captaine answered, With a great summe obteyned I this freedome. And Paul saide, I was free borne.

29 Then straightway departed from hym they which shoulde haue examined him: and the chiefe captaine also was afrayde after hee knewe that hee was a Romane, and bycause he had bound him.

30 On the morrowe, bicause he would haue knowne the certaintie wherefore he was accused of the Iewes, hee loosed him from his bandes, and commaunded the byghe priestes and all the counsell to come together, and brought Paule forth, and set him before them.

Actes.23.

The.xxiij. Chapter.

1. Paule commeth before the counsell. 2. Ananias causeth him to be stricken. 10. the captaine deliuereth him. 11. God comforteth him. 23. he is sent to Cesarea.

1 AND Paule earnestly beholding the counsell, saide, Men and brethren, I haue liued in all good conscience before God vntill this day.

I Actes.24.

2 And the byghe priest Ananias commaunded them that stode by to smite him on the mouth.

Deut.17.b. 2. Paule doth not curse the highpriest, but denounce iustly the punishment of God which shoulde light vpō him in the way of prophesying.

3 Then saide Paule vnto him, God shall smite thee thou (a) painted wall: for sittest thou and iudgest me after the lawe, and commaundest me to be smitten contrarie to the lawe?

4 And they that stode by, saide, Reuilest thou Gods high priest?

5 Then

5 Then saide Paule, I wist not brethrē (b) that he was ỳ high priest: For it is written, Thou shalt not curse the ruler of thy people.

6 But when Paul perceiued that the one part were Saducees and the other Pharisees, he cryed out in the counsel, Menne and brethren, I am a Pharisee, the sonne of a Pharisee: of the hope and resurrection of the dead I am iudged.

7 And when he had so saide, there arose a debate betweene the Pharisees & the Saducees: and the multitude was diuided.

8 For the Saducees say that there is no resurrection, neither angel, nor spirite: but the Pharisees confesse both.

9 And there arose a great crye: And when the Scribes whiche were of the Pharisees part arose, they stroue, saying, We finde no euil in this man: but if a spirite, or an angel hath spoken to him, let vs not striue against God.

10 And when there arose a great debate, the chiefe captaine fearing least Paule should haue bin pluckt asunder of them, commaunded the souldiers to goe down, and to take him from among them, and to bring him into the castel.

11 And the night following: the Lord stood by him, and said, Be of good cheare Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.

12 And when it was day, certaine of the Iewes gathered them selues together, and made a (c) bowe, saying that they woulde neither eate, nor drinke, till they had killed Paul.

13 And they were moe than fourtie (men) which had made this conspiracie.

14 And they came to the chiefe priestes and elders, & saide, We haue bound our selues with a bowe, that we will eate nothing vntil we haue slaine Paul.

15 Nowe therefore giue ye knowledge to the chiefe captaine, and to the counsel, that he bring him forth vnto you to morowe, as though ye woulde knowe some thing more perfectly of him: and we, or euer he come neare, are ready to kil him.

16 And when Pauls sisters sonne heard of their laying awayte, he went and entred into the castel and tolde Paul.

17 And Paul called one of the vnder captaines vnto him, and saide, Bring this yong man vnto the high captaine: for he hath a certaine thing to shewe him.

18 And he toke him, and brought him to the high captaine, and saide, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath a certaine matter to shewe thee.

19 Then the high captaine toke him by the hand, and went with him out of the way, and asked him, What is it that thou hast to tel me?

20 And he saide, The Iewes are determined to desire thee, that thou wouldst bring forth Paul to morowe into the counsell, as though they would enquire somewhat of him more perfectly.

21 But folowe not thou their mindes: for there lye in wayte for him of them moe than fourtie menne, whiche haue bounde them selues with a bowe, that they will neither eate nor drinke, til they haue killed him: and nowe are they ready, & looke for a promise from thee. D

22 The chiefe captaine then let the young man depart, and charged him, See thou tell it out to no man, that thou hast shewed these things to me.

23 And he called vnto him two vnder captaines, saying, Make redy two hundred souldiers to go to Cesarea, and horsemen threescore and tenne, and spearemen two hundred, at the thirde houre of the night:

24 And deliuer them beastes, that they may set Paul on, and bring him safe vnto Felix the high deputie.

25 And he wrote a letter after this manner:

26 Claudius Lysias, vnto the most mightie ruler Felix, sendeth greetings.

27 This man was taken of the Iewes, and should haue bin killed of them: Then came I with an armie and rescued him, and perceiued that he was a Romane: Acts.16.f.

28 And when I woulde haue knowen the cause wherfore they accused him, I brought him forth into their counsel, Acts.22.g.

29 Who I perceiued to be accused of questions of their lawe: but hauing nothing layde to his charge worthy of death, or of bondes. E Acts.25.c.

30 And when it was shewed me how that the Iewes layd wayte for the man, I sent (him) straight way to thee, and gaue commaundement to his accusers, that they things whiche they haue against him, they should tel before thee. Fare wel.

31 Then the souldiers, as it was commaunded them, toke Paul, and brought him by night to Antipatridis.

32 On the morowe, they left the horsemen to goe with him, & returned vnto ỳ castel.

33 Which when they came to Cesarea, and deliuered the Epistle to the deputie, presented Paul also before him.

34 And when the deputy had read (the letter) he asked of what prouince he was. And when he vnderstode that he was of Cilicia,

Deut.17.8. 35 I will heare thee, saide he, when thine accusers are come also. And he cõmaunded him to be kept in Herods iudgement hall.

The.xxiiij. Chapter.

10. Paul being accused, answereth for his lyfe and doctrine. 25. Felix gropeth him, thinking to haue a bribe. 28. and after leaueth him in prison.

1 AND after fiue dayes, Ananias the high Priest descended, with the elders, and with a certaine Oratour, named Tartullus, whiche appeared before the deputie against Paul.

Actes.25.d.

2 And when Paul was called forth, Tartullus beganne to accuse him, saying, Seeing that we haue (a) obtayned great quietnesse by ỹ meanes of thee, and that many good thinges are done vnto this nation through thy prouidence.

a. Felix by his diligence had taken Eleazarus the captaine of the murderers. & put the Egiptians to flight which raised vp tumultes in Iurie. For these the Oratour prayseth hym otherwyes he was both cruel and couetous.

3 That alowe we euer, and in all places, most noble Felix, with all thankes.

4 Notwithstanding, that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a fewe wordes.

5 For we haue founde this man a pestilent felowe, and a mouer of debate vnto al the Iewes in the whole world, and a mayntayner of the sect of the Nazarites.

6 Which also hath gone about to pollute the temple: whom we toke, and would haue iudged accordyng to our lawe.

Actes.21.c.

7 But the high captaine Lysias came vpon vs, and with great violence toke him away out of our handes.

8 Commaunding his accusers to come vnto thee: of whom thou mayest, if thou wilt enquire, knowe the certaynte of all these things, whereof we accuse him.

9 And the Iewes like wise affirmed, saying that these things were so.

10 Then Paul, after that the deputie him selfe had beckened vnto him that he should speake, answered, With a more quiet mind do I answere for my self, forasmuch as I vnderstande, that thou hast beene of many yeeres a iudge vnto this nation:

11 Because that thou mayest knowe, that there are yet but twelue dayes, since I went vp to Ierusalem for to worship.

12 And they neither founde me in the temple disputing with any man, eyther raysing vp the people, neither in the synagogues, nor in the citie:

13 Neither can they proue the thinges whereof they accuse me.

14 But this I cõfesse vnto thee, that after the way whiche they cal (b) heresie, so worship I the God of my fathers, beleeuing all things whiche are written in the lawe and the prophetes.

b. No man ueyle the in our tym Gods true ligion be led here so it was ted of the wicked, the begin of Christ kingdome Actes.13

15 And haue hope towardes God, that the resurrection of the dead, which they them selues loke for also, shall be both of the iust and vniust,

16 And herein studie I, to haue alway a cleare conscience towarde God, and towarde men.

17 Nowe after many yeeres, I came and brought almes to my nation, and offerings:

Rom.15. Actes.11.

18 In the whiche they found me purified in the temple, neither with multitude, nor yet with vnquietnesse.

19 Howebeit, there were certaine Iewes out of Asia,

20 Whiche ought to be here (c) present before thee, & accuse me, if they had ought against me,

c. These cusers spa but vpon reparts, w the bello of Satan h blowe abr and durst for shame peare the selues. Actes.23.

21 Or else let these same here say, if they haue founde any euil doing in me, while I stande here in the counsel.

22 Except it be for this one voice, that I cryed standing among them, That of the resurrection from the dead, am I iudged of you this day.

23 And when Felix hearde these things, he deferred them: for he knewe very well of that way, and saide, When Lysias the captaine is come downe, I will knowe the vttermost of your matter.

Iere.29. Actes.27.

24 And he commaunded an vnder captain to keepe Paule, and to let him haue rest, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine dayes, when Felix came with his wife Drusilla, which was a Iewesse, he called forth Paule, and hearde him of the faith whiche is toward Christ.

d. Such might and for.e of G heauenly w that it can the very w ked to tr and quake

26 And as he reasoned of righteousnesse, temperance, and iudgement to come, Felix (d) trembled, and answered, Goe thy way for this time, when I haue a conue-

nient

nient season, I wil sende for thee.

27 He hoped also that money should haue bin ginen him of Paul that he might loose him: wherefore he sente for him the oftener, and communed with him.

28 But after two yeeres, Porcius Festus came into Felix roome: and Felix willing to shewe the Iewes a pleasure, left Paul bounde.

The.xxv. Chapter.

2. The Iewes accuse Paul before Festus. 8. He answereth for him selfe. 11. and appeleth vnto the Emperour. 14. his matter is brought before Agrippa. 23. and hee is brought forth.

1 Then when Festus was come into the prouince, after three dayes he ascended from Cesarea vnto Ierusalem.

2 Then enfourmed him the high priest and the chiefe of the Iewes against Paul, and they besought him.

3 And desired fauour against him, that he would sende for him to Ierusalem, laying waite in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he him selfe would shortly depart thither.

5 Let them therefore, saide he, which among you are able, come downe with vs, and accuse him, if there be any faulte in this man.

6 And when he had taried among them more than tenne dayes, he went downe vnto Cesarea, and the next day sate down in the iudgement seate, and commaunded Paul to be brought.

7 Who being come, the Iewes whiche were come from Ierusalem, stode about (him) and laide many and greeuous complaintes against Paul, which they coulde not (a) proue.

8 While he answered (for him selfe) that neither against the lawe of the Iewes, neither against the temple, nor yet against Cesar, haue I offended any thing at all.

9 But Festus willing to doe the Iewes a pleasure, answered Paul, and saide, Wilt thou goe vp to Ierusalem, and there be iudged of these things before me?

10 Then saide Paule, I stande at Cesars iudgement seate, where I ought to bee iudged, to the Iewes haue I done no wrong, as thou very wel knowest.

11 For if I doe any wrong, or haue committed any thing worthie of death, I refuse not to die, but if there be none (of these things) whereof they accuse me, no man may deliuer me to them. I appeale vnto (b) Cesar.

b: The iniquitie of the iudge, who contrary to equitie, willing to pleasure the Iewes, deuised howe to betray Paule, draue Paul to appeale, which is, the vttermost remedie for such as by wrong iudgement are oppressed: and this appellation by Gods prouidence was a meane that Paule should testifie of Christ at Rome also.

12 Then spake Festus, with the counsell, and answered: Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 And after certaine dayes, king Agrippa, and Bernice, came vnto Cesarea, to salute Festus.

14 And when they had bin there a good season, Festus rehearsed Pauls cause vnto the king, saying, There is a certaine man left in bandes of Felix,

15 About whom, when I came to Ierusalem, the high priestes and elders of the Iewes enfourmed me, and desired to haue iudgement against him.

16 To whom I answered, It is not the manner of the Romanes, for fauour to deliuer any man that he should perishe, before that he whiche is accused haue the accusers face to face, and haue licence to answere for him selfe, concerning the crime layde against him.

17 Therefore when they were come hither, without any delay, on the morowe I sate on the iudgement seate, and commaunded the man to be brought forth.

18 Against whom, when ỳ accusers stode vp, they brought none accusation of such thinges as I supposed: Actes.23.f.

19 But had certain questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such manner of questions, I asked him whether he would goe to Ierusalem, and there be iudged of these matters.

21 But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded him to be kept, tyl I might send him to Cesar.

22 Then Agrippa saide vnto Festus, I would also heare the man my selfe. To morowe saide he, thou shalt heare him.

23 And on the morow when Agrippa was come, and Bernice, with great pompe, and were entred into the counsell house, with the chiefe captaines & chiefe men of the citie, at Festus commaundement was Paul brought forth.

24 And Festus saide, King Agrippa, and all men whiche are here present with vs, ye see this man, about whom all the multitude of ỳ Iewes haue entreated me, both at

at Jerusalem, and also here crying that he ought not to live any longer.

25 Yet fonde I nothing worthy of death that he had committed: Neuertheles, seing that he hath appeale to Augustus, I haue determined to sende him:

26 Of whom I haue no certaine thing to write vnto my Lorde: Wherefore I haue brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might haue somewhat to write,

27 For me thinketh it vnreasonable for to sende a prisoner, and not to shewe the causes whiche are layde against him.

The xxvi. Chapter.

1 King Agrippa heareth Paule. 25. Paules modest answere against the iniurie of Festus.

1 Then Agrippa saide vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hande, and answered (for him selfe.)

2 I thinke my selfe happy, king Agrippa, because I shall answere this day before thee, of all the things whereof I am accused of the Iewes:

3 Namely, because thou art expert in all customes & questions whiche are among (a) the Iewes: Wherefore I beseeche thee to heare me patiently.

4 My life that I haue ledde of a childe whiche was at ẏ first among mine owne nation at Jerusalem, know al ẏ Iewes.

5 Which knew me from the beginning (if they would testifie) that after the most straightest sect of our (b) religion, I liued a Pharisee.

6 And nowe I stande, and am iudged for the hope of ẏ promise made of God vnto our fathers.

7 Vnto whiche promise our twelue tribes instantly seruing god day and night hope to come: For which hopes sake, king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God raiseth ẏ dead?

9 I also verily thought in my selfe, that I ought to doe many contrary things, cleane against the name of Jesus of Nazareth:

10 Which thing I also did in Jerusalem, and many of the saintes did I shut vp in prison, hauing receiued authoritie of the high priestes, and when they were put to death, I gaue the sentence.

11 And I punished them oft in euery synagogue, & commpelled them to blaspheme, and was yet more made vpon them, and persecuted the euen vnto strange cities.

12 About which things as I went to Damascus, with authoritie and commission of the high priestes,

13 Euen at midday, O king, I sawe in the way a light from heauen, aboue ẏ brightnesse of the Sunne, shine rounde about me, and them which iourned with me.

14 And when they were al fallen to ẏ earth, I heard a voyce speaking vnto me in the Hebrue tong, and saying, Saule, Saule, why persecutest thou me? It is harde for thee to kicke against the prickes. Actes 9. v. 22. c

15 And I said, Who art thou Lorde? And he saide, I am Jesus whom thou persecutest.

16 But rise and stand vpon thy feete, for I haue appeared vnto thee for this purpose, to make thee a minister and a witnesse, both of those things which thou hast sene, and of those things in the whiche I will appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whom nowe I sende thee,

18 To open their eyes, that they may bee turned from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them which are sanctified by fayth that is in me.

19 Wherefore, O king Agrippa, I was not disobedient vnto the heauenly vision:

20 But shewed first vnto them of Damascus, and at Jerusalem, and throughout al the coastes of Iurie, and then to the Gentiles, that they should repent and turne to God, and doe such workes as become the that repent.

21 For this cause the Iewes caught me in the temple, and went about to kil me.

22 Seeing therfore that I haue obtayned helpe of God, I continue vnto this day, witnessing both to smal & great, saying none other things than those whiche the prophetes & Moses did say should come.

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shewe light vnto the people, and to the Gentiles.

24 And as he thus spake for him selfe, Festus saide with a loude voyce, Paul thou art beside thy (c) selfe, much learning doth make thee mad,

25 But he said, I am not mad most noble Festus, but speake forth the wordes of truth

a. He knewe muche, but he fayled in the right applying of hys knowledge, as they doo which be wyse in their owne conceiptes only, and haue the zeale of God, but not according to knowledge.

b. He taketh the sect of the Pharisies to be perfectest, because their doctrine was better than the other sectes. The Saducees denied the resurrection of the dead. The Essens glorying in straightnes of lyfe, litle regarded true doctrine.

Actes. 8. a. 1. Co. 15. b. Galat. 2. c.

c. Festus ing much troubled Paules de ration, and uing such to say ag yet would yelde vnt but clam roudly co ned it as ked & fu ticious, worldlin are loth cumbred godly m and coun suche fall that wol themselu therewith

26 For the king knoweth of these thinges, before whom also I speake freely: neyther beleue I that any of these thinges are hidden from him, for this thing was not done in a corner.

27 King Agrippa, beleuest thou the prophetes? I wote well that thou beleuest.

28 Then Agrippa said vnto Paul, Somewhat perswadest thou me to be a christian.

29 And Paul said, I would to God, that not only thou, but also all that heare me to day, were both some what, and also in a great deale such as I am, except these bondes.

30 And when he had thus spoken, the king rose vp, & the Deputie, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doth nothing worthy of death, or of bondes.

32 Then said Agrippa vnto Festus, This man might haue bin let loose, if he had not appealed vnto Cesar.

The .xxvij. Chapter.

1 Paul shippeth towardes Rome. 3. Iulius the captaine entreateth him curteously. 41. And at the last they suffer shipwracke.

1 AND when it was concluded that we should sayle into Italie, they deliuered both Paul & certaine other prisoners vnto one named Iulius, an vnder captaine of Augustus bande.

2 And we entred into a ship of Adramyttium, and loosed from lande, appointed to sayle by the coastes of Asia, one Aristarchus out of Macedonia, of the countrey of Thessalonica, tarying stil with vs.

3 And the next day we came to Sidon, and Iulius curteously entreated Paule, and gaue him liberty to go vnto his friendes, and to refreshe him selfe.

4 And when we had launched fro thence, we sayled harde by Cypres, because the windes were contrary.

5 And when he had sayled ouer the sea of Cilicia and Pamphylia, we came to Myra (a citie) which is in Lycia.

6 And there the vnder captaine founde a ship of Alexandria, sayling into Italie, and he put vs therein.

7 And when he had sayled slowly many dayes, and scarce were come ouer against Gnidum, because the winde withstode vs, we sayled harde by " Candie, ouer against Salmone,

8 And with muche worke sayled beyond it, and came vnto a place whiche is called the Fayre hauens, nigh wherunto was the citie of Lasea.

9 When muche time was spent, and when sayling was now ieopardous because also that the fast was now alredy past, Paul put them in remembrance,

10 And said vnto them, Sirs, I perceiue that this voyage will be with hurt and muche damage, not of the ladyng & ship only, but also of our lyues.

11 Neuertheles, the vnder captaine beleeued the gouernour and the maister of the ship, more than those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many took counsel to depart thence, if by any meanes they might attayne to Phenice, and there to winter, which is an hauen of Candie, and lyeth towarde the Southwest, and Northwest winde.

13 And when the South winde blewe softly, they supposing that they had obtayned their purpose, loosed vnto Asson, and sayled past Candie.

14 But not long after, there arose against their purpose a flawe of winde, out of the Northeast, which is called Euroclydon.

15 And when the shippe was caught, and could not resist the winde, we let her goe, and were driuen with the weather.

16 But we were caried into an Ile, which is called Clauda, and had much worke to come by a boate,

17 Which they toke vp, and vsed helpe, and made fast the ship, fearing least they should fall into the Syrtes: and so they let downe " a vessel, and were caryed.

18 The next day whe we were tossed with an exceeding tempest, they lightned ý ship.

19 And the third day we cast out with our owne handes the tackling of the shippe.

20 And when neyther the Sunne nor Starres in many dayes appeared, and no smal tempest lay vpon vs, al hope that we should be saued was then taken away.

21 But after long abstinence, Paul stode forth in the middest of them, and said, Sirs, ye should haue hearkened to mee, and not to haue loosed from Candie, & to haue gained vnto vs this harme & losse.

22 And nowe I exhort you to be of good cheare: for there shal be no losse of any mans lyfe among you, but of the shippe.

23 For there stode by me this night the angel of God, whose I am, & whom I serue,

24 Saying,

" or, some read the Sayles.

Actes.25.

24 Saying, Feare not Paule, thou must be brought before Cesar, and lo, GOD hath giuen thee (a) all them that sayle with thee.

a. The graces and blessings whiche God giueth to his children, profite many times the enimies, whiche are vnworthy to receiue the fruit thereof.

25 Wherefore sirs, be of good cheare, for I beleeue God that it shall be euen as it was tolde me.

26 Howbeit, wee must be cast into a certaine Ilande.

27 But when the fourteenth night was come, as we were sayling in Adria about midnight, the shipmen deemed that they drewe neare to some countrey.

28 And sounded, and found it twentie fadomes: and when they had gone a little further, they sounded againe, and founde it fifteene fadomes.

29 Then fearing lest we shoulde haue fallen on some rocke, they cast foure ankers out of the sterne, and wished for the day.

30 And as the shipmen were about to flee out of the shippe, when they had let downe the boate into the sea, vnder a colour as though they woulde haue cast ankers out of the foreship,

31 Paule saide vnto the vnder captaine, & to the souldiers, Except these abyde in the ship, (b) ye can not be saued.

b. Paul would vse such meanes as god had ordeined, lest he should seeme to haue tempted him.

32 Then the souldiers cut off the rope of the boate, and let it fal away.

33 And when the day began to appeare, Paul besought them all to take meate, saying, This is the fourteenth day that ye haue tarried and continued fasting, receiuing nothing at al.

34 Wherefore, I pray you to take meate, for this no doubte is for your health, for there shall not (c) an heare fall from the heade of any of you.

c. By this Hebrue speache is ment that they should be in al pointes safe & sound. 1. Tim. 4. a

35 And when he had thus spoken, he toke bread, and gaue thankes to God in presence of them all: and when he had broke it, he began to eate.

36 Then were they all of good cheare, and they also toke meate.

37 And we were altogether in the shippe, two hundred, threescore & sixtiene soules.

38 And when they had eaten ynough, they lightned the shippe and cast out ỳ wheate into the sea:

39 And when it was day, they knewe not the lande: but they spied a certaine hauen with a banke, into the whiche they were minded, if it were possible, to thrust in the ship.

40 And when they had taken vp the ankers, they committed (a) (them selues) vnto the sea, and losed the rudder bandes, and

a. Or, the ship.

hoysed vp the mayne sayle to the winde, and drewe to lande.

41 And when they fell into a place where two seas met, they thrust in the ship, and the foreparte stucke fast and moued not, but the hinder part brake with the violence of the waues.

42 And the souldiers counsell was to kil the prisoners, lest any of them when he had swomme out, should runne away.

43 But the vnder captaine willing to saue Paul, kept them from their purpose, and commaunded that they which could swim should cast them selues first into the sea, and scape to lande:

44 And the other, some on bordes, & some on broken peeces of the shippe: And so it came to passe, ỳ they escaped al safe to land.

The.xxviij. Chapter.

1. The Viper hurteth not Paules hand, & he healeth Publius father. 23. & preacheth Christ at Rome.

1 AND when they were escaped, then they knewe that the Ile was called Melita. Actes.2

2 And the barbarous people shewed vs no little kindnesse, for they kindled a fire, and receiued vs euery one, because of the present rayne, and because of the colde.

3 And when Paul had gathered a bundle of sticks, and layde them on the fyre, there came a Viper out of the heate, & caught him by the hand.

4 And when the strangers sawe the beast hang on his hande, they said among them selues, No doubt this man is (a) a murderer, whom though he haue escaped the sea, yet vengeance suffereth not to liue.

a. Suche the pe... iudgeme... men, tha... condem... whom t... in any a... on.

5 And he shooke off the Viper into the fire, and (b) felt no harme.

b. By thi... racle Ge... fourmed... promise... to his di... ples, th... neither... penter,... poison,... hurt th... and all... the same... confirm... Gospel... sonne... Christ. w... Paul pr... c. Behold... extremi... Infidels... after an... and erro... they fal... with in... contrary...

6 Howbeit, they wayted when he should haue swolne, or fallen downe dead sodenly: but after they hadde looked a greate whyle, and sawe no harme come to him, they changed their mindes, and said that he was a (c) God.

7 In the same quarters were possessions of the chiefe man of the Ile, whose name was Publius, whiche receiued vs, and lodged vs three dayes curteously.

8 And it came to passe that the father of Publius lay sicke of a Feuer, & of a bloudy flixe, to whom Paul entred in, & prayed, and layd his handes on him, and healed him.

9 So when this was donne, other also whiche had diseases in the Ile, came, and

were

were healed.

10 Which also did vs great honour, and when we departed, they laded vs with such things as were necessarie:

11 And after three monethes we departed in a ship of Alexandria, whiche had wintred in the Ile, whose badge was (d) Castor and Pollux.

12 And when we came to Syracusa, we taried there three dayes.

13 And from thence we fet a compasse, and came to Rhegium, and after one day the South winde blewe, and we came the next day to Puteolus:

C 14 Where we found brethren, and were desired to tarie with them seuen dayes: and so we came towarde Rome.

15 And from thence, when the brethren hearde of vs, they came to meete vs at Appii forum, and at the three Tauernes: When Paul sawe them he thanked God and waxed bolde.

16 And when we came to Rome, the vnder captaine deliuered the prisoners to the chiefe captaine of the host: but Paul was suffered to dwel by him selfe, with a souldier that kept him:

17 And it came to passe, that after three dayes, Paul called ỳ chiefe of the Iewes together. And when they were come together, he saide vnto them, Menne and brethren, though I haue committed nothing against the people or lawes of the fathers, yet was I deliuered prisoner frō Ierusalē into the hands of the Romanes.

18 Whiche when they had examined me, woulde haue let me go, bycause there was no cause of death in me.

19 But when the Iewes spake contrary, I was cōstrained to appeale vnto Cesar: not that I had ought to accuse my nation of.

20 For this cause then haue I called for you, euen to see (you,) and to speake with you: bycause that for the (e) hope of Israel I am bounde with this chaine:

21 And they said vnto him, We neither receiued letters out of Iurie concerning thee, neither any of the brethren that came shewed or spake any harme of thee.

D

22 But we will heare of thee what thou thinkest: for cōcerning this sect, we know that euery where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdome of God, perswading them concerning Iesus, both out of the law of Moses, and out of the prophetes, euen frō morning to night. Luke.2.c.

24 And some were perswaded in the thinges whiche were spoken, and some beleeued not. Acts.17.a.

25 And whē they agreed not among them selues, they departed, after that Paule had spoken one worde, (that is to say,) Well spake the holy ghost by Esaias ỳ prophet, vnto our fathers,

26 Saying, Go vnto this people, and say, With your eares shall ye heare, and shall not vnderstande, and with your eyes shal ye see, and not perceiue. Esai.6.c. Mat.13.b. Mar..4.b. Luke.8.b. Ioan.12.f.

27 For the hart of this people is waxed grosse, and their eares are dul of hearing, and their eyes haue they closed: least they shoulde see with their eyes, and heare with their eares, and vnderstande with their hartes, and should be conuerted, and I should heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shal heare it. E

29 And when he had saide these wordes, the Iewes departed, and had great reasoning among them selues.

30 And Paule dwelt two yeres ful in his owne hyred house, and receiued all that came in vnto him.

31 Preaching the kingdome of God, and teaching those things which concerne the Lorde Iesus Christ, with all confidence, no man forbidding him.

Here endeth the Actes of the Apostles.

R. E.

Here hast thou (gentle reader for thy better instruction) the discription of the iourney and Peregrination of Saint Paule, which from this second booke of Saint Luke called the Actes of the Apostles, most intreated of: and for because thou readest oftentimes of Emperours, Kings and Deputies, thou hast set forth to thee the names, the yeeres, & how long euery Emperour or King raigned, or Deputie gouerned, and vnder whom any of these Actes were done, euen vntil the death of S. Paul.

The order of times.

The yeeres of the Emperors of Rome.	The yeeres of the Presidentes of Iewes.	The yeeres of the Herodians.	The yeeres of Christes incarnatio.	The yeeres of S. Paul the Apostle.
Tiberius.	*Pilate.*	*Herode.*	*Christ.*	*Paule.*
xviii	vi	xviii	xxxiii	i

Herodes Antippas, Matth. viii. Mar. 6. Luke. 9.

In this yeare Christ suffered, arose from the dead, ascended into heauen, from thence he sendeth vnto his Apostles the holy ghost. The Apostles do assemble and gather a congregation vnto the Lord Christ, and do continue in prayer, and suffer persecution.

xix	vii	xix	xxxiiii	ii

Samaria doth receiue the doctrine of Christ. Saint Steuen was stoned. S Paule is conuerted vnto Christ as he iourneyed towarde Damascus, and from thence he departed into Arabia, to preache the Gospel.

Steuen was stoned this yeere. Eusebius, Carion.

xx	viii	xx	xxxv	iii

Philip doth preache the Gospel vnto the cities by the sea side, and doth conuert a man of Ethiopia an Eunuch, and of great authoritie with Candace Mirene of the Ethiopians.

xxi	ix	xxi	xxxvi	iiii

The Gospel is preached to the Syrians, and Phenicians, of those that were dispersed and abode from Ierusalem.

Pilate was President ten yere. Iosephus.

xxii	x	xxii	xxxvii	iiii

Saint Paul commeth to Ierusalem to see Peter, from thence he goeth into Syria, Cilicia &c. Saint Peter commeth vnto Lidda. After that he was called of Cornelius to come vnto Cesarea, where he did baptise, and from thence he went to Ierusalem, giuing answere to them that entred in question with him.

xxiii	xi	xxiii	xxxviii	v

Antioche in Syria is conuerted vnto Christe, the Apostles sende thither Barnabas. Barnabas bringeth Paul out of Tarsa to Antioche, whither also Agabus came, speaking of dearth that was to come. Paule and Barnabas did succour them of Ierusalem.

Caius.	*Herodes Agrippa.*	xxiiii	xxxix	vi

Paul and Barnabas by the reuelation of the holy ghost, were sent from Antioch, to preache the Gospel vnto the Heathen.

ii		*Herode Agrippa*	xl	vii

(*) In this yere al things pertaining to this former Herode, was giue to this Herode Agrippa, of whom reade Actes the. 12. Iosephus, Eusebius. In these yeeres were Cipres, Pamphylia, Pisidia, and Licaonia conuerted.

Paul & Barnabas taken from Paphus to Perga, a Citie of Pamphylia. From Perga vnto Antioch, a Citie of Pisidia: From whence by a commotion stirred by ỹ Iewes, they were expelled out of their coastes.

iii	iii		xli	viii

Paul and Barnabas thus driuen from Antioche, came to Iconium, where they abode a long time.

iiii	iiii	xlii		ix
Claudius.	v		xliii	x
ii	vi		xliiii	xi
iii	vii		xlv	xii

This yere was James the elder beheaded of Herode Agrippa, & Peter was cast in prison, and was deliuered by the angel of the Lord. This king also died in his seuenth yere.

iiii	*Fadus.*	dearth.	xlvi	xiii

Paul and Barnabas (after theyr preaching) returned vnto Antioche, where they continued many dayes with the congregation.

v	ii	*Felix* about this	xlvii	xiiii
vi	iii	time came into	xlviii	xv
		Syria		

About the beginning of thys yeere, Paul and Barnabas toke their iourney through Phenitia and Samaria, vnto Hierusalem, to the synode or counsell After that, they returned vnto Antioche, where they remayned a yeere, whyther commeth Peter, whom Paul rebuketh. Galath. 2. Then Paul goeth vnto Cilicia and Lycaonia.

vii	*Tiberius Alex.*		xlix	xvi
viii	ii		l	xvii

In these yeeres were conuerted the countreyes of Phrigia, Galatia, Mysia. From Troade he went by water into Macedonia, and conuerted the cities, namely Philippos, Appolonia, Amphipolis, Thessalonia, Athens.

ix	iii		li	xviii
x	*Cumanus.*	*Agrippa ỹ yonger*	lii	xix

Paul goeth by sea vnto Hierusalem, from thence he commeth agayne vnto Antioch, from Antioch he visiteth the congregations of him in time past cõstituted in Galacia, and Phrygia.

xi	*Felix.*	ii	liii	xx
xii	ii	iii	liiii	xxi
xiii	iii	iiii	lv	xxii
xiiii	iiii	v	lvi	xxiii

Paul ferieth ouer into Grecia: From thence about Easter in his. xxii. yeere he goeth by sea into Syria, not a straight course, bycause of the Iewes, but fyll vnto Philippa a citie of Macedonia, and commeth about Pentecost vnto Hierusalem, ther he is imprisoned of the Iewes, let at liberte immediatly of Claudius Lylia Tribunus, and is sent vnto Cesarea to Felix, is kept in custody of Felix two yeeres.

Nero.	v	vi	lvii	xxiiii

Festus commeth about May into Judea, before whome he pleadeth hys matter: After that, before Festus and Agrippa the kyng. He is sente vnto Rome in Italie, the seconde yeere of Nero.

ii	*Festus Portius.*	vii	lviii	xxv
iii	ii	viii	lix	xxvi
iiii	iii	ix	lx	xxvii
v	iiii	x	lxi	xxviii
vi	*Albinus.*	xi	lxii	xxix
vii	ii	xii	lxiii	xxx
viii	iii	xiii	lxiiii	xxxi
ix	iiii	xiiii	lxv	xxxii
x	*Florus.*	xv	lxvi	xxxiii
xi	ii	xvi	lxvii	xxxiiii
xii	iii	xvii	lxviii	xxxv
xiii	iiii	xviii	lxix	xxxvi
xiiii	*Vaſpaſianus Dux.*	xix	lxx	xxxvii

After that Saint Paul had preached the Gospell of Christ, both in the East and West, about. xxxvii. yeeres, he was in the last yeere of Nero the Emperour, beheaded at Rome wyth the swoorde.

¶ *The Cart Cosmographie, of the Peregrination or* iourney of Saint Paule.

The Epistle of the Apostle

Saint Paul to the Romanes.

¶ *The first Chapter.*

1. Paul sheweth to whome and to what purpose he is called. 16. What the Gospell is. 18. The vengeance of God vpon the wicked. 20. The vse of the creatures. 24. The ingratitude and punishment of the wicked.

1 PAul the seruaunte of Iesus Christe, (a) called (to be) an Apostle, seuered into the Gospell of God,

2 Which he had promised afore by hys prophetes in the holy scriptures

3 Of his sonne, which was made of the seede of Dauid after the flesshe:

4 And hath bin declared to be the sonne of (b) God, with power after ỳ spirite that sanctifyeth, by the resurrection from the dead, of Iesus Christ our Lorde:

5 By whome we haue receyued grace and Apostleship, that obedience myght be geuen vnto the fayth in hys name among all heathē

6 Among whome, yee are also the called of Iesus Christ:

7 To all that be in Rome, beloued of Gods saintes by calling: Grace to you, and peace from God our father, and the Lorde Iesus Christe.

8 Firste verily, I thanke my God thorough Iesus Christ for you all, that your fayth is published throughout all the worlde.

9 For God is my witnesse, whome I serue with my spirite in the Gospell of his sonne, ỳ without ceassing I make mentiō of you: *John.4.b. 1.Cor.3.b.*

10 Praying alwayes in my prayers, that by some meane at the last, one time or other, I might take a prosperous iourney by the wyl of God, to come vnto you. *Philip.1.a. Colos.1.c.*

11 For I long to see you, that I might bestowe among you some spirituall gift, that ye might be stablished.

12 That is, that I myght haue consolation to-

a. By thys he declareth, that he came not into the office of the Apostleship by hys owne arrogancie, but by the calling of God, whereby he differeth from the false Apostles. *Math.1.a.*

b. Three maner of wayes Paul sheweth here Christ to be declared the sonne of God. First, by power and working of miracles. Secondly, by the holy ghost appearing in visible signes. Thyrdly, by hys resurrectiō from the dead. *1. Cor. 1. a. Gala.1.a.*

on togeather with you, eache with others fayth, yours and myne.

13 I would that ye shoulde knowe brethren, howe that I haue often times purposed to come vnto you (and haue bene let hytherto) that I might haue some fruite also among you, as among other of the Gentiles.

14 I am debter both to the Greekes, and to the (c) barbarous, both to the wise, and to the vnwyse.

15 So that as muche as in me is, I am ready to preach ỹ Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospell of Christ, because it is the power of God vnto saluation to all that beleeue, to the Iewe fyrst, and also to the Greeke.

17 For by it is ỹ ryghteousnesse of God opened from fayth to fayth. As it is written, The iust shall liue by fayth.

18 For the wrath of God (d) is reuealed from heaue, against all vngodlynesse and vnrighteousnesse of men, whiche (e) withholde the trueth in vnryghteousnesse.

19 For that that may be knowen of God, is manifest among them, because God hathe shewed it vnto them.

20 For his inuisible thinges, being vnderstanded by his workes, through the creation of the world, are seene, that is, both hys eternall power and godhead: so that they are without excuse.

21 Because that when they knewe God, (notwithstandyng) they glorifyed hym not as God, neyther were thankfull, but waxed full of vanities in theyr imaginations, and their foolish hart was blynded.

22 Whē they counted them selues wise, they became fooles.

23 And turned the glory of the incorruptible God vnto an image, made not onely after the similitude of a corruptible man, but also, of byrdes, and four footed beastes, and of creeping beastes.

24 Wherefore God gaue them vp to vncleannesse, through the lustes of their owne harts, that theyr owne bodyes shoulde be defyled among them selues.

25 Which changed his (f) trueth for a lye, and worshipped and serued the creature, more than the creator, whiche is to be praysed for euer, Amen.

26 Wherfore God gaue thē vp vnto shamefull lustes: for euen theyr womē did change the naturall vse, into that which is agaynste nature.

27 And lykewise also, the men left the naturall vse of the woman, and brente in theyr lustes one with another, and men wyth men wroughte fylthynesse, and receyued in them selues the reward of theyr errour (as it was accordyng.)

28 And as they regarded not to know God: (euen so) God delyuered them vp vnto a lewde minde, that they shoulde doe those thyngs whiche were not comely: Actes.7.f.

29 Being full of all vnrighteousnesse, fornication, craftinesse, couetousnesse, malitiousnesse, full of enuie, murder, debate, deceyte, euil conditioned, whisperers,

30 Backbyters, haters of God, despitefull, proude, boasters, bryngers vp of euil things, disobedient to father and mother:

31 Without vnderstanding, couenant breakers, without naturall affection, truice breakers, vnmercyfull.

32 The whiche knowing the righteousnesse of God, (how that they which commit such things, are worthy of death,) not onely doe the same, but also haue pleasure in them that do them. Osee.7.a.

The.ij. Chapter.

1. Gods iudgementes vppon the hypocrites. 12. Ignorance excuseth not. 13. All men are synners. 15. The Gentiles by their conscience, 17. The Iewes by their lawe.

1 THerefore art thou inexcusable, O man, whosoeuer thou be that (a) iudgest: For in that same wherein thou iudgest another, thou condemnest thy selfe. For thou that iudgest, doest euen the selfe same thyngs. Math.7.a.

2 But we are sure that the iudgemēt of God is according to the trueth, against them which commit such thinges.

3 Thynkest thou this, O thou man that iudgest them whiche doe such things, and doest the same (thy selfe) that thou shalt escape the iudgement of God?

4 Eyther despisest thou the richesse of hys goodnesse, and patience, and long sufferance, not knowing that the goodnesse of God leadeth thee to repentance?

5 But thou after thy stubbernesse and harte that can not repente, heapest vnto thy selfe wrath, against the day of wrath and declaration of the righteous iudgement of God:

6 Whiche will reward euery man according to hys (b) deedes:

7 To them which by continuing in wel doing seeke for glory, & honour, and immortalitie, eternall lyfe.

8 But vnto them that are contentious, and doe not obey the trueth, but obey vnryghteous-

a. Saint Paul speaketh here against those men only who being them selues fylled with all wickednesse, and impietie, yet be of all other most busie and curious in noting and reprehending other mens faultes: not of any godly zeale, but to iustifye them selues, and to bryng other men into hatred & contēpt Esai.30.d. Actes.27.g. Math.16.d.

b. Not that our workes be of such merite that they deserue rewarde: but the scriptures vse thys kynd of speaking, that thereby it maye prouoke and stirre vp men vnto good liuyng, whereby our fayth may the more appeare. Whiche good workes God of hys free grace doth rewarde.

they were not, that is, diuine power and nature,

treousnesse (shall come) indignation and wrath:

9 Tribulatiō, and anguish, vpon euery soule of man that doeth euill, of the Iewe fyrste, and also of the Greeke:

10 But glory, and honour, and peace, to euery man that doeth good, to the Iewe fyrste, and also to the Greeke.

2.Par.19.c. Actes.10.c. 11 For there is no respect of persons wyth God.

Ephe.6.b. Colos.3.b. 12 For who so euer hath sinned without lawe, shall also perish without lawe: and as many as haue synned in the lawe, shall be iudged by the lawe,

Iames.1.b. 13 (For in the syghte of God, the hearers of the lawe are not righteous: but the doers of the lawe shall be iustifyed.

14 For when the Gentiles whiche haue not the lawe, doe of nature the things conteyned in the lawe: they hauing not the lawe, are a lawe vnto them selues.

¶ 15 Whiche shewe the workes of the lawe written in theyr hartes, theyr conscience bearyng them witnesse, and their thoughtes accusing one another, or excusing.)

John.8.b. 16 At the day when God shall iudge the secretes of men by Iesus Christe, accordyng to (c) my Gospell.

c. It is his Gospell, both for the feruent loue and zeale that he beareth to it, and also for the great paynes that he hath taken in setting foorth the same.

17 Behold, thou arte called a Iewe, and (d) restest in the lawe, and makest thy boast of God,

18 And knowest (his) wyll, and alowest the thyngs that be excellente, infourmed by the lawe:

19 And beleuest that thou thy selfe arte a gupde of the blinde, a lyght of them (whych are) in darknesse,

20 An infourmer of them which lacke discretion, a teacher of the vnlearned: whyche hast the fourme of knowledge, and of the trueth in the lawe.

d. He awaketh the Iewes whiche were a-sleepe through a certayne securitie and confidence in the lawe.

¶ 21 Thou therefore whiche teachest another, teachest not thy selfe? Thou preachest a mā should not steale, yet stealest thou?

Math.7.a. 22 Thou that sayest a man should not commit adulterie, breakest thou wedlocke? Thou abhorrest idolles, and yet committest sacrilege.

23 Thou that makest thy boast of the lawe, thyrough breaking the lawe dishonourest thou God?

Esai.52.a Ezec.36.g. 24 For the name of God is euill spoken of among the Gentiles, thyrough you, as it is written,

25 For circumcision verily auayleth, if thou keepe the lawe: but if thou be a breaker of the lawe, thy circumcision is made vncircumcision.

26 Therefore, if the (e) vncircumcision keepe the ordinances of the lawe, shall not his vncircumcision be counted for circumcision?

e. By this word he meaneth all the people, of what countrey or nation so euer they be, which haue not receyued the signe of circumcision, according to the lawe or Moses, or, secretly, or, secretly.

27 And shall not vncircumcision which is by nature, if it keepe the lawe, iudge thee, which being vnder the letter and circumcision, dooest transgresse the lawe?

28 For he is not a Iewe, whiche is (a Iewe) outwarde. Neyther is that circumcision, which is outward in the flesshe.

29 But he is a Iewe, which is one inwardly, and the circumcision of the hart, whyche consisteth in the spirite, and not in the letter (is circumcision) whose prayse is not of mē, but of God.

John.8.c. Rom.9.b. Colos.2.b.

The iij. Chapter.

1. The Iewes haue a prerogatiue. 10. The Iewes and Gentiles be both sinners. 24. All are iustifyed by grace through fayth, and not through workes.

1 WHat preferment then hath the Iewe? or what profite is there of Circumcision?

I

2 Much euery way. Firste, for bycause that vnto them were committed the wordes of God.

Rom.9.a.

3 What then though some of them did not beleeue? Shall theyr vnbeleefe make the (a) fayth of God without effect?

a. Whyche is the performance of Gods promise. For fayth is taken after two sortes, both for our beleefe, when we assure our selues that God wyll performe his promise, and also for the stedfastnesse of Gods promise to thys people. For although some of the Iewes did not beleeue, yet Gods trueth neuer fayled.

4 God forbyd: yea let God be true, and euery man a lyer, as it is written, That thou mightest be iustifyed in thy sayings, and ouercome when thou art iudged.

5 But if our vnrighteousnesse setteth forthe the ryghteousnesse of GOD, what shall we say? Is God vnrighteous whiche taketh vengeance? (I speake after the maner of men,)

6 God forbyd: for how then shall God iudge the worlde?

7 For if the trueth of God hath more abounded thyrough my lye vnto hys glory, why am I as yet iudged as a sinner?

8 And not rather (as we bee slaunderously reported, and as some affirme that we saye) let vs do euill, that good may come therof? whose damnation is iust.

9 What then, are we better (than they?) No, in no wise: for we haue before accused both the Iewes and Gentiles, that they are all vnder synne:

10 As it is written, There is none righteous, no not one:

Psal.14.a. and.52.a.

11 There is none that vnderstandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are all become vnprofitable: there is none that doeth good, no not one.

13 Their

13 Their throte is an open sepulchre, with their tongues they haue deceyued, the poyson of aspes is vnder their lyppes.

14 Whose mouth is full of cursing and bytternesse:

15 Their feete are swift to shed blood.

16 Hartes griefe and miserie are in theyr wayes.

17 And the way of peace haue they not knowen.

18 Ther is no feare of God before their eyes.

19 Nowe we knowe that what thynges so euer the law sayeth, it sayth it to them whych are vnder the lawe: that euery mouth maye be stopped, and that all the worlde may be indangered to God.

20 Bycause that by the deedes of the (b) law, there shall no flesshe be iustifyed in his sight: For by the lawe commeth the knowledge of synne.

21 But nowe is the righteousnesse of God declared without the lawe, being witnessed by the lawe and the prophets.

22 The righteousnesse of God (commeth) by the fayth of Iesus Christe, vnto all, and vpon all them that beleeue. There is no differrence:

23 For all haue synned, and haue neede of the glory of God.

24 (But are) iustifyed freely by his grace, thorough the redemptiō that is in Christ Iesu:

25 Whome God hathe set fourthe to be a (c) propitiation, through fayth in his blood, to declare hys righteousnesse, by the forgiuing of the sinnes that are past,

26 Whiche God did suffer, to shewe at thys tyme hys righteousnesse: that he might bee iust, and the iustifyer of hym which beleeueth on Iesus.

27 Where is then thy boasting? It is excluded. By what lawe? of workes? Nay: but by the lawe of fayth.

28 Therefore, we hold that a man is iustifyed by fayth, without the deedes of the lawe.

29 Is he the God of the Iewes only? Is he not also of the Gentiles? Yes, euen of the Gentiles also.

30 For it is one God which shall iustifie the circumcision by (d) fayth, and vncircumcision through fayth.

31 Doe we then destroy the lawe thorough fayth? God forbid: but we rather maynteyne the lawe.

The. iiij. Chapter.

7. Iustification is the free gyft of God, as it appeareth by Dauid and Abraham, 13. and also by the office of law and fayth.

1 WHat shall we say the that Abraham our father, as pertenyng to the flesshe, dyd synde?

2 For if Abraham were iustifyed by workes, then hath he wherein to boast, but not before God.

3 For what sayeth the scripture? Abraham beleeued God, and it was counted vnto him for ryghteousnesse.

4 To him that worketh, is the rewarde not reckened of grace, but of duetie.

5 To hym that worketh (a) not, but beleeueth on him that iustifyeth the (b) vngodly, hys fayth is counted for righteousnesse.

6 Euen as Dauid describeth the blessednesse of the man vnto whom God imputeth righteousnesse without workes:

7 (Saying,) Blessed are they whose vnrighteousnesse are forgiuen, and whose sinnes are couered.

8 Blessed is that man to whome the Lorde will not impute synne.

9 (Came) this blessednesse then vpon the circumcision only, or vppon the vncircumcision also? For we say that fayth was reckened to Abraham for righteousnesse.

10 How was it then reckened? when he was in the circumcision, or (when he was) in the vncircumcision? Not in the circumcision, but in vncircumcision.

11 And he receyued the signe of circumcision, as the (c) seale of the righteousnesse of fayth, whiche he had yet being vncircumcised, that he shoulde be the father of all them that beleeue, though they be not circumcised, that righteousnesse myghte bee imputed vnto them also.

12 And that he might be father of circumcision, not vnto them onely whiche came of the circumcised: but vnto them also that walke in the steppes of the faith that was in our father Abraham, before the time of circumcision.

13 For the promise that he should be the heire of the worlde, (was) not to Abraham, or to his seede through the lawe, but thorough the righteousnesse of fayth.

14 For if they which are of the law be heyres, then is fayth but vayne, & the promise made of none effect:

15 Bycause the lawe causeth wrathe: For where no lawe is, there is no transgression.

16 Therefore by fayth (is the inheritance gyuen) that it might (be) by grace, that the promise myghte bee sure to all the seede, not to that only which is of the lawe, but to that also whiche is of the fayth of Abraham, whiche is the father of vs all.

17 (As it is written, I haue made thee a fa-

A Esai. 9. a.

Gen. 15. b. Gala. 3. a. James. 2. d.

a. That is, which meaneth not to obteyne saluation through worthynesse of his workes.
b. God is sayd to iustifie the vngodly, bycause he pardoneth hys sinnes, and of a wicked man, maketh hym good.

Psal. 32. a. The Epistle on Newe yeres day.

Gene. 15. b.

Gen. 17. b.
c. So was Abrahams circumcision called, bycause thereby was sealed the righteousnesse that through fayth was imputed to hym before his circumcision.

C Galat. 3. c.

Esai. 51. a. Gen. 17. a.

ther of many nations) before God, whom he beleeued, which restoreth the dead vnto lyfe, and calleth those things whiche be not, as (d) though they were.

18 Who contrary to hope, (e) beleeued in hope, that he should be the father of many nations: according to that whiche was spoken, So shall thy seede be.

19 And he fainted not in the faith, nor considered his owne body nowe dead, when hee was almost an hundred yeeres olde, neyther yet the (f) deadnesse of Saraes wombe.

20 He staggered not at the promise of God through vnbeleefe: but was strong in faith, giuing glory to God:

21 And being full certified, that what he had promised, he was able also to performe.

22 And therefore was it reckened to him for righteousnesse.

23 Neuertheless, it is not written for him onely, that it was reckened to him:

24 But also for vs, to whome it shal be reckened, so that we beleeue on him that raised vp Jesus our Lorde from the dead,

25 Which was deliuered for our sinnes, and was rayled agayne for our iustification.

d. In the creation of the world this appeared: For when he commaunded any thing to be, foorthwith it was.

e. That is, whi che beleeued and hoped for those things which god did promise, whe as to mannes reason they were without hope.

f. For that she was past chyld bearing.

D

Rom. 15. a.

The. v. Chapter.

1. The fruite of faith. 7. The loue of God, and obedience of Christe. 12. From whence commeth death, and from whence life.

1 Therefore beyng iustified by faith, wee are at (a) peace with God, through our Lord Jesus Christ:

2 By whome also we haue had an entrance by faith, vnto this grace wherein we stand, and reioyce in hope of the glory of God.

3 Not that only: but also we reioyce in tribulations, knowing that tribulation worketh patience:

4 Patience proofe, proofe hope:

5 And hope maketh not (b) ashamed, because the loue of God is shed abroade in oure hartes by the holy ghoste, whiche is gyuen vnto vs.

6 For when we were yet weake, according to the time, Christ dyed for the vngodly.

7 Now scarse wil any man dye for the righteous: yet peraduenture for the good some man durst dye.

8 But God setteth out his loue towarde vs, seeing that whyle we were yet synners, Christ dyed for vs.

9 Much more then nowe, we that are iustified by his blood, shall be saued from wrath thorough him.

10 For if when we were enimies, we wer reconciled to God by the death of his sonne: much more, seeing we are reconciled, wee shall be saued by his lyfe.

11 Not only so, but we also ioy in God, thorough our Lorde Jesus Christ, by whome we haue nowe receyued the atonement.

12 Wherefore, as by one man sinne entred into the worlde, and deathe by synne: euen so, death entred into all men, insomuch as all haue synned. Gen. 2. Rom. 5.

13 For vnto the law was sinne in the world: but sinne is not imputed when there is no lawe.

14 Neuertheless, death raigned from Adam to Moses, euer them also that had not sinned wyth lyke transgression as dyd Adam, whyche is the figure of him that was to come. C

15 But not as the synne, so is the free gyfte. For if through the synne of one many bee dead: much more the grace of God, and the gift by grace, whiche (is) by one man Jesus Christ, hath abounded vnto many. John. 1. b.

16 And not as by one that sinned (euen so) the gyft: for the sinne entred by one (offence) into condemnation: but the gift of (c) many sinnes into iustification.

17 For if by the synne of one deathe raigned by the meanes of one, much more (they) whiche receyue abundance of grace and of the gyft of righteousnesse, shall raigne in life by the meanes of one, Jesus Christe.

18 Lykewise then, as by the sinne of one (sinne came) on all menne to condempnation: euen so, by the righteousnesse of one (good came) vpon all men, to the righteousnesse of life.

19 For as by one mans disobedience many became sinners: so by the obedience of one shall many be made righteous.

20 But the lawe in the meane time entred in, that synne shoulde encrease. But where sinne was plenteous, grace was more plenteous. Gala. 3. d.

21 That as sinne hath raigned vnto deathe: euen so myght grace raigne thorough righteousnesse vnto eternall lyfe, by Jesus Christ our Lorde. D

c. For by chr we are not o ly deliuered from the sinn of Adam, bu also from al such sinnes we haue add thereunto.

John. 16. a.

a. By peace which is the fruit of faithe, is mēt the incredible and mosse constant ioy of mynde, our conscience beeing quiet, & established in gods grace Heb. 3. a.

b. Both for that the hope of the godly is not disappoin ted of that whiche they hope for, and also for that they are not ashamed of any affliction in this world, as the worldly mynded be: but constantly abide without shame, whatsoeuer trouble god doeth send to them. John. 3. c. 1. John. 4. b.

The. vi. Chapter.

5. Newenesse of life foloweth iustification, to the which he exhorteth.

1 What shall we say then? Shall we continue in sinne, that grace may abound? God forbid.

2 Howe shall we that are dead (a) to synne, liue any longer therein?

3 Knowe yee not, that all we whiche haue bin baptised into Jesus Christe, haue bene baptised

a. He dyeth to sinne, in whom the strength of sinne is broken by the power of Christ.

* The Epistle on the fyrst Sunday after trinitie.

baptised (b) into hys death?

4 We are buried then with them by baptisme into hys death, that lykewise as Chryst was rayſed vp from the dead by the glory of the father: euen ſo, we alſo ſhould walke in newneſſe of life.

5 For if we bee graft togeather by the lykeneſſe of hys death: euen ſo ſhall we be (partakers) of the reſurrection:

6 Knowing this, that our old man is crucifyed wyth him alſo, that the body of ſynne myghte vtterly be deſtroyed, that henceforwth we ſhould not ſerue ſynne.

7 For he that is dead, is iuſtified from ſynne.

8 And if we be dead with Chriſte, we beleeue that we ſhall alſo lyue with hym:

9 Knowing that Chriſt being rayſed from the dead, dyeth no more, death hathe no more power ouer hym.

10 For as touching that he died, he dyed concerning ſynne once: and as touching that hee lyueth, he lyueth vnto God.

11 Likewiſe recken your ſelues to be dead vnto ſynne, but alyue vnto God, thorough Jeſus Chriſt our Lorde.

12 Let not ſynne raigne therefore in youre mortall body, that ye ſhould therevnto obey by the luſtes of it.

13 Neyther gyue yee your members "as inſtrumentes of vnrygbteouſneſſe vnto ſinne: but gyue your ſelues vnto God, as they that are alyue from the dead, and your members "as inſtrumēts of righteouſneſſe vnto God.

14 For ſynne ſhall not haue power ouer you, bycauſe ye are not vnder the (c) lawe, but vnder grace.

15 What then? Shall we ſynne, bycauſe we are not vnder the lawe, but vnder grace? God forbidde.

16 Know ye not how that to whome ſo euer ye committe your ſelues as ſeruantes to obey, his ſeruants ye are to whome yee obey: whether it be of ſynne vnto death, or of obedience vnto righteouſneſſe?

17 But God be thanked, that ye were the ſeruantes of ſynne: but yee haue obeyed wyth hart the fourme of doctrine, into the whyche ye were brought vnto.

18 Being then made free from ſynne, ye are become the ſeruauntes of righteouſneſſe.

19 I ſpeake after the (d) manner of men, bycauſe of the infirmitie of your fleſhe. For as ye haue giuen youre members ſeruantes to vncleanneſſe and iniquitie, vnto iniquitie: euen ſo now gyue your members ſeruauntes to righteouſneſſe vnto holyneſſe.

20 For when ye were the ſeruants of ſinne, ye were free from righteouſneſſe.

21 What fruite had ye then in thoſe thyngs, wherof ye are nowe aſhamed? For the ende of thoſe things, is death.

22 But now yee being made free from ſinne, and made the ſeruauntes of God, haue youre fruite vnto holyneſſe, and the ende euerlaſting life.

23 For the rewarde of ſynne is death: but the gyft of God is eternall life, thorough Jeſus Chriſt our Lorde. Gen.2.c. Rom.5.c.

The.vij. Chapter.

1. 7. 12. The vſe of the lawe, 4. from the which Chriſt hath deliuered vs. 23. The fighte betweene the lawe of the fleſhe, and the lawe of the ſpirite.

1 KNowe yee not brethren (for I ſpeake to them that knowe the (a) lawe) (howe) that the lawe hathe power ouer a manne, as long as he lyueth?

2 For the woman whiche hath an husband, is bound by the lawe to hir husband, as long as he lyueth: but if the husband be dead, ſhe is loſed from the lawe of hir husbande.

3 So then if whyle hir husband lyueth, ſhee couple hir ſelfe with another man, ſhe ſhall be "counted a wedlocke breaker: but if hir husbande be dead, ſhe is free from the lawe: ſo that ſhe is no wedlocke breaker though ſhe couple hir ſelfe with another man.

4 Euen ſo ye alſo, my brethren, are dead concerning the lawe by the (b) body of Chriſte, that ye ſhould be coupled to another, who is rayſed from the dead, that we ſhoulde bryng forth fruite vnto God.

5 For when we were in the fleſhe, the luſtes of ſynne (which were) by the lawe wrought in our members, to bryng forthe fruite vnto deathe.

6 But nowe are we deliuered from the law, and dead vnto it wherevnto we were in bondage, that wee ſhoulde ſerue in newneſſe of ſpirite, and not in the oldneſſe of the letter.

7 What ſhall we ſay then? is the lawe ſinne? God forbidde. Neuertheleſſe, I knewe not ſinne, but by the lawe: for I had not knowen luſt, except the lawe had ſayde, Thou ſhalt not luſt.

8 But ſynne taking occaſion by the commandement, wrought in me all manner of concupiſcence. For without the lawe ſinne (was) dead.

9 I once lyued without lawe: but when the commaundement came, ſynne reuiued,

10 And I was dead: and the very ſame commaundement, whiche was (ordeyned) vnto lyfe, was found (to be) vnto me an occaſion of death.

a. Before the commyng of Chriſt all men were maryed and bound to the law, which did them none other ſeruice, but diſcloſed their ſynne and wickednеſſe, forcing them to ſeeke helpe for their ſinnes els where. Now then, the lawe being aboliſhed for his imperfection, and they cleanſed thorough Gods grace, are ſpouſed vnto Chriſt theyr newe husband, hym to ſerue in newneſſe of life.

"or, called.

b. Bycauſe the body of Chriſt is made an offering and a ſacrifice for our ſinnes, whereby God is pleaſed, and his wrath appeaſed: and for Chriſtes ſake the holy ghoſt is giuen to al beleeuers, whereby the power of ſinne is in vs dayly weakened: we are counted dead to the law for that the lawe hath no dominion ouer vs. Rom.5.c. Gala.3.b. Exod.20.c. Deut.5.b.

11 For synne taking occasion by the commaundement, hath deceyued me, and by the same slue (me.)

12 Wherefore the lawe is holy, and the commaundement holy, and iust, and good.

13 Was that then whiche was good, made death vnto me? God forbidde. But synne, that synne might appeare, by that whyche was good to worke deathe in me: that synne by the commaundemente might bee out of measure synfull.

14 For we knowe that the lawe is spiritual: but I am carnall, solde vnder (c) sinne.

15 For that whiche I doe, I alowe not: for what I would, that doe I not: but what I hate, that doe I.

16 If I do nowe that, which I woulde not, I consent vnto the lawe that it is good.

17 Now then, it is not I that do it: but sinne that dwelleth in me.

18 For I know, that in me (that is to say in my flesche) dwelleth no good thing. For to will, is presente with mee: but I fynde no meanes to performe that which is good.

19 For the good that I would, do I not: but the euill which I would not, that do I.

20 And if I do that I woulde not, then is it not I any longer that doeth it, but sinne that dwelleth in me.

21 I fynde then by the lawe, that when I would do good, euill is present with me.

22 For I delight in the lawe of God, after the inwarde man:

23 But I see another lawe in my members, rebelling agaynste the lawe of my mynde, and subduing mee vnto the lawe of sinne, which is in my members.

24 O wretched man that I am: who shal deliuer me from the (d) body of this death?

25 I thanke God through Iesus Christe our Lorde. So then, with the minde I my selfe serue the lawe of God: but with the flesh, the lawe of synne.

The. viij. Chapter.

1. The assurance of the faythfull. 6. The frutes of the holy Ghost. 13. The weakenesse of the lawe. 17. Of hope. 18. Of patience vnder the crosse. 29. Of the foreknowledge of God.

1 THere is then no damnation to them which are in Christ Iesu, whiche walk not after the flesh, but after the spirite.

2 For the lawe of the (a) spirite of life, through Iesus Christ, hath made me free from the lawe of synne and death.

3 For what the lawe coulde not do, in as muche as it was weake through the flesche, God hauing sente his owne sonne, in the similitude of sinfull flesche, euen by sinne, (b) condemned sinne in the flesche:

4 That the righteousnesse of the law, might be fulfylled in vs, whych walke not after the flesh, but after the spirite.

5 For they that are carnall, are (c) carnally minded: but they that are spiritual, are spiritually minded.

6 To be carnally minded, is death: but to be spiritually minded, is life and peace:

7 Bycause that the fleshly minde is enmitie agaynste God: for it is not obedient to the lawe of God, neyther can be.

8 So then, they that are in the flesche, can not please God.

9 But yee are not in the flesche, but in the spirite, if so be that the spirite of God dwell in you. If any manne haue not the spirite of Christ, the same is none of his.

10 And if Christe be in you, the body is dead bycause of (d) sinne: but the spirite is life for righteousnesse sake.

11 But if the spirite of hym that raysed vp Iesus from the dead, dwell in you: euen hee that raysed vp Christ from the dead, shal also quicken your mortall bodies, bycause that his spirite dwelleth in you.

12 Therefore brethren, we are debters, not to the flesche, to liue after the flesche.

13 For if ye liue after the flesche, yee shall dye: but if yee through the spirite, do mortifie the deedes of the body, ye shall liue.

14 For as many as are ledde by the spirite of God, they are the sonnes of God.

15 For yee haue not receyued the spirite of bondage agayne to feare: but ye haue receyued the spirite of adoption, whereby we crye, Abba, father.

16 The spirite it selfe beareth witnesse to our spirite, that we are the sonnes of God.

17 If we be sonnes, then are we also heires, the heyres of God, and ioynt heyres wyth Christ: so that we suffer togeather, that wee may be also glorifyed togeather.

18 For I am certainely (e) perswaded, that the afflictions of this time, are not worthy of the glory which shall be shewed vpon vs.

19 For the earnest expectation of the creature abydeth, looking when the sonnes of God shall appeare:

20 Bycause the (f) creature is subiect to vanitie, not wylling, but for hym whiche hathe subdued the same in hope.

21 For the creature it selfe shall be made free from the bondage of corruption, into ỹ glorious libertie of the sonnes of God:

22 For we knowe that euery creature groneth with vs also, and trauayleth in payne with

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Esai. 52. a.

c. Lyke as bondmen are violētly thrust, hurled, and turmoyled, as it pleaseth their cruell maister: so are we thorough heapes of sinnes drawen to many euill doynges whiche we do neyther lyke nor alowe.

Gene. 6. a.

d. It is called the body of synne, for that it is an whole lump of sinne, tossing and tormenting the whole mā, and pluckyng hym frō God, wherby plages and miseries are heaped on, and man lyueth as he wer in the middest of death.

a. The lawe of the spirite, and the lawe of sin, is here taken improperly for the power and strength of the law and sinne: and it is called the spirite of life, bycause it quickeneth & gyueth life.

b: God through the crucifyce of sin, which Christ hys only sonne offered vpon the crosse in hys flesche hath condemned & abolished in which raigne in our mortal flesche.

c. φρονεῖν and φρόνημα greeke words do not only signifye wisdome and prudence, as attention, carefulnesse, and minding of any thyng.

d. Albeit we haue a body which is dead to all goodnesse, by reason of synne whych so frely raygneth in it, yet when we are grafted in Christ, hys spirite of life giueth vs lyfe, & iustifyeth.

The Epistle on the eyght sunday after trinitie.

c. λογίζεσθαι signifyeth to way or to consyder. But bycause the matter was certaine, and sure Paul nothyng doubted therof, it is thus made: I am perswaded.

f. The creatures shall not be restored before Gods chyldren be brought to theyr perfection. In the meane season, they desire, grone, and wayte.

b. 14. b
20. b
3. b
53. d

Gala. 4. a.
1. Timo. 1.
2. Cor. 1. d.
Ephe. 1. a.

The Epistle on the fourth sunday after trinitie.

44. d

with vs, euen vnto this tyme.

23 Not onely (they,) but we also whiche haue the firſt fruytes of the ſpirite, & we our ſelues mourne in our ſelues, wayting for the adoption (euen) the deliuerance of our body.

24 For we are ſaued by hope: But hope that is ſeene, is no hope. For how can a man hope for that which he ſeeth?

25 But and if wee hope for that wee ſee not, then do we with patience abide for it.

26 Likewiſe, the ſpirite alſo helpeth our infirmities. For we knowe not what to deſire as we ought: but the ſpirite it ſelfe maketh great (g) interceſſion for vs, with gronings, whiche can not be expreſſed.

27 And he that ſearcheth the hartes, knoweth what is the meanyng of the ſpirite: for hee maketh interceſſion for the ſaincts according to the pleaſure of God.

28 For we knowe that all things worke for the beſte, vnto them that loue God, to them whiche alſo are called of purpoſe.

29 For thoſe whiche he knewe before, he alſo dyd predeſtinate, that they ſhoulde bee lyke faſhioned vnto the ſhape of his ſonne, that he might be the firſte begotten among many brethren.

30 Moreouer, whom he did predeſtinate, them alſo he called: and whom he called, them alſo he iuſtified: and whom he iuſtified, them he alſo glorified.

31 What ſhal we then ſay to theſe things? If God be on our ſide, who can be againſt vs?

32 Whiche ſpared not his owne ſonne, but gaue hym for vs all: howe ſhall he not with hym alſo gyue vs al things?

33 Who ſhall lay any thyng to the charge of Gods choſen? It is God that iuſtifieth:

34 Who is he that condemneth? It is Chriſte which died, yea rather which is rayſed again, which is alſo on the right hande of God, and maketh interceſſion for vs.

35 Who ſhall ſeparate vs from the loue of Chriſte? (Shall) tribulation, or anguiſhe, or perſecution, eyther hunger, eyther nakednelle, eyther perill, eyther ſworde?

36 (As it is written: For thy ſake are we killed all day long, and are counted as ſheepe for the ſlaughter.)

37 Neuertheleſſe, in all theſe thyngs we ouercome, through him that loued vs.

38 For I am ſure, that neyther death, neyther lyfe, neyther angels, nor rule, neyther power, neyther thyngs preſent, neyther thyngs to come.

39 Neyther heigth, nor deapth, neyther any other creature, ſhal be able to ſeparate vs from the loue of God, which is in Chriſte Ieſu our Lorde.

The.ix. Chapter.

1. Paul declareth his feruent loue towarde his nation, 11. he treateth of election, and reprobation, 24. alſo of the callyng of the Gentiles, 30. and of the ſalting off, of the Iewes.

1 I Say the trueth in Chriſt, I lye not, (my conſcience alſo bearyng me witneſſe by the holy ghoſt,)

2 That I haue great heauineſſe, and continuall ſorowe in my hart.

3 For I haue wiſhed my ſelfe to be curſed from (a) Chriſt, for my brethren, my kinſmen as partayneth to the fleſhe,

4 Whiche are the Iſraelites: to whome partayneth the adoption, and the glory, and the couenantes, and the lawe that was gyuen, and the ſeruice of God, and the promiſſes:

5 Of whom are the fathers, and of whom as concernyng the fleſhe Chriſte (came) which is God, in all things to be prayſed for euer, Amen.

6 And it can not be, that the worde of God hath taken none effect. For they are not all Iſraelites, whiche are of Iſrael:

7 Neyther are they all children that are the ſeede of Abraham: but in Iſaac ſhall thy ſeede be called.

8 That is to ſay, They whiche are the children of the fleſhe, theſe are not the children of God: but they whiche be the children of promiſſe, are counted the ſeede.

9 For this is the worde of promiſe: About this tyme wyll I come, and Sara ſhall haue a ſonne.

10 Not onely thys, but alſo Rebecca was with chylde by one (euen) by our father Iſaac.

11 For yet the (chyldren) were borne, when they had neyther done good, neyther bad, (that the purpoſe of God by (b) election myght ſtande: not by the reaſon of workes, but by the caller,)

12 It was ſayd vnto hyr, The elder ſhal ſerue the yonger.

13 As it is written, Iacob haue I loued, but Eſau haue I hated.

14 What ſhall we ſay then? Is there any vnrighteouſneſſe with God? God forbid.

15 For he ſayth to Moſes, I wyll ſhewe mercie, to whom ſo euer I ſhewe mercie: and wyll haue compaſſion, on whom ſo euer I haue compaſſion.

16 So then (election) is not of the wyller, nor of the runner: but of God that taketh mercie.

17 For the Scripture ſayeth vnto Pharao,

a. He ſaw the loſſe and deſtruction of his whole nation falling ſo farre from gods true religiō, he cōſidered how ſore God ſhuld be diſhonored, when his wonderful benefits and bleſsings beſtowed vpon his people, ſhould take none effect, but vtterly be defaced, whiche ſo mightily moued him, that he wiſhed rather to be cut off frō Chriſte, then thoſe things ſhoulde come to paſſe. Rom. 2. d

Gen. 21. b

John. 8. d

Rom. 2. d

Gen. 18. b

b. The will & purpoſe of God, is the cauſe of the election and reprobation. For his mercie and callyng through chriſt, are the meanes of ſaluatiō: and the withdrawing of his mercie, is the cauſe of damnation. Exo. 33. d

Exod. 9. b

Euen for this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my name might be declared throughout all the worlde.

18 So hath he mercie on whom he will, and whom he wyll, he hardeneth.

19 Thou wylt say then vnto me, Why then blameth he (vs) yet? For who hath resisted hys will?

Esai. 45. b
Eccl. 33. b
Ieremi. 18. a

20 But O man, what art thou whiche disputest with God? Shall the worke say to the workeman, Why hast thou made mee on this fashion?

D

21 Hath not the potter power ouer the clay, euen of the same lumpe to make one vessell vnto honour, and another vnto dishonour?

22 What if GOD willing to shewe his wrath, and to make his power knowen, suffered with long patience the vessels of wrath ordeyned to destruction:

23 To declare the richesse of hys glory on the vessels of mercie, whiche he had prepared vnto glory?

24 Whom also he called, (I meane) vs, not of the Iewes onely, but also of the Gentiles.

Osee. 2. d
1. Pet. 2. b

25 As he sayth also in Osee, I will call them my people, whiche were not my people: and hyr beloued, which was not beloued.

26 And it shal come to passe, that in the place where it was sayde vnto them, Yee are not my people: there shal they be called the chyldren of the liuyng God.

27 And Esaias cryeth concernyng Israel, (Though) the number of the chyldren of Israel be as the sand of the sea, yet (but) a remnant shal be saued.

28 For he finisheth the (c) worde, and maketh it short in righteousnesse: for a short worde wyll the Lorde make on earth.

29 And as Esaias sayde before, Except the Lorde of Sabboth had left vs (d) seede, wee had bene made as Sodoma, and had bene lykened to Gomorrha.

30 What shall wee say then? that the Gentiles whiche followed not righteousnesse, haue obteyned ryghteousnesse: euen the righteousnesse (whiche commeth) of fayth:

31 But Israel whiche followed the lawe of righteousnesse, hath not attayned to the lawe of righteousnesse.

32 Wherefore? Bycause (they sought it) not by fayth, but as it were by the workes of the lawe: For they haue stumbled at the stumblyng stone,

33 As it is written, Behold, I put in (e) Sion a stumbling stone, and a rocke of offence: and who so euer beleeueth on hym, shall not bee confounded.

a. The worde here is taken for a thyng or matter. The Lorde diminished his people by sundry plagues, persecutions, and banishments, and brought them to a very fewe. Likewise meaneth saynt Paul, that a fewe of them shal be saued, whiche fewe notwithstanding shal abound in righteousnesse to the glory of God.

d. The seede is Christe Iesus, sowen abrode by his apostles and disciples.

Esai. 28. d

e. Christ doth iustifie vs by fayth without workes, which thing the Iewes and iusticiaries can not beleeue. Therfore they stumble at Christ, and are offended with him.

The. x. Chapter.

3. Paul sheweth the cause of the fall of the Iewes. 5. The difference betweene the iustice of the lawe, and fayth. 16. The castyng off, of the Iewes, and callyng of the Gentiles.

1 BRethren, my hartes desire and prayer to God for Israel is, that they might be saued.

2 For I beare them recorde, that they haue a (a) zeale of God, but not according to knowledge.

3 For they beyng ignorant of Gods righteousnesse, and goyng about to stablish their (b) owne righteousnesse, haue not bene obedient vnto the righteousnesse of God.

4 For Christe is the ende of the lawe, (c) for righteousnesse to all that beleeue.

5 For Moses writeth of the righteousnesse whiche (is) of the lawe, howe that the man whiche doth those thyngs, shall lyue by them.

6 But the righteousnesse whiche is of fayth, speaketh on this wise: Say not thou in thine hart, who shal ascende into (d) heauen? That is, to fetche Christe downe from aboue.

7 Eyther who shall descende into the deepe? That is, to fetche vp Christe agayne from the dead.

8 But what sayth he, The worde is nygh thee, euen in thy mouthe, and in thy harte. This same is the worde of fayth, whiche we preache.

9 For if thou shalte knowledge with thy mouth the Lorde Iesus, and shalt beleeue in thyne harte that God rayled hym from the dead, thou shalt be saued.

10 For with the harte man beleeueth vnto righteousnesse: and with the mouth confession is made vnto saluation.

11 For the scripture sayth, Who so euer beleeueth on hym, shal not be confounded.

12 There is no difference betweene the Iewe and the Greke: for the same Lorde ouer all, is riche vnto al that cal vpon hym.

13 For who so euer shall call on the name of the Lorde, shal be saued.

14 Howe then shall they call on hym, on whom they haue not beleeued? Howe shall they beleeue on hym, of whom they haue not hearde? Howe shall they heare, without a preacher?

15 And howe shall they preache, except they be sent? As it is written: Howe beautifull are the feete of them whiche bryng good tidings of peace, and bryng good tidings of good things?

a. That is certayne affection, but not after knowledge. For no zeale, nor no good intent can be acceptable vnto God but only that whiche is grounded vpon fayth, and the knowledge of God.

b. It is called our own righteousnesse, when we refuse the righteousnesse whiche commeth by christ and imagine another righteousnesse, which comes by our owne workes and deuises.

c. That is, Christe hath fulfilled the whole law, and therefore who so euer beleueth in him, counted iust before God, as wel as he hath fulfilled the whole law himselfe.

d. For fayth teacheth vs, that Christ is ascended vp to heauen to take vs with him, and hath descended into the depth of death, to destroy death, and to deliuer vs.

Deut. 30. c
Esai. 28. d
Joel. 2. d
Iohn. 2. c

16 But

16 But they haue not all obeyed the Gospell for Esaias sayth, Lorde, who hath beleeued our sayings?

17 So then fayth commeth by hearing, and hearing commeth by the worde of God.

18 But (I aske) haue they not hearde? No doubte, their sounde wente out into all landes, and their wordes into the endes of the worlde.

19 But I demaunde whether Israell dyd know or not? First Moyses sayth, I wyll prouoke you to enuie by them that are no people: and by a folyshe nation I wyll anger you.

20 And Esaias is bolde, and sayeth, I haue bin founde of them that sought me not: I I haue bene made manifest vnto them that asked not after me.

21 But against Israel, he sayeth, All day long haue I stretched forthe myne handes vnto a people that beleeueth not, but speaketh agaynst me.

The. xi. Chapter.

1. God hathe his Churche, though it appeare not alway to the world. 8. God hathe forsaken the Iewes, and chosen the Gentiles. 18. whome yet hee warneth to humble themselues. 29 God repenteth him not of his giftes. 33. The depth of Gods iudgements.

1 I Say then, hathe God caste away his people? God forbid. For I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people whiche he knew before. Wot ye not what the scripture sayth of Elias? howe he maketh intercession to God against Israel.

3 Saying, Lorde they haue killed thy Prophetes, and dygged downe thyne (a) Aultars: and I am lefte alone, and they seeke my lyfe.

4 But what sayth the answere of God vnto hym? I haue reserued vnto my selfe seuen thousande men, whiche haue not bowed the knee to (the image of) Baal.

5 Euen so at this tyme there is a remnant according to the election of grace.

6 If it be of grace, then is it not nowe of workes: for then grace is no more grace. But if it be of workes, then is it now no grace, for then worke is no more worke.

7 What then? Israel hath not obteyned that whiche he seeketh for, but the election hathe obteyned it, the remnant haue bene "blynded,

8 (Accordyng as it is written, God hath gyuen them the spirite of (b) remorse: eyes that they should not see, and eares that they should not heare) euen vnto this daye.

9 And Dauid sayth, Let their table be made a snare, and a trap, and a stumbling stocke and a recompence vnto them.

10 Lette their eyes bee "blinded, that they see not, and bowe thou downe their backe alwaye.

11 I saye then, haue they therefore stumbled, that they should fall? God forbid: but thorough their fall, saluation (is come) vnto the (c) Gentiles, for to prouoke them withal.

12 Nowe if the fall of them be the richesse of the worlde, and the minishing of them, the richesse of the Gentiles: howe muche more their fulnesse?

13 For I speake to you Gentiles, in as muche as I am the Apostle of the Gentils, I magnifie myne office.

14 If by any meane I maye prouoke them whiche are my flesshe, and might saue some of them.

15 For if the castyng away of them be the reconcilyng of the worlde: what shall the receiuing (of them) be, but life from the dead?

16 For if the firste fruites be holie, the whole lumpe also (is holy.) And if the rote be holie, the branches also.

17 And if some of the branches bee broken (d) of, and thou being a wild Olyue tree, wast graft in among them, and made partaker of the rote and fatnesse of the Olyue tree:

18 Boast not thy selfe against the braunches, For if thou boast thy selfe, thou bearest not the rote, but the rote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: bicause of vnbeleefe they were broken off, and thou stodest stedfast in faith. Be not high mynded, but feare.

21 For seeing that God spared not the naturall branches, (take heed) least it come to passe, that he spare not thee.

22 Beholde therefore the kyndnesse and rigorousnesse of God: on them whiche fell, rigorousnesse: but towardes thee, kindnesse, if thou continue in kindnesse: or else thou also shalt be hewen off.

23 And they, if they byde not still in vnbeleefe, shall be graffed in: for God is of power to graffe them in againe.

24 For if thou were cut out of a natural wild Olyue tree, and were graffed contrarye to nature in a true olyue tree: howe much more shall these which bee the naturall branches, be graffed in their owne Olyue tree?

25 For I would not brethren, that ye should bee ignorant of this mysterie, (leaste ye should be wyse in your owne conceyts) that partly

"or, darkned.

c. That is, for that the Iewes contemning the Gospell of christ, fel away from God, the preaching of the Gospell came vnto the Gentils, which is their saluation.

Rom. 1. a. 1. Tim. 2. a. 2. Tim. 1. c. ℂ

d. These broken branches, were the vnbeleeuyng Iewes, which for their vnbelefe were cut off from the promise of God, in whose stede was the wylde Olyue, that is the Gentiles, grafted thorough fayth.

2. Cor. 3. d.

partly "blindnesse is happed in Israel, vntill the fulnesse of the Gentiles be come in.

"or, hardnesse

Esai. 59. d. Psal. 14. c.

26 And so al Israel shal be saued, as it is writte: There shal come out of Sion he that doth deliuer, and shal turne away vngodlynesse from Jacob.

27 And this is my couenant vnto them when I shall take away their sinnes.

C

28 As concerning the Gospell, they are enimies for your sakes: but as touching the election, they are loued for the fathers (sakes.)

29 For the free giftes and calling of God are without repentance.

30 For as ye in tyme passe haue not beleeued God, yet haue ye now obteyned mercy thorough their vnbeleefe:

"or, obeyed.

31 Euen so now haue they not "beleeued the mercie (shewed) vnto you, that they also may obteyne mercie.

32 For God hathe shut vp all (nations) in vnbeleefe that he might haue mercie on all.

33 O the deepenesse of the richesse both of the wisedome and knowledge of God: howe vnsearchable are his iudgementes, and his wayes past finding out?

Sapi. 9. b. Esai. 60. c. 1. Cor. 2. d.

34 For who hathe knowen the mynde of the Lord, or who hath bin his counsellour?

35 Eyther who hath giuen vnto him first, (c) and he shalbe recompenced agayne?

c. By this, the apostle declareth, that God by his free wil & electiō, doth giue saluation vnto mē, without any deserts of their owne.

36 For of him, and thorough hym, and for him, are all thyngs: to whome bee glorye for euer. Amen.

The. xij. Chapter.

1. Of what conuersation they whiche professe Christe shoulde be of. 6. Howe euery man shoulde walke in his seuerall callyng. 19. No man to reuenge.

A

The Epistle on the fyrste sunday after the Epiphanie.

1 IBeseeche you therefore brethren, by the mercyfulnesse of God, that ye "giue vp your bodies a quicke (a) sacrifice, holye, acceptable vnto God, (whiche is) your reasonable seruice.

"or, present.

2 And be not ye fashioned lyke vnto thys (b) worlde: but be ye chaunged in your shape, by the renuyng of your mynde, that ye may proue what is the good, and acceptable, and perfect will of God.

3 For I saye, thorough the grace giuen vnto me, to euery man that is among you, that no man esteeme of hymselfe more than he ought to esteeme: but so esteeme (himselfe) that he behaue himselfe discretely, accordyng as God hath dealt to euery man the measure of faith.

4 For as we haue many membersin one bodie, and all members haue not one office:

5 So, we being many, are one body in Christ, and euery one, membres one of an other.

6 Seeing that we haue diuers giftes, according to the grace that is giuen vnto vs, eyther prophecie, after the measure of fayth,

Ecclē. 3. c. 1. Cor. 12.

7 Eyther office, in administration: or he that teacheth, in teaching.

B

1. Pet. 4. c.

8 Or he that exhorteth, in exhorting: he that that giueth, in singlenesse: he that ruleth in diligence: hee that is mercyfull in cheare fulnesse:

9 Loue, without dissimulation, hating euil, cleauing to good.

10 Affectioned one to an other with brotherly loue, in giuing honoure, goyng one before another.

1. Pet. 2. d. Eccl. 31. c.

11 Not lyther in businesse, feruent in spirite, seruing the Lorde.

12 Reioycing in hope, patient in trouble, instant in prayer.

13 Distributing to the necessitie of saintes, giuen to hospitalitie.

Hebr. 13. c. Matth. 5.

14 Blesse them whiche persecute you, blesse, and curse not.

C

15 Reioyce with them that doe reioyce, and wepe with them that weepe.

16 Being of lyke affection one towardes an other, being not high mynded: but making your selues equal to them of the lower sort. Be not wise in your owne opinions.

The Epistle on the thirde Sunday after the Epiphanie.

17 Recompencing to no man euill for euill. Prouiding afore hande thinges honest, (not onely before God, but also) in the syghte of all men.

18 If it be possible, as much as lyeth in you liue peaceably with all men.

19 Dearly beloued, auenge not your selues, but rather giue place vnto wrath: For it is written, Vengeaunce is myne, I will repay, sayth the Lorde.

Deut. 32. b. c. For, eyther thou shalt with him with benefite, or his conscience shal beate witnesse that Gods burning wrath hanged ouer him.

20 Therfore if thyne enimie hunger feed him: if he thirst, giue him drink. For in so doing, thou shalt heape (c) coales of fire on his head.

21 Bee not ouercome of euill, but ouercome euill with good.

The. xiij. Chapter.

1. Of obedience to the rulers, who beare not the sworde in vayne. 8. Charitie must measure all our dooings. 11. An exhortation to good lyfe.

A

The Epistle on the fourth Sunday after the Epiphanie.

1 LEt euery soule be subiect vnto the higher powers: For there is no power but of God. The powers that be, are ordeyned of God.

Sapi. 6. a. John. 3. b.

2 Whosoeuer therfore resisteth the power, resisteth the ordinaunce of God: and they that resist,

a. The Iewes in Moses lawe were cōmaunded to offer vp the deade carkases of beasts: but Christians shoulde exhibite their own liuely bodies for a sacrifice to god, in mortifying their carnall lustes, and framyng themselues by fayth, to godlynesse, and charitie.

b. The world hath dyuers significations in the scriptures, but here is taken specially for the nature and disposition of men in the world, which liued after their lusts & pleasures, & serued not God in holinesse of life, and godly conuersation.

reſiſt, ſhal receyue to themſelues damnation.
3 For rulers are not feareful to good workes, but to ẏ cuyl. Wilt thou not feare ẏ power? Do well, and thou ſhalt haue prayſe of the ſame.
4 For he is the miniſter of GOD for thy wealth. But if thou do euill, feare, for he beareth not the ſworde in vayne: For he is the miniſter of God, reuenger of wrath on him that doth euyl.
5 Wherefore ye muſte needes be ſubiect, not onely for feare of "punishment: but alſo by-cauſe of (a) conſcience.
6 And for this cauſe pay ye tribute, for they are Gods miniſters, ſeruyng for the ſame purpoſe.
7 Gyue to euery man therfore his duetie, tribute to whom tribute (is due,) cuſtome to whom cuſtome, feare to whom feare, honour to whom honour (belongeth.)
8 Owe nothyng to no man, but to loue one another: (For he that loueth another, hath fulfilled the lawe.
9 For this, Thou ſhalt not commit adulterie, thou ſhalt not kyll, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not luſt: and if there be any other commandement, it is in fewe wordes comprehended in this ſaying, namely, Thou ſhalt loue thy neyghbour as thy ſelfe.
10 Charitie worketh no ill to his neyghbour, therfore the fulfilling of the law is charitie.):
11 And chiefly cõſidering the ſeaſon, how that it is tyme that we ſhoulde nowe awake out of ſleepe: For now is our ſaluation (b) nearer than when we beleeued.
12 The night is paſſed, the day is come nigh. Let vs therfore caſt away ẏ deedes of darkneſſe, and let vs put on the armour of light.
13 Let vs walke honeſtly, as in the day, not in ryoting and drunkenneſſe, neither in chãbering and wantonneſſe, neyther in ſtryfe and enuying.
14 But put yee on the Lorde Ieſus Chriſte, and make not proviſion for the fleſhe, to (fulfill) the luſtes (thereof.)

The. xiiij. Chapter.

1. The weake muſte bee borne with. 10. No man ought to offende his neyghbours conſcience. 15. One ought to beare with an others conſcience in charitie.

1 HIm that is weake in the fayth receyue, not to doubtfulneſſe of (a) diſputations.
2 One beleeueth that he may eate euery thing: another which is weake, eateth herbes.
3 Let not hym that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him that eateth. For God hath receyued him.
4 What art thou that iudgeſt another mans ſeruant? To hys owne mayſter he ſtandeth or falleth: Yea, he ſhal be holden vp, for God is able to make him ſtande. Iacob. 4. b
5 This man putteth difference betweene day & day. Another man counteth all dayes alike. Let euery man be fully perſwaded in hys owne (b) minde.
6 He that eſteemeth the day, eſteemeth it vnto the Lorde: and he that eſteemeth not the day, to the Lorde he doth not eſteeme it. He that eateth, eateth to the Lorde, for he gyueth God thankes: and he that eateth not, eateth not to the Lorde, and gyueth GOD thankes.
7 For none of vs liueth to hymſelfe, and no man dieth to himſelfe.
8 For yf we lyue, we liue vnto the Lorde: and if we dye, we dye vnto the Lorde: Whether wee lyue therefore, or dye, wee are the Lordes. Actes. 2. f Philip. 2. b
9 For to this ende Chriſte bothe died, and roſe, and reuyued, that he might be Lord both of dead and quicke.
10 But why doeſt thou then iudge thy brother? Eyther, why doeſt thou ſet at nought thy brother? wee ſhall all ſtande before the iudgement ſeate of Chriſte. Eſai. 65. c Philip. 2. b
11 For it is written, I liue, ſayth the Lorde, and all knees ſhall bowe to me, and all tongues ſhall giue prayſe to God.
12 So ſhall euery one of vs gyue accompt of himſelfe to God. Mat. 15. b Actes. 10. b
13 Let vs not therefore iudge one another any more: but iudge this rather, that no man put a ſtumblyng blocke, or an occaſion to fal in his brothers way. 1. Tim. 4. b Mark. 7. d
14 For I knowe, and am perſwaded by the Lorde Ieſus, that there is nothyng common of it ſelfe: but vnto hym that iudgeth it to bee common, to hym it is common. C
15 But if thy brother bee greeued with thy meate, now walkeſt thou not charitably: deſtroy not hym with thy meate, for whom Chriſte dyed.
16 Let not your good be euill ſpoken off.
17 For the kyngdome of God is not meate and drinke: but righteouſneſſe and peace, and ioy in the holy ghoſt.
18 For hee that in theſe thyngs ſerueth Chriſte, pleaſeth God, and is commended of men.

19 Let

b. We muſte be aſſured in our conſcience by gods worde in al thing that we doo, that if we be ſtrong, we may know what is our libertie: and if we be weake, we may learne, to profite dayly. B

(a) with him in matters of religion, wherevnto, through the weakneſſe of fayth, he can not as yet attayne, leaſt he ſhoulde fall with a greater ſcruple of conſcience, or be offended with reaſonable reaſoning.

Titus.1.d

c. Fayth is here take for a ful perswasion of the christian libertie in things indifferent.
d. This sentece, both Augustine and Origene do take to be generally meant of al mens works what so euer they be, whiche proceede not of a right cõsciẽce, & an vndoubted fayth, grounded vpõ the worde of God.

19 Let vs therfore folow those thyngs which make for peace, and things wherewith one may edifie another.
20 Destroy not the worke of God for meats sake: all things are pure, but it is euyll for that man which eateth with offence.
21 It is good neyther to eate flesche, neyther to drynke wyne, neyther (any thing) whereby thy brother stumbleth, eyther is offended, or is made weake.
22 Hast thou (c) fayth? haue it with thy selfe before God. Happy is he that condemneth not hymselfe in that (thing whiche) hee alloweth.
23 For he that maketh conscience, is damned if hee eate, bycause (he eateth) not of fayth: for what so euer is not of fayth, is (d) sinne.

The.xv. Chapter.

1. VVee muste support one another after the example of Christe. 14. Paul sheweth his zeale toward them, 30. and requireth the like of them.

A Galat.6.a

1 WE which are strong, ought to beare the frayletie of the weake, and not to stand in our owne conceyts.

a. To edifie, signifieth to do al maner of dueties to our neighbour, eyther to bryng him to Christ, or if he be wonne that he may goe forwarde to vertue.

2 Let euery man please hys neyghbour in that that is good to (a) edifying.
3 For Christe pleased not himselfe, but as it is written, The rebukes of them which rebuked thee, fell on me.
4 For whatsoeuer thyngs haue bene written afore tyme, were written for our learnyng: that we through patience and comfort of the scriptures, might haue hope.

The Epistle on the second Sunday in Aduent.

5 The God of pacience and consolation, graunt you to be lyke mynded one towards another, after the ensample of Christe Iesu:
Leui.19.d 6 That ye all agreeyng together, may with one mouth prayse God, and the father of our Lorde Iesus Christe.

B 7 Wherfore, receyue ye one another, as Christ receyued vs to the glory of God.
8 And I say, that Iesus Christe was a minister of the circumcision for the trueth of God, to confirme the promyses (made) vnto the fathers:
Deut.20.f 2.Reg.22.d Psalm.18.g 9 And that the Gentiles might glorifie God for hys mercie, as it is written, For this cause I wyll prayse thee among the Gentiles, and sing vnto thy name.
Deut.32.f 10 And agayne hee sayth, Reioyce ye Gentiles with his people.
Psalm.117.a 11 And agayne, Prayse the Lorde all yee Gentiles, and laude him all yee people together.
Esai.11.a 12 And agayne Esaias sayth, There shall bee the rote of Iesse, and hee that shall ryse to raygne ouer the Gentiles, in hym shall the Gentiles trust.
13 The God of hope fill you with all ioy and peace in beleeuyng, that ye may be riche in hope, through the power of the holy ghost.
14 I my selfe am perswaded of you, my brethren, that ye also are ful of goodnesse, and filled with all knowledge, able also to exhort one another. C
15 Neuertheless, brethren, I haue somewhat more boldly written vnto you, as puttyng you in remembrance through the grace that is gyuen to me of God,
16 That I shoulde be the minister of Iesus Christe to the Gentiles, "and shoulde minister the Gospel of God, that the offeryng of the (b) Gentiles might be acceptable, and sanctified by the holy ghost.
17 I haue therefore whereof I may reioyce through Christe Iesus, in those things which parteyne to God.
18 For I will not be bolde to speake of any of those thyngs which Christ hath not wrought by me, to make the Gentiles obedient with worde and deede,
19 In mightie signes and wonders, by the power of the spirite of God, so that from Hierusalem, and the coastes round about vnto Illyricum, I haue fully preached the Gospel of Christe.
20 So haue I enforced my selfe to preach the Gospel, not where Christe was named, least I shoulde haue buylt vpon another mans (c) fundation.
21 But as it is written, To whom hee was not spoken of, they shall see: and they that hearde not, shal vnderstande.
22 For this cause I haue bene oft let, that I coulde not come vnto you.
23 But nowe hauyng no more to do in these countreys, & also hauyng a great desire many yeares to come vnto you:
24 When so euer I take my iourney into Spayne, I will come to you: for I trust to see you in my iourney, and to be brought on my way thytherwarde by you, after that I be somewhat filled with you.
25 But nowe goe I vnto Hierusalem, to minister vnto the (d) saynctes.
26 For it hath pleased them of Macedonia and Achaia, to make a certayne common gathering for the poore saynctes whiche are at Hierusalem.
27 It hath pleased them verely, and they: debters are they. For if the Gentiles bee made partakers of theyr spirituall things, their duetie is to minister vnto them in carnall things.

"or, sacrificyng

b. He calleth here the offeryng of the Gentiles, the people of the Gentiles, whom he w to God by preachyng the Gospel.

c. An other mans fundation he calleth here the Churches that were taught and instructed of other Apostles.

D

Actes.11.d

d. That is, to carry to the poore saynctes that liued at Hierusalem, the almes that he gathered for the amonges the Gentiles where he preached.

28 When

28 When I haue perfourmed this, and haue (c)ſealed to them this fruite, I wil come by you into Spayne.

29 And I am ſure that when I come vnto you, I ſhall come with aboundaunce of the bleſſing of the Goſpell of Chriſte.

30 I beſeeche you brethren for the Lorde Jeſus Chriſtes ſake, and for the loue of the ſpirite, that ye helpe mee in my buſineſſe with your prayers to God for me:

31 That I may be deliuered from them which beleeue not in Jurie, and that this my ſeruice which I haue at Hieruſalem, maye bee accepted of the ſainctes.

32 That I may come vnto you with ioye by the will of GOD, and maye with you be refreſhed.

33 The God of peace be with you all. Amen.

The.xvi. Chapter.

1. A number of ſalutations. 17. Paule willeth them to beware of falſe brethrē. 20. He praieth, and giueth thankes for them.

1 I Commende vnto you Phebe our ſiſter, which is a miniſter of the (a) Churche of Cenchrea:

2 That ye receyue hir in the Lorde, as it becōmeth ſaints, and that ye aſſiſt hir in what ſoeuer buſineſſe ſhe hathe neede of you: for ſhe hath ſuccoured many, and my ſelfe alſo.

3 Greete Priſcilla and Aquila, my helpers in Chriſte Jeſu:

4 (Which haue for my lyfe layde downe their owne neckes: Unto whome, not only I giue thankes, but alſo all the Churches of the Gentiles:)

5 Lykewyſe (greete) the Churche that is in their houſe. Salute my welbeloued Epenetus, which is the fyrſte fruite of Achaia in Chriſte.

6 Greete Marie, which beſtowed much labour on vs.

7 Salute Andronicus and Junia my couſins, and priſoners with mee alſo, which are well taken among the Apoſtles, and were in Chriſte before me.

8 Greete Amplias my beloued in the Lorde.

9 Salute Urban, our helper in Chriſte, and Stachys my beloued.

10 Salute Appelles approued in Chriſte. Salute thē which are of Ariſtobulus houſhold.

11 Salute Herodion my kinſman. Greet them that be of the houſhold of Narciſſus, which are in the Lorde.

12 Salute Tryphena, and Tryphoſa, whiche laboure in the Lorde. Salute the beloued Perſis, which laboured muche in the Lorde.

12 Salute Ruphus, choſen in the Lorde, and his mother and myne.

14 Greete Aſyncritus, Phlegon, Herman, Patrobas, Mercurius, and the brethren whiche are with them.

15 Salute Philologus, and Julia, Nereus and his ſyſter, and Olympas, and all the ſainctes whiche are with them.

16 Salute one an other wyth an holye (b) kiſſe. The churches of Chriſt ſalute you.

17 Nowe I beſeeche you brethren, (c) marke them whiche cauſe diuiſions, and giue occaſions of euil, contrary to the doctrine which ye haue learned, and auoyde them.

18 For they that are ſuch, ſerue not the Lord Jeſus Chriſte, but their owne bellye, and with ſweete and flattering wordes deceyue the heartes of innocentes.

19 For your obedience is gone abroade vnto all men. I am gladde therfore on your behalfe: but yet I would haue you wyſe vnto that whyche is good, and ſimple concerning euill.

20 The God of peace ſhall treade Satan vnder your feete ſhortely. The grace of oure Lord Jeſus Chriſt be with you Amen.

21 Timotheus my worke fellowe, and Lucius, and Jaſon, and Soſipater my kinſmen ſalute you.

22 I Tertius which wrote this Epiſtle, ſalute you in the Lorde.

23 Gaius myne hoſte, and of the whole churche ſaluteth you. Eraſtus the chamberlaine of the citie ſaluteth you, and Quartus his brother.

24 The grace of our Lorde Jeſus Chriſt be with you all. Amen.

25 To him that is of power to ſtabliſh you, accordyng to my Goſpell, and preachyng of Jeſus Chriſte, by reuealing of the myſterie, whiche was kepte ſecrete ſince the worlde beganne.

26 But now is opened, and by the ſcriptures of the Prophets, at the commaundement of the euerlaſting God, to the obedience of faith, among all nations publiſhed:

27 To (the ſame) God, wyſe only, be glorie, through Jeſus Chriſte, for euer. Amen.

a. Cor. 12. c.

b. This was a ſigne of amitie among the Iewes, whiche Saint Paul wil leth to be holy that is, that it come from a minde full of godly charitie.

c. There ar two marks to know the falſe Apoſtles by. The one is, whē they leaue Chriſt, & ſetue their bely. The other, when they regarde not the holye ſcripture, but preache lyes, & their owne fantaſies.

This Epiſtle was written to the Romaines from Corinthus, (and ſent) by Phebe the miniſter of the churche at Cenchrea.

¶ The fyrſt Epiſtle of Saint Paule the Apoſtle to the Corinthians.

¶ *The firſt Chapter.*

1. He prayſeth the great graces of God ſhewed toward them. 10. exhorting them to concorde and humilitie. 19. He beateth downe all pryde and wyſedome whiche is not grounded vpon God. 26. Shewyng whome God hath choſen to confounde the wyſedome of the worlde.

A 1 PAule called (to be) an Apoſtle of Jeſus Chriſte, through the will of god & brother Soſthenes:

2 Unto ỹ churche of GOD, whiche is at Corinthus, to them that are ſanctified in Chriſte Jeſus, (a) ſaints by calling, with all that call on the name of our Lord Jeſus Chriſte in euery place, both of theirs and ours.

3 Grace be vnto you, and peace from God our father, and from the Lord Jeſus Chriſt.

4 I thanke my God alwaies on your behalf, for the grace of God which is ginen you in Jeſus Chriſte:

5 That in all things ye are enriched in him, in all vtterance, and in all knowledge:

6 As the teſtimonie of Jeſus Chriſt was confirmed in you.

B 7 So that ye are deſtitute of no gifte, wayting for the appearing of oure Lorde Jeſus Chriſte.

8 Which ſhal alſo "ſtrengthe you vnto the ende, that ye may be (b) blameleſſe in the day of our Lorde Jeſus Chriſt.

9 God is faythfull, by whom ye haue bin called vnto the felowſhippe of his ſonne Jeſus Chriſt our Lorde.

10 Now I beſeech you brethren by the name of our Lorde Jeſus Chriſt, that ye al ſpeake one thing, and that there bee no diſſentions among you: but that ye be perfectly ioyned togyther in the ſame mynde, and in the ſame meaning.

11 For it hath bene declared vnto me my brethren of you, by them whyche are of the houſe of Cloe, that there are contentions among you.

12 This I ſay, that euery one of you ſayth, I am of Paul, and I am of Apollo, and I am of Cephas, and I am of Chriſte.

13 Is Chriſte diuided? was Paule crucified for you? either were ye baptiſed in the name of Paule?

14 I thanke God that I baptiſed none of you, C but Criſpus and Gaius:

15 Leſt any ſhoulde ſaye that I had baptiſed in myne owne name.

16 I baptiſed alſo the houſholde of Stephanas: beſydes, I knowe not whether I baptiſed any other.

17 For Chriſt ſente mee not to baptiſe, but to preache the Goſpell: not with wyſedome (c) of wordes, leaſt the croſſe of Chriſt ſhould be made of none effect.

18 For the preaching of the croſſe is to them that perithe, foliſhneſſe: but vnto vs which are ſaued, it is the power of God.

19 For it is written, I wyl deſtroy the wiſdome of the wiſe, and will caſte away the vnderſtanding of the prudent.

20 Where is the wyſe? where is the ſcribe? where is the diſputer of this worlde? hath not God made the wiſedome of this worlde foliſhe?

21 For after that in the wiſedome of God, the D worlde thorough their wiſedome knew not God, it pleaſed God through foliſhneſſe of preaching, to ſaue them that beleeue.

22 For the Iewes require a ſigne, & the Greekes ſeeke after wiſedome.

23 But we preache Chriſt crucified, vnto the Iewes a ſtumblyng blocke, and vnto the Greekes foliſhneſſe:

24 But vnto them whiche are called, bothe Iewes and Greekes, Chriſte, the power of God, and the wiſedome of God.

25 For the foliſhneſſe of God is wyſer than men: and the weakneſſe of God is ſtronger than men.

26 Brethren, ye ſee your calling, howe that not many wiſe men after the fleſhe, not manie mightie, not manie noble are (called.)

27 But God hath choſen the foliſhe things of the worlde, to confounde the wyſe: and GOD hathe choſen the weake things of the worlde, to confounde the things whyche are mightie:

28 And vnnoble things of the worlde, and E things which are deſpiſed, hath God choſen, (yea) and thinges whiche are not, to bring to nought things that are:

29 That

a. Made holie by the free mercie & calling of God.

Rom. 1. a. Gala. 1. a.

The Epiſtle on the. xviii. Sunday after Trinitie.

"or, confirme.

b. For there is no condemnation to them that are graffed in Chriſte Ieſus.

Num. 23. c. 1. Co. 10. c.

Acts. 18. d. 1. Cor. 3. a. and. 16. c.

c. Whe ſhoulde bute the eloquēce che only geth to power of Rom. 1

Eſai. 29

Eſai. 33

Matth. Luke. John. 6

29 That no flesshe shoulde glorye in his presence.
30 And of him are ye in Christ Iesus, whiche of God is made vnto vs wisedome, & righteousnesse, and sanctification, and redemption:
31 That according as it is written, He that glorieth, let him glorye in the Lorde.

The.ij. Chapter.

1. He putteth for example his manner of preaching, which was according to the tenor of the Gospel. 8. which Gospell was contemptible, and hyd to the carnal. 10. & againe honorable and manifest to the spiritual.

1 AND I brethren, when I came to you, came not in "glorioustnesse of wordes, or of wisdome, shewing vnto you the (a) testimonie of God.
2 For I esteemed not to know any thing among you saue Iesus Christ, and him crucified.
3 And I was among you in weakenesse, and in feare, and in much trembling.
4 And my wordes and my preaching was not with entysing wordes of mans wisedome, but in shewing of the spirite, and of power:
5 That your faith shoulde not stande in the wisedome of men, but in ỹ power of god.
6 And we speake wisedome among them that are perfect: not the wisedome of this world, neither of the princes of this world, whiche come to nought:
7 But we speake the wisedome of God in a misterie (euen) the hid (wisdome) which God ordeined before the world, vnto our glorye.
8 Whiche none of the princes of this worlde knewe: for had they knowen it, they woulde not haue crucified the Lorde of glorye.
9 But as it is written, The eye hath not seene, and the eare hath not heard, neither haue entred into the hart of man, ỹ thinges whiche God hath prepared for them that loue him,
10 But God hath reuealed them vnto vs by his spirite: For the spirite searcheth al things, yea the deepe things of God.
11 For what man knoweth the things of a man, saue the (b) spirite of man whiche is in him? Euen so the things of God, knoweth no man, but the spirite of God.
12 And we haue not receiued the spirite of the worlde, but the spirite whiche is of God, that we might knowe the things that are giuen to vs of God.
13 Which things also we speake, not in the wordes whiche mans wisedome teacheth, but whiche the holy ghost teacheth: comparing spirituall things with spirituall things.
14 But the natural man perceiueth not the thinges of the spirite of God, for they are folishnesse vnto him: neither can he knowe (them) bycause they are spiritually discerned. C
15 But he that is spiritual, discerneth all thinges, yet he him selfe is iudged of no man.
16 For who hath knowen the minde of the Lorde, that he might instruct him? But we haue (c) the minde of Christ. Rom. 8. a. Esai. 40. c.

c. That is, Christs spirite.

The.iij. Chapter.

3. Paul rebuketh the sectes and authors therof. 7. No man ought to atribute his saluation to the ministers, but to god. 10. That they beware of erroneous doctrines. 13. Christ is the foundation of the Church. 16. The dignitie & office both of the ministers, and also of al the faithful.

1 AND I coulde not speake vnto you brethren, as vnto spirituall, but as vnto carnal (euen) as vnto (a) babes in Christ. I

a. Being ingraffed in Christ by faith we beginne to moue by his spirite: and as we profite in faith, we growe vp to a ripe age. And here let him take heede that teacheth, lest for mylke and giue poison. For milke he strong meate in effect are one, but onely differ in manner and fourme.

2 I haue nourished you with mylke, and not with meate: for yet then were not strong, neither are ye as yet.
3 For ye are yet carnal: seeing then there is among you enuying, and strife, and sectes, are ye not carnal, & walke as men?
4 For while one saith, I am of Paul, & another, I (am) of Apollo, are ye not carnal?
5 For what is Paul? what is Apollo? But ministers by whom ye beleeued, euen as the Lord gaue to euery man.
6 I haue planted, Apollo watred: but God gaue the encrease.
7 So then, neither is he that planteth any thing, neither he that watereth: but God that giueth the encrease.
8 He that planteth, and he that watereth, are one: and euery man shal receiue his reward according to his labour.
9 For we together are Gods labourers, ye are Gods husbandry, ye are Gods building. Ephe. 2. d.
10 According to the grace of God whiche is giuen vnto me, as a wise maister builder, haue I layde the foundation, and another buildeth thereon. But let euery man (b) take heede howe he buyldeth vpon. b. He reproueth the ministers of Corinth, as teachers of curious doctrines & questions.
11 For other foundation can no man laye than

than that is layde, which is Jesus Christ.

Mat.16.c. 12 If any man buylde on this foundation, gold, siluer, pretious stones, tymber, hay, (or) stubble:

13 Euery mans worke shall be made manifest. The day shall declare it, bycause it shall be reuealed by the fyre, and the fyre shall trie euery mans worke what it is.

C 14 If any mans worke that he hath buylt vpon abyde, he shall receiue a rewarde.

15 If any mans worke burne, he shall sukfer losse, but he shall be sake him selfe: yet as (it were) through fyre.

1.Co.6.D. 16 Knowe ye not that ye are the temple of God, and that the spirite of God dwelleth in you?

17 If any man defile the temple of God, him shall God distroy: for the temple of God is holy, which (temple) ye are.

or, destroy.

18 Let no man deceiue him selfe: If any man among you seeme (to him selfe) to be wise in this worlde, let him become a fole, that he may be wise.

19 For the wisedome of this world, is folishnesse with God: for it is written, Hee compasseth the wise in (c) their owne craftinesse.

Iob.5.b. c. When they them selues are entangled in the same snares which they layde for others.

20 And againe, The Lorde knoweth the thoughtes of the wise, that they be vayne.

21 Therefore let no man glory in (d) men: for al thinges are yours.

d. But in God, who worketh by his ministers to his owne glory, and the comfort of his Churches.

22 Whether Paul, or Apollo, or Cephas, either the worlde, either life, or death, whether things present, or things to come, all are yours:

23 But ye are Christs, & Christ (is) Gods.

The.iiij. Chapter.

1. After that he had described the office of a true apostle, 3. seeing they did not acknowledge him suche one, 4. he appealeth to gods iudgement, 7. beating downe their glory, which hindred them to prayse that whiche they dispraysed in him. 16. He sheweth what he requireth on their part and what they ought to looke for of him at his returne.

1 LEt a man so esteeme of vs as the ministers of Christe, and dispolers of the secretes of God.

2 Furthermore, it is required in the dispolers, that a man be founde faithful.

3 With me it is but a very smal thing that I shoulde be iudged of you either of mās iudgement: yea, I iudge not (a) myne owne selfe.

a. Whether I haue great giftes or litle, few or many,

4 For I knowe nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me is the Lord.

5 Therefore iudge nothing before the time, vntil the Lorde come, who wil lighten the hidden things of darknesse, and open the counsels of the hartes: and then shall euery man haue prayse of God.

6 And these things brethren I haue figuratiuely applyed vntomy selfe and to Apollos, for your sakes: that ye might learn by vs, not to be wise above that which is writte, that you swel not one against another for any mans cause.

7 For who (b) separateth thee? And what hast thou that thou hast not receiued? If thou haue receiued it, why dost thou glory as though thou haddest not receiued it?

b. To wit other men preferreth thee.

8 Nowe ye are ful, nowe yee are rich, yee haue raigned as kings without vs, and I would to God ye did raigne, that we also might raigne with you.

9 For me thinketh that God hath set forth vs whiche are the last apostles, as it were menne appointed to death. For we are made a gasing stocke vnto the world, and to angels, and to men.

10 We (are) (c) fooles for Christs sake, but ye are wise in Christ, We (are) weake, but ye (are) strong: ye (are) honorable, but we (are) despised.

c. By this ter taunting in abiecting him selfe, exalting the Corinthians he maketh them afhamed of their vaine glory.

11 Euen vnto this "time we both hunger and thyrst, & are naked, and are buffeted, and haue no certaine dwelling place,

"or, houre. Iohn.2.c. 1.Thes.2. 2.Thes.3.

12 And labour working with our owne handes: being reuiled, we bleste: being persecuted, we suffer it:

13 Being defamed, we pray: we are made as the fylthinesse of the worlde, (and are) the offscouring of al things vnto this day.

14 I write not these things to shame you, but as my beloued sonnes I warne you.

15 For though ye haue ten thousande instructors in Christ, yet (haue ye) not many fathers: for in Christe Iesus I haue begotten you through the Gospel.

16 Wherefore I desire you, be ye folowers of me.

17 For this cause haue I sent vnto you Timotheus, whiche is my beloued sonne, and faithful in the Lord, who shall put you in remembrance of my wayes whiche be in Christe, as I teach euery where in all Churches.

18 Some are swollen, as though I would come no more at you.

19 But I wil come to you shortly, if the Lord wil, & wil knowe, not the wordes of them which are swollen, but the power.

Iames.18.c. Hebr.6.8.

20 For the kingdome of GOD is not in worde,

A The Epistle on the third Sunday in Aduent. Deu.29.D.

word, put in (d) power.

21 What wil ye? Shall I come vnto you with a rod, or in loue, and in the spirite of meekenesse?

The. v. Chapter.

1. He reproueth sharpely their negligence in punishing him that had committed incest. 3. willing them to excomunicate hym. 7. to imbrace puritie. 9. and flee wickednesse.

1 IT is reported commonly, that there is fornication among you, and suche fornication as is not named among the (a) Gentiles: that one should haue his fathers wife.

2 And yee are puffed vp, and haue not rather sorowed, that he that hath done this deede, might be taken away from among you.

3 For I verely as absent in body, but present in spirite, haue determined alredy as though I were present, that he that hathe so done this deede,

4 In the name of our Lord Iesus Christ, you being gathered together, and my spirite, with you, with the power of the Lorde Iesus Christ,

5 To deliuer suche (a one) vnto Satan for the destruction of the flesh, that the spirite may be saued in the day of the Lorde Iesus.

6 Your glorying is not (b) good. Knowe ye not that a little leauen leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a newe lumpe, as ye are vnleauened. For (euen) Christ our passouer is " offered vp for vs.

8 Therfore let vs kepe holyday, not with old leauen, neither with the leauen of malicionsnesse & wickednesse: but with the vnleauened (bread) of pureness and truth.

9 I wrote vnto you in an epistle, that yee should not companie with fornicatours.

10 (I did not meane) not at al with the fornicatours of this world, or with the couetous, or extortioners, or with idolaters: for then must ye needes haue gone out of the worlde.

11 But nowe (this) I wrote vnto you, not to company together, if any that is called a brother be a fornicatour, or couetous, or a worshipper of idols, or a rayler, or a drunkard, or an extortioner: with him that is such, not to eate.

12 For what haue I to doe to iudge them that are without? do not ye iudge them that are within?

13 Them that are without, GOD shall iudge, And ye shal put away from among you that wicked person. Deut. 13. b.

The. vi. Chapter.

1. He rebuketh them for going too lawe together before the heathen. 7. Christians ought rather to suffer. 12. He reproueth the abusing of christian libertie. 15. and sheweth that we ought to serue God purely, both in body and in soule.

1 DAre any of you, hauing businesse " with another, be iudged vnder the (a) vniust, and not rather vnder the saintes? " or, against. a. He calleth them vniust, whosoeuer are not sanctified in Christ.

2 Doe ye not knowe that the saintes shall iudge the worlde? If the world shall be iudged by you, are ye vnworthy to iudge the smallest matters? Mat. 19.

3 Knowe ye not howe that we shall iudge the angels? Howe much more, things that pertaine to this life?

4 If then ye haue iudgement of things pertayning to this life, set vp them to iudge whiche are least esteemed in the Churche.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one that shall be able to iudge betweene his brethren?

6 But brother goeth to law with brother, and that vnder the vnbeleeuers?

7 Nowe therefore there is vtterly a " fault among you, because ye goe to lawe one with another: Why rather suffer yee not wrong? why rather suffer ye not harme? " or, want. B

8 Nay, ye your selues doe wrong, and doe harme, and that to your brethren.

9 Knowe ye not that the vnrighteous shal not inherite the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of thē selues with mankinde, Gala. 5. d. Eph. 5. a.

10 Nor theeues, nor couetous nor drunkardes, nor reuilers, nor " pillers, shall inherite the kingdome of God. " or, extortioners.

11 And some suche like you were: but yee are washed, but ye are sanctified, but yee are iustified in the name of the Lorde Iesus, and by the spirite of our God.

12 All things are lawful vnto me, but all things are not profitable: all things are lawfull vnto mee, but I will not bee brought vnder the (b) power of any. Eccl. 17. d. 1. Co. 10. c. b. For we are subiect to those things which we can not want.

13 Meates for the belly, and the belly for meates: but God shall destroy both it and them. Nowe the body (is) not for (c) fornication, but for the Lorde: and the Lord for the body.

c. They abused meates both in that they offended other thereby, and also prouoked their owne lustes to vncleannesse. 1. Cor. 3. c.

14 And GOD both hath rayled vp the Lorde, and also shall rayse vs vp by his power.

15 Knowe ye not that your bodyes are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, knowe yee not that he which is coupled with an harlot, is one body? For two (saith he) shal be one flesche. *

*With the harlot. Gen. 2. d. Math. 19. Mark. 10. a. Ephes. 5. g.

17 But he that is coupled vnto the Lorde, is one spirite.

18 Flee fornication: Euery sinne that a man doeth, is without the body: but hee that committeth fornication, sinneth against his owne body.

19 What, knowe ye not that your body is the temple of the holy ghost (which is) in you, whom ye haue of God, and yee are not (d) your owne?

d. To liue after your owne wil, but after the wil of him that hath bought you.

20 For yee are bought with a price: therefore glorifie God in your body, & in your spirite, which are gods.

The. vij. Chapter.

1 The apostle answereth to certaine questions whiche the Corinthians desired to knowe. 2. as of single life. 3. of the duetie of maryage. 11. of discordes and dissention in maryage, 13. of mariage betweene the faithfull and vnfaithfull. 18. of vncircumcising the vncircumcised. 21. of seruitude. 25. of virginitie, 39. and second maryage.

1 NOw as concerning the things whereof ye wrote vnto me: It is (a) good for a man not to touche a woman.

a. Or expedient, because maryage thorowe mans corruption, & not by Gods institution, bringeth cares and troubles.

2 Neuertheless, to auoyde fornication, let euery manne haue his owne wife, and let euery woman haue hir owne husbande.

3 Let the husbande giue vnto the wife due benevolence: likewise also the wife vnto the husbande.

4 The wife hath not the power of hir owne body, but the husbande: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude you not the one the other, except (it be) with both your consentes for a time, that yee may giue your selues to fasting and prayer: and afterwarde come togither againe, that Satan tempt you not for your incontinencie.

Tobi. 6. d. Joel. 2. d.

6 This I say "of fauour, and (b) not of commaundement.

"or, by way sufferance. b He shewe that he com maundeth n precisely to marry, but that God h graunted a remedy vn them which can not liue chaste. 1. Tim. 5. Mat. 5. c. and. 19. d.

7 For I woulde that all men were euen as I my self: but euery man hath his proper gift of God, one after this maner, another after that.

8 I say therefore to the vnmaryed and widowes, it is good for them if they abide euen as I:

9 But if they can not absteine, let them marry: for it is better to marrye than to burne.

10 Unto the maryed commaunde, not I, but the Lorde, let not the wife departe from hir husbande:

11 But and if she depart, let hir remaine vnmaryed, or be reconciled to hir husbande (againe:) and let not the husbande put away his wife.

12 But to the remnant speake I, not the Lorde, If any brother haue a wife that beleeueth not, & she consent to dwel with him, let him not put hir away.

13 And the woman which hath to hir husbande an infidel, and he consent to dwell with hir, let hir not put him away.

14 For the vnbeleeuing husbande is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, else were your children vncleane, but nowe are they (c) holy.

c. They that are borne of eyther of the parentes faithful, are also counted members of Christes Churche, by cause of the promise.

15 But if the vnbeleeuing depart, let him depart: A brother or a sister is not made subiect in suche (things:) but God hathe called vs in peace.

16 For howe knowest thou, O woman, whether thou shalt saue thy husbande? or how knowest thou, O manne, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lorde hath called euery one, so let him walke, and so ordeine I in all Churches. Ephe. 4. d

18 Is any man called being circumcised? let him not adde (vncircumcision:) Is any called in vncircumcision? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commaundements of God.

20 Let euery man abyde in the same calling wherein he was called.

21 Art thou called a seruant? care not for it: neuertheless, if thou mayest be made free, vse it rather. 1. Tim. 6. c.

22 For he that is called in the Lord (being) a seruant, is the lordes free man: likewise also he that is called (being) free is Chri-

stes

ſtes ſeruant.

23 Ye are bought with a price, be not ye the ſeruantes of men.

24 Brethren, let euery man wherein he is called, therein abide with (d) God.

25 Nowe concerning virgins, I haue no commaundement of the Lord: yet giue I counſel, as one that hath obtayned mercy of the Lorde to be faithfull.

26 I ſuppoſe therefore that it is good for the preſent neceſſitie, that (I ſay) it is good for a man ſo to be.

27 Art thou bounde vnto a wife? ſeeke not to be loſed. Art thou loſed from a wife? ſeeke not a wife.

28 But and if thou marry, thou haſt not ſinned: & if a virgin marry, ſhee hath not ſinned: neuertheleſſe, ſuch ſhall haue trouble in the fleſh: but I (e) beare with you.

29 But this ſay I brethren, becauſe the time is ſhort: It remaineth that they alſo whiche haue wiues, be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buye, as though they poſſeſſed not:

31 And they that vſe this worlde, as not abuſing it: for the faſhion of this worlde goeth away.

32 I woulde haue you without care. He that is vnmaryed, careth for the things that belong to the Lorde, howe he may pleaſe the Lorde:

33 But he that hath maryed, careth for the things that are of the worlde, howe he may pleaſe his wife.

34 There is difference betweene a virgin and a wife: The vnmaryed woman careth for the things that are of the Lorde, that ſhe may be holy both in body & in ſpirite, but ſhee that is maryed, careth for the things that pertaine to the worlde, howe ſhe may pleaſe hir huſbande.

35 This ſpeake I for your profite, not that I may caſte a ſnare vppon you, but for comelineſſe ſake and ſitting faſt vnto the Lorde without ſeparation.

36 But if any man thinke that it is vncomely for his virgin if ſhe paſſe the time of maryage, (f) and neede ſo requyre, let him doe what he will, he ſinneth not: let them be maryed.

37 Neuertheleſſe, he that ſtandeth ſtedfaſt in his hart, hauing no neede, but hath power ouer his owne will, and hath ſo decreed in his hart that he will keepe his virgin, doth wel.

38 So then he that giueth in maryage, doth wel: but he that giueth not in maryage, doth better.

39 The wife is bounde to the " law as long as hir huſbande liueth: but if hir huſbande be dead, ſhe is at libertie to be maryed to whom ſhe will, onely in the Lord. " Rom. 7. a. or, by the law of maryage.

40 But ſhe is happyer if ſhe ſo abyde, after my iudgement: and I thinke verely that I haue the ſpirite of God.

The. viij. Chapter.

1. He rebuketh them that vſe their libertie to the ſclaunder of other, in going to the idolatrous ſacrifices. 9. And ſheweth howe men ought to behaue them towarde ſuche as be weake.

1 AS touching things offered vnto idols, we knowe that we all haue knowe- A Acts. 5. c.
ledge. Knowledge maketh a man ſwel: but charitie edifieth.

2 If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the ſame is " knowen of him. or, taughte.

4 As concerning therefore the eating of thoſe things that are offered in ſacrifice vnto idolles, we know that an idol is nothing in the worlde, and that there is none other God but one. 1. Co. 10. f.

5 And though there be that are called goddes, whither in heauen or in earth, (as there be goddes many, and (g) lordes many:)

6 Yet vnto vs is there but one God (whiche is) the father, of whom are all things, and wee in him, and one Lorde Ieſus Chriſt, by whom are all things, and we by him.

7 But there is not in euery manne that knowledge: for ſome hauing conſcience of the idol vntill this houre, eate as a thing offered vnto idolles, and their conſcience being weake, is defyled. B 1. Cor. 8. g.

8 But meate doth not commende to God: For neither if wee eate, haue wee the more: neyther if wee eate not, haue wee the leſſe.

9 But take heede leſt by any meanes this libertie of yours become a ſtumbling to them that are weake.

10 For if any man ſee thee whiche haſte knowledge, ſit at meate in the idols temple: ſhall not the conſcience of him which

g. Which being idols, yet are eſteemed of men, as Lordes and Seignours.

is weake, be (b) boldened to eate those thynges which are offered to idolles,

11 And through thy knowledge shall the (c) weake brother perysshe, for whome Christ dyed?

12 But when ye synne so agaynst the brethren, and wounde their weake conscience, ye synne agaynst Christ.

13 Wherfore if meate offende my brother, I wyll eate no flesshe while the worlde standeth, least I shoulde offende my brother.

b. By thyne example, without any ground of doctrine.
c. Which eateth against his conscience.

Rom. 14. d

The. ix. Chapter.

1. He exhorteth them by his example to vse their libertie to the edification of other. 24. to runne on foorth in the course that they haue begunne.

1 AM I not an apostle? am I not free? Haue I not seene Jesus Christe our Lorde? Are not ye my worke in the Lord?

1 Actes. 11. a.

2 If I be not an Apostle vnto other, yet doubtlesse am I vnto you: for the (a) seale of mine apostleship are ye in the Lorde.

3 Myne answere to them that aske me, is this,

4 Haue wee not power to eate and to drinke?

5 Haue we not power to leade about a (b) sister a woman, aswel as other apostles, and as the brethren of the Lord and Cephas.

6 Is the libertie of not labouring "taken from me and Barnabas onely?

7 Who goeth a warfare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, & eateth not of the mylke of the flocke?

8 Say I these things after the manner of men? or saith not the lawe the same also?

9 For it is writen in the lawe of Moyses, thou shalt not muzzel the mouth of the oxe that treadeth out the corne. Doth God take care for oxen?

10 Either saith he it not altogether for our sakes? For our sakes no doubte (this) is writen: that he whiche eareth, shoulde eare in hope: and that he whiche thresheth in hope, shoulde be partaker of his hope.

11 If we haue sowen vnto you spiritual things, is it a great thing if wee shall reape your carnal things.

a. I neede no further declaration, but the workes that I haue wrought among you.
b. Or a sister, a wife. Saint Paul vseth none other word to expresse a wife than γυνὴ. γυνὴ, what nedeth it to adde a woman where was promised a sister? wherfore I thinke (saith he) it ought to be translated a wife, specially bycause it is expressed in the singular number γυναῖκα. The old translation printed, transposeth the wordes, saying, *Mulierem Sororem*, where the most olde written copies constantly haue *Sororem Mulierem*, as al the Greke copies. ἀδελφὴν γυναῖκα. "with the handes.

12 If others be partakers of (their) power ouer you, (wherefore are) not we rather? Neuertheles, we haue not vsed this power: but suffer al thynges, lest we shoulde hinder the Gospel of Christ.

Deu. 25. 1. Tim. 5. Rom. 15. Gala. 6. b. Actes. 20.

13 Woe ye not knowe that they which minister about holy things, eate of the things of the temple? and they whiche wayte at the aulter, are partakers with the aulter?

14 Euen so hath the Lorde ordeined, that they whiche preache the Gospel, shoulde liue of the Gospel.

C Mat. 10. b.

15 But I haue vsed none of these things. Neuertheles, I wrote not these things, that it shoulde bee so done vnto me: for it were better for me to dye, than that any manne shoulde make my "reioycing vayne.

Actes. 20. "or, boast.

16 For if I preache the Gospel, I haue nothing to "reioyce of: for necessitie is layde vpon me. But wo is vnto me if I preache not the Gospel.

"or, boast of.

17 For if I do this thing with a good will, I haue a reward: but if against my will, the (c) dispensation is committed vnto me.

c. The greke worde, signifieth a guide, beslowing, distribution of things, a yeue, with the profite of an housholde.

18 What is my reward then? Verily that when I preache the Gospel, I may make the Gospel of Christ free, that I misuse not mine authoritie in the Gospel.

19 For though I be free from al men, yet haue I made my selfe seruaunt vnto all men, that I might winne the more.

20 Unto the Jewes I become as a Jewe, that I might winne the Jewes: to them that are vnder the law, as vnder the lawe, that I might winne them that are vnder the lawe:

Actes. 16. Gala. 2. d.

21 To them that are without law, as without law, (when I was not without lawe as pertayning to the law of god, but was in the law of Christ) that I might winne them that are without lawe.

22 To the weake became I as weake, that I might winne the weake: I am made all things to all men, that I might by all meanes saue some.

1 Cor. 10.

23 And this I doe for the Gospels sake, that I might be partaker thereof.

24 Knowe ye not that they whiche runne in a race, runne all, but one receiueth the reward? So runne that ye may obtaine.

The Epistle on Septuagesima Sunday.

25 Euery man that proueth maisteries, abstayneth from al things: and they (doe it) to obtayne a corruptible crowne, but we (to obtaine) an incorruptible (crowne.)

2. Tim. 4. 1. Pet. 5. b.

26 I

26 I therefore so runne, not as at an vncertayne thyng: so fyght I, not as one that beateth the ayre:

27 But I tame my (d) body, and bryng it into subiection: lest by any meanes that when I haue preached to other, I my selfe should be a cast away.

The.x. Chapter.

1. He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God: 14. Exhorting them to flee all idolatrie. 23. and offence of their neyghbour.

1 BRethren, I would not that ye should bee ignorant, howe that all our fathers were vnder the cloude, and all passed thorowe the sea:

2 And were all baptised " vnto Moses in the cloude, and in the sea:

3 And did all eate of the same (a) spiritual meate:

4 And did all drinke of the same spiritual drinke: (For they dranke of that spiritual rocke that followed them: and that rocke was (b) Christ.)

5 But in many of them hadde God no delight: for they were ouerthrowen in the wildernesse.

6 These things verily are our ensamples, that we shoulde not be lusters after euill things, as they also lusted.

7 Neither be ye idolaters, as (were) some of them, as it is written, the people sate downe to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed " fornication, and fell in one day three and twentie thousande.

9 Neyther let vs tempt Christ, as some of them tempted, and were distroyed of serpentes.

10 Neither murmur ye, as some of them murmured, and were destroyed of the destroyer.

11 All these things happened vnto them for ensamples: but they are written (c) for our admonition vppon whom the endes of the worlde are come.

12 Wherfore let him that thinketh he stãdeth, take heede lest he fall.

13 There hath no temptation taken you but suche as followeth the nature of man: but God is faithful, which shall not suffer you to be tempted aboue that you are able: but shall with the temptation make away to escape, that yee may bee able to beare it.

14 Wherefore my dearely beloued, flee frõ idolatrie.

15 I speake as vnto them whiche haue discretion: iudge ye what I say.

16 The cuppe of blessing whiche we blesse, is it not the partaking of the bloude of Christ? The bread whiche we breake, is it not the partaking of the bodye of Christ?

17 For we that are many, are one bread and one body, in as muche as we all are partakers of one bread.

18 Behold Israel (which is) after the flesh: are not they whiche eate of the sacrifices, partakers of the aulter?

19 What say I then? that the idol is any thing? or that it which is offered in sacrifice to idolles is any thing?

20 But (this I say) that the things which the Gentiles offer in sacrifice, they offer to deuils, and not to God: and I would not that ye should haue (d) felowship with the deuils.

21 Ye can not drinke the cup of the Lord, and the cuppe of deuils: yee can not bee partakers of the Lordes table, and of the table of deuils.

22 Eyther doe we prouoke the Lord to anger? What, are we stronger than he?

23 All thinges are lawful for me, but all thinges are not expedient, all thinges are lawful for me, but al things edifie not.

24 Let no man seeke his owne: but euery man anothers (wealth.)

25 What so euer is solde in " the market, that eate, asking no question for conscience sake.

26 For the earth is the Lordes, and the plentie thereof.

27 If any of them whiche beleeue not, byd you (to a feast) and ye be disposed to goe, what so euer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is offered in sacrifice vnto idolles, eate not for his sake that shewed it, and for conscience sake. The earth is the Lordes, and the plentie thereof.

29 Conscience I say, not of thine owne selfe, but of the other: for why is my (e) libertie iudged of another mans conscience?

30 For, if I by (Gods) benefite may bee partaker (of the gyftes of God,) why am

1. Cor. 8. a.

d. Which is, to assemble in that company where idols are called vpon.

Eccl. 37. d.

1. Cor. 13. b

" or, in the market of victuals.

Psal. 24. a.

1. Cor. 8. b.

e. We must take heede that through out a buse, our libertie be not condemned.

1. Tim. 4. a Colo. 3. c.

I ruyl spoken of, for that wherfore I geue thankes?

31 Whether therefore ye eate or drynke, or what so euer ye doe, doe al to the glory of God.

32 See that ye geue none offence, neyther to the Iewes, nor yet to the Gretians, neyther to the Churche of God.

1. Cor. 9. d. 33 Euen as I please al men in all thyngs, not seekyng myne owne profite, but (the profite) of many, that they may be saued.

The. ix. Chapter.

1. He rebuketh the abuses whiche were crept into their Churche. 4. as touching prayer, prophesyng. 18. and ministring the Lordes supper. 23. brynging them againe to the first institution thereof.

I 1 BE ye the folowers of me, euen as I (am) of Christ.

2 I commende you brethren, that ye remember al my "or, pleasthings, and kepe the ordinances, as I deliuered them to you.

Gen. 2. d. Ephes. 5. c. 3 But I will that ye knowe, that Christ is the heade of euery man: and the man is the womans head, and God is Christes head.

4 Euery man praying or prophesying, hauing any thing on his head, shameth his head.

5 But euery woman that prayeth or prophesieth bare headed, dishonesteth hir head: for that is euen al one as if she were shauen.

Deut. 22. a. 6 If the woman be not couered, let hir also be shorne: if it be a shame for a woman to be shorne or shauen, let hir be couered.

B 7 A man ought not to couer his head, forasmuche as he is the image and glory of God: but the woman is the glory of the man.

Gene. 1. d. 8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man,

a. Some thing to couer hir head, in signe of subiection. 10 For this cause ought the woman to haue (a) power on hir head, for the angels sakes.

11 Neuertheles, neither is the man without the woman, neither ý woman without the man, in the Lorde.

12 For as the woman is of the man, euen so is the man also by the woman, but all things of God.

13 Iudge in your selues, whether it be comely that a woman pray vnto GOD bare headed?

14 Doeth not nature it selfe teache you, that it is a shame for a man if he haue long heare? C

15 But if a woman haue long heare, it is a prayse for hir: for hir heare is geuen hir for a couering.

16 If any man lust to striue, we haue no suche custome, neyther the Churches of God.

17 This I warne you of, and commende not that ye come together for the better, but for the worse. Epistle. Thursday next before Easter.

18 For first of al, when ye come together in the Churche, I heare that there be dissentions among you, and I partly beleeue it.

19 For there must be also heresies among you, that they which are "approued among you, myght be knowen. Mat. 18. "or, tryed.

20 When ye come together therefore into one place, "you can not eate the Lordes supper. "or, this is not to eate

21 For euery one preuenteth other, in eatyng his owne supper: and one is hungry and another is dronken. D

22 What, haue ye not houses to eate and to drynke in? Or dispyse ye the Churche of God, and shame them that haue not? What shal I say vnto you, shall I prayse you? in this I prayse you not.

23 That whiche I delyuered vnto you, I receyued of the Lorde, that the Lorde Iesus the same nyght in the which he was betrayed, toke bread:

24 And when he had gyuen thankes, he brake (it) and sayde, Take ye, eate ye, this is my body which is broken for you: this doe ye in the remembrance of me. Mat. 26. Mar. 14. Luke. 22.

25 After the same manner also (he tooke) the cuppe when he hadde supped, saying, This cuppe is the new Testament in my bloud: this doe ye as oft as ye drinke it, in remembrance of me. Actes. 1. b. 1. Pet. 2. b.

26 For as often as ye eate this bread, and drinke this cuppe, ye doe shewe the Lords death til he come.

27 Wherefore, who so euer shall eate this bread, and drinke this cuppe of the Lorde (b) vnworthyly, shall be gyltie of the body and bloud of the Lord. b By receiuing the wrong and pure vse of the same. 2. Co. 11. b

28 But let a man examine him selfe, and so let him eate of this bread, and drinke of this cuppe. Eccl. 28. c.

29 For he that eateth and drinketh vnworthyly, eateth and drinketh damnation vnto

vnto him (c) selfe, making no difference of the Lordes body.

30 For this cause many are weake and sicke among you, and many sleepe.

31 For if we would iudge our selues, we should not be " iudged.

32 But when wee are " iudged, wee are " chastened of the Lorde, that we should not be damned with the world.

33 Wherefore my brethren, when ye come together, to eate, tarrie one for another.

34 If any man hunger, let him eate at home, that ye come not together vnto condemnation. The rest will I set in order when I come.

The. xij. Chapter.

1. The diuersitie of the gifts of the holy ghost, ought to be vsed to the edifying of Christes Church. 12. as the members of mans body serue to the vse one of another.

1 CConcerning spirituall (giftes) brethren, I would not haue you ignorant.

2 Ye know that ye were Gentiles, caryed away vnto dumbe idols, euen as ye were (a) led.

3 Wherefore I declare vnto you, that no man speaking by the spirite of God, " defieth Iesus: also no man can say " that Iesus is the Lord, but by the holy ghost.

4 There are diuersities of giftes, but it is the selfe same spirite.

5 And there are differences of administrations, but it is the selfe same Lord.

6 And there are diuers manners of operations, but it is the selfe same God, whiche worketh all in all.

8 The manifestation of the spirit, is giuen to euery man to profite withall:

9 For to one is giuen by the spirit the word of wisdom, to another the word of knowledge by the same spirite:

9 To another (is giuen) fayth by the same spirite: to another the gyftes of healing by the same spirite:

10 To another power to (doe) myracles, to another (b) prophesie, to another discerning of spirites, to another diuers kyndes of tongs, to another the interpretation of tongs.

11 But these all worketh euen that one and the selfe same spirite, diuiding to euerie man seuerally euen as he will.

12 For as the body is one, and hath many members, and all the members of that one body being many, are one body: euen so is Christ also.

13 For by one spirite are we all baptized into one body, whether (we be) Iewes or Gentiles, whether (we be) bonde or free: and haue all dronke of one spirite. Esai. 55. a.

14 For the bodye is not one member, but many. C

15 If the foote doe say, Bycause I am not the hande, I am not of the body: is it therefore not of the body?

16 And if the eare doe say, Bycause I am not the eye, I am not of the bodye: is it therefore not of the body?

17 If al the body (were) an eye, where were then the hearing? If all (were) hearing, where were the smelling?

18 But nowe hath God set the members, euerie one of them seuerall in the body, as it hath pleased him.

19 If they were all one member, where were the body?

20 Now are there many members, yet but one body.

21 And the eye can not say vnto the hande, I haue no neede of thee: nor agayne the head to the foote, I haue no neede of you. D

22 Yea rather a great deale those members of the body which seeme to be more (c) feeble, are necessarie,

c. Whose vse seemeth to be more vile.

23 And vpon those (members) of the bodye which we think to be lesse honourable, we owe (d) more honour; and our vncomely (partes) haue more comelynesse.

d. We are more carefull to couer them

24 For our comely (members) neede it not: But God hath tempered the body together, hauing giuen the more honor to that (part) which lacked,

25 That there should be no strife in the body: but that the members should haue the same care one for another.

26 And if one member suffer, all the members suffer with it. If one member be honoured, all the members reioyce with it. E

27 Ye are the body of Christ, and members (e) in part.

e. That is, euery one is a meber of the body of christ for his part.

28 And God hathe ordeyned some in the Churche, first Apostles, secondarily Prophetes, thirdly Teachers, then them that do myracles: after that, the gyftes of healing, helpers, gouernours, " diuersities of tongs. Math. 10. a. Luke. 11. a. Ephes. 4. c.

" or, kindes.

29 Are all, Apostles? are all, Prophetes? are all, Teachers? are all doers of myracles?

30 Haue all the giftes of healing? Doe all speake with tongs? Doe all interprete?

31 Couet after the best gifts: And yet shew I vnto you a more excellent way.

The.xiij. Chapter.

Bycause loue is the fountaine and rule of edifying the Church, he setteth foorth the nature, office, and prayse thereof.

A The Epistle on quinquagesima sunday.

1 Though * I speake with the tongs of men and of (a) angels, and haue not charitie, I am (as) sounding brasse, or (as) a tinckling Cymball.

a. If the angels had tongues, & I had the vse therof, & did not bestowe them to profite my neighbour, it were nothing but vain babbling.

2 And though I haue prophesie, and vnderstand all secrets, and all knowledge: Yea, if I haue all fayth, so that I can remoue mountaynes, and haue not charitie, I am nothing.

Luke.17.a.

3 And though I bestowe all my goodes to feede the poore, and though I giue my body that I should be burned, and haue not charitie, it profiteth me nothing.

4 Charitie suffereth long, and is curteous: Charitie enuieth not, charitie doth not frowardly, " swelleth not,

" or, is not puft vp.

5 Dealeth not dishonestly, seeketh not his owne, is not bitter, thinketh not euill,

1. Cor.10.f. Philip.2.a.

6 Reioyceth not in iniquitie, but reioyceth in the truth:

B 7 Suffereth al things, beleeueth al things, hopeth all things, endureth all things.

8 Though that prophesying fayle, eyther tongs ceasse, or knowledge vanish away, (yet) charitie falleth neuer away.

9 For our knowledge is " vnperfecte, and our prophesying is vnperfect:

" or, in part.

10 But when that which is perfect is come, then that which is vnperfect shall be done away.

11 When I was a child, I spake as a child, I vnderstode as a childe, I imagined as a childe: but as soone as I was a man, I put away childishnesse.

12 Nowe we see in a (b) glasse, euen in a darke speaking: but then (shall we see) face to face. Now I know vnperfectly: but then shall I know, euen as I am knowne.

b. The mysteries of God

13 Now abydeth fayth, hope, and charitie, these three, but the chief of these is charitie.

The.xiiij. Chapter.

1. He exhorteth to charitie, commendeth the gift of tongs, and other spirituall giftes. 5. But chiefly prophesying. 34. He commaundeth women to keepe silence in the Church. 40. And sheweth what good order ought to be obserued in the Church.

A 1 Follow after charitie, and couet spirituall (gistes:) but most chiefly that ye may prophesie.

2 For he that speaketh with (an vnknowne) tong, speaketh not vnto men, but vnto God: For no man (a) heareth (him:) how beit, in the spirite he speaketh mysteries.

a. Vnderstandeth him.

3 But hee that prophesieth, speaketh vnto men to edifying, and exhortation, and comfort.

4 Hee that speaketh with (an vnknowne) tong, edifieth him selfe: but he that prophesieth, edifieth the Church.

Rom.12. Num.11.

5 I would that ye al spake with (b) tongs, but rather that ye prophesyed: For greater is hee that prophesyeth, than hee that speaketh with tongues, except hee expounde it, that the Churche may receyue edifying.

b. Tongs in this place, & such like, signifieth no instrumēt we speak but propr of some l guage that hearer vn standeth no without an terpreter.

6 Now brethren, if I come vnto you speaking with tongs, what shall I profite you, except I shall speake to you eyther by reuelation, or by knowledge, or by prophesying, or by doctrine?

7 And euen things without lyfe giuing B sound, Whether (it be) a Pipe or an harp, except they giue a distinction in the soundes, howe shall it be knowne what is pyped or harped?

8 For if the trump giue an vncertain sound, who shall be prepared to the warre?

9 So likewise you, except ye vtter wordes by the tong easie to be vnderstoode, howe shall it be knowne what is spoken? For ye shall speake into the (c) ayre.

c. Your wo shal be lost ye shal neit glorifie Go thereby, n profite man

10 There are happyly so many kyndes of voyces in the worlde, and none (of them) are without signification.

11 Therefore if I knowe not the meaning of the voyce, I shal be vnto him that speaketh an aliant, and hee that speaketh shall be an aliant vnto me.

12 Euen so ye, for as much as ye couet spirituall (giftes) seeke that ye may excell, vnto the edifying of the Church.

13 Wherefore, let him that speaketh with tong, pray that he may interprete.

14 For if I pray with (an vnknowne) tong, C my spirite prayeth, but my vnderstanding is vnfruitfull.

15 What is it then? I will praye with the spirite, and will pray with the vnderstanding also: I will (d) sing with the spirite, & will sing with the vnderstanding also.

d. Or, g thankes by singing.

16 For when thou shalt blesse with the spirit, howe shall he that " occupyeth the rowme of the vnlearned say Amen, at thy gyuing of thankes, seeing hee vnderstandeth not what thou sayest?

" or, fylleth.

17 Thou verily giuest thankes well: but the other is not edified.

18 I

18 I thanke my God, I speake with tongs more than ye all.

19 Yet had I rather in the Church to speak fyue wordes with my vnderstanding, that by my voyce I may teach other also, than tenne thousande wordes in (an vnknowne) tong.

20 Brethren, be not children in vnderstanding: howbe it, as concerning noughtinesse be ye children, but in vnderstanding be perfect.

21 In the lawe it is written, With (men of) sundry tongs and sundry lippes will I speake vnto this people: and yet for all that will they not heare mee, sayth the Lorde.

22 Wherefore tongs are for a signe, not to them that beleeue, but to them that beleeue not: But prophesying (serueth) not for them that beleeue not, but for them which beleeue.

23 If therefore all the Churche be come together into one place, and all speake with tongs, and there come in they that are vnlearned, or they which beleeue not, will they not say that ye are madde?

24 But if all prophesie, and there come in one ỹ beleeueth not, or one vnlearned: he is rebuked of all men, he is iudged of al men.

25 And so are the secretes of his heart made manifest, and so hauing falne down on his face, he will worshippe God, saying that God is in you of a truth.

26 How is it then brethren? When ye come together, euery one of you hath a Psalme, hath a doctrine, hath a tong, hath a reuelation, hath interpretation: Lette al things be done vnto edifying.

27 If any man speake with tong, let it be by two, or at the most by three, and that by course, and let one interprete.

28 But if there be no interpreter, let him keepe silence in the Churche, and let hym speake to him selfe, and to God.

29 Let the Prophetes speake two or three, and let the other iudge.

30 If any reuelation be made to another that sitteth by, let the first holde his peace.

31 For ye may all prophesie one by one, that al may learne, and all may be comforted.

32 And the (d) spirites of the prophetes are subiect to the prophetes.

33 For God is not (the authour) of confusion, but of peace, as in all Churches of the Saintes.

34 Let your women keepe silence in the Churches: for it is not permitted vnto them to speake, but (they are commaunded) to be vnder obedience, as also sayth the lawe.

35 If they will learne any thing, let them aske their husbandes at home: For it is a shame for women to speake in the Church.

36 Spring the worde of God from you? eyther came it vnto you only?

37 If any man thinke him selfe to be a prophete, eyther spirituall, let him know that the things that I write vnto you, are the commaundements of the Lord. F

38 But if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophesie, and forbid not to speake with tongs.

40 Let all things be done honestly, and in order.

The. xv. Chapter.

1. Hee proueth the resurrection of the deade. 3. and first that Christ is risen. 22. then, that we shall rise. 52. and the manner how.

1 MOreouer brethren, I declare vnto you the Gospell which I preached vnto you, which also ye haue receyued, and wherein ye haue "continued, I "or, stoode.

2 By the which also ye are saued, if ye keepe the doctrine which I preached vnto you, except ye haue beleeued in vayne.

3 For I deliuered vnto you first of all, that which also I (a) receyued, how that Christ died for our sinnes, according to the scriptures: a. He sheweth that nothing ought to be taught, which we haue not learned by Gods word. Math. 28. b. Ioh. 20. a. Luke. 24. b.

4 And that he was buryed, and that he arose the thirde day according to the scriptures:

5 And that he was seene of Cephas, then of the twelue:

6 After that he was seene of moe than fiue hundred brethren at once: of which, the more part remayne vnto this daye, and some are falne asleepe.

7 And after that he was seene of Iames, then of all the Apostles. B

8 And last of all he was seene of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not worthie to bee called an Apostle, bicause I persecuted the Church of God. Actes. 7. a.

10 But by the grace of God, I am that I am, and his grace which is in me, was not vayne: But I laboured more abundantly than they all, yet not I, but the grace of God which is with me. Gala. 2. c.

11 Therefore, whether it were I or they, so we preach, and so haue ye beleeued.

12 If

12 If Christe be preached how that he arose from the dead: how say some among you, that there is no resurrection of the dead?

13 If there be no ryssing of the dead, then is Christ not rysen.

C 14 If Christ be not rysen, then is our preaching vaine, & your fayth is also (b) vaine.

b. For if christ be swalowed vp of death, there remayneth no hope of life any more.

15 Yea, and we are founde false witnesses of God, bycause we haue testified of God, how that he rayled vp Christe: whom he raised not vp, if so be that ỹ dead rise not.

16 For if the deade ryse not, then is not Christ rysen.

17 If it be so that Christ is not rysen, then is your fayth vayne, ye are yet in youre sinnes.

18 But also they which are falne a sleepe in Christe, are perysshed.

19 If in this life onely we haue hope in Christe, then are we of all men most myserable.

20 But now is Christ rysen from the dead, he is become the first (c) fruits of thē ỹ slept.

Colos. 1. c.

c. As by the offering of the first fruite, the whole fruit is sanctified: so by Christe which is the first that is rayssed, al haue assurance of the resurrection.

21 For since by man came death, euen so by man came the resurrection of the deade.

22 For as "by Adam all dye, euen so "by Christ shall all (a) be made aliue,

"or, in Adam.
"or, in Christ.
d. To wit, the faythfull.

23 But euerie man in his own order. The first fruites (is) Christ, afterward, they that are Christes at his comming.

24 Then (commeth) the ende, when he shall haue deliuered vp the kingdome to God the father, when he shall haue put downe all rule, and all authoritie, and powre.

D 25 For he must raigne tyll he shall haue put all his enimies vnder his feete.

Psal. 110. a.
Math. 22. d.
Hebr. 1. c.

26 The last enimie that shall be destroyed, (is) death.

Psal. 8. b.
Hebr. 2. d.

27 For he hath put downe all things vnder his feete: But when he sayth, All things are put vnder him, it is manifest that he is accepted whiche did put all things vnder him.

28 When all things shall be subdued vnto him, then shall the sonne also him selfe be subiect vnto him that put all things vnder him, that God may be all in all.

29 Else what shall they doe which are baptized for the deade, if the deade ryse not at all? Why are they then baptized for the deade?

E 30 And why stande we in icopardie euerie houre?

e. That is, hauing regarde to this present life, and not to Gods glory, & to life euerlasting.

31 (I protest) by our reioycing which I haue in Christ Jesus our Lord, I dye dayly.

32 If I haue fought with beastes at Ephesus after the (e) manner of men, what auantageth it me, if the deade ryse not? Let vs eate and drinke, for to morrow we dye.

33 Be ye not deceyued: Euill wordes corrupt good manners.

34 Awake to righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 But some man will say, Howe are the dead raised vp? With what body do they come?

36 Thou "fole, that which thou sowest, is not quickened, except it dye.

"or, mad man.
1. Ioh. 12.

37 And that which thou sowest, thou sowest not that bodye that shall be, but bare corne, it may chance of wheate, or of some other (corne.)

38 But God gyueth it a bodie, as it hath pleased him, and to euerie seede his owne body.

39 All flesh, is not "the same flesh, but there is one (manner of) flesh of men, another flesh of beastes, another of fishes, and another of byrdes.

"or, one manner of flesh.

40 There are also celestiall bodies, and bodies terrestriall: But the glorie of the celestiall is one, and (the glorie) of the terrestriall another.

f

41 There is one glory of the (f) Sunne, and another glory of the Mone, and another glory of the Starres: For (one) starre differeth from (another) starre in glorie.

f. Euen as Sunne and Moone be of one substace, differ dignitie: so the resurrection, our bodies shall haue more excellent qualities than thei haue now. For what more vile to looke vpon, than the dead carkasse.

42 So is the resurrection of the deade, it is sowen in corruption, it ryseth in incorruption.

43 It is sowen in (g) dishonour, is ryseth in honour. It is sowen in weakenesse, it ryseth in power.

44 It is sowen a naturall body, it ryseth a spirituall body: There is a naturall body, and there is a spirituall body.

45 And so it is also written: The first man Adam was made a lyuing soule, and the last Adā was made a quickning spirit.

Gen. 2. b.

46 Howbeit, that is not first which is spirituall, but that (which is) naturall, and then that (which is) spirituall.

47 The first man (is) of the earth, earthy: the second man (is) the Lord from heauen.

48 As is the earthy, suche (are) they that are earthy: And as is the heauenly, suche (are) they also that are heauenly.

49 And as we haue borne the image of the earthy, we shall also beare the image of the heauenly.

50 This say I brethren, that flesh and bloud can not inherite the kingdome of God: neyther dothe corruption inherite incorruption.

51 Beholde, I shewe you a mysterie. We shall

1. Thes. 4. d.

shall not all slepe, but we shall all be chaunged.

52 In a moment, in the twinckling of an eye, at the last trumpe, (for the trumpe shal blowe) and the deade shall ryse incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortall (must) put on immortalitie.

54 When this corruptible shal haue put on incorruption, and this mortall shall haue put on immortalitie, then shall be brought to passe the saying that is written, Death is swalowed vp into victorie.

55 O Death where is thy sting? O Hell where is thy victorie?

56 The sting of death (is) sinne, and the (h) strength of sinne is the lawe.

57 But thankes be vnto God, which giueth vs the victorie through our Lorde Iesus Christe.

58 Therefore my beloued brethren, bee ye stedfast, vnmoueable, alwayes abounding in the worke of the Lorde, for as much as ye know that your labour is not in (i) vaine in the Lorde.

The.xvi. Chapter.

1. He putteth them in remembrance of the collection for the poore brethren at Ierusalem. 13. We must persever in fayth, in the loue of Christe, and of our neighbour. 15. After his commendations, he wisheth to them al prosperitie.

1 Concerning the collection for ỹ saints (as I haue ordeyned in the Churches of Galatia, euen so do ye.

2 Vpon some Sabboth day, let euerie one of you put aside by him selfe, laying vp as God hath prospered him, that then there be no gatherings when I come.

3 When I am come, whom so euer ye shal alow by (your) letters, them will I send to bring your liberalitie vnto Ierusalem.

4 And if it be meete that I goe also, they shall goe with me.

5 I will come vnto you, after I shall haue gone ouer Macedonia, (for I doe nowe passe through Macedonia.)

6 And it may be that I will abyde, yea, or winter with you, that ye may bring me on my way, whether so euer I goe.

7 For I will not see you nowe in my passage, but I trust to abyde a while with you, if the Lord suffer me.

8 I will tarie at Ephesus vntill Whitsontyde:

9 For a great dore and effectuall is opened vnto me, and there are many aduersaries. 1. Cor. 15. c.

10 If Timotheus come, see that he may be without feare with you: for hee worketh the worke of the Lord, as I doe. Actes. 19. d.

11 Let no man therefore despise him: but conuey him forth in peace, that hee may come vnto me: for I loke for him with the brethren.

12 As touching (our) brother Apollo, I greatly desired him to come vnto you with the brethren, but his will was not at all to come at this time: But hee will come when he shall haue conuenient time. Actes. 18. c. 1. Cor. 1. b.

13 (a) Watche ye, stand ye fast in the fayth, quite you like men be strong.

14 Let al your things be don with charitie.

15 I beseech you brethren (ye knowe the house of Stephana, that it is the (b) firste fruites of Achaia, and that they haue addicted them selues to the ministerie of the saintes:)

16 That ye be also obedient vnto suche, and to all that helpe with vs, and labour.

17 I am glad of the comming of Stephana, and Fortunatus, and Achaicus: for that which was lacking (vnto me) on your (c) part, they haue supplyed.

18 For they haue comforted my spirite and yours: therefore knowe ye them that are suche.

19 The Churches of Asia salute you: Aquila and Priscilla salute you mightie in the Lorde, with the Churche that is in theyr house.

20 All the brethren greete you: greet ye one another with an holy kysse. Rom. 16. c.

21 The salutation of (me) Paul, with mine owne hande.

22 If any man loue not the Lorde Iesus Christe, the same be Anathema (d) maranatha.

23 The grace of our Lorde Iesus Christe (be) with you.

24 My loue be with you all in Christe Iesus. Amen.

a. Least Satan steal vpon you at vnawares.

b. That is, the first which imbraced the gospell.

c. The griefe that I tooke for your absence, was greatly asswaged by their presence.

d. A worde wherewith the accursed or vile person in the extremest degree is signified.

The first Epistle to the Corinthians, was written from Philippos by Stephana, and Fortunatus, and Achaicus, and Timotheus.

The seconde Epistle of Saint Paule the Apostle, to the Corinthians.

The first Chapter.

4. He declareth the great profit that commeth to the faythfull by their afflictions. 15. 17. And bycause they should not impute to lightnesse that he deferred his comming contrary to his promise, he proueth his constancie, both by the sincerities of his preaching, and also by the immutable truth of the Gospell, 21. which truth is grounded on Christ, and sealed in our hearts by the holy ghost.

A 1 PAule an Apostle of Jesu Christe, by the will of God, and brother Timotheus, vnto the Churche of God, which is at Corinthus, with all the saintes which are in all Achaia:

2 Grace (be) with you, and peace from god the father, and from the Lorde Jesus Christe.

Rom.1.a. 3 Blessed be God the father of our Lorde
1.Cor.1.a. Jesus Christ, (which is) the father of mer-
Gala.1.a. cies, and the God of all comfort:
Ephes.1.a. 4 Which comforteth vs in all our tribula-
1.Pet.1.a. tiō, that we may be able to comfort them which are in all manner trouble, with the comfort wherewith we our selues are cōforted of God.

Colos.1.c. 5 For as the (a) afflictions of Christe are
a. Which I suffer for Christ, or which Christ suffereth in me. plenteous in vs: euen so is our consolation plenteous by Christ.

6 Whether we be troubled, (it is) for your consolation and saluation, which (saluation) is wrought by the suffring of the same afflictions which we also suffer: or whether we be comforted (it is) for your consolation and saluation, and our hope of you is stedfast:

B 7 Knowing that as ye are partakers of the afflictions, so (ye shall be partakers) also of the consolation.

8 For we would not, brethren, haue you ignorant of our trouble which came vnto vs in Asia: that we were grieued out of measure, passing strength, in so muche that we were in great doubt, euen of life.

Acts.19.k. 9 But we receiued the sentence of death, in our selues, that we shoulde not put our
1.Reg.2.d. trust in our selues, but in God, which rai-
Deut.8.d. seth the dead:

10 Who deliuered vs from so great a death, and doth deliuer: in whome we trust that hereafter also he will deliuer (vs:)

11 You also helping together by prayer for vs, that for the benefits (bestowed) vpon vs by the meanes of many persons, thankes may be giuen of many on our behalfe.

12 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, not with fleshely wisdom, (b) but by the grace of God, we haue had our conuersation in the worlde, and most of all to you wards. 2.Cor.

13 For we write none other things vnto you than that ye reade, or also that ye acknowledge: and I trust ye shall acknowledge vnto the end. b. Using wisdom which God gaue from heau

14 Euē as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are (c) ours, in y (d) day of the Lord Jesus. C 1.Thes.1 c. Because haue won to Christ.

15 And in this confidence was I mynded first to haue come vnto you, that ye might haue had one pleasure more: 1.Cor.16 d. Which abolishe worldly or, the benefite.

16 And to passe by you into Macedonia, and to come agayn out of Macedonia vnto you, & to be led forth of you into Jury. c. Now to firm one thē and thē to ny it, whi a signe of constancie.

17 When I therfore was thus minded, did I vse lightnesse? or minde I (e) carnally those things which I minde, that with me shoulde be yea yea, and nay nay? f. He take God to wi nesse, that preacheth truth.

18 Yea (f) God is faithfull, for our preaching to you, was not yea and nay.

19 For Gods sonne Jesus Christe whiche was preached among you by vs, euen by me and Syluanus, and Timotheus, was not yea and nay, but in him it was yea. D

20 (For all the promises of God in him are yea, and are in him, Amen,) vnto the glory of God thrugh vs. Rom.8.a.

21 And he which stablisheth vs with you in Christ, and hath annoynted vs (is) God. Ephe.4.f.

22 Which hath also sealed vs, and hath giuen the earnest of the spirit in our hearts.

23 I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus. 1.Pet.5.

24 Not that we be Lords ouer your faith, but are helpers of your ioy: for by fayth ye stande.

The.ij.Chapter.

1. He sheweth his loue towards the.7. requiring likewise that they would be fauourable to the incestuous adulterer, seing he did repent. 14 he also reioyceth in God for the efficacie of his doctrine. 17. confuting therby such quarell pickers,

kers, as vnder pretence of speaking against his person, sought nothing but the ouerthrow of his doctrine.

1 BVt I determined this in my selfe, that I would not come agayne to you in heauinesse.

2 For if I make you sory, who is he that maketh me gladde, but the same whiche is made (a) sory by me?

3 And I wrote this same vnto you, least when I came, I should take heauinesse of them of whom I ought to reioyce, hauing confidence in you all, that my ioy, is (the ioy) of you all.

4 For in great affliction and anguishe of hart, I wrote vnto you with many teares: not that ye shoulde be made sorry, but that ye might perceiue the loue whiche I haue most aboundantly vnto you.

5 But if any man hath caused sorowe, the same hath not made me sory, but partly, least I should ouer greeue you all.

6 It is sufficient vnto the same man that he was rebuked of many.

7 So that nowe contrariwise ye ought rather to forgiue him, and comfort him, least that same (person) should be swalowed vp with ouermuch heauinesse.

8 Wherefore, I pray you that you woulde confirme your loue towardes him.

9 For to this ende also did I write, that I might knowe the proufe of you, whether ye be obedient in all things.

10 To whome ye forgiue any thing, I (forgiue) also: For if I forgaue any thing to whom I forgaue it, for your sakes (forgaue I it) in the (b) sight of Christ,

11 Lest we shuld be circumuented of satan: For we are not ignorant of his deuices.

12 Furthermore, when I came to Troada, to (preach) Christes Gospell, and a dore was opened vnto me of the Lord,

13 I had no rest in my spirite, because I founde not Titus my brother, but when I had taken my leaue of them, I went away into Macedonia.

14 Nowe thankes be vnto God, which alwayes causeth vs to triumph (c) in Christe, and openeth the sauour of his knowledge by vs in euery place.

15 For we are vnto God the sweete sauour of Christe in them that are saued, and in them which perish.

16 To the one (are we) the sauour of death, vnto death: and vnto the other, the sauour of life, vnto life: And who is meete vnto these things?

12 For we are not as many are, which chop and change with the worde of God: but as of pureneſſe, but as of God in the sight of God, speake we "in Christ.

"or, of Christ

The.iij. Chapter.

1. He taketh for example the fayth of the Corinthians for a probation of the truth which he preached. 6. and to exalt his apostleship against the braggers of the false apostles. 7. 13. he maketh comparison betwixt the lawe and the Gospell.

1 DOe wee beginne to commende our selues againe: Or neede we, as some (other) Epistles of commendation vnto you? or (letters) of comendation from you?

2 Ye are our Epistle written in our hearts, "vnderstoode and read of all men:

"or, knowne:

3 For as much as ye are manifestly declared that ye are the Epistle of Christe ministred by vs, written not with inke, but with the spirite of the liuing God, not in stonie tables, but in fleshely tables of the heart.

Exod. 24. d
Deut. 5. b.
Ier. 31. a.
The Epistle on the .xii. sunday after trinitie.
Phil. 2. b.

4 Suche trust haue we through Christe to Godward.

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie (is) of God:

6 Whiche hath made vs able ministers of the new testament, not of the letter, but of the spirite: For the letter killeth, but the (a) spirit giueth life.

1. Cor. 4. b.

a. Meaning the spirituall doctrine which is in our hartes.

7 But if the ministration of death in letters figured in stones, was with glorie, so that the children of Israell could not stedfastly beholde the face of Moses, for (b) the glorie of the countenance, which (glory) is done away:

b. After that god had spoken with him, and giuen him the lawe.

8 Howe shall not the ministration of the spirite be much more in glory?

9 For if the ministration of condemnation, be glorie: muche more doth the ministration of ryghteousnesse exceede in glorie.

c. Moses shewed the lawe as it was couered with shadowes, so that the Iewes eyes were not lightned, but blinded, and so could not come to Christ, who was the ende thereof. Again, the Gospell setteth forth the glory of God clearely, not couering our eyes, but dryuing the darkenesse away from them.

10 For euen that which was glorified, was not glorifyed in this behalfe, by cause of the exceeding glory.

11 For if that which is put away was glorious: much more that which remayneth, is glorious.

12 Seeing then that we haue such hope, we vse great boldnesse of speach:

13 And not as Moses, which put (c) a vayle ouer his face, that the children of Israell should not stedfastly looke into the ende of that which is abolished.

14 But their mindes were blinded: for vntill this day remaineth ỳ same vaile vntake away in the reading of the olde Testament, which (vaile) is put away in Christ.

15 But euen vnto this day when Moses is read, the vayle is layde vpon their heart.

16 Neuertheleſſe, when it ſhall turne to the Lorde, the vaile ſhall be taken away.

17 The Lorde is the ſpirite: and where the ſpirite of the Lord (is) there is libertie.

18 But we all beholding (as) in a (d) myrrour the glorie of the Lorde, with his face open, are chaunged vnto the ſame image from glorie to glorie, euen as of the ſpirite of the Lorde.

The.iiij. Chapter.

1. He declareth his diligence, and roundneſſe in his office. 8. and that which his enimies tooke for his diſaduantage, to wit, the croſſe and affliction which he endured, he turned it to his great aduantage. 11. 17. ſhewing what profit commeth therby.

1 THerefore, ſeeing that we haue ſuche a miniſterie, as we haue receyued mercie, we faint not.

2 But haue caſt from vs the cloakes of vnhoneſtie, walking not in craftineſſe, neyther handling the word of God deceitfully, but in opening of the truth, commending our ſelues to euery mans conſcience, in the ſight of God.

3 If our Goſpell be hidde, it is hid in them that are loſt:

4 In whom the (a) God of this world hath blinded the myndes of them which beleue not, leaſt the light of the Goſpell of the glorie of Chriſte ſhould ſhine vnto them, (which is the image of God.)

5 For we preach not our ſelues, but Chriſte Jeſus the Lorde, and our ſelues your ſeruants for Jeſus ſake.

6 For it is God that commaunded ỳ light to ſhyne out of darkneſſe, who hath ſhyned in our heartes, for (to giue) the light of the knowledge of the glorie of God, in the face of Jeſus Chriſt.

7 But wee haue this treaſure in earthen veſſels, that the excellencie of the power may be Gods, and not of vs.

8 Wee are troubled on euerie ſyde, yet are we not " without ſhift: We are in pouertie, but not in extreme pouertie.

9 We are perſecuted, but are not forſaken therein: We are caſt downe, but we periſhe not:

10 We alwayes beare about in the body the dying of the Lord Jeſus, that the lyfe of Jeſus might alſo be made manifeſt in our body.

11 For we which liue, are alwayes deliuered vnto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortall fleſhe.

12 So then, death worketh in vs, but lyfe in you.

13 Seeing then that we haue the ſame ſpirit of fayth, (according as it is written, I beleeued, and therefore haue I ſpoken:) We alſo beleeue, and therfore ſpeake:

14 Knowing that hee, which rayſed vp the Lorde Jeſus, ſhall raiſe vp vs alſo by the meanes of Jeſus, & ſhall ſet vs with you.

15 For al things " (do I) for your (ſakes,) that the plenteous grace by thankes giuing of many, may redound to the prayſe of God.

16 Wherefore we are not weeryed: but though our outwarde man periſhe, yet the inward man is renued day by day.

17 For the momentanie (b) lightneſſe of our tribulation, prepareth an exceeding, and an eternall wayght of glory vnto vs:

18 While we loke not on the things which are ſeene, but on the things which are not ſeene: For the things which are ſeene, are tempozall: but the things whiche are not ſeene, are eternall.

The.v. Chapter.

1. Paule proceedeth to declare the vtilitie that commeth by the croſſe. 4. how we ought to prepare our ſelues vnto it. 5. by whom. 9. and for what end. 14. 19. He ſetteth foorth the grace of Chriſt. 20. and the office of miniſters and all the faythfull.

1 FOR we knowe that if our earthly (a) houſe of this tabernacle were deſtroyed, we haue a building of God, (euen) an habition not made with handes, but eternall in heauen.

2 For therefore ſigh we, deſiring (vpon our clothing) to be further clothed with our houſe which is from heauen:

3 If ſo be that we being clothed, ſhall not be found naked.

4 For we that are in this tabernable, ſygh being burthened, bycauſe we would not put off our clothing, but vpon the ſame put on more, that mortalitie might be ſwalowed vp of lyfe.

5 Hee that hath ordeyned vs for the ſelfe ſame thing, (is) God which hath alſo giuen vnto vs the earneſt of the ſpirit.

6 Therfore we are alway of good cheare, & knowe that as long as we are at home in the body, we are abſent from the Lord.

7 (For

" or, hardened

John.4.c. d. In Christ who is God manifeſt in the fleſh, we ſee God the father as in a moſt cleare glaſſe.

A The Epiſtle on S. Matthewe the Apoſtle.

John.12.c. a. To wit, Satan. Luke.8.k. John.12.f.

Gene.1.a. 2.Pet.1.d.

B 2.Cor.5.a.

" or, driuen into a narrow corner.

Gala.6.d.

Rom.12.

Pſal.116. 14.c.

" or, are vnto 1.Cor.1.a.

Pſal.30. Rom.8. b. Which ſo called, reſpect of euerlaſting life.

2.Cor.5.c.

2. After the body ſhal diſſolued, ſhal be made incorruptible and immortall Rom.8.

1.Pet.4.c. Apoc.3.b.

Rom.8.c. 2.Cor.1.b.

7 For we walke by fayth, not after outwarde appearance.)
8 Neuertheleſſe, we are of good comfort, and had rather to be abſent from the bodye, and to be preſent with the Lorde.
9 Wherfore, whether we be at home, or from home, wee endeuour oure ſelues to bee accepted vnto him.
10 For we muſt all appeare before the iudgement ſeate of Chriſte, that euery man may receyue the workes of his bodie, according to that he hathe done, whether it bee good or badde.
11 Knowing therfore the feare of the Lorde, wee perſwade men, for wee are (b) knowen well inough vnto God: I truſte alſo that we are knowne in your conſciences.
12 For we commende not our ſelues againe vnto you, but giue you an occaſion to glorie on our behalfe, that ye maye haue ſomewhat againſt them which glorie in the face, and not in the heart.
13 For (c) if we be to feruent, to God are we (to feruent:) Or if wee keepe meaſure, for your cauſe (kepe we meaſure.)
14 For the loue of Chriſte conſtrayneth vs, bicauſe we thus iudge, that if one dyed for all, then were all dead.
15 And he dyed for all, that they which liue, ſhould not henceforth liue vnto themſelues, but vnto hym whiche dyed for them, and roſe againe.
16 Wherfore henceforth know we no man after the (d) fleſhe: inſomuche though we haue knowne Chriſt after the fleſh, now yet henceforth knowe we him no more.
17 Therfore if any man (be) in Chriſte, he is a newe creature: Olde things are paſſed away, behold, all things are become newe.
18 And all things are of God, which hath reconciled vs vnto himſelfe by Jeſus Chriſte, and hathe giuen to vs the miniſterie of reconciliation.
19 For God was in Chriſte, reconciling the worlde to himſelfe not imputing their ſinnes vnto them, and hathe commited to vs the preaching of the attonement.
20 Now then are we meſſengers for Chriſte, euen as though god did beſeech you through vs: (ſo) pray we you in Chriſts ſtede, that ye be reconciled vnto God.
21 For he hath made hym to be ſynne for vs, whiche knewe no ſinne, that we ſhoulde be made the righteouſneſſe of God in him.

The.vi. Chapter.

1. An exhortation to chriſtian lyfe. 11. and to beare hym lyke affection as hee doeth them. 16. alſo to keepe themſelues from pollution of idolatrie both in body and ſoule, and to haue none acquaintaunce with the heathen.

1 WE alſo as helpers (to him) exhorte you, that ye receyue not the grace of God in vayne.
2 (For he ſayth, I haue hearde thee in a tyme accepted, and in the daye of ſaluation haue I ſuccoured thee: Behold, now is that (a) accepted tyme, beholde, now is that daye of ſaluation,)
3 Giuing no offence in any thing, that the miniſterie be not blamed:
4 But in all things behauing our ſelues as the miniſters of God, in muche patience, in afflictions, in neceſſities, in anguiſhes.
5 In ſtripes, in priſonmentes, in ſtrykes, in labours, in watchings, in faſtings.
6 By puretneſſe, by knowledge, by long ſuffering, by kyndneſſe, by the holy ghoſte, by loue vnfaigned:
7 By the worde of truthe, by the power of God, by the armour of righteouſneſſe, of the right hande and on the lefte
8 By honoure and diſhonour, by euill repoꝛte and good repoꝛte, as deceyuers, and (yet) true.
9 As vnknowen, and (yet) knowen: as dying, and beholde we liue: as chaſtened, and not killed:
10 As ſorrowing, and yet alway merrie: as poore, and yet making many riche: as hauing nothing, and yet poſſeſſing all things.
11 O ye Corinthians, our (b) mouth is open vnto you, our hearte is enlarged.
12 Ye are not preſſed into a narrow roome in vs, but are preſſed into a narrowe roome in your owne bowels.
13 Nowe for the ſame recompence, (I ſpeake as vnto (my) children) be ye (c) alſo enlarged.
14 And beare not ye the yoke together with the vnbeleeuers. For what fellowſhippe hathe ryghteouſneſſe with vnrighteouſneſſe? or what communion hath light with darkneſſe?
15 Or what concorde hath Chriſte with Beliall? either what parte hath he that beleeueth with an infidell?
16 Or what agreement the temple of God with idolls? For yee are the temple of the liuing God, as ſayde God, I will dwell in them, and walke (in them,) and will bee their God, and they ſhall be my people.
17 Wherefore come out from among them, and be ye ſeparated (from them) (ſayeth the Lord) and touche none vncleane thing, and I will receyue you.

A The Epiſtle on the fyrſte Sunday in Lent.
Eſai. 49. c.
a. To wit, gods free mercie, wherein he hath poured foorth his infinite loue.
1. Cor. 4. a.
B.
b. Signifying his moſte vehement affection.
c. Shewe like affection towards me.
C Deut. 7. a. Or, be not ye vncqually yoked.
Math. 8. d.
1. Cor. 3. b.
Exod. 19. g.
Leuit. 19. b.
Eſai. 52. c.

18 And will be a father vnto you, and ye shal be my sonnes and daughters, sayth the Lord almightie.

The. vij. Chapter.

1 He exhorteth them by the promyse of God to kepe themselues pure. 3.7. Assuryng them of his loue. 8.13. and doeth not excuse his feruentie towarde them, but reioyceth therof, considering what profite came thereby. 10. Of two sorts of sorrow.

1 HAuing therfore these promyses, (dearely beloued) let vs clense our selues from all filthynesse of the flesshe and (a) spirite, perfityng holinesse in the feare of God.

2 "Receyue (b) vs: wee haue wronged no man, we haue corrupted no man, wee haue defrauded no man.

3 I speake not thys to condemne (you:) for I haue shewed you before, that ye are in our hartes to dye and lyue with you.

4 I vse great boldnesse of speache towardes you, I glorie greatly in you: I am filled with comforte, and am exceeding ioyous in all our tribulation.

Actes. 16. c.

5 For when we were come into Macedonia, our flesshe hadde no reste, but we were troubled on euery side: without were fightings, within were feares.

2. Cor. 1. a.

6 Neuertheles, God that comforteth the humble, comforted vs by the comming of Titus.

7 And not by his comming onely, but also by the consolation which he receiued of you, when he told vs your vehement desyre, your weeping, your feruent mynde toward me; so that I reioyced the more.

8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceyue that the same Epistle made you sorie, though it were but for a season.

9 I now reioyce: not that ye were made sorie, but that ye were made sory to repentace: for ye were made sorie to Godward, that in nothing ye might be hurt by vs.

10 For godly sorow, causeth repentance vnto saluation, not to be repented of: but the sorowe of the worlde causeth death.

Eccl. 30. c.

11 For beholde, this selfe same thyng that ye were made sorie to Godward, howe mythe carefulnesse it hathe wrought in you: yea (what) (c) cleting of your selues, yea (what) indignation, yea, (what) feare, yea (what) vehement desyre, yea (what) zeale, yea (what) punishmente? For in all thinges yee haue shewed youre selues, that ye were cleare in that matter.

a. That is, of body & soule.
"or, vnderstad
b. To preache the Gospell vnto you.

c. In asking God forgiuenesse.

12 Wherfore, thoughe I wrote vnto you (I did it) not for his cause that had done the hurte, neyther for his cause that was hurt: "but that youre good mynde to vs warde might appere amog you in the sight of god.

"or, but that our care toward you in the syghte of God, might appeare vnto you. So Coder Complutensis, Erasmus, and Theophilactus, and so readeth the old translation and the translatiō of Syriake.

13 Therefore we are comforted in your comfort: yea and exceedingly the more ioyed we for the ioye of Titus, bycause his spirite was refreshed by you all.

14 But if I haue boasted any thing vnto him of you: I haue not bin shamed (therin) for as we spake all thyngs vnto you in truthe, euen so our boasting whiche I made vnto Titus, is found a truth.

15 And his "inwarde affection is more abundant toward you, while he remembreth the obedience of you all, howe with feare and trembling ye receyued him.

"or, his bowels are.

16 I reioyce that I haue confidence in you in all thyngs.

The. viij. Chapter.

1 By the example of the Macedonians, 9. and Christe, he exhorteth them to continue in releeuyng the poore sainctes, commendyng theyr good beginning. 23. After he commendeth Titus and his fellowes vnto them.

1 MOreouer we doe you to wit brethren, of the grace of God, whiche was giuen in the churches of Macedonia. A

2 Howe that in mucbe triall of affliction their ioy abounded, & their depe pouertie abounded into the riches of their liberalitie.

3 For to their power (I beare them recorde) yea and beyonde their powers, they (were) willing of themselues:

4 Praying vs with great instance, that wee would receiue this (a) grace and societie of the ministerie which is toward the Saintes,

a Grace here signifyeth beneuolence or almes.

5 (And this they did) not as wee loked for: but gaue their own selues first to the Lord, and (after) vnto vs by the will of God.

6 That we should desire Titus to accomplish the same grace among you also, euen as he had begunne.

7 Now therfore as ye are plenteous in all things, in faith, and in worde, and in knowledge, and in all feruentnesse, and in loue whiche ye haue to vs: euen so, see that ye be plenteous in this grace also. B

8 This say I not by commaundement, but bicause of the feruentnesse of other, and proouing the vnfaynednesse of your loue.

"or, read, but through the feruentnesse of other, prouoking also the perfectnes of your loue. Rom. 10. a.

9 For ye knowe the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes hee became poore, that ye thorowe his pouertie, might be made riche.

10 And

10 And I gine counsel herein: for this is expedient for you, which haue begun not to dw onely, but also to wyll a yeere agoe.

11 Nowe therefore perfourme to dw (it) also: that as there (appeared in you) a readynesse to will, euen so there may appeare a readines to perfourme, of that which ye haue.

12 For if there be first a willyng minde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not.

13 Truly, not that other be let at ease, and you burdened:

¶ 14 But of lyke condition nowe at this tyme your abundance (supplieth) their wante, that their abundāce also may supply your want, that there may be equalitie:

15 As it is written, He that (had gathered) much, had nothyng ouer, and he that (had gathered) litle, had no lacke.

16 Thanks be vnto God, which put the same earnest care for you in the hart of Titus,

17 Bycause he accepted the exhortation: and beyng the more carefull, came of his owne accorde vnto you.

18 Wee haue sent with hym that brother (b) whose prayse is in the Gospell throughout al the Churches:

19 (And not that onely, but hee was also chosen of the Churches to be a felowe with vs in our iourney, concernyng this "grace, that is ministred by vs vnto the glory of the same Lorde, and (declaration) of your ready minde,)

20 Eschewyng this, that any man should rebuke vs in this plenteous distribution that is ministred by vs:

21 Makyng prouision for (c) honest thyngs, not onely in the sight of the Lorde, but also in the sight of men.

22 Wee haue sent with them a brother of ours, whom we haue oftentymes proued diligent in many thyngs, but nowe much more diligent, for the great confidence" (whiche I haue) in you:

23 Whether (any do enquyre) of Titus, he is my felow and helper concernyng you: or of other whiche are our brethren, they are the messengers of the Churches, (and) the glory of Christ.

24 Wherfore, shewe ye vnto them the proofe of your loue, and of our boastyng on your behalf in the sight of the churches.

The.ix.Chapter.

3. The cause of Titus and his companions cōming to them. 6. He exhorteth to gyue almes cheerefully, 7. shewyng what fruytes will come therof.

1 FOr of the ministring to the saincts, it is superfluous for me to write vnto you: I Acts.11.d

2 For I know the readinesse of your mind, whereof I boast on your behalfe vnto them of Macedonia, that Achaia was prepared a yeere agoe: and " your zeale hath prouoked many. 1.Cor.16.a 2.Cor.8.a Rom.15.f "or, zeale in you.

3 Yet haue I sent the brethren, lest our boasting of you should be in vaine in this behalf, that (as I haue sayde) ye may be prepared.

4 Least happily if they of Macedonia come with me, and fynde you vnprepared, we (I will not say you) shoulde be ashamed in this boldenesse of boasting.

5 Therefore I thought it necessarie to exhort the brethren, that they would come before vnto you, and prepare your forepromysed beneficence, that it might be ready as a beneficence, and (a) not as an extortion,

a. That is, as a thyng extorted or violently wrung from you.

6 This yet (I say) he which soweth sparingly, shall reape sparingly: and he that soweth bountifully, shall reape bountifully. Prou.11.d Galat.6.b

7 Euery man accordyng as hee purposeth in hys hart, so let hym gyue, not grudgingly, or of necessitie: for God loueth a cheareful gyuer. B Exod.25.a Eccle.35.a

8 God is able to make you plentifull in all grace, that ye in all thyngs hauyng alwayes sufficient vnto the vttermost, may be plentifull in euery good worke:

9 As it is written, Hee hath (b) dispersed abrode, he hath giuen to the poore, hys righteousnesse remayneth for euer. Psalm.112.b b. Dauid speaketh of the mā which feareth God, and loueth his neighbour.

10 Moreouer (I beseech him) that ministreth seede vnto the sower, to minister bread also for foode, and to multiply your seede, and to encrease the fruites of your righteousnesse:

11 That in all thyngs ye may be made ryche vnto all bountifulnesse, which causeth through vs thanks giuing vnto God.

12 For the administration of thys seruice, not onely supplieth the want of the saincts: but also is abundant by the thankes gyuing of many vnto God,

13 (Whyles by the experiment of this ministration, they glorifie God for the obedience of your confessyng to the Gospell of Christ, and for your liberal distribution to them, and to all men:)

14 And by their prayers for you, which "long after you for the abundant grace of God in you. ¶ "or, are greatly affectioned towarde you.

15 Thanks be vnto God, for his vnspeakeable gifte.

The.x.Chapter.

1. He toucheth the false apostles, and defendeth hys authoritie, exhortyng them to

obedience: 11. and ſheweth what his power is, 13. and how he vſeth it.

A 1 I Paul my ſelf beſeche you by the meekeneſſe and gentleneſſe of Chriſt, which in preſence am lowely among you: but am bolde towards you beyng abſent.

2 I beſeche you that I may not (neede) to be bolde when I am preſent, with that ſame boldeneſſe, wherewith "I am ſuppoſed to haue bene bolde agaynſt ſome, whiche repute vs as though we walked accordyng to the fleſhe.

"or, wherwith I meane to be bolde.

3 For walking in the fleſhe, yet we do not warre accordyng to the fleſhe.

Ephel. 6. c

4 (For the weapons of our warfare are not carnal, but mightie through God, to the ouerthrowyng of ſtrong holdes,)

5 Wherewith wee ouerthowe counſels, and euery hygh thing that is exalted againſt the knowledge of God, and bryng into captiuitie all imagination to the obedience of Chriſte:

6 And hauing in a readineſſe wherewith to take vengeance on all diſobedience, when your obedience is fulfilled.

B 7 Loke ye on things after the vtter appearance? If any man truſt in himſelfe that he is Chriſtes, let him conſider this agayne of himſelfe, that as he (is) of Chriſt, euen ſo (are) we of Chriſt.

8 For though I ſhoulde boaſt ſomewhat more of our authoritie, which the Lord hath giuen to vs for edification, and not for your deſtruction, I ſhould not be aſhamed.

2. Cor. 13. c

9 Leaſt I ſhoulde ſeeme as it were to make you afrayde by letters.

a. Meanyng a certaine man among them, whiche thus ſpake of Paul.

10 For the letters (a) (ſayth he) are ſore and ſtrong: but (his) bodily preſence is weake, and his ſpeache nothyng worth.

11 Let hym that is ſuche a one, thynke on this wiſe, that as we are in word by letters when we are abſent, ſuch alſo are we in deede when we are preſent.

12 For we dare not number or compare our ſelues with certayne whiche prayſe themſelues: neuertheleſſe, whyle they meaſure themſelues with themſelues, and compare themſelues with themſelues, they vnderſtand not.

13 But wee wyll not boaſt aboue meaſure: but accordyng to the (b) meaſure of the rule which God hath diſtributed vnto vs, a meaſure to reache euen vnto you.

b. That is, the giftes and vocatiō which God had giuen him to winne others by.

14 For we ſtretche not out our ſelues beyond meaſure, as though wee reached not vnto you: For euen to you alſo haue wee come with the Goſpel of Chriſt:

C 15 Not boaſting our ſelues out of meaſure in other mens labours: but hoping when your fayth is encreaſed, to be magnified amōg you accordyng to our meaſure abundantly,

16 That I may preache the Goſpell in thoſe (regions) which (are) beyonde you: and not glory of thoſe things which by another mās meaſure are prepared already.

17 But lette him that glorieth, glory in the Lorde.

18 For he that commendeth himſelfe, is not alowed, but whom the Lord commendeth.

The. xi. Chapter.

2. He declareth his affection towarde them. 5. The excellencie of his miniſterie, 9. and his diligence in the ſame. 13. The fetches of the falſe Apoſtles. 16. The peruerſe iudgement of the Corinthians. 22. And his owne prayſes.

A 1 WOuld to God ye coulde ſuffer a litle (my) fowliſhneſſe, & in deede ſuffer me.

2 For I am gealous ouer you with godly gealouſie: For I haue coupled you to one man, to preſent (you) a chaſte virgin vnto Chriſt.

3 But I feare leaſt by any meanes, that as the ſerpent beguyled Eue through his ſubtiltie, euen ſo your myndes ſhoulde be corrupted from the ſingleneſſe that is towarde Chriſt.

Gen. 3. 4

4 For if he that commeth, preacheth another (a) Ieſus, whom we haue not preached: or if ye receyue another ſpirite whom yee haue not receyued: eyther another Goſpel which ye haue not receyued, you would well haue ſuffered (him.)

a. That is, more perfect doctrine concerning Chriſt Ieſus.

5 Verily, I ſuppoſe that I was not behinde the chiefe Apoſtles.

6 But though (I be) rude in ſpeakyng, yet not in knowledge: but in al thyngs among you we haue bene well knowen to the vttermoſt.

B 7 Haue I committed an offence bycauſe I ſubmitted my ſelfe, that ye might be exalted, bicauſe I preached to you the Goſpel of God freely?

8 I robbed other Churches, takyng wages of them, to do you ſeruice.

9 And when I was preſent with you, and had neede, I was chargeable to no man by my idleneſſe: for that whiche was lackyng vnto me, the brethren which came from Macedonia ſupplied: and in all things I haue kept my ſelfe not chargeable to you, and (ſo) will I keepe my ſelfe.

Actes. 20. f
2. Cor. 12. d

b. Let not the truth of Chriſt be thought to be in me, if I ſuffer my ioy to be ſhut vp, whiche I haue conceyued of Grecia.

10 (b) The trueth of Chriſt is in me, that this boaſting ſhall not be ſhut vp againſt me in the regions of Achaia.

11 Wher-

11 Wherfore? bycause I loue not you? God knoweth.

12 But what I do, that will I do, that I may cut away occasion from them whiche desyre occasion: that they myght bee founde lyke vnto vs, in that wherein they glorie.

13 For suche false Apostles, are deceytful workers, transfourmed into the Apostles of Christe.

14 And no maruayle: for Satan himselfe is transformed into an angell of lyght.

15 Therfore it is no greate thing if that his ministers also be transformed as the ministers of righteousnesse: whose ende shall be according to their workes.

16 I say agayne, Let no man thinke that I am folishe: or else euen nowe take ye mee as a fole, that I also maye boaste my selfe a little.

17 That I speake, I speake it not after the (c) Lorde: but as it were folishly in this boldnesse of boasting.

18 Seing that many glorie after the flesche, I will glorie also.

19 For ye suffer foles gladly, seeing ye your selues are wyse.

20 For ye suffer, if a manne bring you into bondage, if a man deuoure, if a man take, if a man exalte himselfe, if a man smyte you on the face.

21 I speake concerning reproche as thoughe we had bin weake: howbeit, wherin soeuer any man is bolde (I speake folishly) I am bolde also.

22 They are Hebrues, euen so (am) I: they are Israelites, euen so (am) I: they are the seede of Abraham, euen so (am) I:

23 They are the ministers of Christ (I speake as a fole) I am more: in labours more abundantly, in stripes aboue measure, in prison more plentuously, in deaths (d) oft.

24 Of the Iewes fiue tymes receyued I forty (stripes) saue one.

25 Thrice was I beaten with rodes, once stoned, thrice I suffered shipwracke, a night and a day haue I bin in the deapth.

26 In iourneying often, in perils of waters, in perilles of robbers, in perilles of myne owne nation, in perils among the heathen, in perils in the citie, in perilles in the wyldernesse, in perils in the sea, in perils among false brethren.

27 In labour and trauaile, in watchings often, in hunger and thirste, in faskings often, in colde and nakednesse,

28 Besydes the thinges whiche outwardely (come) vnto me: the trouble which priuily conspireth against me dayly (15) the care of al the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not? 1. Cor. 9. d.

30 If I must needs glorie, I will glorie of things that concerne mine infirmities. 11

31 The God and father of our Lorde Iesus Christ, whiche is blessed for euermore, knoweth that I lye not.

32 In (the citie of) Damascus the gouernour of the people appoynted by king Aretas, layde wayte in the citie of the Damascens, desyrous to haue caught me.

33 And at a windowe was I lette downe in a basket thorough the wall, and scaped his handes. Acts. 9. d.

The. xij. Chapter.

1. Hee reioyceth in preferment, 5. but chiefly in his humblenesse. 11. and layeth the cause of his boasting vppon the Corinthians. 14. Hee sheweth what good wyll hee beareth them. 20. and promyseth to come vnto them.

1 IT is not expedient doubtlesse for mee I to glorie, I will come to visions and reuelations of the Lorde.

2 For I knewe a man in (a) Christe aboue fourteene yeares agoe, (whether in the body I can not tell: or whether out of the body I can not tell, God knoweth) taken vp into the third (b) heauen:

3 And I knewe the same man, (whether in the body, or out of the body, I can not tel, God knoweth.)

4 How that he was taken vp into (c) paradise, and heard vnspeakable wordes, which is not lawfull for man to vtter.

5 Of suche " (a man) will I glorie, yet of my selfe will I not glorye, but in myne infirmities.

6 For though I would desire to glory (of them) I shall not be a fole, for I will saye the trueth: but I nowe refrayne, least any man should thinke of me aboue (that) which he seeth me (to be) or (that) he heareth of me.

7 And least I shoulde be exalted out of measure thorough the abundance of the reuelations, there was giuen vnto me a pricke to the flesche, the messenger of Satan to buffet me, bycause I shoulde not be exalted out of measure. B John. 2. b.

8 For thys thyng besoughte I the Lorde thrice, that it myght departe from me.

9 And he sayde vnto mee, My grace is sufficient for thee: for my strength is made perfecte in weakenesse. Most gladly therfore I wil rather glorie in my infirmities, that the power of Christ might dwell in mee.

10 Therefore haue I delectation in infirmi-

a. That is, christian, or, I speake in Christe.

b. That is to saye, into the hyghest heauen.

c. Mans infirmitie was not able to declare them, neither were they shewed vnto him for that ende.

" or, thing.

nities, in rebukes, in necessities, in persecutions, in anguishes for Christes sake: for when I am weake, then am I strong.

1. Cor. 9. a. 11 I am become a fole in glorying, ye have compelled me: for I ought to have bin commended of you. For nothing was I inferiour vnto the chiefe Apostles, though I be nothing.

12 Truely the signes of an Apostle were wrought among you, in all patience, in signs, and wonders, and mightie deedes.

13 For what is it wherein ye were inferiour vnto other Churches, except (it be) that I was not chargeable vnto you by my idlenesse? forgeue me this wrong.

C 14 Beholde, nowe the thirde tyme I am ready to come vnto you, and yet will I not be chargeable vnto you by my idlenesse: for I seeke not yours, but you. For the children ought not to lay vp for the parentes, but the parentes for the children.

Actes. 20. g. 2. Cor. 11. c. Eccl. 46. c. 1. Reg. 12. a.

15 I will verie gladly spende, and will bee spente for youre soules, though the more abundauntly I loue you, the lesse I be loued agayne.

d. Thus sayde his aduersaries that though he toke it not by himselfe, yet he did it by the meanes of others.

16 But be it (that) I was not chargeable vnto you: (d) Neuertheles, being craftie, I caught you with guile.

17 Did I pill you by any of them whome I sente vnto you?

18 I desyred Titus, and with him I sente a brother: Did Titus defraude you of anye thing? Haue we not walked in the same spirite? not in the same steppes?

19 Agayne, thinke you that wee excuse oure selues vnto you? We speake in Christe in the syght of God: but (we do) all thinges dearly beloued for your edifying.

20 For I feare leaste when I come, I shall not fynde you suche as I would, and that I shall be founde vnto you such as ye wold not: least there be debates, enuyings, wrathes, strifes, backbytings, whisperings, swellings, and seditions:

Gala. 5. b.

D 21 And that when I come againe, my God bring me lowe among you, and I shal bewayle many of them which haue synned alreadie, and haue not repented of the vncleannesse, and fornication, and wantonnesse whiche they haue committed.

2. Cor. 5. a.

The. xiij. Chapter.

1. He threatneth the obstinate. 5. and declareth what his power is, by their owne testimonie, Also he sheweth what is the effect of this Epistle. 11. After hauing exhorted them to their dutie, he wysheth them all prosperitie.

1 NOwe come I the third tyme vnto you. In the mouth of two or three witnesses shall euery worde be established. 1 Deut. 19. Matth. 18.

2 I tolde you before, and tell you before, as though I had bin present (with you) the seconde tyme, so write I nowe being absent, to them whiche in tyme paste haue synned, and to all other: that if I come agayne, I will not spare. John. 8. Heb. 10. f.

3 Seeing that ye seeke experience of Christe which speaketh in me, which to you ward is not weake, but is mighty in you. Matth. 10.

4 For though he was crucified of weakenesse, yet lyueth he of the power of God: and wee also are weake in him: but wee shall lyue wyth him by the myght of God towarde you.

5 Examine youre selues whether you are in the faythe: proue youre owne selues. Knowe ye not your owne selues how that Jesus Christ is in you? except ye be reprobates. 1. Cor. 11. Eccle. 18.

6 But I truste that ye shall knowe that wee are not reprobates.

7 Truly I praye to God that ye doe none euill, not that we shoulde seeme approued, but that ye should do that whiche is honest, though we be as (a) reprobates. B

8 For we can do nothing against the truth, but for the truth. a. In that he humbled himselfe, & took vpon him the forme of a seruant.

9 For wee are glad when we are weake, and ye are strong. Truely this also we wishe, euen your perfection. Phil. 15.

10 Therefore write I these thyngs being absent, least beeyng present, I shoulde vse sharpnesse, according to the power whiche the Lorde hath giuen me to edification, and not to destruction. 2. Cor. 10.

11 Fynally brethren, farewell, be perfect, bee of good comforte, be of one mynde, lyue in peace, and the God of loue and peace, shall be with you. 2. Cor. 16. b.

12 Greete one an other in an holy kisse.

13 All the saintes salute you.

14 The grace of "our Lorde Jesus Christ, and the loue of GOD, and the "Communion of the holy Ghoste, bee wyth you all. Amen. "or, the Lordes. "or, fellowship.

The second Epistle to the Corinthians, was written from Philippos (a citie) of Macedonia, by Titus and Lucas.

¶ The Epistle of the Apostle Saint Paul, to the Galathians.

¶ *The first Chapter.*

6. Paul rebuketh their inconstancie, which suffered themselues to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the law were necessary to saluatiō, 8. and detesteth them that preach any otherwyse than Christ purely. 13. He sheweth his owne conuersation, magnifieth his office and apostleshyp, and declareth himself to be equal with the chiefe apostles.

1 PAule an Apostle not of men, neyther by man, but by Jesus Christe, and by God the father, whiche rayled hym vp from the dead:

2 And al the brethren whiche are with mee, vnto the Churches of Galatia.

3 Grace (be) with you, and peace from God the father, and from our Lord Jesus Christ:

4 Whiche gaue hymselfe for our sinnes, to deliuer vs from this (a) presente euyll worlde, accordyng to the will of God, and our father:

5 To whom (be) glory for euer and euer, Amen.

6 I marueyle that yee are so soone turned from hym that had called you in the grace of Christe, vnto another Gospel:

7 Whiche is not another (Gospel) but that there be some which trouble you, and intende to peruert the Gospel of Christe.

8 Neuertheles though wee, or an Angel from heauen, preache any other Gospel vnto you, than that which we haue preached vnto you, let hym be accursed.

9 As we sayd before, so say I now againe, If any man preache any other Gospel vnto you, than (that) ye haue receyued, let hym be accursed.

10 Do I nowe perswade men, or God? eyther do I seeke to please men? For if I yet pleased men, I should not be the seruant of Christ.

11 I certifie you brethren, that the Gospel whiche was preached of mee, is not after man.

12 For I neyther receyued it of man, neyther was I taught (it:) but by the reuelation of Jesus Christ.

13 For ye haue heard of my conuersation in tyme past, in the Iewes religion, (how) that beyonde measure I persecuted the Churche of God, and spoyled it:

14 And profited in the Iewes religion aboue many of myne (c) companions in myne owne nation, beyng a very feruent mayntener of the (b) traditions of my fathers.

15 But when it pleased God, whiche separated me from my mothers wombe, and called (me) by his grace,

16 To reueale his sonne by me, that I should by the Gospel preache hym among the Heathen: immediatly I communed not with (c) fleshe and blond:

17 Neyther went I vp to Hierusalem, to them which (were) Apostles before me: but went my wayes into Arabia, and came agayne vnto Damascus.

18 Then after three yeeres I went vp to Hierusalem to see Peter, and abode with hym fiftiene dayes.

19 But other of the Apostles sawe I none, saue James the Lordes brother.

20 The thynges therefore whiche I write vnto you, beholde, before God I lie not.

21 Afterward I came into the coastes of Syria and Cilicia, and was vnknowen in face vnto the Churches of Jurie whiche were in Christ.

22 But they had heard onely, that he whiche persecuted vs in tymes past, nowe preacheth the (d) faith, which before he destroyed.

23 And they glorified God in me.

The. ij. Chapter.

1. Confirmyng his apostleship to be of God, 3. he sheweth why Titus was not circumcised, 6. and that he is nothyng inferiour to other apostles, 11. yea, and that he hath reproued Peter the Apostle of the Iewes. 16. After, he commeth to the principall scope, which is, to proue that iustification only commeth of the grace of God by fayth in Jesus Christ, and not by the woorkes of the law.

1 THen fourtiene yeeres after, I went vp agayne to Hierusalem with Barnabas,

C
(c) or, mine age.

1. Cor. 15. b
Philip. 3. a
(b) That is, of the lawe of God, whiche was giuen to the ancient fathers.
Acts. 9. c
(c) That is, with any man, as though I had neede of his counsel to approue my doctrine.
Mat. 16. c

D
Acts. 22. a

(d) That is, the Gospel, whiche is the doctrine of fayth.

Acts. 15. a

nabas, and toke Titus with me.

2 I went vp by reuelation, and I declared vnto them the Gospel whiche I preache among the Gentiles: but priuately with them whiche were esteemed the chiefe: least by any meanes I should runne, or had runne in vayne.

3 But neyther Titus whiche was with me, beyng a Greeke, was compelled to be circumcised:

4 And that bycause of incommers, beyng false brethren, whiche came in priuily to spie out our libertie which we haue in Christ Iesu, that they might bryng vs into bondage.

"or, moment. 5 To whom, no not for an "houre, we gaue place by subiection, that the trueth of the Gospel might continue with you.

a. Albeit thy had bene conuersant with Christ aforetime. b. That is, they taught me not: but approued my doctrine perfect in all poynts. 6 Of them whiche seemed to be some what (what they (a) were in times passed it maketh no matter to me, God accepteth no mans person:) for they which seemed chiefe, (b) added nothyng (to me.)

7 But contrarywise, when they sawe that the Gospel of the vncircumcision was committed vnto me, as the Gospel of the circumcision was committed vnto Peter:

B 8 (For he that was mighty in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:

9 When they perceyued the grace that was gyuen vnto me, (then) James, Cephas, and John, whiche seemed to be pyllers, gaue to mee and Barnabas the ryght handes of felowshyp: that wee (shoulde be Apostles) vnto the Heathen, and they vnto the circumcision.

"they admonished. Actes. 11. d 2. Cor. 9. 8 10 Onely "that wee shoulde remember the poore: whereto also I was diligent to do the same.

c. Meaning, before al men. 11 But when Peter was come to Antioche, I withstode hym (c) to the face, bycause he was to be blamed.

12 For before that certayne came fro James, he did eate with the Gentils: but when they were come, he withdrew, and separated hym selfe, fearyng them (whiche were) of the circumcision.

13 And the other Iewes dissembled likewise with hym: in so much that Barnabas also was brought into their simulation.

C 14 But when I sawe that they went not the ryght way to the trueth of the Gospell, I sayde vnto Peter before them all, If thou beyng a Iewe, lyuest after the maner of the Gentiles, and not as do the Iewes: Why compellest thou the Gentiles to lyue as do the Iewes?

Philip. 3. a d. For so the Iewes called the Gentiles in reproche. 15 We (whiche are) Iewes by nature, and not (d) sinners of the Gentiles,

16 Knowe that a man is not iustified by the deedes of the lawe, but by the fayth of Iesus Christe: and wee haue beleeued on Iesus Christ, that we might be iustified by the faith of Christe, and not by the deedes of the lawe, bycause by the deedes of the lawe no flesshe shal be iustified. Rom. 3. f

17 If then, whyle we seeke to be made righteous by Christ, we our selues also are found sinners: is therefore Christe the minister of sinne? God forbyd.

18 For if I buylde agayne the thyngs whiche I destroyed, then make I my selfe a trespasser.

19 For I, through the lawe, am dead to the lawe, that I might lyue vnto God: I am crucified with Christ.

20 Neuertheles, I lyue: yet nowe not I, but Christe lyueth in me: and the lyfe whiche I nowe lyue in the flesshe, I lyue by the faith of the sonne of God, whiche loued me, and gaue himselfe for me. Ephel. 5. f

21 I reiect not the grace of God: for if righteousnesse (come) of the lawe, then Christ is dead in vayne. Rom. 4. d

The. iij. Chapter.

1. He rebuketh them sharply, 2. and proueth by dyuers reasons, that iustification is by fayth. 6. as appeareth by the example of Abraham. 10. 19. 24. and by the office and the end both of the law, 11. 25. and of fayth.

O Foolish Galathians, who hath bewitched you, that ye shoulde not obey the truth: to whom Iesus Christ was before (a) described before the eyes, and among you crucified? I

a. To whom Christ was liuely preached, as if he liuely were set before your eyes, or els, had bene crucified among you.

2 This onely would I learne of you, whether ye receyued the spirite by the deedes of the lawe, or by the hearyng of the fayth?

3 Are yee yet suche fooles, that after yee haue begun in the spirite, ye woulde now end in the flesshe?

4 Haue ye suffered so great things in vaine? If it be yet in vayne.

5 He therefore that ministreth to you the spirite, and worketh myracles among you, doth he it through the deedes of the lawe, or by hearyng of the fayth?

6 Euen as Abraham beleeued God, and it was accounted to hym for righteousnesse. Gen. 15. b Rom. 4. d

7 Know ye therefore, that they whiche are of fayth, the same are the children of Abraham. James. 2. b B

8 For the Scripture seyng afore hande that God woulde iustifie the Heathen through fayth, shewed before hande glade tydings vnto Abraham, (saying,) In thee shall all Gen. 12. d and. 22. d nations

nations be blessed.

9 So then, they whiche be of fayth, are blessed with the faithfull Abraham.

10 For as many as are of the (b) deedes of the lawe, are vnder the curse: for it is written, Cursed is euery one that continueth not in all things whiche are written in the booke of the lawe to doe them.

11 But that no man is iustified by the lawe in the syght of God, it is euident: for the iust shall liue by faith.

12 And the lawe is not of faith: but the man that doeth them, shall liue in them.

13 Christ hath redeemed vs from the curse of the lawe, being made a curse for vs: for it is written, Cursed is euery one that hangeth on tree:

14 That the blessing of Abraham myghte come on the Gentiles through Iesus Christ, that wee mighte receyue the promise of the spirite through fayth.

15 Brethren, (c) I speake after the manner of men, though it be but a mans testament, yet if it be alowed, no man reiecteth it, or addeth thereto.

16 To Abraham and his seede were the promises made. He sayeth not, To the seedes, as of many: but, To thy seede, as of one, which is Christ:

17 This I say, that the lawe which beganne afterwarde beyond foure hundred and thirtie yeeres, doeth not disanul the testamente that was confirmed afore of GOD vnto Christwarde, to make the promise of none effect.

18 For if the inheritance be of the lawe, then not now of promise. But God gaue (the inheritance) vnto Abraham by promise.

19 Wherefore then (serueth) the lawe? It was added because of transgressions, till the seede shoulde come to whome the promise was made: and it was ordeyned by angels in the hand of a mediatour.

20 A mediatour, is not (a mediatour) of one, but God is (d) one.

21 Is the lawe then against the promise of God? God forbyd. For if there had bene a lawe gyuen which could haue gyuen life, then no doubt righteousnesse shoulde haue bin by the lawe.

22 But the scripture hath concluded all vnder synne, that the promise by the fayth of Iesus Christ shoulde be gyuen vnto them that beleeue.

23 But before fayth came, we were kept vnder the lawe, and were shut vp vnto the faith which should afterward be reuealed.

24 Wherefore the lawe was our scolemaister vnto Christ, that we should be iustified by fayth.

25 But after that fayth is come, we are no longer vnder a scolemaister.

26 For ye are all the children of God by fayth in Christ Iesus.

27 For "all ye that are baptised, haue put on Christ.

28 There is no Iewe, neyther Greeke, there is neyther bonde, nor free, there is neyther male, nor female: for ye are all one in Christ Iesus.

29 If (ye be) Christes, then are yee Abrahams seede, and heyres according to the promise.

"Some read, all ye that are baptised into Christ, haue put on Christ.

The. iiij. Chapter.

1. He sheweth wherefore the ceremonies were ordeyned, which being shadowes, must ende when Christe the trueth commeth. 9. Hee moueth them by certayne exhortations.

1 AND I say, That the heyre as long as he is a childe, differeth nothing from a seruaunt, though he be Lord of all:

2 But is vnder tutours and gouernours, vntill the time appointed of the father.

3 Euen so we, when we were children, were in bondage vnder the (a) rudimentes of the worlde:

4 But when the fulnesse of the tyme was come, God sent his sonne made of a woman, and made vnder the lawe,

5 To redeeme them that were vnder the lawe, that we might receyue the adoption of children.

6 Because yee are sonnes, God hath sente forth the (b) spirite of his sonne into your hartes, crying (c) Abba, father.

7 Wherefore thou art no more a seruaunte, but a sonne: if thou be a sonne, thou art also an heyre of God through Christ.

8 Notwithstanding, when (d) ye knewe not God, ye did seruice vnto them which by nature are no Gods.

9 But now after that ye haue knowen God, yea rather are knowen of God, how turne ye againe vnto the weake and beggerly rudiments, whereunto againe ye desyre a fresh to be in bondage?

10 Yee obserue dayes, and monethes, & times, and yeeres.

11 I am in feare of you, least I haue bestowed on you labour in vayne.

12 Brethren, I beseeche you be as I (am) for I (am) as yee are: Ye haue not iniuried me at all.

13 Ye knowe howe through infirmitie of the flesshe, I preached the Gospell vnto you at the tyme.

I The Epistle on the seconde Sunday after Trinitie.

a. That is, the lawe, whiche before he called a scoolemaister. Luke. 20. b. Iohn. 3. b. Rom. 8. a.

Rom. 8. c.

b. For sonne adoption vnto Christ, is sealed by him.

c. He instructeth both Iewes and Gētiles, to call God their father in euery language, so that none are excepted.

d. When yee receyued the Gospell, ye wer idolaters, therfore it is shame for you to refuse libertie, and become seruaunts, yea, and seeing the Iewes desire to be out of theyr felowship.

14 (e) And my temptation which was in my flesh ye despised not, neyther abhorred: but receyued me as an Angell of God, euen as Christ Iesus.

15 What is then youre felicitie? for I beare you recorde, that if it had bin possible, yee woulde haue plucked out youre owne eyes, and haue gyuen them to me.

16 Am I therefore become your enimie, because I tell you the trueth.

17 They are gelous ouer you (f) amisse: Yea, they intende to exclude (g) you, that ye should be ferment to them warde.

18 It is good alwayes to be zelous in a good thyng, and not onely when I am present with you.

19 My little children, of whome I trauaile in byrth agayne, vntill Christ be (h) fashioned in you.

20 But I desire to be present with you now, and to change my voyce: for I stande in doubt of you.

21 Tell me, ye that desyre to be vnder ỹ law, do ye not heare the lawe?

22 For it is written that Abraham had two sonnes: the one by a bondmayde, the other by a free woman.

23 But hee whiche was of the bond woman, was borne after the flesshe: but hee whyche was of the free woman, (was borne) by promise.

24 Which things are spoken by (i) an allegorie. For these are two testamentes: the one from the mount Sina, which gendreth vnto bondage, which is Agar:

25 For Agar is the mount Sina in Arabia, and bordereth vpon the citie which (is) nowe (called) Hierusalem, and is in bondage with hir children.

26 But Hierusalem which is aboue, is free, which is the mother of vs all.

27 For it is written, Reioyce thou barren, that bearest no children, breake forth and cry, thou that trauaylest not: For the desolate hath many moe children than she which hath an husbande.

28 But brethren, we are after Isahac the children of promise.

29 But as then he that was borne after the flesshe, persecuted hym that was borne after the spirite: euen so is it nowe.

30 Neuertheles, what sayth the scripture? Put away the bondwoman and hir sonne: for the sonne of the bondwoman shall in no wyse bee heyre wyth the sonne of the free woman.

31 So then brethren, wee are not children of the bond woman, but of the free.

The.v. Chapter.

2. He laboureth to draw them away from circumcision, 17. and sheweth them the battell betwixte the spirite and the flesshe, and the fruites of them bothe.

1 STand fast therefore in ỹ libertie wherewith Christ hath made vs free, and bee not intangled "agayne with the yoke of bondage.

2 Beholde, I Paul say vnto you, that if yee be (a) circumcised, Christe shall profyte you nothyng.

3 For I testifye agayne to euery man whiche is circumcised, that he is a debter to doe the whole lawe.

4 Christ is become but vayn to you, as many of you as are iustifyed by the lawe, are fallen from grace.

5 For we through the spirite, waite for the hope of righteousnesse by fayth.

6 For in Iesus Christ, neither is circumcision any thing worth, neyther yet vncircumcisiõ: but fayth, which worketh by loue.

7 Ye did run well, who was a let vnto you, that ye should not obey the trueth?

8 This perswasion commeth not of him that calleth you.

9 "A little leauen leaueneth the whole lumpe of dowe.

10 I haue trust toward you in the Lord, that ye will be none otherwise mynded: but hee that troubleth you, shall beare iudgement, whatsoeuer he be.

11 And brethren, if I yet preache circumcision, why do I yet suffer persecution? then is the slaunder of the crosse ceased.

12 I would to God they were cut off whyche trouble you.

13 For brethren, yee haue bin called vnto libertie: only let not libertie be an occasion to the flesshe, but by loue serue one another.

14 For all the lawe is fulfylled in one worde (which is this) Thou shalte loue thy neyghbour as thy selfe.

15 If yee bite and deuoure one another, take heede lest ye be consumed one of another.

16 Then I saye, walke in the spirite, and yee shall not fulfyll the lust of the flesshe.

17 For the flesshe lusteth contrary to the spirite, and the spirite contrary to the flesh: these are contrary one to the other, so that yee can not do what ye woulde.

18 But and if yee be ledde of the spirite, then are ye not vnder the lawe.

19 The deedes of the flesh are manifest, which are these, adulterie, fornication, vncleannesse, wantonnesse,

20 Wor-

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c. That is, the troubles and vexations which god sent to trie mee whyle I was among you.

f. For they are but ambitious g. They wold turne you frõ me, that you mighte folow them.

h. And imprinted so in your hartes, that ye loue none other.

Gen.16.a. Gen.21.a. Hebr.11.a. The Epistle on the fourth Sunday after Trinitie.

i. By an allegorie, that is, another thyng is meant.

"or reade, for Sina is a mount in Arabia.

Apoc.21.a. Esai.54.a.

Gen.21.b.

a. For we of the Christ of Christ, che is our therefore of the synagogue, is seruaunt der the lawe.

Esai.9.a. Acts.15.a.

Gala.6.a. 1.Cor.7.B

1.Cor.5.a.

Rom.8. 1.Cor.8. C Matth.22. Mark.12. Leui.19.b. Rom.13. C Iacob.2.b. The Epistle on the xiiii. Sunday after Trinitie. Matth.16.b.

20 Worshipping of images, witchcraft, hatred, variance, emulations, wrath, strife, seditions, sectes,

21 Envyings, murders, drunkennesse, gluttonies, and such like, of the which I tell you before, as I have told you in time past, that (euen) they which doe such things, shall not inherite the kyngdome of God.

22 But the fruite of the spirite is, love, ioy, peace, long suffering, gentlenesse, goodnesse, fayth,

23 Meekenesse, temperance: against such there is no lawe.

24 They truely that (are) Christes, (b) have crucifyed the flesshe, with the affections and lustes.

25 If we live in the spirite, let us also walke in the spirite.

26 Let us not bee desyrous of vayne glory, prouoking one another, enuying one another.

The vi. Chapter.

1. Hee exhorteth them to vse gentlenesse toward the weake, 2. and to shewe their brotherly loue and modestie, 14. to reioyce in the Crosse of Christ, 15. to newnesse of lyfe.

1 BRethren, if a man be preuented in anye fault, yee which are spirituall, restore such a one in the spirite of meekenesse, consydering thy selfe, lest thou also be tempted.

2 Beare ye one anothers burden, and so fulfyl the lawe of Christe.

3 For if any man seeme to hym selfe that hee is somewhat, when he is nothing, the same deceyueth him selfe in his owne fantasie.

4 But let euery man proue his owne worke: and then shall hee haue (a) reioycing onely in his owne selfe, and not in another.

5 For euery man shall beare his owne burden.

6 Let him that is taught in the worde, minister vnto hym that teacheth hym, in all good thynge. Rom. 15. k. 1. Cor. 9. b.

7 Be not deceyued, God is not mocked: for whatsoeuer a man soweth, that shall he also reape. B John. 4. b.

8 For he that soweth in his flesshe, shall of the flesshe reape corruption: but hee that soweth into the spirite, shall of the spirite reape lyfe euerlasting.

9 Let vs not be weery in well doing: for in due season we shall reape, if we faint not. 2. The. 3. b.

10 Whyle we have therefore time, let vs doe good vnto all men, specially vnto the whych are of the household of faith.

11 Ye see howe large a letter I have written vnto you with mine owne hande. The Epistle on the xvi. Sunday after Trinitie.

12 As many as desire with outwarde appearance to please " carnally, the same constrayne you to bee circumcised, onely leaste they shoulde suffer persecution for the crosse of Christe. " or, in the flesshe.

13 For they them selues which are circumcised keepe not the lawe: but desyre to haue you circumcised, that they myghte glorye in your flesshe.

14 God forbid that I shoulde glory, but in the crosse of our Lord Jesus Christ: whereby the (b) world is crucified vnto me, and I vnto the worlde. C

15 For in Christe Jesu neyther circumcision auayleth any thyng, nor vncircumcision, but a newe creature.

16 And as many as walke accordyng to thys rule, peace be on them and mercy, and vppon the (c) Israell (that is) of God.

17 From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Jesus.

18 Brethren, the grace of our Lorde Jesus Christ be with your spirite, Amen.

b. By the world, he meaneth all outward pompes, ceremonies, and thynge which please mes fantasies. Galat. 5. a.

c. That is, vpō the Iewes, as Rom. 2. 1. Cor. 4. f.

The Epistle vnto the Galathians was written from Rome.

¶ The Epistle of the Apostle Saint Paul, vnto the Ephesians.

¶ *The first Chapter.*

1. After his salutation. 4. he sheweth that the chiefe cause of theyr saluation standeth in the free election of God through Christ, 16. he declareth his good will towards them, giuing thankes, and praying God for theyr fayth. 21. The maiestie of Christ.

Paule

A 1 PAule an Apostle of Jesus Christ by ỹ will of God, to the saintes whyche are at Ephesus, and to the faithfull in Christe Jesus,

Rom.1.a. 2 Grace (be) with you, and peace from God our father,
1.Cor.1.a. and (from) the Lord Jesus Christ.

1.Pet.1.a. 3 Blessed be God the father of our Lorde
Galat.1.a. Jesus Christ, whiche hathe blessed vs in all spirituall blessyng in heauenly thyngs by Christe:

4 Accordyng as he had chosen vs in hym, before the foundation of the worlde, that wee shoulde bee holy, and without blame before him through loue.

5 Who hathe predestinated vs into the adoption of (a) children by Jesus Christe vnto hym selfe, accordyng to the good pleasure of his wyll;

a. Whereas we were not the naturall children, he receiued vs by grace, & made vs hys childrē.

6 To the prayse of the glory of hys grace, wherein he hath made vs accepted in the beloued.

B 7 In whome we haue redemption through
Colos.1.b. his bloud, the forgiuenesse of sinnes, accordyng to the riches of his grace,

8 Wherein he hathe abounded towarde vs in all wisedome and prudence.

9 And hath opened vnto vs the misterie of his wyll, accordyng to his good pleasure whyche he had purposed in hym selfe:

Galat.4.a. 10 That in the dispensation of the fulnesse of the times, he might gather togeather in one all things in Christe, both whiche are in heauens, and which are in earth, in him.

11 In whome also we are chosen, being predestinate, accordyng to the purpose of hym who worketh all things after the counsell of hys owne wyll:

12 That we shoulde be vnto the prayse of hys glory, which before beleeued in Christ.

b. Though we be redemed from the bondage of sinne by the death of Christe, Rom.6. yet we hope for thys seconde redemption, which shall be when we shall possesse our inheritance in the heauens, whereof wee haue the holy ghost for a gage as Cap. 4

13 In whome also yee (hoped) after that yee
C hearde the worde of trueth, the Gospell of your saluation: wherein ye also after that ye beleeued, were sealed with the holy spirite of promise,

14 Whiche is the earnest of our inheritance, vnto the (b) redemption of the purchased possession, vnto the prayse of his glory.

15 Wherefore I also, after that I heard of the fayth which ye haue in the Lorde Jesus, and loue vnto all the sayntes,

16 Cease not to gyue thankes for you, making mention of you in my prayers,

17 That the God of our Lord Jesus Christ, the father of glory, may gyue vnto you the spirite of wisedome and reuelation, in the knowledge of hym,

18 The eyes of your mindes being lightned: that yee maye know what the hope is of hys calling, and what the richesse of the glory of his inheritance (is) in the saintes: Rom.15.c.

19 And what is the exceeding greatnesse of hys power to vs warde whiche beleeue, accordyng to the working of his mightie power,

20 Whiche hee wrought in Christe, when hee rayled hym from the dead, and set hym on hys ryght hand in heauenly (places,) Psal.110.c.

21 Far aboue all rule, and power, and might, and dominion, and euery name that is named, not onely in this world, but also in the world to come. D Dani.7.d.

22 And hath put all things vnder hys feete, and gaue him (to be) the head ouer al things to the Churche, Psal.8.b. Heb.2.b. 1.Cor.15. Ephes.1.c.

23 Whiche is his body, the fulnesse of hym that fylleth all in all. Colos.1.c.

The.ij.Chapter.

5. To magnifie the grace of Christ, whiche is the onely cause of saluation, 11. hee sheweth them what maner of people they were before theyr conuersion, 18. and what they are nowe in Christe.

1 AND (he quickened) you that were dead I
in trespasses and sinnes:

2 In the whiche in time passed yee walked, Rom.5.d.
accordyng to the course of thys worlde, after Colos.1.c.
the gouernour that ruleth in the ayre, the spirite that now worketh in the children of disobedience.

3 Among whome we all had our conuersation also in tyme past in the lustes of oure flesche, fulfylling the wyll of the flesche and of the mynde, and (a) were by nature ỹ children of wrath, euen as other. Colos.3.a.

a. Not by creation, but by Adams transgression, and so by byrth.

4 But God whiche is rich in mercy, for hys great loue wherewith he loued vs,

5 Euen when we were dead by synnes, hath quickened vs togeather w̄ Christ, by (whose) grace ye are saued, Esai.25.d.

6 And hath rayled (vs) vp togeather, & made (vs) sitte togeather in heauenly thyngs in Christ Jesus:

7 That in ages to come he might shewe the B
exceeding riches of his grace, in (his) kyndnesse to vs ward through Christ Jesus.

8 For by grace are yee made safe through fayth, and that not of your selues: it is the gyft of God,

9 Not of workes, lest any man should boast hym selfe.

10 For

10 For we are his workmanship, created in Christ Jesus vnto good workes, whych God hath before ordeyned that we should walke in them.

11 Wherefore remember that yee beyng in time passed Gentiles in the flesh, called vncircumcision of that which is called circumcision in the flesh, made by handes:

12 That at that time ye were without Christ, being aliants from the common wealth of Israell, and strangers from the testamentes of promise, hauing no hope, and wythoute God in this worlde.

13 But nowe in Christ Jesus, ye which somtime were far off, are made nigh by ỹ blond of Christe.

C 14 For he is our peace, which hath made both one: and hath broken downe the (b) middle wall that was a stop betweene vs,

15 Taking awaye in hys flesshe the hatred (euen) the lawe of commaundements (conteyned) in ordinãces, for to make of twayne one new man in him selfe, so making peace:

16 And that hee might reconcile both vnto God in one body through (his) crosse, and slue hatred thereby:

17 And came and preached the glad tydyngs of peace to you (which were) a farre off, and to them that were nygh.

18 For through hym wee haue both an entrance in one spirit vnto the father.

19 Nowe therefore, ye are no more strangers and forreyners: but folow citizens wyth the saints, and of the household of God,

20 And are built vppon the fundation of the Apostles and prophetes, Jesus Christe hym selfe being the head corner stone,

21 In whome all the building coupled together, groweth vnto an holy temple in the Lorde.

D 22 In whom also ye are buylded togeather for an habitation of God through the spirite.

The. iij. Chapter.

1. He sheweth the cause of his imprisonment, 13. desyreth them not to faint bycause of hys trouble, 14. and prayeth God to make them stedfast in his spirite.

I 1 For this cause I Paul (am) a prisoner of Jesus Christ for you heathen:

2 If ye haue heard of the dispensation of the grace of God, which is gyue me to youward

3 For by reuelation shewed (God) the (a) mysterie vnto mee (as I wrote afore in fewe wordes,

4 Wherby when ye reade, ye may vnderstãd my knowledge in the misterie of Christ.)

5 Whiche (mysterie) in other ages was not opened vnto the sonnes of men, as it is nowe reuealed vnto his holy Apostles and prophetes by the spirite:

6 (That) the Gentiles should be inheritours also, and of the same body, and partakers of his promise in Christ by the Gospell:

7 Wherefore I was made a minister, accoꝛding to the gift of the grace of God, whiche is gyuen vnto me after the working of hys power. B

8 Unto me whiche am lesse than the least of all saints is this grace gyuen, that I should preache among the Gentiles the vnsearcheable ryches of Christe, Colos. 1. d.

9 And bring to light to all men what the felowship of the mysterie is, whiche from the beginning of ỹ world hath bin hid in God, whyche made all thyngs through Jesus Christe:

10 To the intente that nowe vnto the rulers and powers in heauenly (things) might be knowen by the (b) Churche, the very manyfolde wisedome of God,

11 Accoꝛdyng to the eternall purpose whyche he wrought in Christe Jesus our Lorde:

12 By whome wee haue boldnesse and entrance in the confidence by fayth of hym.

13 Wherefore I desyre that yee faynt not for my tribulations for you, whyche is youre glory.

14 For this cause I bow my knees vnto the father of our Lord Jesus Christe,

15 Of whome all the family in heauen and earth is named:

16 That he would graunt you, accoꝛdyng to the riches of his glory, to be strengthed wyth myght by his spirite in the inner man,

17 That Christ maye dwell in your hartes by fayth: that ye being rooted and grounded in loue,

18 Myght be able to comprehende wyth all saintes, what is the breadth, and length, and depth, and heygth:

19 And to knowe the loue of Christ, whyche excelleth (all) knowledge, that ye myght be fylled with all fulnesse of God.

20 Unto him that is able to doe exceedyng abundantly aboue all that we aske, or think, accoꝛding to the power that worketh in vs,

21 Be glory in the Churche by Christ Jesus throughout all ages worlde without ende, Amen. D

The. iiij. Chapter.

1. He exhorteth them vnto meekenesse, long suffering, and vnto loue and peace, 3. euery one to serue and edifie another wyth the gift that

b. The church being gathered of so many kyndes of people is an example or a glasse for the angels to behold the wysedome of God in, who hath turned theyr particular discords, into an vniuersal concord, and of the synagoge of bondage, hath made the Churche of freedome.

1. Cor. 15. a. The Epistle on the. xvi. Sunday after Trinitie.

that God hathe giuen him, 14. to beware of strange doctrine, 22. to lay asyde the old conuersation of greedy lustes, and to walke in a new life.

A
1 I Therefore a prisoner * in the Lorde exhort you, that yee walke worthy of the vocation wherewith ye are called,
2 With all lowlinesse and meekenesse, with long suffering, forbearing one another in loue,
3 Endeuouring to keepe the vnitie of ỹ spirite in the bond of peace.
4 One body, and one (a) spirite, euen as yee are called in one hope of your calling.
5 One Lorde, one faith, one baptisme.
6 One God and father of all, whiche is aboue all, and throughe all, and in you all.
7 But vnto euery one of vs is giuen grace, according to the measure of the gifte of Christe.
8 Wherefore he sayth, When he went vp on hygh, he ledde captiuitie captiue, and gaue gyftes vnto men.
9 (But that he ascended, what is it but that he also descended fyrste into the lower partes of the earth?
10 Hee that descended, is euen the same also that ascended vp farre aboue all heauens, to fulfyll all things.)
11 And he gaue some Apostles, and some Prophetes, & some Euangelistes, and some shepheards, and teachers.
12 To the gathering together of the saintes, into the worke of ministration, into the edifying of the body of Christe:
13 Till we all meete together into the vnitie of faythe and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christe:
C
14 That we henceforth be no more children, wauering & caryed about with euery winde of doctrine, and in the wylynesse of men, in craftinesse to the laying (b) wayte of deceite.
15 But folowing truth in loue, let vs growe vp into him in all things whiche is the head (euen) Christ:
16 In whome all the body beyng conueniently coupled, and knit together by euery ioynt, yeelding nourishment according to the effectuall power in the measure of (c) euery part, maketh increase of the body, vnto the edifying of it selfe in loue.
17 This I say therefore, and testifie in ỹ Lord, that yee henceforth walke not as other Gentiles walke, in vanitie of their minde:
18 Darkened in cogitation, being alienated from the life of God, by the ignorance that is in them by the " blindnesse of theyr hartes.
19 Whiche being past (d) feeling, haue gyuen them selues ouer vnto wantonnesse, to worke all vncleannesse with greedynesse.
20 But ye haue not so learned Christe.
21 If so be that yee haue hearde hym, and haue bin taught in hym, as the trueth is in Iesus,
22 To lay downe, according to the former conuersation, the (e) olde man, which is corrupt according to the lustes of errour:
23 To be renued in the spirit of your mynde.
24 And to put on that newe man which after God is shapen, in rightcousnesse and holynesse of trueth.
25 Wherefore, putting away lying, speake euery man trueth vnto his neyghbour: forasmuch as we are members one of another.
26 Be ye (f) angry, and sinne not: let not the sunne goe downe vpon your wrath.
27 Neyther gyue place to the deuyll.
28 Let him that stole, steale no more: but let hym rather labour, worcking with his handes the thing whiche is good, that hee may gyue vnto him that needeth.
29 Let no fylthy communication proceede out of your mouth, but that which is good to edifie withall, as ofte as neede is, that it maye minister grace vnto the hearers.
30 And (g) greeue not the holy spirite of God, by whome yee are sealed vnto the day of redemption.
31 Let all bitternesse, and fiercenesse, & wrath, and crying, and euill speaking, be put away from you, with all noughtinesse.
32 Be ye curteous one to another, mercifull, forgyuing one another, euen as GOD for Christes sake hath forgyuen you.

a. So that ye cannot dissent one from another, seeyng the spirite which ioyneth you in one body, cannot dissent from him selfe.
* The Epistle on S. Wardes day.
Rom. 12. b.
2. Cor. 12. a.
Psal. 68. b.
John. 3. b.
1. Cor. 12. b.
Math. 10. a.
Luke, 9. a.
Colos. 2. b.
b. Whereby they laye in wayte to deceyue.
Ephes. 1. D.
Colos. 1. c.
c. That is, wherewith one ministreth to another.
The Epistle on the .xix. Sunday after Trinitie.
Rom. 1. c.
1. Pet. 4. a.
" or, hardnesse
d. The Greke word doth signifie such as be obdurate in hart, and hath not the feeling of repentance.
D
e. That is, the naturall corruptiō that is in vs.
Rom. 6. a.
Colos. 3. a.
Leui. 19. c.
f. If so be that ye be angry, moderate your affectiō, that it burst not out into a cuill worke, but be soone appeased.
Psal. 4. a.
2. Thes. 3.
g. So behaue your selues, that the holy ghost maye willingly dwell in you & not geue him no cause to departe from you, by your sorow, by your abusing of Gods graces.

The. v. Chapter.

2. He exhorteth them to loue, 3. warneth them to beware of vncleannesse, couetousnesse, foolyshe talkyng, and false doctrine, 17. to bee circumspect, 18. to auoyde drunkennesse, 19. to reioyce, and to bee thankefull toward God, 21. to submit them selues one to another.

1 BE yee therefore folowers of God, as deare children:
2 And walke ye in loue, euen as Christe hath loued vs, and hath giuen him selfe for vs an offering and a sacrifice of a sweete smelling sauour to God.
3 But fornication, and all vncleannesse, or couetousnes, let it not be once named amōg you, as it becommeth saynctes:
4 Neyther fylthinesse, neither folish talking, neyther iesting, whiche are not comely: but rather giuing of thankes.

A
1. Pet. 2. D.
John. 13. b.
Galath. 2. b.
Exod. 29.

5 For

5 For this ye knowe, that no whoremonger, neyther vncleane person, nor couetous person, which is a worshipper of images, hathe any inheritance in the kingdome of Christe, and of God.

6 Let no mā deceyue you with vayn wordes: For because of suche thynges commeth the wrath of God vppon the children of disobedience.

7 Be not ye therefore companions of them.

8 For yee were sometimes darkenesse, but nowe are yee lyght in the Lorde: Walke as children of lyght.

9 (For the fruite of the spirit (is) in all goodnesse, and righteousnesse, and trueth.

10 Approuing what is acceptable vnto the Lorde.)

11 And haue no felowshyp with the vnfruitefull workes of darknesse, but rather euen rebuke them.

12 For it is shame euen to name those thynges which are done of them in secrete.

13 But all thinges when they are rebuked, are made manifest of the lyght: For all that which doth make manifest, is lyght.

14 Wherefore he sayeth, (a) Awake thou that sleepest, and stand vp from the dead: & Christ shall gyue thee lyght.

15 Take heede therefore that yee walke circumspectly: not as vnwyse, but as wyse,

16 Redeeming the time, because the dayes are euill.

17 Wherefore be yee not vnwise, but vnderstanding what the will of the Lorde is.

18 And be not dronken with wine, wherein is excesse: but be fylled with the spirite,

19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songes, singyng and making melodie to the Lorde in youre hartes:

20 Giuing thankes alwayes for all thynges vnto God and the father, in the name of our Lorde Iesus Christ:

21 Submitting your selues one to another in the feare of God.

22 Wiues, submit your selues vnto your own husbands, as vnto the Lorde:

23 For the husband is the head of the wyfe, euen as Christ is the head of the Churche, and he is the sauiour of the body.

24 But as the Church is subiect vnto Christ. lykewyse the wyues to theyr owne husbāds in all things.

25 Ye husbandes loue your wyues, euen as Christ also loued the Church, and gaue hym selfe for it,

26 To sanctifie it, when hee had cleansed (it) in the (b) fountayne of water in the worde:

27 That he myght present it vnto hym selfe a glorious Churche, not hauing spot or wrinkle, or any suche thing: but that it shoulde be holy, and without blame.

28 So ought men to loue their wyues as E
theyr owne bodyes: he that loueth hys wyfe, loueth hym selfe.

29 For no man euer yet hated his owne flesh: but nourisheth and cherisheth it, euen as the Lorde the Churche:

30 For we are members of his body, of hys flesh, and of his bones.

31 For thys cause shall a man leaue father and mother, and shall be ioyned vnto hys wyfe, and two shall be made one flesh. Gen.2.b. Mat.19.a. Mark.10.a.

32 This is a greate secrete: but I speake of Christ and of the Churche. 1.Cor.6.b. Ephes.5.g.

33 Therefore euery one of you (do ye so:) Let euery one of you loue hys wyfe euen as hym selfe, and (let) the wife reuerence hir husbande.

The.vi. Chapter.

1. How children shoulde behaue them selues toward theyr fathers and mothers, 4. likewise parēts toward their children; 5. seruants toward theyr maisters; 9. maisters toward theyr seruants. 13. An exhortation to the spirituall battayle, and what weapons the Christians should fyght withall.

1 Children, obey your parēts in the Lord: A
for this is right. Coloss.3.b.

2 Honour thy father and mother (whiche is Exod.20.b.
the fyrste commaundemente in promyse,)

3 That thou mayest prosper, and liue long on earth.

4 Fathers prouoke not your children to wrath: Deut.3.b.
but bryng them vp in instruction and information of the Lorde.

5 Seruants obey them that are (your) bodily maisters with feare and trembling, in singlenesse of your hart, as vnto Christe.

6 Not with seruice vnto the eye, as mē pleasers: but as the seruants of Christ, doyng the will of God from the hart,

7 With good will seruing the Lord, and not B
men:

8 Knowing that what soeuer good thyng any man doeth, that shall he receyue agayne of the Lorde, whether (hee bee) bond or free.

9 And yee maisters do the same things vnto them, putting away threatnings: knowyng that your maister also is in heauen, neyther is respect of person with hym. 2.Par.19.f. Acts.10.f. Rom.2.b.

10 Finally, my brethren, be strong in ỹ Lord, and in the power of hys myght. The Epistle on the.xxi. Sunday after Trinitie.

11 Put on al the armour of God, that ye may stand against the assaultes of the deuill.

12 For

a. The fayth-full haue not only to strine against men, and themselues: but agaynst Satan the spirituall enimie, who is most dangerous: for he is ouer our heads, so that we can not reach hym, but he must be resisted by Gods peace.

Luke. 12. c.
1. Pet. 1. c.

b. That yee may be ready to suffer all things for the Gospell.

Luke. 18. a.
1. Thes. 5. d.

12 For we wrestle not against (a) blood and flesh, but against rules, against powers, against worldly gouernours of the darknesse of this worlde, agaynst spirituall wickednes in heauenly (places.)

13 Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing fynished al things, to stand fast.

14 Stande therfore, hauing your loynes girt about with the trueth, and hauing on ỹ brest plate of righteousnesse:

15 And your feete shod in the (b) preparation of the Gospell of peace.

16 Aboue all, taking the shielde of fayth, wherewith ye may quench all ỹ fierie dartes of the wicked:

17 And take the helmet of saluation, and the swoorde of the spirite, whiche is the woorde of God:

18 Praying alwayes in all prayer and supplication in the spirite, and watching for the same purpose with all instance and supplication for all saintes:

19 And for me, that vtterance may be gyuen vnto me, that I may open my mouth freely, to vtter the secretes of the Gospell. Colos. 4.

20 Whereof I am a messenger in bondes, that therein I may speake freely, as I ought to speake.

21 But that ye may also knowe my affayres, and what I doe, Tychicus a deare brother and faythfull minister in the Lorde, shall shewe you all things: D

22 Whome I haue sent vnto you for ỹ same purpose, that ye myght know of our affayres, and that he myght comfort your hartes.

23 Peace (be vnto you) brethren, and loue with fayth from God the father, and from the Lord Jesus Christe.

24 Grace (be) with all them which loue our Lord Jesus Christ in sincerite, Amen.

Sent from Rome vnto the Ephesians by Tychicus.

¶ The Epistle of the Apostle Saint Paul, vnto the Philippians.

¶ *The first Chapter.*

1. Saint Paul discouereth his hart towards them, 3. by his thankes geuing, 4. prayers, 8. and wyshes for their fayth and saluation. 7. 12. 20. Hee sheweth the fruite of hys crosse, 25. 27. and exhorteth them to vnitie, 28. and pacience.

1 PAul and Timotheus the seruãts of Jesus Christ, to all the sayntes in Christ Jesus, whyche are at Philippos, wyth the Bishops and Deacons:

2 Grace (bee) vnto you, and peace from God our father, and (from) the Lord Jesus Christ.

The Epistle on the xii. Sunday after Trinitie. Rom. 1. b. Colos. 1. a.

3 I thanke my God with all remembrance of you.

4 (Alwayes in all my prayer for all you, making prayer with gladnesse:)

5 For youre felowship in the Gospell, from the fyrst (a) day vntill nowe:

a. That ye receyued the Gospell.

6 Being perswaded of thys same thyng, that he which hath begun a good worke in you, wil performe it vntill the day of Jesus Christe:

B 7 As it becommeth me to iudge this of you all, bycause I haue you in my hart, and in my bondes, in the defence and confyrmation of the Gospell, you al being partakers of my (b) grace.

b. Of this peculiar benefite to suffer for Christes sake.

8 For God is my recorde howe greatly I long after you all in the (c) bowels of Jesus Christe.

c. That is, for the very harte roote of Iesus Christ.

9 And this I pray, that your loue may abound yet more and more in knowledge, and in all vnderstanding:

10 That yee may discerne things that differ: that ye may be pure and without offence till the day of Christe,

11 Being fylled with the fruites of righteousnesse, whiche (are) by Jesus Christ, vnto the glory and prayse of God.

12 But I would ye shoulde vnderstand, brethren, that the things which (came) vnto me, hath come rather vnto the furtherance of the Gospell.

13 (So) that my (d) bondes in Christ, are manifest throughout all the iudgement hall, and in all other places.

d. Which I feyne for Christes cause.

14 And many of the brethren in the Lord, being incouraged through my bonds, dare more plentifully speake the woord without feare. C

15 Some

15 Some preache Christ of enuie and strife, and some of good will:
16 The one preache Christ of strife, not sincerely, supposing to adde more affliction to my bondes:
17 But the other of loue, knowing that I am set to the defence of the Gospell.
18 What then? so that Christe be preached any maner of way, whether it be by pretence, or by truth, I ioy therin, & will ioy.
19 For I knowe that this shall turne to my saluation through your prayer, and ministring of the spirite of Iesus Christ,
20 According to my earnest expectation and my hope, that in nothing I shall be ashamed: but that with all boldenesse, as alwayes, (so) nowe also Christ shall be magnified in my bodye, whether it be by lyfe, or by death.
21 For Christ (is) to me life, and death is to me aduauntage.
22 But whether to lyue in the flesh, this (be) the fruite of my labour, and what I shall chose, I wote not.
23 For I am in a straight betwixte two, hauing a desire to departe, and to be with Christ, which is much farre better.
24 Neuertheles, to abyde in the flesh (is) more needefull for you.
25 And this am I sure of, that I shal abide and continue with you al, for your furtherance and ioy of fayth:
26 That your reioycing may be the more aboundant in Iesus Christe for me, by my comming to you againe.
27 Only let your conuersation be as it becommeth the Gospell of Christ: that whether I come and see you, or else be absent, I may yet heare of your matters, that ye continue in one spirite, in one soule, holding together in defence of the fayth of the Gospell.
28 And in nothing fearing your aduersaries, whiche is to them a token of perdition: but to you of saluation, and (c) that of God,
29 For vnto you it is giuen for Christe, not onely this to beleeue on him: but also this to suffer for his sake,
30 Hauing the same fight which ye sawe in me, and now heare in me.

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3. He exhorteth them aboue all things to humilitie, wherby pure doctrine is chiefly maintayned, 16. promising that he and Timotheus will speedyly come vnto them, 27. and excuseth the long tarying of Epaphroditus.

1 IF (there be) therefore any (a) consolation in Christ, if any comfort of loue, if any felowship of the spirite, if any compassion and mercie:
2 Fulfill ye my ioy, that ye be like mynded, hauing the same loue, being of one accord, of one mynde.
3 Let nothing (be doone) through strife, or vayne glorie, but in meekenesse euerie man esteeme one the other better than him selfe.
4 Loke not euerie man on his owne thinges, but euerie man also on the things of others.
5 Let the same mynde be in you, whiche was in Christ Iesus:
6 Who being in the fourme of GOD, thought it not (b) robberie to be equal with God:
7 But made him self of no reputation, taking on him the fourme of a seruant, and made in the likenesse of men, and founde in figure as a man:
8 He humbled him selfe, made obedient vnto death, euen the death of the crosse.
9 Wherefore God also hath highly exalted him, and giuen him a name whiche is aboue euerie name,
10 That in the name of Iesus, euery (c) knee should bowe, (of things) in heauen, & things in earth and (things) vnder the earth:
11 And that euery tong should confesse that the Lorde is Iesus Christe, to the glorie of God the father.
12 Wherefore, my dearely beloued, as ye haue alwayes obeyed, not as in my presence onely, but nowe much more in my absence, worke (d) out your own saluation with feare and trembling.
13 For it is God whiche worketh in you, both to will and to do, of good will.
14 Do all things without murmuring and disputing:
15 That ye may be blamelesse and pure, the sonnes of GOD, without rebuke in the myddes of a crooked and peruerse nation, among whome shyne ye as lightes in the worlde,
16 Holding fast the worde of lyfe, to my reioycing in the day of Christe, that I haue not runne in vayne, neyther laboured in vayne.
17 Yea, and though I be offered vp vppon the sacrifice and seruice of your faith, I reioyce, and reioyce with you all.
18 For the same cause also doe ye reioyce, and reioyce with me.
19 But I trust in the Lord Iesus, to sende

a. If you so loue me, fulfil my desire.

The Epistle on the sunday next before Easter.

b. For he that was god, should therein haue done no iniurie to the godhead.

c. Worship and be subiecte to him.

d. Our health hangeth not on our vvorkes, & yet are they said to vvorke our helth, who do runne in the race of iustice. For although vve be saued freely in Christ by fayth, yet must we walke by the way of iustice vnto our health.

1.Theſ.3.b. Timotheus ſhortly vnto you, that I alſo may be of good comfort, when I knowe your ſtate.

20 For I haue no man like mynded, who will naturally care for your ſtate.

21 For all ſeeke their owne, not the things which are Ieſus Chriſtes.

22 Ye knowe the proofe of hym, that as a ſonne with the father, he hath ſerued with me in the Goſpell.

23 Him therefore I hope to ſende, as ſoone as I know my ſtate.

24 But I truſt in the Lord, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſarie, to ſende to you Epaphroditus my brother and companion in laboure, and felowe ſouldier, but your apoſtle, and the miniſter of my need.

26 For he longed after you all, and was ful of heauineſſe, becauſe that ye had heard that he had bene ſicke.

27 And no doubt he was ſicke nyghe vnto death, but God had mercy on him: and not on him only, but on me alſo: leaſt I ſhould haue ſorowe vpon ſorowe.

28 I ſent him therfore the more diligently, that when ye ſee him againe, ye maye reioyce, & that I may be the leſſe ſorowfull.

Rom.15.b. 1.Theſ.5.c. 29 Receiue him therefore in the Lord with all gladneſſe, and make much of ſuch:

30 Becauſe for the worke of Chriſt he was nygh vnto death, not regarding his lyfe, to fulfill your lacke of ſeruice toward me.

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2. He warneth them to beware of falſe teachers, 3. againſt whom he ſetteth Chriſte. 4. Lykewiſe him ſelfe, 9. and his doctrine, 12. and reproueth mans owne righteouſneſſe.

3 1 MOreouer my brethren, reioyce ye in the Lorde. It greeueth me not to write the ſame things often to you, for to you it is a ſure thing.

& VVhich barke againſt the true doctrine, to fyll their bellyes. b. o. Paule here alludeth vnto ꝑ circumciſion by ſemblance of a like vvord, becauſe that they vvho eraked thereof, did rather cauſe a ſciſme, diuiſion, or cutting of & tering in ſunder, than an accord in the Church. 2.Cor.11.a.

2 Beware of (a) dogs, beware of euill workers, beware of (b) conciſion.

3 For we are the circumciſion, which worſhippe God in the ſpirite, and reioyce in Chriſte Ieſus, and haue no confidence in the fleſhe:

4 Though I might alſo haue confidence in the fleſhe. If any other man thynketh that he hath whereof he might truſt in the fleſhe, I more:

5 Circumciſed the eyght day, of the kinred of Iſraell, of the tribe of Beniamin, an Hebrue of the Hebrues, after the lawe a Phariſee:

6 Concerning feruentneſſe, perſecuting the Church: touching the righteouſneſſe which is in the lawe, I was blameleſſe. Actes.22.

7 But the things that were vantage vnto me, thoſe I counted loſſe for Chriſtes ſake. B Math.16.

8 Yea, I thinke all things but loſſe for the excellencie of the knowledge of Chriſt Ieſus my Lord: for whoſe ſake I haue loſt all things, and do iudge them but "dung, that I may winne Chriſt, "or, pitch chaffe.

9 And be founde in him, not hauing myne owne righteouſneſſe which is of the law: but that whiche is through the fayth of Chriſte, the righteouſneſſe which commeth of God through fayth:

10 That I may knowe him, and the power of his reſurrection, and the felowſhippe of his paſſions, being made conformable vnto his death,

11 "If by any meanes I myght attayne vnto the reſurrection of the dead. "Actes.26.

12 (c) Not as though I had alredy attained, either were alreadie perfecte: but I follow, if that I may comprehende, wherein alſo I am comprehended of Chriſt Ieſus. c. Or, haue taken ful poſſeſſion therof, that he doubteth to attaine it, but byd he vvoulde clare the ex lencie

13 Brethren, I count not my ſelfe as yet that I haue attained: but this one thing (I ſay,) I forget thoſe things which are behynde, and endeuour my ſelfe vnto thoſe things which are before.

14 And I preaſſe toward the marke, for the price of the high calling of God in Chriſte Ieſus. C

15 Let vs therefore as many as be perfecte, be thus mynded: and if ye be otherwyſe mynded, God ſhall reueale the ſame alſo vnto you.

16 Neuertheleſſe, vnto that which we haue attained vnto, let vs proceede by one rule, that we may be of one accorde.

17 Brethren, be followers together of me, and loke on them whiche walke, ſo as ye haue vs for an enſample. The Epiſt on the. xxi. ſunday aft Trinitie.

18 For many walke, of whome I haue told you often, and nowe tell you weeping, (that they are) the enimies of the croſſe of Chriſte: 1.Cor.4.f

19 Whoſe ende (is) damnation, whoſe God (is their) bellye, and glory to their ſhame, which minde earthly things. Rom.16.f

20 But our converſation is in heauen, from whence alſo we loke for the ſauiour the Lord Ieſus Chriſt:

21 Who ſhall change our vile body, that it may be faſhioned like vnto his glorious body, according to the working whereby he is able to ſubdue al things vnto himſelf 1.Cor.15.f

The

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1. He exhorteth them to be of honeſt conuerſation, 15. and thanketh them, bicauſe of the prouiſion that they made for him being in priſon, 21. and ſo concludeth with ſalutations.

3 1 THerfore my brethren, dearely beloued and longed for, my ioy and crowne, ſo continue in ỹ Lord, my dearly beloued.
2 I pray Euodias, and beſeech Syntyches, that they be of one accord in the Lord.
3 Yea, and I beſeech thee alſo faithful yoke felow, helpe thoſe (women) which laboured with me in the Goſpel, and with Clement alſo, and with other my labour felowes, whoſe names are in the (a) booke of lyfe.
4 Reioyce in the Lord alway: and againe I will ſay reioyce.
5 Let your patient mynde be knowne vnto all men. The Lord is at hand.
6 Be carefull for nothing: but in al things let your petition be manyfeſt vnto God, in prayer and ſupplication, with giuing of thankes.
7 And the peace of God whiche paſſeth all vnderſtanding, ſhall (b) keepe your hearts and mindes through Chriſt Jeſus.
8 Furthermore brethren, whatſoeuer things are true, what ſoeuer things (are) honeſt, what ſoeuer things (are) iuſt, what ſoeuer things (are) pure, what ſoeuer things pertaine to loue, what ſoeuer things (are) of honeſt repoꝛt: if there be any vertue, and if there be any prayſe, thinke on theſe things:
9 Which ye haue both learned, & receiued, and hearde, and ſeene in me, thoſe things do: and the God of peace ſhal be with you.
10 But I reioyce in the Lord greatly, that nowe at the laſt you are reuiued agayne to care for me, in that wherein ye were alſo carefull, but ye lacked opoꝛtunitie.
11 I ſpeake not bycauſe of (c) neceſſitie: for I haue learned, in what ſo euer eſtate I am, therewith to be content.
12 I knowe howe to be lowe, and I know howe to exceede: euerie where and in all things I am inſtructed both to be full, and to be hungrie, both to haue plentie, and to ſuffer neede.
13 I can doe all things through Chriſte, which ſtrengtheneth me.
14 Notwithſtanding, ye haue well donne, that ye did communicate to my affliction.
15 Ye Philippians knowe alſo, that in the (d) beginning of the Goſpell, when I departed from Macedonia, no Church communicated to me, as concerning giuing and receyuing, but ye only.
16 For euen in Theſſalonica ye ſent once, and againe vnto my neceſſitie.
17 Not that I deſire a gift: but I deſyre fruit abounding to your account.
18 But I haue receyued all, and haue plentie: I was euen fylled after that I had receyued of Epaphroditus the thinges (which were ſent) from you, an odour of a ſweete ſmell, a ſacrifice acceptable, pleaſant to God.
19 My God ſhall ſupplye all your neede through his riches in glory, in Chriſt Jeſus
20 Unto God and our father (be) glorie for euermore, Amen.
21 Salute all the ſaintes in Chriſte Jeſus: The brethren whiche are with me, greete you.
22 All the ſaints ſalute you, moſt of al they that are of Ceaſars houſhold.
23 The grace of our Lorde Jeſus Chriſte (be) with you all, Amen.

a. This booke ſhall call-ed warring the houſe of and the of the

b. Satan, ſeeketh to vs ace of ce.

c. That I was not able to endure my pouertie.

1. Tim. 6. b.

C

d. When I firſt preached the Goſpel vnto you

Rom. 12. c. Heb. 13. 6.

This Epiſtle was written to the Philippians from Rome, by Epaphroditus.

The Epiſtle of the Apoſtle S. Paul, to the Coloſsians.

¶ *The firſt Chapter.*

3. He giueth thankes vnto God for their fayth. 7. Confirming the doctrine of Epaphras, 9. prayeth for the encreaſe of their fayth. 13. He ſheweth vnto them the true Chriſt, and diſcouereth the counterfaite Chriſt of the falſe apoſtles. 25. He approueth his authoritie and charge, 28. and of his faithfull executing of the ſame.

A 1 PAule an Apoſtle of Jeſus Chriſte by the will of God, and Timotheus the brother.
2 To the ſaintes and faythfull brethren in Chriſte, which are at Coloſſa, grace be vnto you, and peace from God our father, and

Gala. 1. a. Epheſ. 1. a.

and the Lord Jesus Christ.

The Epistle on the .xxiiii. sunday after Trinitie.

3 We giue thankes to God and the father of our Lorde Jesus Christe, alwayes for you, praying.

Phil.1.a. 1.Thes.1.a. Rom.1.b. Phil.1.a. Ephes.1.d.

4 Since we heard of your faith(a) in Christ Jesus, and of the loue which ye haue to all saintes:

a For without Christ there is no fayth to be stayed by, but only a vaine opinion.

5 For the hopes sake whiche is layde vp for you in heauen, of which(hope) ye heard before in the word of truth of the Gospell.

6 Which is come vnto you euen as(it is) in all the worlde, and is fruitfull, as it is also in you, from the day ye hearde (of it) and knewe the grace of God in truth.

B Colos.4.c.

7 As ye also learned of Epaphras our deare felowe seruant, which is for you a faithfull minister of Christ.

b. Which cometh of the holie ghost.

8 Who also declared vnto vs your loue (b) in the spirite.

Ephes.1.d.

9 For this cause we also, since the daye we heard it, do not cease to pray for you, and to desire that ye might be fulfilled with knowledge of his will, in all wisedome and spirituall vnderstanding:

10 That yee myght walke worthy of the Lorde in all pleasing being fruitfull in all good workes, and encreasing in the knowledge of God:

11 Strengthened with all myght, through his glorious power, vnto all patience and long suffering with ioyfulnesse:

12 Giuing thankes vnto the father, whiche hath made vs meete to be partakers of the inheritance of the saintes in light:

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome of his deare sonne:

C Ephes.1.b.

14 In whom we haue redemption through his bloud(euen) the forgiuenesse of sinnes:

2.Cor.4.a.

15 Who is the image of the inuisible God, the first borne of all creatures.

Hebr.1.a.

16 For by him were all things created that are in heauen, and that are in earth, visible and inuisible, whether(they be) maiesties or lordships, eyther rules, or powers: all things were created by him and for him.

17 And he is before all things, and in him all things consist.

Ephes.1.b. 1.Cor.15.c.

18 And hee is the heade of the body of the Churche: who is the beginning, the firste borne from the deade, that in all things he might haue the preheminence.

c. That the church vvhiche is his body, might receiue of his aboundance.

19 For it pleased (the father) that in him should all(c) fulnesse dwell.

20 And by him to reconcile all things vnto him selfe, since he hath set at peace through the bloud of his crosse by him, both the things in earth, and things in heauen.

21 And you whiche were sometime strangers, and enimies by(d) cogitation in euill workes, hath he now yet reconciled,

D Rom.5.a. Ephes.2.d.

22 In the body of his flesshe through death, to present you holy, and vnblameable, and without fault in his sight.

23 If ye continue grounded and stablished in the faith, and be not moued away from the hope of the Gospell, whiche ye haue hearde howe it is preached to euerie creature whiche is vnder heauen, whereof I Paule am made a minister.

24 Nowe reioyce I in my sufferings for you, and fulfill that whiche is behynde of the afflictions of Christ in my flesh, for his bodyes sake, which is the Church:

2.Cor.4.b. Ephes.3.b.

25 Whereof I am made a minister, according to the dispensation of God, which is giuen to me to youwarde, to fulfill the worde of God:

26 (Euen) the misterie which hath beene hid since the world beganne, and(since the beginning of) generations: but now is opened to his(e) saintes.

Ephes.3.b. Math.13. e. Whom hath eleded, confecrated him by Chri

27 To whome God would make knowne what (is) the ryches of the glorie of this mysterie among the Gentiles, whiche is Christ in you, the hope of glory:

28 Whome we preache, warning euerie man, and teaching euerie man in all wisedome, that we may present euery man perfect in Christ Jesus:

29 Wherevnto I also labour striuing, according to his working which worketh in me mightily.

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1. Hauing protected his good will towarde them, 4. he admonisheth them not to turne backe from Christe, 8. to the seruice of angels or any other inuention, or else ceremonies of the lawe, 17. which haue finished their office, and are ended in Christe.

1 FOr I woulde that ye knewe what great fight I haue for you, and for them that(are) at Laodicea, and for as many as haue not seene my face in the flesshe:

I

2 That their heartes might be comforted, being knyt together in loue and in all ryches of certaintie of vnderstanding, to knowe the mysterie of God, and of the father, and of Christe:

3 In whome are hyd all the treasures of wisedome and knowledge.

4 This I say, least any man should beguile you with perswasion of wordes.

Ephes.5.a.

5 For though I be absent in the flesshe, yet am

am I with you in the ſpirite, ioying and beholding your order, and your ſtedfaſt fayth in Chriſt.

6 As ye haue therefore receyued Chriſt Jeſus the Lord, (ſo) walke ye in him:

7 Rooted and builte in him, and ſtabliſhed in the faith, as ye haue bin taught, abounding therein with thankeſgiuing.

8 Beware leaſt any man ſpoyle you thorowe (a) philoſophie and vayne deceyte, after the tradition of men, and after the rudimentes of the worlde, and not after Chriſte.

9 For in him dwelleth all the fulneſſe of the Godhead bodyly:

10 And ye are complete in him, which is the head of all principalitie and power.

11 In whome alſo ye are circumciſed with circumciſion made without handes, by putting off the body of the fleſhe ſubiecte to ſinne, by the circumciſion of Chriſt.

12 Buried with him in baptiſme, in whom ye are alſo ryſen againe through the fayth (b) of the operation of God, who hath rayſed him from the dead.

13 And ye being dead in your ſinnes, and the vncircumciſion of your fleſhe, hath he quickened with him, hauing forgiuen all your treſpaſſes,

14 (And) when he had blotted out the hand writing of ordinances that was againſte vs, and that was contrarie to vs, euen that hath he taken out of the way, hauing faſtened it to his croſſe:

15 (And) hauing ſpoyled all principalities and powers, hath made a ſhewe of them openly triumphyng ouer them in hym ſelfe.

16 Let no man therefore iudge you in meate, or in drinke, or in parte of an holy day, or of the newe Mone, or of the Sabboth (dayes:)

17 Which are ſhadowes of things to come, but the body (is) of Chriſt.

18 Let no man beguile (c) you of victorie, in the humbleneſſe and worſhipping of Angels, intruding (himſelfe) into thoſe things which he hath not ſeene, cauſeleſſe puft vp with his fleſhly minde:

19 And holdeth not the head, wherof all the body by ioynts and bandes, hauing nouriſhment miniſtred and knit together, encreaſeth with the encreaſe of God.

20 Wherefore if ye be dead with Chriſt from the rudimentes of the worlde: why, as though lyuing in the worlde, are ye ledde with traditions.

21 Touch not, taſte not, handle not?

22 Which all "be in corruption, in abuſing after the commaundements and doctrines of men:

23 Which things haue a ſhewe of wiſedom in voluntarie religion and humbleneſſe of mynde, and in not ſparing of the body, not in any honour, " to the fatisfying of the fleſh.

" or, do perish in abusing Eras.

" Being they pertayne.

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1. He ſheweth where we ſhould ſeeke Chriſt. 5. he exhorteth to mortification, 10. to put off the olde man, and to put on Chriſt, 12. to the which he addeth exhortation, both generall and particular, to charitie and humilitie.

1 IF ye then be ryſen with Chriſte, ſeeke thoſe thinges which are aboue, where Chriſte ſitteth on the right hande of God:

I The Epiſtle on Eaſter day.

2 Set your affection on (a) things aboue, not on things on the earth.

a. When either ſerue but for a time, or els are inuented by man.

3 For ye are dead, and your lyfe is hid with Chriſt in God.

4 When ſo euer Chriſte whiche is our life ſhall appeare, then ſhall ye alſo appeare with hym in glorie.

5 Mortifie therefore your members whiche are vpon the earth, fornication, vncleanneſſe, inordinate affection, euill concupiſcence, and couetouſneſſe, whiche is worſhipping of images:

6 For whiche thinges ſake, the wrath of God commeth on the children of diſobedience.

7 In the whiche ye alſo walked ſometime, when ye lyued in them.

B Ephe. 2. a.

8 But now put ye off alſo all wrath, fierceneſſe, malitiouſneſſe, blaſphemie, filthy communication out of your mouth.

9 Lye not one to another, ſeeing that ye haue put off the old man with his workes:

10 And haue put on the newe man, whiche is renued into knowledge, after y image of him that made him;

Rom. 6. a. Ephe. 4. c.

11 Where is neither Greeke nor Iewe, circumciſion, nor vncircumciſion: Barbarian, Sythian, bonde, free: but Chriſt is all, and in all.

Gala. 6. d.

12 Put on therefore (as the electe of God, (b) holy and beloued) bowels of mercie, kyndeneſſe, humbleneſſe of mynde, meekeneſſe long ſuffering,

The Epiſtle on the. v. ſunday after the Epiphanie.

b. He ſheweth vvhat fruits are in them that are deade to the vvorld, and are riſen againe vvith Chriſt.

13 Forbearing one another, and forgiuing one another, if any man haue a quarell againſt any: euen as Chriſte forgaue you, ſo alſo (do) ye.

14 And aboue all theſe things (put on) charitie, which is the bonde of perfectneſſe.

C Math. 22. d.

15 And let the peace of God haue the victory in your harts, to the which also we are called in one body: & see that ye be thankfull.

16 Let the worde of Chriſte dwell in you rychely in all wisedome, teaching and admonishing your owne selues, in psalmes and hymnes, and spirituall songs, singing with grace in your hearts to the Lorde.

17 And whatsoeuer ye do in word or deed, (do) all in the name of the Lord Iesus, giuing thanks to God and the father by him.

18 Wiues, submit your selues vnto your owne husbands, as it is comely in ỹ Lord.

19 Husbandes, loue your wiues, and be not bitter against them.

20 Children, obey your parents in al things, for that is well pleasing vnto the Lord.

21 Fathers, (c) prouoke not your children (to anger,) least they be discouraged.

22 Seruantes, obey in all things your bodyly maisters: not with eye seruice, as men pleasers, but in singlenesse of hearte, fearing God.

23 And what so euer ye do, do it heartily, as to the Lord, and not vnto men:

24 Knowing, that of the Lord ye shall receiue the rewarde of inheritance: for ye serue the Lord Chriſt,

25 But he that doth wrong, shal receiue for the wrong which he hath done: and there is no respect of persons.

Psal.33.a. Ephes.5.b. 1.Cor.10.g. Ephes.5.c. 1.Pet.3.a. Ephes.6.a. c. By too much rygour. Ephes.6.c. Titus.2.c. 1.Pet.2.d. 2.Pa.19.g. Actes.10.c. Eccle.35.b. Rom.2.b. Colos.3.c.

The.iiij. Chapter.

1. He exhorteth them to be feruent in prayer, 5. To walke wisely towarde them that are not yet come to the true knowledge of Christ, 10. he saluteth them, and wisheth the all prosperitie.

1 MAisters, do vnto your seruantes that whiche is iust and equall: knowing that ye also haue a maister in heauen.

2 Continue in prayer, and watche in the same with thankesgiuing:

3 Praying also for vs, that God may open vnto vs the (a) doore of vtterance, to speake the mysterie of Chriſt, wherefore I am also in bondes:

4 That I maye vtter it as I ought to speake.

5 Walke in wisedome towarde them that are without, redeeming the time.

6 Let your speach be alway in grace, powdered with salte, to knowe howe ye ought to answere euerie man.

7 All my state shall Tichicus declare vnto you (who is) a dearely beloued brother, and faythfull minister, and felowe seruant in the Lord:

8 Whom I haue sent vnto you for the same thing, that he might knowe your state, and comfort your hearts:

9 With Onesimus a faythfull and dearely beloued brother, which is of you. They shal shew you of all things which (are) don here

10 Aristarcus my prison felow saluteth you, and Marcus Barnabas sisters sonne, (touching whom ye receiued commandemẽts:) If he come vnto you, receiue him,

11 And Iesus which is called Iustus, which are of the circumcision. These onely are (b) my worke felowes vnto the kingdome of God, whiche haue bene vnto my consolation.

12 Epaphras whiche is of you a seruant of Chriſte, saluteth you, alwayes labouring feruently for you in prayers, that ye maye stand perfect and filled in al the wil of god.

13 For I beare him recorde that he hath a great zeale for you, and them that are in Laodicea, and thẽ (that are) in Hierapolis.

14 Deare Lucas the Phisition and Demas greeteth you.

15 Salute the brethren whiche are in Laodicea, and Nymphas, and the Churche which is in his house.

16 And when the Epiſtle is read of you, cause that it be read also in the Churche of the Laodiceans: and that ye likewise read the Epiſtle from Laodicea.

17 And say to Archippus. Take heede to the ministerie, that thou haste receyued in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bondes. Grace be with you. Amen.

Ephes.1.b. Leuit.2. Math.6.b. Actes.17. 2.Tim.1. b. In preaching the Gospell. Coloss.4. 2.Tim.4.

VVritten from Rome to the Colossians, by Tychicus, and Onesimus.

The fyrſt Epiſtle of the Apoſtle Saint Paule, to the Theſſalonians.

¶ The firſt Chapter.

1. He thanketh God for them, that they are ſo ſtedfaſt in fayth and good workes 6. and receyue the Goſpell with ſuch earneſtneſſe, 17. that they are an example to all others.

1 PAule and Siluanus, and Timotheus, vnto the Churche of the Theſſalonians, (whiche is) in (a) God the father, and in ỹ Lord Jeſus Chriſte, Grace (be) vnto you, and peace from God our father, and the Lord Jeſus Chriſt.

2 We gyue thankes to God alwayes for all you, making mention of you in our prayers.

3 Without ceaſſing calling to remembrance the worke of your fayth, and laboure of loue, and pacient abyding in the hope of our Lorde Jeſus Chriſte, in the ſight of God and our father.

4 Knowing, brethren beloued, your election of God.

5 For our Goſpell came not vnto you in worde only, but alſo in power, and in the holy ghoſt, and in much certaintie, as ye know after what maner we were among you for your ſake.

6 And ye became followers of vs and of the Lord, hauing receyued the worde in much affliction, with (b) ioy of the holy ghoſt:

7 So that ye were an enſample to all that beleeue in Macedonia and Achaia.

8 For from you ſounded out the worde of the Lorde, not only in Macedonia and Achaia: but alſo in euerie place your fayth to Godwarde is ſpreade abroade, ſo that we nede not to ſpeake any thing.

9 For they them ſelues ſhewe of you, what manner of entring in we had vnto you, and how ye turned to God from images, to ſerue the (c) liuing and true God.

10 And to tarrie for his ſonne from heauen, whome he rayſed from the deade: (euen) Jeſus which deliuereth vs from the wrath to come.

The.ij. Chapter.

1 To the intent they ſhould not faynt vnder the croſſe. 2. He commendeth his diligence in preaching, 13. and theirs in obeying. 18. He excuſeth his abſence, that he coulde not come, and open his heart to them.

1 YE yout ſelues, brethren, knowe your entrance in vnto you, that it was not in (a) vaine:

2 But euen after that we had ſuffered before, and were ſhamefully entreated as ye knowe at Philippos, we were bold in our God, to ſpeake vnto you the Goſpell of God, in much ſtriuing.

3 For our exhortation was not of deceyte, neyther of vncleanneſſe, neyther in guile:

4 But as we were alowed of god to be put in credite with the Goſpell, euen ſo we ſpeak, not as pleaſing men, but God, which tryeth our hearts.

5 For neyther at any time vſed we flattering wordes, as ye knowe, neyther cloake of couetouſneſſe, God (is) record.

6 Neyther ſought we prayſe of men, neyther of you, nor yet of others:

7 When we might haue bin in " authoritie, as the apoſtles of Chriſt, but were tender among you, euen as a (b) nurſe cheriſheth hir children.

8 So being tenderly affected toward you, our good will was to haue dealt vnto you, not the Goſpell of God onely, but alſo our owne ſoules, becauſe yee were deere vnto vs.

9 For ye remember, brethren, our laboure and trauell: for we labouring night and day, becauſe we woulde not be chargeable vnto any of you, preached vnto you the Goſpell of God.

10 Ye (are) witneſſes, and God (alſo,) how we holyly, and iuſtly, and vnblameably, we behaued our ſelues among (c) you that beleeue:

11 As ye knowe howe that as a father his children, ſo we haue exhorted, comforted, and beſought euerie one of you.

12 That ye would walke worthy of God, who hath called you vnto his kyngdome and glory.

13 For this cauſe thanke we god alſo without ceaſſyng, becauſe when ye had receyued

a. For there is no church which is not ioyned together in god
1. The. 1. b.
2. Tim. 1. a.
Col. 1. a.
Col. 1. a.
Phil. 1. a.
Phil. 1. b.
Coloſ. 2. a.
Phil. 1. b.
Col. 2. a.
Thil. 2. a.
1. Tim. 4.

b. In great trouble of the Goſpell.
Coloſ. 2. a.
Phil. 1. b.
Phil. 1. a.
Phil. 2. b.
1. Tim. 1. a.
Col. 2. a.
Thil. 2. a.

c. To beleeue is to be fully perſuaded to the gifres of holy ghoſt, to fully to perſuade Chriſtians, are certaine ſigns of ouer faith.
For images ſtocke and ſtones, vnholy hyred prieſtes.
Iſa. 1. b.
Iohn. 3. b.

a. Not in outward ſhew & in pompe, but in trauell, and in the feare of god
Acts. 17. c.
Acts. 17. b.
Gala. 1. b.
Philip. 1. a.

b. Or, a burden.
b. He humbled him ſelf to ſuſtayne all things without all reſpect of lucre: euen as the tender mother without nurſeth hir children, and thinketh no office to vile for hir children ſake.
Acts. 20. g.
2. Thel. 3. b.
1. Cor. 9. b.

c. For it is not poſſible to auoide the reproche of the wicked, which euer hate good doings.

ued the worde of God which ye hearde of vs, ye receyued it not as the word of men, (but as it is in deede) the worde of God, whiche effectuously worketh also in you that beleeue.

14 For ye, brethren, became followers of the Churches of God, whiche in Iurie are in Christ Iesus: for ye also haue suffered like things of your countreymen, as they haue of the Iewes:

15 Who both kylleth the Lorde Iesus, and their owne prophetes, and haue persecuted vs: and God they please not, and are contrarie(d) to all men:

d. And would hinder all men from their saluation.

16 And hinder vs to speake to the Gentiles, that they might be saued, to fulfill their sinnes alway. For the wrath (of God) is come on them to the vttermost.

Luke.21.c.

17 For as muche brethren, as we are kepte from you for a short season, in person, not in heart, we enforced the more to see you personally with great desire.

18 And therefore we would haue come vnto you, (euen I Paule) once and agayne: but Satan hindred vs.

Dani.10.c.

19 For what is our hope, or ioy, or crowne of reioycing? Are (e) not ye it in the presence of our Lorde Iesus Christe, at hys comming?

2.Cor.1.c.
e. Therefore I could not forget you, excepte I would forget my selfe.

20 Yea, ye are our glory and ioy.

The.iij. Chapter.

2. He sheweth how greatly he was affectioned toward them, both in that he sent Timotheus to them. 10. and also prayed for them.

1 Wherefore since we coulde no longer forbeare, we thought it good to remayne at Athens alone:

Acts.17.d.

2 And sent Timotheus, our brother and minister of God, and felowe labourer in the Gospell of Christe, to stablishe you, and to comforte you concerning your fayth:

3 That no man shoulde be moued in these afflictions: for ye your selues knowe that we are appoynted therevnto.

John.15.c.
Acts.14.d.

4 For verely when we were with you, we solde you before that we shoulde suffer tribulation: euen as it came to passe, and (as) ye know.

a. His great affection toward the final flocke.

5 For this cause when I (a) coulde no longer forbeare, I sent (him) to knowe your fayth, leaste by some meanes the tempter had tempted you, and our labour had bene vayne.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tydings of your fayth and charitie, and how that ye haue good remembrance of vs alwayes, desiring greatly to see vs, as we also (to see) you:

7 Therefore, brethren, we were comforted ouer you, in all our aduersitie and necessitie, because of your fayth: B

8 For now we (b) liue, if ye stand fast in the Lorde.

b. If ye remain constant in & true fa I shal thin all my affli be so many fures, and be reputed deade to me.

9 For what thankes can we recompence to God agayne for you, for all the ioye wherewith we ioy for your sakes before our God?

10 Praying nyght and day exceedingly to see you personally, and repayre the wantings of your fayth?

11 Now God him selfe, and our father, and our Lorde Iesus Christe, guyde our way vnto you.

12 And the Lorde encrease you, and make you abounde in charitie one towarde another, and towarde all men, euen as we also toward you:

13 To stablishe your heartes vnblameable, in holynesse before God and our father, in the comming of our Lorde Iesus Christe with all his saintes.

The.iiij. Chapter.

1. He exhorteth them to holynesse, 6. innocencie, 9. loue. 11. labour. 13. and moderation in lamenting for the dead. 17. describing the end of the resurrection.

1 Furthermore we beseech you brethren, and exhorte you by the Lorde Iesus, that ye encrease more and more, as ye haue receyued of vs, howe ye ought to walke, and to please God. A

The Epistle on the second sunday in Lent.

2 For ye knowe what commaundementes we gaue you by the Lorde Iesus.

3 For this is the will of God, (euen) your holynesse, (a) that ye should abstaine from fornication:

Rom.12.b.
Ephe.5.d.
a. Or, from fornication.
2. That ye should take care your vessell be wholy to God.
1.Cor.7.
1.Thes.5.c.

4 That euerie one of you shoulde knowe howe to possesse his vessell in holynesse and honour:

5 Not in the lust of concupiscence, euen as the Gentiles which know not God.

1.Cor.7.
Rom.1.

6 That no man oppresse and defraude his brother in (any) matter: byeause that the Lord is the auenger of all such, as we also haue forewarned you, and testified.

7 For God hath not called vs vnto vncleanesse, but vnto holynesse. B

8 He therefore that despiseth, despiseth not man, but God, who hath also giuen to you his holy spirite.

Luke.10.
1.Cor.6.

But

9 But as touching brotherly loue, ye neede not that I write vnto you: for yee are taught of God to loue one another.

10 Yea, and that thing verily ye do vnto al the brethren which are in al Macedonia: but we beſeeche you brethren, that ye encreaſe more and more:

11 And that ye ſtudie to be quiete & to doe your owne buſineſſe, and to worke with your own hands, as we comaunded you:

12 That ye may walke honeſtly towarde them that are without, and that yee may haue lacke of nothing.

13 But I would not haue you to be ignorant, brethren, concerning them whiche ſleepe, that ye (b) ſorow not, euen as other which haue no hope.

14 For if we beleeue that Jeſus dyed, & roſe againe, euen ſo them alſo which ſleepe by Jeſus, wil God bring with him.

15 For this ſay wee vnto you in the worde of the Lorde: that we which liue, whiche remaine vnto the comming of the Lorde ſhal not preuent them whiche ſleepe.

16 For the Lorde him ſelfe ſhall deſcende from heauen in a ſhout, (and) in the voice of the Archangel, and in the trumpe of God: and the dead in Chriſt ſhal riſe firſt.

17 Then we which liue, whiche remaine, ſhall be caught vp together with them in the cloudes, to meete the Lord in the ayre: and ſo ſhall we euer be with the Lorde.

18 Wherfore comfort your ſelues one another in theſe wordes.

The.v. Chapter.

1. He enfourmeth them of the day of iudgement, and comming of the Lord. 6. Exhorting them to watch. 12. and to regarde ſuch as preache Gods worde among them.

1 BVt of the times and ſeaſons, brethren ye haue no neede that I write vnto you.

2 For ye your ſelues knowe perfectly that the day of the Lord ſo commeth, euen as a theefe in the night.

3 For when they ſhal ſay, Peace and ſafetie: then ſodenly deſtruction commeth vpon them, (a) as ſorowe vpon a woman with childe, and they ſhall not eſcape in any wiſe.

4 But yee brethren are not in darkeneſſe, leaſt that day ſhoulde ouertake you as a theefe.

5 Ye are all the children of light, and the children of the day: Wee are not of the night, neither of darkeneſſe.

6 Therefore let vs not (b) ſleepe as (do) other: but let vs watch and be ſober.

7 For they that ſleepe, ſleepe in the night: and they that be dronken, are dronken in the night.

8 But let vs which are of the day, be ſober putting on the breſtplate of faith & charitie, and a helmet, the hope of ſaluation.

9 For God hath not apointed vs to wrath: but to obtaine ſaluation by our Lord Jeſus Chriſt.

10 Whiche died for vs, that whether wee wake or ſleepe, wee ſhoulde liue together with him.

11 Wherfore, comfort your ſelues together, & edifie euery one another, euen as ye doe.

12 And we beſeeche you brethren, to know them which labour among you, and haue the ouerſight of you in the Lorde, and admoniſhe you:

13 That ye haue them in high reputation, in loue for their worke: and be at peace among your ſelues.

14 We exhorte you brethren, warne them that are vnruly, comfort the feeble mynded, lift vp the weake, be patient towarde al men.

15 See that none recompence euyl for euil vnto any man: but euer folow that which is good, both among your ſelues, and to al men.

16 Reioyce euer.

17 Pray continually.

18 In al things giue thankes: for this is the wil of God, in Chriſt Jeſus towarde you.

19 Quench not the ſpirite.

20 Deſpiſe not (c) prophecyings.

21 Examine al things: hold faſt that which is good.

22 Abſteine from all appearance of euil.

23 And the very God of peace ſanctifie you throughout, (And I pray God) that your whole ſpirite, and ſoule, and body, may be preſerued blameleſſe, in the comming of our Lord Jeſus Chriſt.

24 Faithful is he whiche called you, which will alſo do it.

25 Brethren, pray for vs.

26 Greete al the brethren in an holy kiſſe.

27 I charge you in the Lorde, that this Epiſtle be read vnto all the holye brethren.

28 The grace of our Lorde Jeſus Chriſte (be) with you. Amen.

b. Here ſleepe is taken for contempt of ſaluation, when men continue in ſinnes, and wil not awake to godlyneſſe. Rom. 13. d. Ephe. 6. b.

2. Co. 5. f.

Galat. 6. b. 1. Tim. 5. f Philip. 2. b.

C

Mat. 5. f.

Philip. 4. a Luke. 18. a.

1. Cor. 14. g

c. The preaching of the word of God.

Num. 23. c.

1. Cor. 1. b. Rom. 16. c. 1. Cor. 15. b.

2. Cor. 13. c 2. Ephe. 3. d

The firſt (Epiſtle) vnto the Theſſalonians, written from Athens.

The.ii. Epistle of the Apostle Saint Paul, to the Thessalonians.

The first Chapter.

3. He thanketh god for their faith, loue, and patience. 11. He prayeth for the encrease of the same. 12. He sheweth what fruite shall come thereof.

1 PAul and Siluanus and Timotheus, vnto the Churche of the Thessalonians, in God our father, and the Lorde Iesus Christ:

2 Grace vnto you, and peace from God our father, and the Lord Iesus Christ.

3 We are bound to thanke God alwayes for you brethren, as it is meete, because that your faith groweth exceedingly, and the charitie of euery one of you towardes another aboundeth:

4 So that we our selues reioyce in you in the Churches of God, for your (a) patience and faith in al your persecutions and tribulations that ye suffer.

5 (Which is) a (b) token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for which ye also suffer.

6 For it is a righteous thing with God, to recompence tribulation to them that trouble you:

7 And to you which are troubled, rest with vs, in the reuelation of the Lord Iesus from heauen, with the angels of his power.

8 In flamyng fyre, rendryng vengeance vnto them that knowe not God, & that obey not the Gospel of our Lord Iesus Christ,

9 Which shal be punished with euerlasting damnation, from the presence of the lord, and from the glory of his power:

10 When he shal come to be glorified in his saintes, and to be made marueylous in al them that beleeue, (because our testimonie towarde you was beleued) in that day.

11 Wherfore also we pray alwayes for you, that our God would make you worthy of the calling, and fulfil al good pleasure of goodnesse in y(c) worke of faith in power.

12 That the name of our Lorde Iesus Christ may be glorified in you, and ye in hym, according to the grace of our God, and the Lorde Iesus Christ.

Rom. 1. a. 1. Cor. 1. a. Ephe. 1. a. Rom. 1. b.

a. Which proceedeth of your fayth, as a moste notable fruite. b. The fayth ful by their afflictions, see as in a cleare glasse, the end of Gods iuste iudgemet, whe as they shall raigne with Christe which haue suffered with hym: & the wycked shall seeke his extreame wrath and vengeance.

Rom. 2. b. Sapi. 5. c.

Mat. 25. c.

Colos. 1. a. Philip. 1. c.

c. Faith is gods wonderful worke in vs. 30.

The. ii. Chapter.

3. He sheweth them that the day of the Lorde shall not come, til the departing of the faithe come first. 9. And the kingdome of Antechrist. 15. And therefore he exhorteth them not to be deceiued, but to stande stedfast in the things that he hath taught them.

1 WE beseeche you brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him.

2 That ye bee not sodenly moued from (your) minde, nor be troubled, neyther by (a) spirite, nor by worde, nor yet by letter, as from vs, as though the day of Christ were at hande.

a. As false relations, dreames.

3 Let no man deceiue you by any meanes, for (the Lord shal not come) except there come a fallyng away fyrst, and that that man of sinne be reuealed, the sonne of (b) perdition,

Dani. 9. 1. Tim. 6. c. b. Who, as destroyeth other, so shal he be destroyed himselfe.

4 (Which is) an aduersarie, & is exalted aboue al that is called god, or that is worshipped: so that he as God, sytteth in the temple of God, shewing him selfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these things?

1. Co. 3.

6 And nowe ye knowe what withholdeth, that he myght be reuealed in his time.

7 For the mysterie of iniquitie doth alredy worke, onely he which nowe letteth (will let) vntil he be taken out of the way.

1. John. 2.

8 And then shal that wicked be reuealed, whom the Lorde shall consume with the spirite of his mouth, & shall destroy with the brightnesse of his comming:

Esai. 11.

9 (Euen hym) whose comming is after the working of Satan, in al power & signes and wonders of lying.

Mat. 24. b.

10 And in al deceiueablenesse of vnrighteousnesse, in them that perishe: because they receiued not the loue of the trueth that they myght be saued.

11 And therfore God shal send them strong delusion, that they should beleeue lyes.

Rom. 1. Thes. 1. a.

12 That all they might be damned which beleeued not the trueth, but had pleasure in vnrighteousnesse.

But

13 But we are bounde to giue thankes alway to God for you brethren beloued of ỹ Lord, because that god hath frō the beginning chosen you to saluatiō, in sanctifying of the spirite, and (in) faith of the truth:
14 Wherunto he called you by our Gospel, to the obtayning of the glory of our Lord Jesus Christ.
15 Therfore brethren stande fast, and holde the ordinances which ye haue bin taught, whether it were by our preaching, or by our Epistle.
16 Our Lorde Jesus Christ, and God and our father which hath loued vs, and hath giuen vs euerlasting consolation & good hope in grace,
17 Comfort your hartes, and stablishe you in al good saying and doing.

The.iij. Chapter.

1. He desyreth them to pray for him, that the Gospel may prosper, 6. & giueth them warning to reproue the idle, 16. and so wisheth them al health.

1 FUrthermore brethren, pray ye for vs, that the word of the Lorde may haue free passage, and be glorified, euē as with you.
2 And that we may be delinered frō disordred and euil men: For al men haue not (a) faith.
3 But the Lord is faithful, which shal stablishe you, and keepe you from euil.
4 And we haue confidence in the Lord to you warde, that ye both do, and wil do the things which we commaunde you.
5 And the Lorde guide your hartes to the loue of God, and to the patient wayting for Christ.
6 Wee commaude you brethren, in the name of our Lorde Jesus Christ, that ye withdraw your selues from euery brother that walketh inordinatly, and not after the (b) institution which he receiued of vs. 1. Cor. 5. b.
7 For ye your selues know howe ye ought to followe vs: for we behaued not our selues inordinatly among you, b. Which is to trauell, if he wil eate. B
8 Neyther toke we bread of any man for nought: but wrought with labour and sweate night and day, because we would not be chargeable to any of you. Act. 20. g. 1. Cor. 9. f. 1. Thes. 2. c.
9 Not because wee haue not authoritie, but to make our selues an example vnto you to followe vs.
10 For when we were with you, this wee warned you of, that if any would not worke, the same should not eate.
11 For we heare that there are some which walke among you inordinatly, working not at al, but be busibodyes.
12 Them that are suche, we commaunde, and exhort by our Lord Jesus Christ, that they working in quietnesse, eate their own bread. Galat. 6. b. C
13 And ye brethren, be not weery in wel doing. 2. The. 3. d.
14 If any man obey not our doctrine, signifie him by an Epistle, & haue no companie with him, that he may be ashamed.
15 Yet count him not as an (c) enimie, but warne him as a brother. c. The ende of excōmunication, is not to dryue frō the Churche such as haue fallen but to winne them to the Churche by amendment. 1. Thes. 5. b.
16 Nowe the very Lord of peace, giue you peace alwayes, by al meanes. The Lorde be with you al.
17 The salutation of me Paul, with mine owne hande, whiche is the token in euery Epistle. So I write. Phylip. 4. b.
18 The grace of our Lord Jesus Christ be with you all. Amen.

The second to the Thessalonians, was written from Athens.

The.i. Epistle of the Apostle Saint Paul, vnto Timothe.

The first Chapter.

3. He exhorteth Timothe to waite vppon his office, namely to see that nothing be taught but Gods worde, &c. 5. Declaring that faith with a good conscience, charitie, and edification, are the ende therof

1 PAule the Apostle of Jesus Christe, by the commission of God our sauiour, & Lord Jesus Christ (whiche is) our hope,
2 Unto Timothe a naturall (a) sonne in the faith: Grace, mercy (and) peace from GOD our father, and Jesus Christ our Lorde. Actes. 16. a. a. So called because he followed ỹ simplicitie of the Gospel.
3 As I besought thee to abide stil in Ephesus when I departed into Macedonia, Actes. 9. a.

(so do)

(so doe) that thou commaund some that they teache no other doctrine:

2. Tim. 2. c. Titus. 3. c. 1. Tim. 4. a b. Bycause these questionistes preferred their curious fables to al other knowledge, and beautified the with the lawe as if they had bin the very lawe of God: Saint Paul sheweth that the ende of Gods lawe is loue, whiche can not be without a good conscience, neither a good conscience without faith, nor faith without the worde of God: So their doctrine which is a occasion of contention, as worth nothing.

4 Neither geue heed to fables, and endlesse genealogies, which breede questiõs, more than godly edifying, which is in fayth.

5 But the end (b) of the commaundement, is charitie out of a pure hart, & of a good conscience, and of fayth vnfaigned.

6 From the whiche thynges some hauing erred, haue turned vnto vayne janglyng:

7 Coueting to be doctours of the law, not vnderstanding what they speake, neyther whereof they affirme,

8 But we knowe that the lawe is good, yf a man vse it lawfully:

9 Knowyng this, that the lawe is not geuen vnto a righteous man, but vnto the lawlesse and disobedient, to the vngodly and to sinners, to vnholy and vncleane, to murderers of fathers, and murderers of mothers, to manslears,

10 To whoremongers, to them that defyle them selues with mankinde, to manstealers, to lyers, to periured, and if there be any other thyng that is cõtrary to wholesome doctrine:

11 Accordyng to the Gospel of the glory of the blessed God, which is committed vnto me.

12 And I thanke Christ Jesus our Lord, which hath made me strong: for he counted me faithful, putting me into the ministerie,

Actes. 9. a. 1. Co. 15. b Galat. 1. c. c. Not knowing that I fought against God.

13 Who was before a blasphemer, and an oppressour: But yet I obtayned mercy, bycause I did it (c) ignorantly in vnbeleefe.

14 Neuertheless, the grace of our Lorde was exceeding abundant, with faith and loue, which is in Christ Jesus.

Matth. 9. b Mark. 2. c. Luke. 19. a John. 3. c.

15 This is a faithfull saying, and by all meanes worthy to be receiued, that Christ Jesus came into the worlde to saue sinners, of whom I am chiefe.

16 Notwithstanding, for this cause was mercy shewed vnto mee, that in mee the first, Jesus Christ might shewe all long suffering, to the example of them whiche should beleeue on him to life euerlasting.

d. He brusteth forth into these godly affections, considering Gods great mercy toward him.

17 (d) Now vnto the king euerlasting incorruptible, inuisible, vnto GOD only wise (be) honour and glory for euer and euer, Amen.

18 This commaundement commit I vnto thee sonne Timotheus, accordyng to the prophecies which went before vppon thee, that thou in them shouldest fyght a good fyght.

19 Hauing faith and good conscience, which some hauing put away, as concerning faith, haue made shipwracke.

2. Tim. 2. c. Mat. 18. c. 1. Cor. 5. d. e. Excommunicate, or cast out of the Churche.

20 Of whõ is Hymeneus and Alexander, whom I haue (e) deliuered vnto Satan, that they may learne not to blaspheme.

The. ij. Chapter.

1. He exhorteth to pray for al men, 4. wherfore, 8. and howe. 9. As touching the apparel and modestie of women.

1 I Exhort you therefore, that first of all A
prayers, supplications, intercessions, and giuing of thankes, be made for al mẽ.

2 For kings, and for all that are in authoritie, that we may leade a quiet and peaceable life, in al godlinesse and honestie,

Jere. 29. Baruc. 1. c.

3 For that is good and acceptable in the sight of God our sauiour,

4 Who wil haue all men to be saued, and to come vnto the knowledge of the truth.

5 For (there is) one God, and one mediatour of god & men the man Christ Jesus:

John. 17. Heb. 9. Galat. 3. a. He shewes that there can be no mediator, except he be also the redeemer.

6 Who gaue hym selfe a (a) raunsome for al, a testimonie in due times:

7 Whereunto I am ordeyned a preacher and an Apostle (I tel the truth in Christ, and lye not) a teacher of the Gentiles in faith and veritie.

8 I wil therefore that the men pray euery where, lyfting vp holy handes, without wrath and reasoning.

B John. 4. b.

9 Likewise also the womẽ, that they aray them selues in comely apparell, with shamefastnesse, and discrete behauiour, not in braided heare, either golde or pearles, or costly aray:

10 But (that becõmeth women professing godlynesse) through good workes.

11 Let the women learne in silence with al subiection.

1. Co. 14. f.

12 But I suffer not a woman to teache, neither to vsurpe authoritie ouer the mã, but to be in silence.

13 For Adam was first fourmed, then Eue.

14 And Adam was not deceiued, but the woman being deceiued, was (b) in the transgression.

C b. That is, guilty of the transgression.

15 Notwithstanding, through bearing of children she shal be saued, if they continue in fayth and charitie, and holynesse, with modestie.

The

The.iij. Chapter.

1. He declareth what is the office of ministers. 11. and as touching their families, 15. the dignitie of the Churche. 16. and the principal point of the heauenly doctrine.

1 THis is) a faithfull saying: If a man desire the office of a bishop, he desireth a good worke.

2 A bishop therefore must be blameless, the husbande of one wife, watching, sober, comely apparelled, a louer of hospitalitie, apt to teache,

3 Not giuen to ouermuch wine, no stryker, not greedy of filthy lucre: but Gentle, abhorring fyghting, abhorring couetousnesse:

4 One that ruleth wel his own house, hauing children in subiection, with all grauitie.

5 (For if a man knowe not to rule his own house, howe shall he care for the Churche of God?)

6 Not a yong scoller, lest he being puffed, vp, (a) fal into the condemnatiō of the deuil.

7 He must also haue a good report of them which are without, lest he fal into the rebuke and snare of the deuil.

8 Likewise must the "ministers be graue, not double tongued, not giuen to muche wine, neither greedie of filthy lucre:

9 (b) Holding the misterie of the faith in a pure conscience.

10 And let the first be proued, then let the minister, being blameless.

11 Euen so must their wiues be graue, not euil speakers, sober, faithful in al things.

12 Let the deacons be the husbandes of one wife, and suche as can rule their children wel, and their owne households.

13 For they that haue ministred well, geat them selues a good degree, and great libertie to speake in the faith (which is) in Christ Iesus.

14 These things write I vnto thee, hoping to come shortly vnto thee:

15 But if I tary long, that thou mayest know how thou oughtest to behaue thy selfe in the house of God, whiche is the Churche of the liuing God, the "pyller and grounde of the truth.

16 And without doubt, great is that misterie of godlynesse: god was shewed manyfestly in the flesh, was iustified in the spirite, was seene among the angels, was preached vnto the Gentiles, was beleeued on in ỹ world, & was receiued vp in glory.

The.iiij. Chapter.

2. Hee teacheth him what doctrine he ought to flee, 6. 8. 11. and what to folow, 15. and wherein he ought to exercise him selfe continually.

1 NOwe the spirite speaketh euidently, that in the latter times some shal depart from the faith, giuing heede vnto spirites of errour, and doctrines of deuils,

2 Which speake false in hipocrisie, hauing their (a) conscience seared with an hot iron.

3 Forbidding to marie (and commaunding) to abstaine from meates which God hath created to be receiued with giuing thankes, of them whiche beleeue and knowe the truth.

4 For euery creature of God (is) good, and nothing to be refused, if it bee receiued with thankesgiuing.

5 For it is sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt bee a good minister of Iesus Christ, which hast bin nourished vp in the wordes of faith, and of good doctrine, which thou hast continually folowed.

7 But cast away prophane and old wiues fables, and exercise thy selfe rather vnto godlynesse,

8 For bodyly exercise profiteth little, but godlynesse is profitable vnto all things, hauing promises of the lyfe that is nowe, and of that whiche is to come.

9 (This is) a sure saying, and by all meanes worthy to be receiued:

10 For therefore we both labour, and suffer rebuke, because we haue hoped in the lyuing GOD, which is the sauiour of all men specially of those that beleeue.

11 These things commaunde, and teache.

12 Let no man despise thy youth: but bee thou a patrone of the beleeuers, in worde, in conuersation, in charitie, in spirite, in faith, in chastitie.

13 Til I come, giue attendance to reading, to exhortation, to doctrine.

14 Despise not the gift that is in thee, whiche was giuen thee (b) through prophesie, with the laying on of handes, by the authoritie of the eldership.

15 Haue a care of these things, and giue thy selfe vnto them, that it may be seene how thou profitest in al things.

16 Take heede vnto thy selfe, and vnto doctrine, and continue therein: for in doyng this,

A
Actes.20.k.
2.Tim.3.a
2.Pet.2.a.
Iude.1.c.
2.The.2.a
a. Their dull consciences, first waxed harde, then after, canker & corruptiō, bred therin, last of al, it was burnt off with an hot iron, so that he meaneth such as haue no cōscience. Ephe.4.
Gene.1.d.
Rom.23.c.
Titus.1.D.
2.Tim.3.d
1.Tim.1.a
Titus.3.b.

Titus.2.c.
1.Pet.5.a.

C
b. And reuelation of the holy ghost.
Actes.6.b.

this, thou shalt both (c) saue thy selfe, and them that heare thee.

c. Thou shalt faithfully doe thy duetie, which is an assurance of thy saluation.

The. v. Chapter.

1. He teacheth him howe he shall behaue him selfe in rebukiug al degrees, 3. an order concerning widdowes, 17. the establishing of ministers, 23. the gouernance of his body, 24. & the iudgement of sinnes.

A Luke. 19. d.

1 REbuke not an elder, but exhorte him as a father, the yonger men as brethren.

2 The elder women as mothers, the yonger as sisters, in al chastitie.

3 Honor widdowes, which are widdowes in deede.

Eccle. 3. b.

4 But if any widdowe haue children or nephues, let them learne first to rule their owne houses godly, and to recompence also their elder kinsfolkes: for that is good and acceptable before God.

Luke. 2. k.

5 And she that is a wyddowe (a) in deede, and left alone, hopeth in God, and continueth in supplications and prayers night and day.

a. Which hath no manner of worldly meanes to helpe hir selfe with.

6 But she that lyueth in pleasure, is dead being aliue.

B

7 And these things commaund, that they may be blameles.

8 But if any prouide not for his owne, and specially for them of his housholde, he hath denyed the faith, and is worse than an infidell.

9 Let not a widdowe be chosē vnder threescore yeeres olde, hauing bin the wife of one man,

Gene. 9. a. Actes. 10. c. 1. Pet. 4. b.

10 And wel reported of in good workes, if she haue brought vp children, if shee haue lodged strangers, if shee haue washed the saintes feete, if she haue " ministred vnto thē that were in aduersitie, if she haue bin continually giuen to euery good worke.

" or, holpen them.

11 But the yonger widdowes refuse, for when they haue begun to ware wanton against Christ, they will marrie:

12 Hauing damnation, because they haue cast away their first faith.

13 They learne to wander about frō house to house idle, yea not idle onely, but also tatlers, and busibodies, speaking things which are not comely.

C 1. Cor. 7. b.

14 I will therfore that the yonger women do marrie, to beare children, to guyde the house, to giue none occasion to the aduersarie to speake slaunderously.

15 For certaine of them are alredy turned backe after Satan.

16 If any man or woman that beleeueth haue widowes, let them sustayne them, and let not the Churche be charged, that it may sustaine them that are widdowes in deede.

17 The elders that rule well, let them be counted worthy of double honour, most specially they which labour in the worde and teaching.

18 For the scripture saith, Thou shalt not muzzel the Oxe that treadeth out the corn: and, The labourer is worthy of hys reward. Deut. 25. Mat. 10. 1. Cor. 9. 1. Tim. 5. C

19 Against an elder receiue none accusation, but vnder two or three witnesses. Deut. 19.

20 Them that sinne, rebuke before all, that other also may feare.

21 I testifie before God, and the Lord Iesus Christ, and the elect̄ angels, that thou obserue these things without hastinesse of iudgement, and do nothing after partialitie. D

22 Lay hands sodenly on no man, neither be partaker of other mens sinnes. Keepe thy selfe chaste. Nu. 27. Acts. 6. 1. Tim. 5.

23 Drinke no longer water: but vse a little wine for thy stomackes sake, and thine often diseases. Eccle. 31.

24 Some mens sinnes are open before hande, hasting before vnto iudgement, and in some (b) they folowe after.

b. They folowe, while for a time they deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites, 1. Tim. 5. 17.

25 Likewise also good workes are manyfest before hande, and they that are otherwise can not be hid.

The. vi. Chapter.

1. The dutie of seruantes towarde their maisters. 3. Against suche as are not satisfied with the worde of God. 6. Of true godlynesse and contentation of minde. 9. Against couetousnesse. 11. A charge giuen to Timothe.

1 LEt as many seruantes as are vnder the yoke, counte their maisters worthy of al honor, that the name of god, and his doctrine be not blasphemed. I 1. Cor. 12. Ephel. 6. Colos. 3.

2 And they which haue beleeuing maisters, let them not dispise them, because they are brethren, but rather let them doe seruice, forasmuch as they are beleeuing and beloued, & partakers of the (a) benifite: These things teache and exhort.

a. That is, the grace of god. Galat. 1.

3 If any man teache otherwise, and consenteth not vnto the wholesome wordes of our Lord Iesus Christ, and to the doctrine whiche is according to godlynesse:

4 He is pfte by, knowing nothing, but doting about questions, and strifes of wordes, wherof commeth enuie, strife, raylings, euil suemisings,

5 Vaine disputations of men of corrupte mindes, destitute of the truth, thinking lucre to be godlynesse: from suche be thou separate.

6 Godlynesse is great lucre, if a man be cõtent with that he hath.

7 For we brought nothing into the world, & it is certaine that we may cary nought away.

8 But hauing fode and rayment, we must therwith be content.

9 For they (b) that wil be rich, fal into temptation and snares, and into many folishe and noysome lustes, whiche drowne men in perdition and destruction.

10 For loue of money, is the rote of all euil, whiche while some lusted after, they erred from the faith, & (c) pearsed them selues throughout with many sorowes.

11 But thou, O man of GOD, flee these things, and folowe after righteousnesse, godlynesse, faith, loue, patience, meekenesse.

12 Fyght the good fyght of faith, lay hande on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I giue thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, whiche vnder Pontius Pilate witnessed a good profession,

14 That thou keepe the commaundemente without spot, vnrebukeable, until the appearing of our Lorde Jesus Christ:

15 Whiche in his times he shall shewe, that is blessed and prince onely, (d) the king of kings, and Lord of Lords.

16 Who only hath immortalitie, dwelling in the light that no man can attayne vnto, whom no man hath seene, neyther can see, vnto whom be honor and power euerlasting, Amen.

17 Charge them which are riche (e) in this worlde, that they be not high minded, nor trust in vncertaine riches, but in the liuing GOD, (which giueth vs abundantly all things to enioy:)

18 That they doe good, that they be riche in good workes, that they be ready to giue, glad to distribute:

19 Laying vp in store for them selues a good fundation against the time to come, that they may lay holde on eternal life.

20 O Timotheus, saue (f) that which is giuen thee to keepe, auoyding prophane (and) vaine bablings, and (g) oppositions of science, falsely so called:

21 Which some professing, haue erred concerning the faith. Grace (be) with thee, Amen.

C

Apo. 17. c. d. By this mighty power of God, the faithful are admonished boldly to stand in their vocation, although the world, Satan, and hel, rage against them. e. In things pertayning to this life. Mat. 5. c. Luke. 12. b. Eccl. 29. b. Mat. 6. c.

f. The giftes of god, for the vtilitie of the Church. g. As when question engendreth question.

The first to Timotheus, was written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

The.ii. Epistle of the Apostle Saint Paul, to Timothe.

The first Chapter.

6. Paul exhorteth Timotheus to stedfastnesse and patience in persecution, and to continue in the doctrine that he had taught him, 12. wherof his bondes and afflictions were a gage. 16. A commendation of Onesiphorus.

1 PAule an Apostle of Jesus Christ by the wil of God, (a) according to the promise of life, which is in Christ Jesus,

2 To Timothe my dearely beloued son: grace, mercy, & peace from god the father, and Christ Jesus our Lorde.

3 I thanke God whom I worship from (my) forefathers in pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Greatly desiring to see thee, being mindful of thy teares: ỹ I may be filled w̃ ioy.

5 When I cal to remembrance the vnfained faith that is in thee, whiche dwelt first in thy graundmother Lois, and in thy mother Eunice, and I am assured that (it dwelleth) in thee also.

6 Wherefore I put thee in remembrance that thou (b) styre vp the gift of GOD, which is in thee, by the putting on of my handes.

b. The gift of god is a certaine liuely flame, kindled in our hartes, which Satan, and the flesh labour to quench, and therefore we must nourishe it, and stirre it vp.

handes.

Rom.1.b. Ephes.3.a.
7 For God hath not giuen to vs the spirit of feare, but of power, and of loue, and of a sounde minde.

8 Be not thou therefore ashamed of the testimonie of our Lorde, neither of me his prisoner, but suffer thou aduersitie with the Gospell, according to the power of God,

Titus 3.b. Ephes.1.a.
9 Who hath saued vs, and called vs with an holy calling, not according to our workes: but according to his owne purpose and grace, which was giuen vs in Christ Iesus, before the world began:

1.Cor.15.g Hebr.2.d. Rom.1.f.
10 But is nowe made manifest by the appearing of our sauiour Iesus Christ, who hath put away death, and hath brought life and immortalitie vnto light through the Gospel.

1.Tim.2.b.
11 Whereunto I am appointed a preacher, & an Apostle, & a teacher of the Gentiles.

12 For the which cause I also suffer these things, neuertheles, I am not ashamed for I knowe whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him against that day.

1.Tim.4.b. Titus.2.b. 1.Pet.5.a.
13 See thou haue the paterne of wholsome wordes, which thou hast heard of me in faith and loue, (that is) in Christ Iesus.

c. The grace of the holy ghost.
14 That (c) good thing which was committed to thy keeping, holde fast through the holy ghost which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be "turned from me, of whom are Phygellus and Hermogenes.

"or, abhorred me.
Mat.25.c. Rom.25.b.
16 The Lorde giue mercy vnto the house of Onesiphorus, for he oft refreshed me, & was not ashamed of my chayne.

17 But when he was in Rome, he sought me out very diligently, and founde me.

18 The Lorde graunt vnto him that he may finde mercy with the Lorde in that day And in howe many things he ministred vnto me at Ephesus, thou knowest very well.

The.ij.Chapter.

2. He exhorteth him to be constant in trouble, to suffer manly, to abyde fast in the wholesome doctrine of our Lorde Iesus Christ, 11. shewing him the fidelitie of Gods counsell touching the saluation of his, 19. and the marke thereof.

A 1 Thou therefore my sonne, be strong in the grace that is in Christ Iesus.

2 And the thinges that thou hast heard of me by many witnesses, the same commit thou to faithful men, which shall be apt to teache other also. Tim.2

3 Thou therefore suffer afflictions as a good souldier of Iesus Christ.

4 No man that warreth, entangleth him selfe with the affayres of (this) life, that he may please him which hath chosen him to be a souldier.

5 And if a man also wrestle, yet is hee not crowned except he wrestle lawfully.

6 The labouring husbandman (a) must first be partaker of the fruites. a. Sadeel prayse not hee whom God recommendeth B Psal. Rom.

7 Consider what I say: and the Lord giue thee vnderstanding in al things.

8 Remember that Iesus Christ of the seede of Dauid, was raised from the dead, according to my Gospel: Rom.

9 Wherein I suffer trouble as an euil doer, euen vnto bondes: but the word of god is not bounde.

10 Therefore I suffer all things for the electes sakes, that they might also obtayne the saluation whiche is in Christe Iesus, with eternal glory. Iohn.10

11 (It is) a faithful saying: for if we be dead with him, we shall also liue (with him) Rom.6. Rom.8.

12 If we be patient, we shall also raigne (with him.) If we denie him, he also shall denie vs. Luke.12. Rom.4. Num.

13 If we be vnfaithful, he abideth faithful, he can not denie him selfe.

14 Of these things put them in remembrance, testifie before the Lorde, that they striue not about words to no profite, (but) to the peruerting of the hearers. C

15 Studie to shewe thy selfe approued vnto God, a workeman not to be ashamed, rightly dividing the worde of truth.

16 But prophane voyces of vanitie passe ouer: for they will encrease vnto greater vngodlynesse. 1.Tim.

17 And their word shal fret as doth a canker: of whom is Hymenens & Philetus. 1.Tim.

18 Which about the truth haue "erred, saying that the resurrection is past already, and do ouerthrowe the faith of some. "or, missed marke.

19 But the strong fundation of God standeth stil, hauing this seale, (b) The Lorde knoweth them that are his: and, Let euery one that nameth the name of Christ, depart from iniquitie, b. He giueth vnto Gods electe and true faith. Rom.9.

20 But in a great house are not onely vessels of gold, and of siluer, but also of wood and of earth: some to honour, and some vnto dishonour.

21 If a man therfore purge himselfe from these, he shal be a vessel sanctified vnto honour D

nour, and meete for the vses of the Lord, and prepared vnto euery good worke.

22 Lustes of youth auoyde, but folowe righteousnesse, fayth, charitie, peace, with the that call on the Lord out of a pure hart.

23 But foolishe and vnlearned questions put from thee, knowing that they do but gender strife.

24 And the seruant of the Lorde must not stryue: but bee gentle vnto all men, apt to teache, sufferyng euill.

25 In meekenesse instructing them whyche are (c) contrary mynded, if God at any time wyll giue them repentance, to the knowledge of the trueth:

26 And that they may come to them selues agayne, out of the snare of the deuyl, whyche are "taken captiue of hym at his will.

The. iij. Chapter.

1. He prophecieth of the perillous times, 2. setteth out hypocrites in their colours, 12. sheweth the state of the Christians, 14. and how to auoyde dangers, 16. Also what profyte commeth of the scriptures.

1 THys knowe also, that in the last days, perilous times shall be at hande.

2 For men shall bee louers of their owne selues, couetous, boasters, proude, blasphemers, disobedient to parents, vnthankefull, vngodly:

3 Without naturall affection, truicebreakers, false accusers, riotous, fierce, despisers of them which are good:

4 Traytours, headdy, high minded, louers of pleasures more than louers of God:

5 Hauing a fourme of godlynesse, but denying the power thereof: Turne away from these.

6 These are they whiche enter into houses, and leade captiue (simple) women laden with synne, caryed with diuers lustes:

7 Euer learning, and neuer able to come vnto the knowledge of the trueth.

8 For as Iannes and Iambres wythstode Moses, so do these also resist the trueth: Men of (a) corrupt mindes, reprobate concernyng the fayth:

9 But they shall preuayle no longer. For their madnesse shall bee manifest vnto all (men) as also theyrs was.

10 But thou hast folowed my doctrine, fashion of liuing, (b) purpose, faythe, long suffering, charitie, patience,

11 Persecutions, afflictions, which came vnto me at Antioche, at Iconium, at Lystra, which persecutions I suffered patiently: and from them all, the Lord deliuered me.

12 Yea, and all that will lyue godly in Christ Iesus, shall suffer persecution. Actes.13.d. Psal.34.d.

13 But the euill men and deceyuers, shall waxe worse and worse, deceyuing, and being deceyued. Prou.24.b. Eccle.2.a.

14 But continue thou in the things whyche thou hast learned, "whyche also were committed vnto thee, knowing of whome thou hast learned (them) C " or, wherein also thou hast bin confyrmed & perswaded.

15 And that from an infant thou hast knowen the scriptures, which are able to make thee wise vnto saluation, through fayth whych is in Christ Iesus. 1. Tim.4.a.

16 All scripture (is) gyuen by inspiration of God, and (is) profitable to doctrine, to reproue, to correction, to instruction whyche is in righteousnesse, 2. Pet.1.d.

17 That (c) the man of God may be perfect, instructed vnto all good workes. c. Whych is content to be gouerned by Gods worde.

The. iiij. Chapter.

2. He exhorteth Timotheus to be feruent in worde, and to suffer aduersitie, 6. maketh mention of hys owne death, 9. and byddeth Timothe come vnto him.

1 I Testifie therefore before God, and the Lord Iesus Christ, whyche shall iudge the quicke and the dead at his appearyng, and hys kingdome: I

2 Preache the worde, bee (a) instant in season, out of season: improue rebuke, exhort in all long suffering and doctrine. a. Leaue none occasion to preach, and to profyte.

3 For the time wyll come, when they shall not suffer wholsome doctrine: but after their owne lustes, shall they whose eares itch, get them an heape of teachers:

4 And shall turne away their hearing from the trueth, and shall be turned vnto fables.

5 But watch thou in all things, suffer afflictions, do the worke of an Euangelist, fulfyl thy ministerie: The Epistle on Saynte Luke the Euangelists day.

6 For I am now ready to be offered, and the tyme of my dissolution is at hande.

7 I haue fought a good fyght, I haue fulfylled (my) course, I haue kept the fayth. B

8 Henceforthe there is layde vp for mee a crowne of righteousnesse, whiche the Lorde the ryghteous iudge shall gyue me at that day: not to me only, but vnto them also that haue loued hys appearing. 1. Cor.9.d. 1. Pet.5.b.

9 Do thy diligence to come shortly vnto me.

10 For Demas hathe forsaken me, hauing loued thys present world, and is departed vnto Thessalonica, Crescens to Galatia, Titus vnto Dalmatia.

11 (b) Onely Luke is with me. Takyng Marke, bryng hym wyth thee, for he is profitable vnto me for the ministration. b. Hereby is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertayne.

P. 12 And

12 And Tychicus haue I sent to Ephesus.
13 The cloke that I left at Troas with Carpus, when thou commest bryng (wyth thee) and ỳ bookes, but specially the parchmentes.
14 Alexander the coppersmith shewed mee muche euill: the Lord (c) rewarde hym according to hys deedes:
15 Of whome be thou ware also: for he hath greatly withstand our preaching.
16 At my fyrst answearing no man assisted me, but all forsoke me (I pray God) that it may not be layde to theyr charges:
17 Notwithstanding the Lorde assisted me, and strengthed me, that by me the preaching shoulde bee fulfylled to the vttermost, and that all the Gentiles shoulde heare, and I was deliuered out of the mouth of ỳ Lion.
18 And the Lord shall deliuer me from euery (d) euill worke, and wil preserue me vnto his heauenly kingdome: to whome (be) prayse for euer and euer, Amen.
19 Salute Prisca and Aquila, and the household of Onesiphorus.
20 Erastus abode at Corinthum: but Trophimus haue I left at Miletum sicke.
21 Do thy diligence to come before wynter. Eubolus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lorde Jesus Christe (be) wyth thy spirite: Grace be with you, Amen.

c. For Paul sawe in hym manifest signs of reprobation

d. That is, commaundementes, throughe whose ministracion we are preserued vnto the ioyes of heauen.

The second Epistle vnto Timotheus, ordeyned the fyrst byshop of the Church of the Ephesians, was written from Rome, when Paul was presented the second tyme vnto the Emperour Nero.

The Epistle of Saint Paule vnto Titus.

¶ *The first Chapter.*

5. He aduertiseth Titus touching the gouernement of the Churche. 7. The ordinance and office of ministers. 12. The nature of the Cretians, and of them which sowe abrode Iewish fables, and inuentions.

1 PAul a seruaunt of God, and an apostle of Jesus Christe, according to the (a) fayth of gods electe, and the knowledge of ỳ trueth, which is after godlynes:
2 In the hope of eternal life, whych god that can not lye, promised before ỳ world began:
3 But hath made manifest his worde at the time appointed through preaching, whych is committed vnto me, according to the ordinaunce of God our sauiour:
4 To Titus a naturall (b) sonne after the common fayth: Grace, mercy, (and) peace from God the father, and the Lorde Jesus Christ our sauiour.
5 For this cause left I thee in Creta, that thou shouldest reforme the things that are lefte, and ordeyne elders in euery citie, as I had appoynted thee:
6 If any bee blamelesse, the husbande of one wife, hauing faythfull children, not accusable of riote, or vntractable.
7 For a bysshop muste be blamelesse, as the steward of God: not stubborne, not angrie, not giuen to wine, no striker, not gyuen to fylthy lucre:
8 But a louer of hospitalitie, a louer of goodnesse, sober, righteous, godly, temperate:
9 Holding fast the faythfull worde whiche is according to doctrine, that hee may bee able both to exhort in wholsome doctrine, and to improue them that say against it.
10 For there are many vnruly and vayne talkers, and deceyuers of mindes, specially they (that are) of the (c) circumcision:
11 Whose mouthes must be stopped, whyche subuert whole houses, teachyng thynges which they ought not, for fylthy lucre sake.
12 One of them selues (euen) a prophete of theyr owne, sayde, The Cretians (are) alwayes lyers, euil beastes, slowe bellies.
13 This witnesse is true: wherfore rebuke them sharply, that they may be sound in the faith.
14 Not taking heede to Iewes fables, and commaundementes of men, turning from the trueth.
15 Vnto the pure, (are) all things pure: but vnto them that are defiled and vnbeleeuyng, (is) nothyng pure, but euen the minde and conscience of them is defiled.
16 They confesse that they knowe God: but with workes they denye him, seeing they are abhominable and disobedient, and vnto

a. That is, to preache the fayth, to encrease theyr knowledge, to teach them to liue godly, that at length they may obteyne eternall lyfe. Rom. 3. a.

2. Cor. 8. c.
b. In respect of fayth, whych was common to them both, so that hereby they are brethren: but in respect of the ministerie, Paul begate hym as his sonne in fayth. 1. Tim. 1. a. Leuit. 19. b. Ephes. 5. d.

c. Which were not only the Iewes, but also the Hebionites, and Cherinthians heretikes, which taught that the Iawe ought to be ioyned wyth Christ.

Rom. 14. d.

to euery good worke reprobate.

The.ij. Chapter.

1. He commendeth vnto him the wholsome doctrine, and telleth him how he shall teache all degrees to behaue them selues, 11. through the benefyte of the grace of Christ.

1 BUt speake thou the thinges whyche become (a) holsome doctrine.

2 That the elder men be watching, graue, sober, sound in fayth, in charitie, in patience:

3 The elder women likewise, that (they be) in such behauiour as becommeth holynesse, not false accusers, not giuen to muche wyne, teachers of good thyngs:

4 That they may make the yong women sober mynded, to loue their husbandes, to loue theyr chyldren,

5 (To be) discrete, chaste, (b) house keepers, good, obedient vnto theyr owne husbandes, that the word of God be not blasphemed.

6 Yong men lykewyse exhort, to be sober mynded.

7 In all things shewing thy selfe a patterne of good workes, in the doctrine, vncorruptnesse, grauitie, integritie.

8 Wholsome worde, vnrebukeable, that hee which withstãdeth, may be ashamed, hauing no euill thing to say of you.

9 (Exhort) seruants to be obedient vnto their owne maisters, and to please (them) in all thyngs, not answering agayne:

10 Neyther pyckers, but shewing all good faythfulnesse, that they may adourne the doctrine of God our sauiour in all thyngs.

11 For there hath appeared the grace of God (which is) (c) healthfull to all men.

12 Teachyng vs, that denying vngodlynesse, and worldly lustes, we should lyue soberly, and righteously, and godly, in thys presente worlde:

13 Lokyng for that blessed hope and appearing of the glory of the great God, and oure sauiour Iesus Christe,

14 Which gaue hymselfe for vs, that he might redeeme vs from all vnrighteousnesse, and purge vs a peculiar people vnto hym selfe, zelous of good workes.

15 These thyngs speake and exhort, and rebuke with all auctoritie: Let no man despise thee.

The.iij. Chapter.

1. Of obedience to such as be in auctoritie. 9. He warneth Titus to beware of foolyshe and vnprofitable questions, 12. concludyng with certayne priuate matters, 15. and salutations.

1 WArne them to be subiect to rule and power, to obey magistrates, to be ready to euery good worke:

2 To blaspheme no man, to be no fyghters, (but) gentle, shewing all meekenesse vnto al men,

3 (a) For we our selues also were sometyme foolish, disobedient, deceyued, seruyng diuers lustes and voluptuousnesse, lyuing in malitiousnesse and enuie, full of hate, hating one another.

4 But after that the kindnesse and loue of our sauiour God to manward appeared,

5 Not of workes that bee in righteousnesse whiche we haue wrought, but accordyng to his mercy he saued vs, by the (b) fountayne of the regeneration and renuyng of the holy Ghost,

6 Which he shed on vs richly through Iesus Christ our sauiour:

7 That we iustifyed by his grace, should be made heyrs according to the hope of eternall lyfe.

8 (This is) a faythful saying, and these things I will that thou affirme constantly, that they whych haue beleeued in God, myght bee carefull to maynteyne good workes: these thynges are good and profitable vnto men.

9 But foolishe questions, and genealogies, and contentions, and stryuings about the lawe, auoyde: for they are vnprofitable and vayne.

10 A man that is an heretike, after the fyrste and the second admonition, auoyde:

11 Knowing that he that is suche, is subuerted, and sinneth, beyng damned of hymselfe.

12 When I shall sende Artemas vnto thee, or Tychicus, be diligent to come vnto mee vnto Nicopolis: for I haue determined ther to wynter.

13 Bryng Zenas the lawyer, and Apollos on theyr iourney diligently, that nothing be lacking vnto them.

14 And let ours also learne to maynteyne good workes to necessary vses, that they bee not vnfruitefull.

15 All that are with me salute thee. Greete them that loue vs in the fayth. Grace bee with you al, Amen.

VVritten from Nicopolis a citie of Macedonia.

The Epistle of Saint Paul vnto Philemon.

5. He reioyceth to heare of the fayth and loue of Philemon. 9. whome he desyreth to forgyue his seruant Onesimus, and louingly to receyue hym agayne.

1 PAul a prisoner of Jesus Christe, & brother Timotheus, vnto Philemon my dearely beloued, and our felowe labourer,

2 And to our dearely beloued Apphia, and to Archippus, oure felowe souldier, and to the Churche in thy house:

1. Cor. 1. a. 2. Cor. 1. a. Galat. 1. a.

3 Grace to you, and peace from God our father, and the Lord Jesus Christ.

4 I thanke my God, making mention alwayes of thee in my prayers,

5 Hearing of thy loue and fayth whyche thou hast toward the Lord Jesus, and toward al sayntes:

a. Thy beneuolēce toward the saintes, which proceedeth of a liuely and effectuall fayth.

6 That the (a) felowship of thy fayth maye be effectuall in the knowledge of euery good (worke) whyche is in you towarde Christe Jesus.

b. Meaning their inwarde partes and affections were through his charitie comforted.

7 For we haue great ioy and consolation in thy loue, bycause the bowelles (b) of ỹ saints are refreshed by thee, brother.

8 Wherefore, though I might be much bolde in Christ, to enioyne thee that whych is conuenient:

9 Yet for loues sake I rather beseech thee, being suche a one as Paul the aged, and nowe also a prisoner of Jesus Christ.

Colos. 4. b.

10 I beseeche thee for my sonne Onesimus, whome I haue begotten in my bondes:

11 Whiche in time passed was to thee vnprofitable, but nowe profitable to thee and to mee,

12 Whome I haue sent agayne: thou therfore receyue hym, that is, mine owne bowels,

13 Whome I would haue retayned wyth mee, that in thy steede hee myght haue ministred vnto mee in the bondes of the Gospell:

14 But without thy mynde would I do nothyng, that thy benefyte should not be as it were of necessitie, but willingly. C

15 For happily hee therefore departed for a season, that thou shouldest receyue hym for euer.

16 Not nowe as a seruaunt, but aboue a seruaunt, a brother beloued, specially to me: but howe much more vnto thee, both in the flesshe, and in the Lorde?

17 If thou count me therefore a felowe, receyue him as my selfe.

18 If hee haue iniured thee, or oweth (thee ought) that lay to my charge.

19 I Paul haue written it with myne owne hande, I wyll recompence it: albeit, I doe not say to thee howe thou owest vnto me euen thyne owne selfe beside.

20 Yea brother, let me inioy (this) "pleasure of thee in the Lord: comfort my (c) bowels in the Lorde.

" or, fruite. c. Graunt me this benefite, which shall be most acceptable vnto me of all other. D

21 Trusting in thyne obedience, I wrote vnto thee, knowing that thou wilte also doe more than I say.

22 Moreouer, prepare me also a lodgyng: for I trust that through your prayers I shall be gyuen vnto you.

23 There salute thee Epaphras my felowe prisoner (d) in Christ Jesus.

d. That is, for Christes cause.

24 Marcus, Aristarcus, Demas, Lucas, my felowe labourers.

25 The grace of our Lord Jesus Christ (be) with your spirite. Amen.

VVritten from Rome to Philemon, by Onesimus a seruant.

¶ The Epistle of the Apostle Saint Paul, to the Hebrues.

The first Chapter.

1. He sheweth the excellencie of Chryst, 4. aboue the angels, 7. and of theyr office.

1 God

GOD whyche in tyme past, at sundry times, and in diuers manners spake vnto the fathers in ỹ prophetes.

2 Hath in these (a) last days spoken vnto vs in the sonne, whome he hath appoynted heyre of all thynges, by whome also hee made the worldes.

3 Who being the brightnesse of the glory, and the very image of hys substance, vpholding all things with the word of his power, hauing by hym selfe purged our sinnes, hathe sit on the ryght hand of the maiestie on high:

4 Being so much more excellent than the angels, as he hathe by inheritance obteyned a more excellent name than they.

5 For vnto which of the angels sayd he at any tyme, Thou art my sonne, thys (b) daye haue I begotten thee? And agayne, I wyll bee to hym a father, and he shall be to me a sonne?

6 And agayne when he bringeth in the fyrst begotten sonne into the worlde, he sayeth, And let all the angels of God worship hym.

7 And vnto the angels he sayeth, He maketh his angels (c) spirites, and his ministers a flame of fyre:

8 But vnto the sonne (he sayth,) Thy seate, O God (shall be) for euer and euer: the scepter of thy kyngdome (is) a scepter of ryghteousnesse.

9 Thou hast loued righteousnesse, and hated iniquitie: therefore God, euen thy God, hath anoynted thee with the oyle of gladnesse aboue thy felowes.

10 And, thou Lord in the beginning hast layd the fundation of the earth: and the heauens are the workes of thy handes:

11 They shall perishe, but thou endurest: and they all shall waxe olde as doth a garment:

12 And as a vesture shalt thou folde them vp, and they shall bee changed: but thou art the same, and thy yeeres shall not fayle.

13 But vnto whiche of the angels sayd hee at any tyme, Syt on my ryght hand, til I make thyne enimies thy footestole?

14 Are they not all ministring spirites, sente forth into ministerie for their sakes whyche shall be heyres of saluation.

The. ij. Chapter.

1. He exhorteth vs to bee obedient vnto the newe lawe whiche Christe hathe giuen vs, 9. and not to bee offended at the infirmitie and lowe degree of Christ, 10. bycause it was necessarie that for our sakes he shoulde take such an humble state vpō him, that he might be lyke vnto his brethren.

1 WHerefore wee ought to gyue the more earnest heede to the thyngs whyche we haue heard, lest at any (a) tyme we shoulde let them slyppe.

2 For if the (b) worde spoken by angels, was stedfast: and euery transgression and disobedience receyued a iust recompence of reward:

3 How shal we escape, if we neglect so great saluation: which at the first began to be preached of the Lorde, and was confyrmed vnto vsward by them that heard it,

4 God bearing witnesse (thereto) both wyth signes and wonders also, and with diuers powers, and giftes of the holy ghost, accordyng to his owne wyll.

5 For vnto the angels hathe hee not put in subiection the worlde to come, whereof wee speake.

6 But one in a certayne place witnessed, saying, What is man, that thou art myndfull of him? Or the sonne of man, that thou visitest hym?

7 Thou madest hym for a little whyle lower than the angels, thou hast crowned him with (c) glory and honour, and hast set hym aboue the workes of thy handes,

8 Thou hast put all things in subiection vnder his feete. In that he put all thyngs vnder hym, he left nothyng that is not put vnder hym. But now we see not yet all things put vnder hym.

9 But hym that for a whyle was made lesse than the angels, wee see (that it was) Iesus, who through the suffering of death, was crowned wyth glory and honour, that hee by the grace of God, shoulde tast of deathe for all.

10 For it became hym, for whome are all thyngs, and by whome are all things, after he had brought many sonnes vnto glory, that he should make the captayne of their saluation perfect through affliction.

11 For both hee that sanctifyeth, and they whiche are sanctified (are) all of one: For which cause, he is not ashamed to call them brethren,

12 Saying, I wyll declare thy name vnto my brethren, in the middest of the Churche will I prayse thee.

13 And agayne, I wyll put my trust in hym. And agayne, Beholde heere am I, and the children which God hath giuen me.

a. We must diligently keepe in memorie, the doctrine whyche we haue learned, lest lyke vessels full of chaps, we leake and run out on euery part.
b. As the Gospell is, whyche only offereth saluation.
Math. 16. d.

Psal. 7. a.

c. In makyng hym felowe heyre wyth Christ.
Psal. 8. b.
1. Cor. 15. d.

14 Forasmuch then as the children are partakers of flesshe and bloud, hee also hym selfe likewise toke parte with them, that through death he might expell him that had lordship ouer death, that is the deuyl:

15 And that he myght delyuer them whyche through feare of deathe, were all their lyfe time in danger of bondage.

d. Not the nature of angels, but of men.

16 For he in no place taketh on hym the (d) angels: but the seede of Abraham taketh hee on him.

17 Wherefore in all thynges it became him to be made like vnto his brethren, that he might be mercifull, and a faythfull hygh preest in thynges concerning God, for to purge ỳ peoples synnes.

18 For in that hee him selfe suffered, and was tempted, he is able to succour them that are tempted.

The. iij. Chapter.

1. He requireth them to be obedient vnto the word of Christ, 3. who is more worthy than Moses. 12. The punishmente of suche as wyll harden, theyr heartes, and not beleeue, that they myght haue eternall rest.

1 Wherefore holy brethren, partakers of the celestiall calling, (a) consider the apostle and hyghe preest of oure profession Christe Iesus,

a. Take heede to his wordes, and heare him.

2 Beyng faythfull to hym that appoynted hym, as also Moses (was faythfull) in al his house.

3 For this (man) was counted worthy of more glory than Moses, in as muche as hee which hath buylded the house, hath more honoure than the house.

4 For euery house is builded of some man: but he that buylded all things, is God.

5 And Moses verily was faythfull in all hys house, as a seruante, for a witnesse of those thynges which were to be spoken after:

6 But Christe as a sonne hath rule ouer hys owne house: (b) whose house are we, if we hold fast the confidence and the reioycing of that hope vnto the ende.

Rom. 5. a. b. For in obeying the sonne, we are made the house of God.

7 Wherefore, as the holy ghost sayth, To day if ye will heare his voyce,

8 Harden not your hartes, as in the prouocation in the day of the temptation in the wildernesse:

9 Where youre fathers tempted me, prouoked me, and sawe my workes fortie yeeres.

10 Wherefore I was greeued with this generation, and sayde, They doe alwaye erre in harte, they verily haue not knowen my wayes.

e. Here note the Hebrue phrase, meaning that they shal not enter.

11 So that I sware in my wrath, (c) If they shall enter into my rest.

12 Take heede brethren, least at any tyme there be in any of you an euill hart of vnbeleefe, to depart from the lyuing God:

13 But exhort ye one another dayly, whyle it is called to day: least any of you be hardened through the deceitfulnesse of synne.

14 For we are made partakers of Christe, if we keepe sure vnto the end (d) the beginning of the substance.

d. Whiche by fayth imbrace and hold fast the true doctrine of Iesus Christ, or, Iehyeh. C

15 "So long as it is sayd, To day if ye will heare hys voyce, harden not youre hartes, as in the prouocation.

" the Lord.

16 For some when they had heard, dyd prouoke: "howbeit, not all that came out of Egypt by Moses.

17 But with whome was he displeased fortie yeeres? Not with them that had synned, whose carkases fell in the desart?

18 And to whome sware he that they should not enter into his rest, but vnto them that were not obedient?

19 And wee see that they coulde not enter in, because of vnbeleefe.

The. iiij. Chapter.

2. The worde without fayth is vnprofitable. 3. The Sabboth or rest of the Christians. 6. Punishment of vnbeleeuers. 12. The nature of the word of God.

1 Let vs feare therefore, lest at any tyme by forsaking the promise of entring into hys rest, any of you shoulde seeme to be defrauded. I

2 For vnto vs was the Gospell preached, as well as vnto them: but the word which they heard, dyd not profyte them, not being coupled with fayth to them that heard.

3 For we whyche haue beleeued, doe enter into his rest, as he sayde, Euen as I haue sworne in my wrath, if (a) they shall enter into my rest: although the workes were made perfect from the fundation of the worlde.

a. Although that God by hys rest after the creation of his worke, signifyed the spirituall rest of the faythfull: yet he sware to the rest in Chanaan, which was but a figure of the heauenly rest, and dured but for a tyme. Gen. 2. a.

4 For he spake in a certayne place of the seuenth daye on this wise, And God did reste the seuenth day from all his workes.

5 And in this place agayne, If they shall enter into my rest.

6 Seeyng therefore it followeth that some must enter therein to, and they to whome the Gospell was fyrst preached, entred not therein for vnbeleefe.

7 Agayne, he appoynteth a certayne day, by to day, saying in Dauid after so long a time (as it is sayde,) To day if ye wyll heare his voyce, harden not your hartes.

8 For if (b) Iesus had giuen them rest, then would

b. By Iesus, is meant Iosua.

woulde he not afterwarde haue spoken of another day.

9 There remayneth therefore yet a rest to the people of God.

10 For hee that is entred into his rest, hathe ceassed also from his owne workes, as God (dyd) from his.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same example of disobedience.

12 For the word of God is quicke and mightie in operation, and sharper than any two edged sword, and entreth thorough euen vnto the dividing asunder of the (c) soule, and the (d) spirit, and of the ioyntes and the marowe, and is a discerner of the thoughtes and of the intents of the hart.

13 Neyther is there any creature that is not manyfest in the syght of hym: but all thyngs (are) naked and open vnto the eyes of hym of whome we speake.

¶ 14 Seeing then that wee haue a greate hyghe priest, whiche is entred into heauens, Iesus the sonne of God, let vs holde fast (this) confession.

15 For we haue not an hygh priest which can not bee touched with the feeling of our infirmities: but was in all poyntes tempted lyke as we are, and (yet) without synne.

16 Let vs therefore come boldly vnto the throne of grace, that we may obteyne mercy, and synde grace to helpe in time of neede.

The. v. Chapter.

1. He compareth Iesus Christ with the Leuiticall priestes, shewing wherein they eyther agree, or dissent. 11. Afterward he reproueth the negligence of the Iewes.

A 1 FOr euery high priest taken from among men, is ordeyned for men, in things (perteyning) to God, to offer (a) giftes, and sacrifices for sinne:

2 Which can sufficiently haue compassion on the ignorannt, and on them that erre out of the way, forasmuch as he him selfe also is compassed with infirmitie.

3 And for the same (infirmitie) he is bounde to offer for sinnes, aswell for hym selfe, as for the people.

4 And no man taketh the honour vnto hym selfe, but hee that is called of God, as was Aaron.

5 Euen so, Christe also glorifyed not hym selfe to be made the high priest: but hee that sayde vnto him, Thou art my sonne, to day I haue begotten thee (gaue it him.)

6 As hee sayeth also in another place, Thou art a priest for euer, after the order of Melchisedech.

7 Whiche in the dayes of his flesshe, when hee B
hadde offered by prayers and supplications, wyth (b) strong cryings and teares, vnto him that was able to saue him from deathe, and was hearde in that which he (c) feared:

8 Though he were the sonne, yet learned hee obedience, by these thyngs whyche he suffered.

9 And beyng perfect, was made the authour of eternall saluation vnto all them that obey hym:

10 And is called of God an hygh priest after the order of Melchisedech.

11 Of whome we haue many thyngs to saye, and harde to bee uttered, seeyng ye are dul of hearyng.

12 For when as concerning the time, ye ought to be teachers, yet haue ye neede agayne that wee teache you the fyrst principles of the begynnyng of the worde of God, and are become suche as haue neede of mylke, and not of strong meate.

13 For euery one that vseth mylke, is vnexpert of the worde of ryghteousnesse, for he is a babe.

14 But strong meate belongeth to them that C
are perfect, euen those whiche by reason of vse, haue theyr wyttes exercised to discerne both good and euill.

The. vi. Chapter.

1. He proceedeth in reproouing them, and exhorteth them not to faynt, 12. but to be stedfast and patient, 18. forasmuch as God is sure in his promise.

1 THerefore leauing the doctrine of the be- A
ginning (a) of Christ, let vs goe forthe vnto perfection, not laying agayne the foundation of repentance from dead workes, and of fayth toward God,

2 Of the doctrine of baptismes, and of laying on of handes, and of resurrection of the dead, and of eternall iudgement.

3 And this wyll we do, if God permit.

4 For it can not be that they which wer once lyghted, and haue tasted of the heauenly gift, and were become partakers of the holy Ghost,

5 And haue tasted of the good word of God, and the powers of the world to come:

6 And they fall away, shoulde bee renued agayne into repentance, crucifying to them selues the sonne of God afresshe, and making a mocke of him.

7 For the earthe whiche hathe dronken in the rayne that commeth ofte vppon it, and bryngeth forthe herbes meete for them, B

a. Whereby it may appeare that you are fully perswaded of life euerlasting.

Acts. 4. b. and. 18. c.

Math. 12. d. 2. Pet. 2. d. Hebr. 10. b.

by whome also it is tilled, receyueth blessing of God:

8 But that grounde whiche beareth thornes and bryers, is reprowed, and is nigh vnto cursing, whose ende is to be burned.

9 Neuerthelesse, deare frendes, we are perswaded better things of you, and thynges whyche accompany saluation, though wee thus speake.

Math.25.c. 10 For God is not vnrighteous, to forget youre worke and labour of loue, whiche yee haue shewed towarde his name, hauing ministred to the saintes, and (do) minister.

11 Yea, and we desyre that euery one of you do shewe the same diligence, to the full assurance of hope, vnto the ende,

b. As the holy fathers, prophets, and martyrs, that were before vs.

12 That ye faynt not, but be followers of (b) them, which through fayth and patience inherite the promises.

13 For when God made promise to Abraham, bycause he could sweare by no greater, he swarе by hym selfe,

C Gene.12.c. 14 Saying, Surely, blessyng, I will blesse thee, and multiplying, I wil multiply thee.

15 And so after that he had taried patiently, he obteyned the promise.

Exo.22.a. 16 For men verily sweare by the greater, and an othe for confyrmation, is to them an ende of all strife.

c. Bycause of mans wickednesse, whych wyll not beleeue God, except he sweare. d. Gods worde and othe, are two thynges in hym vnchangeable.

17 Wherin God willing more (c) abundantly to shewe vnto the heyres of promise ỹ stablenesse of his counsayle, confyrmed by an othe:

18 That by (d) two immutable thinges, in whych it was impossible for God to lie, we might haue a strong consolation, whiche haue fledde to holde fast the hope layde before vs:

19 Which (hope) we hold as an anchor of the soule both sure and stedfast, and entring in into that thyng whyche is within the vayle:

20 Whyther the forerunner is for vs entred (euen) Jesus, after the order of Melchisedech made a priest for euer.

Hebr.8.a.

The.vij.Chapter.

1. He compareth the priesthood of Christ vnto Meschisedech, 11. also Christes priesthoode with the Leuites.

A Gen.14.g. 1 For this Melchisedech king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed hym,

2 To whome also Abraham gaue tythe of al things: first being called by interpretation king of righteousnesse: and after that also, kyng of Salem, which is king of peace,

3 Without (a) father, without mother, without kynne, hauyng neyther begynning of dayes, neyther ende of lyfe, but lykened vnto the sonne of God, continueth a priest for euer.

a. So called, bycause that Moses maketh no mention of his parentes or kinsfolkes, but as he had bin suddenly sent of God into the worlde, to be a figure of Christe, or euerlasting priest, and shortly taken out of the world agayn. So Christe, as touching hys humanitie, had no father, and concerning his diuinitie, no mother.

4 Now consyder how great this (man) was, vnto whome also the Patriarch Abraham gaue tythe of the spoyles.

5 And verily they whiche are of the chyldren of Leui, which receiue the office of the priesthood, haue a commaundement to take tithe of the people accordyng to the lawe, that is, of their brethren, though they came out of the loynes of Abraham.

6 But hee whose kynrede is not counted among them, receyued tithe of Abraham, and blessed hym that had the promyses.

7 And without all controuersie, the lesse is blessed of the better.

8 And here men that dye, receyue tythes: but there he (receiueth them) of whome it is witnessed that he lyueth.

9 And (to say the trueth) Leui also whyche receyueth tythes, payed tythes in Abraham.

10 For he was yet in the loynes of his father, when Melchisedech met Abraham.

11 If therefore perfection was by the priesthood of the Leuites (for vnder that priesthood the people receyued the lawe) what needed it furthermore that another priest shoulde rise after the order of Melchisedech, and not to be called after the order of Aaron?

Rom.2.c. Galat.3.c.

12 For if the priesthood be translated, of necessitie also there is made a translation of the lawe.

13 For he of whome these things are spoken, perteyneth vnto another tribe, of whyche no man gaue attendance at the aulter.

14 For it is euident that our Lord sprong out of Juda, of whiche tribe spake Moses nothyng concerning priesthood:

C Math.1.a.

15 And (it is) yet a farre more euident thing, if after the similitude of Melchisedech there arise another priest,

16 Whiche is not made after the lawe of the carnall commaundement, but after the power of the endlesse life.

17 For he thus testifieth, Thou art a priest for euer, after the order of Melchisedech.

Psal.110.b. Hebr.4.c.

18 For there is truely a disanulling of the commaundement going before, for ỹ weaknesse and vnprofitablenesse thereof.

19 For the lawe made nothing perfect, but (was) the bringing in of a better hope, by the which we drawe nygh vnto God.

Rom.8.a. Galath.3.c.

20 And in as much as that was not without an othe, (for those priests were made wythout an othe:

21 But

21 But this priestе with an othe, by him that sayde vnto him, The Lorde sware, and will not repent hym, thou art a priest for euer after the order of Melchisedech,)

22 By so muche was Iesus made a suretie of a better testament.

23 And amōg them many were made priests, bycause they were forbidden by death to endure:

24 But this man, bycause he endureth euer, hath an (b) vnchangeable priesthood.

25 Wherfore he is able also euer to saue them to the vttermoste, that come vnto God by hym, seeyng he euer liueth, to make intercession for them.

26 For such an high priest became vs, (which is) holy, harmelesse, vndefiled, separate from sinners, and made higher than heauens:

27 Whiche needeth not dayly, as those hyghe priests, to offer vp sacrifice, first for his owne sinnes, and then for the peoples: for that dyd he once, when he offered vp himselfe.

28 For the lawe maketh menne high priestes whiche haue infirmitie: but the worde of the othe whiche was after the lawe (maketh) the sonne, which is perfect for euermore.

The.viij. Chapter.

6. He proueth the abolishyng awel of the Leuiticall priesthood, as of the old couenant, by the spirituall and euerlastyng priesthood of Christ, 8. and by the new couenant.

1 BVt of the things which we haue spoke (this is) the summe: We haue suche an high priest, that sitteth on the right hande of the throne of the maiestie in the heauens,

2 A minister of holy things, and of the true tabernacle, whiche the Lorde pyght, and not man.

3 For euery hygh priest is ordeyned to offer gyftes and sacrifices. Wherefore it is of necessitie, that this man haue somewhat also to offer.

4 For he were not a priest, if he were on the earth, seeyng that there are priests, that accordyng to the lawe offer gistes,

5 Who serue vnto the example and shadowe of heauenly thyngs, as Moses was admonished of God, when he was about to finishe the tabernacle: for see, sayth he, that thou make all thyngs accordyng to the paterne shewed to thee in the mount.

6 But nowe hath he obteyned a more excellent office, by howe muche also he is the mediatour of a better" couenant, whiche was confirmed in better promyses.

7 For if that first (couenant) had bene faultelesse, then shoulde no place haue bene sought for the seconde.

8 For in rebukyng them, he sayth, Beholde, the dayes (a) come, sayth the Lord, and I wil finish vpon the house of Israel, and vpon the house (b) of Iuda, a new couenant:

9 Not lyke that, that I made with theyr fathers, in the day when I toke them by the hande, to leade them out of the lande of Egypt: bycause they continued not in my couenant, and I regarded them not, sayth the Lorde.

10 For this is the couenant that I wyll make with the house of Israell after those dayes, sayth the Lord: gyuing my lawes into their minde, and in theyr hart I will write them, and I will be to them a God, and they shall be to me a people.

11 And they shall not (c) teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the litle of them, to the great of them.

12 For I wyll be mercyfull to theyr vnrighteousnesse, and theyr sinnes and theyr iniquities will I thynke vpon no more.

13 In that he sayth a newe (couenant) he hath worne out the first: for that whiche is worne out and wared olde, is ready to vanishe away.

a. That is, when Christe shal remit our sinnes by the preachyng of the Gospel.
b. Signifying that there should be no more diuision, but all shal be made one Churche.
c. Men shall not in the time of the Gospel be so ignorant as they were before: but shal know God much more perfectly thorow Christe.

The.ix. Chapter.

1. Howe that the ceremonies and sacrifices of the lawe are abolished, 11. by the eternitie and perfection of Christes sacrifice.

1 THe first (couenant) then had verily" iustifying ordinances, seruings of God, and worldly holynesse.

2 For there was a tabernacle made, the first (truely) wherein was the candlesticke, and the table, and the shew bread, which is called holy.

3 But after the (a) second vayle (was) a tabernacle which is called holyest of all:

4 Which had the golden censer, and the arke of the couenant ouerlayde rounde about with golde, wherein was the golden potte hauyng Manna, and Aarons rodde that had budded, and the tables of the couenant:

5 And ouer it the Cherubims of glory, shadowyng the mercy seate: Of which thyngs we can not now speake particularly.

6 When these thyngs were thus ordeyned, the priests went alwayes into the fyrst tabernacle, accomplishyng the seruice of God.

7 But into the second (went) the high priest alone, once euery yeere, not without bloud, which he offered for himselfe, & for the ignorances of the people.

" or, ceremonies of seruice.
a. That is, the inwarde of the vayle, which was hid frō the people.

Ierem.31.c
Exod.25.b
Exod.16.g
Leui.17.a
Exod.40.c
Exod.30.b
Leui.16.b

b. So long as the high prieſt offered once a yeere for his owne ſinnes, & for the peoples and alſo while this earthly tabernacle ſtood, the way to the heauenly tabernacle, which is made open by Chriſtes bloud, coulde not be entred into.

8 The holy ghoſt this ſignifying, that the (b) way of holy things was not yet made manifeſt, while as yet the firſte tabernacle was ſtandyng:

9 Whiche (was) a ſimilitude for the tyme then preſent, in whiche were offred giftes, and ſacrifices, that coulde not make the worſhipper perfect as pertaynyng to the conſcience,

10 With onely meates and drynkes, and diuers waſhyngs, and iuſtifyings of the fleſh, whiche were layde vp vntill the tyme of reformation.

The Epiſtle on the. 5. ſunday in Lent. Hebr. 6. d

11 But Chriſte beyng come an hygh prieſte of good thyngs that ſhoulde be, by a greater and more perfect tabernacle, not made with handes, that is to ſay, not of this buyldyng,

Leui. 16. c.

12 Neither by the bloud of Goates & Calues: but by hys owne bloud he entred in once into the holy place, and founde eternall redemption.

c. The Leuitical prieſts offered beaſts bloud: But Chriſt the true & eternal prieſt offred his own bloud, whiche was moſt holy and pure. The Leuitical prieſt offered yerely, & therfore did only repreſent the true holines: but Chriſt by one only ſacrifice hath made holy for euer them that beleeue.

13 For if the (c) bloud of Oxen, & of Goates, and the aſſhes of a young Cowe, ſprynckling the vncleane, ſanctifieth to the purifying of the fleſhe:

14 Howe muche more the bloud of Chriſte, whiche thrꝫough the eternall ſpirite offered himſelfe without ſpot to God, ſhall purge your conſcience from dead workes, to ſerue the liuyng God?

15 And for this cauſe is he the mediatour of the new "couenant, that thrꝫough death, which was for the redemption of the tranſgreſſions (that were) vnder the firſte "couenant, they whiche are called, might receyue the promiſe of eternall inheritance.

"Or, teſtament. "Or, teſtament.

16 For where as is a teſtament, there muſt alſo of neceſſitie be the death of him that made the teſtament.

1. Tim. 2. a

The Epiſtle on the Wedneſday before Eaſter.

17 For a teſtament is confirmed, when men are dead: for it is yet of no valu, as long as he that made the teſtament is alyue.

18 For whiche cauſe alſo, neyther the firſt (teſtament) was dedicated without bloud.

19 For when Moſes had ſpoken euery precept to all the people accordyng to the lawe, taking the bloud of Calues, and of Goates, with water, and purple wool, and hyſope, he ſprynckled bothe the booke it ſelfe, and all the people,

Exod. 24. b

20 Saying, This (is) the bloud of the teſtament whiche God hath enioyned vnto you.

21 And likewyſe he ſprinckled with bloud bothe the tabernacle, and all the veſſels of the miniſterie.

22 And almoſt al things are by the lawe purged with bloud, and without ſheddyng of bloud is no remiſſion.

23 It is neede then that the paterns of heauenly thinges, be purified with ſuche things: but the heauenly things themſelues (be purified) with better ſacrifices than are thoſe.

Acts. 16. c

24 For Chriſt is not entred into the holy place made with hands (which are) paternes of true things: but into heauen it ſelfe, now to appeare in the ſight of God for vs.

1. Joh. 2. a

25 Not that he ſhould offer himſelfe (d) often, as the high prieſt entreth into the holy places euery yeere in ſtrange bloud:

d. Therfore to make any other offering or ſacrifice for ſinne, after that Chriſtes body was once offered, is blaſphemie.

26 (For then muſte hee haue often ſuffered ſince the fundation of the worlde:) but now once in the ende of the worlde hath he appeared, to put away ſinne, by the ſacrifice of him ſelfe.

27 And as it is appoynted vnto men once to die, and after this the iudgement:

Rom. 5. b 1. Pet. 3. d

28 Euen ſo Chriſte once ſuffred to take away the ſinnes of many, the ſeconde time ſhall be ſeene without ſinne of them whiche wayte for him vnto ſaluation.

The. x. Chapter.

1. The olde lawe had no power to cleanſe away ſinne, 10. but Chriſte did it with offeryng of his body once for all.

The Epiſtle on good Friday.

1 FOr the lawe hauyng the (a) ſhadowe of good things to come, and not the very faſhion of the things themſelues, can neuer with thoſe ſacrifices whiche they offer yeere by yeere continually, make the comers thervnto perfect.

a. Which was as it were the firſt draught & purtract of the lyuely paternes to come.

2 For woulde not then thoſe (ſacrifices) haue ceaſſed to haue bene offered, bycauſe that the offerers once purged, ſhoulde haue had no more conſcience of ſinnes?

3 Neuertheleſſe, in thoſe (ſacrifices) is mention made of ſinnes euery yeere.

4 For it is not poſſible that ỹ bloud of bulles and of goates, ſhould take away ſinnes.

Leuit. 16. c

5 Wherefore when he commeth into the worlde, he ſayth, Sacrifice and offering thou wouldeſt not haue, but a body haſte thou ordeyned me.

Pſal. 40. b

6 In burnt ſacrifices (and offeringes) for ſinne thou haſt had no pleaſure:

7 Then ſayde I, Lo, I come, (In the beginning of the booke it is written of me) to do thy will, O God.

8 Aboue when he ſayth, that ſacrifice and offering, and burnt offerings, (and offerings) for ſinne thou wouldeſt not, neyther haddeſt pleaſure (therein) (whiche are offered by the lawe:)

b. That is, ſacrifices.

c. Whiche is the wil of god, to ſtande contrꝫ with Chriſtes ſacrifice.

9 Then ſayde he, Lo, I come, to do thy will O God: He taketh away the firſt (b) to ſtabliſh the (c) ſeconde.

10 In

10 In the whiche will we are made holy, euen by the offring of ỹ body of Jesus Christ once for all.

11 And euery priest standeth daily ministring, and offering oftentimes the same sacrifices, whiche can neuer take away sinnes:

12 But this man after he hath offered one sacrifice for sinnes, is sit downe for euer on the right hande of God,

13 From henceforth tarying till his foes be made his fotestole.

14 For with one offering hath he made perfect for euer them that are sanctified.

15 And the holy ghost also beareth vs recorde: For after that he had tolde before,

16 This is the "couenaunt that I will make vnto them after those dayes (sayth the Lord) giuing my lawes in their heart, and in their myndes will I write them:

17 And their sinnes and iniquities will I in no wyse remember any more.

18 And where remission of these things (is) there (is) no more offering for sinne.

19 Hauing therfore, brethren, libertie to enter into holie (places) in the (d) bloud of Jesus.

20 By the newe and (e) liuing way, whiche he hath prepared for vs through the vaile, that is to say, his flesh:

21 And (seing we haue) an high priest ouer the house of God.

22 Let vs drawe nygh with a true heart, in assurance of faith sprinkled in our harts from an euil conscience, and washed in body with pure water.

23 Lette vs holde the profession of the hope, without wauering, (for he is faithfull that promised:)

24 And lette vs consyder one an other to prouoke vnto loue, and good workes.

25 Not forsaking the assembling of our selues together, as the manner of some (is) but exhorting one (another) and so much the more as ye see the day approching.

26 For if we sinne willingly after that wee haue receyued the knowledge of the truthe, there remayneth no more sacrifice for sinnes:

27 But a fearefull loking for of iudgement, and violent fyre, whiche shall deuoure the aduersaries.

28 He that despised Moyses lawe, dyeth without mercie vnder two or three witnesses:

29 Of how much sorer punishment (suppose ye) shall he be worthie, which hath troden vnder foote the sonne of God: and hath counted the bloud of the couenaunt wherein hee was sanctified, an vnholie thing, and hath done dispite to the spirite of grace?

30 For we know him that hath sayd, Vengeance (belongeth) vnto me, I will render, sayth the Lorde: and agayne the Lord shal iudge his people. Psal. 94. a. Rom. 12. d.

31 It is a fearefull thyng to fall into the handes of the liuing God.

32 Call to remembraunce the former dayes, in the whiche after ye had receyued lyghte, ye endured a great fight of aduersities:

33 Partely whyle ye were made a gasyng stocke, both by reproches and afflictions, and partly whyle ye became companions of them which were so tossed to and fro.

34 For ye suffred also with my bondes, and toke in worthy ỹ spoiling of your goods with gladnesse: knowyng in youre selues howe that ye haue in heauen a better and an enduring substance.

35 Cast not away therfore youre confidence which hath great recompence of rewarde.

36 For ye haue neede of pacience, that after ye haue done the will of God, ye might receiue the promise.

37 For yet a verie little while, and he that shal come, will come, and will not tarie.

38 And the iust shall liue by faith: and if he withdrawe himselfe, my soule shall haue no pleasure in him. Habac. 2. a. Rom. 1. a. Galat. 3. b.

39 Wee are not of them whiche withdrawe our selues vnto perdition: but we pertayne vnto faith, to the winning of the soule.

The. xi. Chapter.

1. VVhat fayth is, and a commendation of the same. 9. VVithout fayth we can not please God.

1 FAyth is the "grounde of thinges hoped for, the euidence of things not seene.

2 For by it the (a) elders obteyned a good reporte.

3 Through Faith wee vnderstande, that the worldes were ordeyned by the worde of God, and that thinges whiche are seene, were made of things whiche were not seene.

4 By faith Abell offered vnto God a more excellent sacrifice than Caine, by whiche hee was witnessed to be (b) righteous, God testifying of his giftes: by whiche also he being dead, yet speaketh.

5 By Faith, was Enoch translated, that hee should not see death, neyther was he found, for God had taken him awaye: For afore he was taken awaye, he was reported of to haue pleased God.

6 But without faith it is vnpossible to please him: For hee that commeth to God, muste beleue that God is, and that he is a rewarder of them that diligently seeke him.

7 By faithe, Noe beeing warned of God of thynges not seene as yet, moued wyth reuerence,

" or, representation.
" or, our forefathers.
a. Haue beene approued, and to obteyned saluation. Isaie. 13. c. Rom. 1. c. Gen. 4. a.
b. Because god receyued hym to mercy, therfore he imputed him righteous. Gene. 5. g. Sapi. 4. b. Eccle. 44. b.
Gene. 6. d.

reuerence, prepared the arke to the sauyng of his house, throughe the which (arke) he condemned the worlde, and became heyre of the righteousnesse whiche is by faith.

Mat.12.d.

Gen.11.a. Actes.7.a.

8 By faith Abraham when he was called, obeyed (God) to go out into a place which he shoulde afterwarde receiue to inheritaunce: and he went out, not knowing whether her shoulde goe.

9 By fayth he remoued into the land of promise, as into a straunge countrey, when hee had dwelt in tabernacles, with Isahac and Jacob, heires with him of the same promise:

10 For he looked for a citie hauing a fundation, whose buylder and maker is God.

Gen.21.a.

11 Throughe fayth also Sara hir selfe receyued strength to conceyue seede, and was deliuered of a chylde when she was past age, bycause shee iudged hym faithfull whiche had promised.

Gen.15.a.

12 And therefore sprang there of one, euen of one whiche was as good as dead, (so many) in multitude as are the starres in the skie, and as the sande whiche is by the sea shore innumerable.

13 These all dyed according to fayth, not hauing receyued the promises, but when they had seene them a farre off, and beleeued, and saluted, and confessed that they were strangers and pilgrims on the earth.

Job.8.g.

C

14 For they that say suche things, declare that they seeke a countrey.

Gen.47.b.

1.Par.29.d.

15 Also if they had bene myndefull of that (countrey) from whence they came out, they had leysure to haue returned:

Exod.2.k.

Gen.12.a.

16 But nowe they desyre a better (countrey) that is a heauenly: Wherefore God is not ashamed of them, to be called their God, for he hath prepared for them a citie.

Eccl.44.f.

c. For it might seeme to the flesshe, that the promise was contrary to the commaundement, to sacrifice his sonne.

17 By faith Abraham offred vp Isahac when he was (c) proued, and he that had receyued the promyses, offered vp his onely begotten sonne.

18 To whom it is sayd, That in Isahac shal thy seede be called.

19 For he considered that God was able to rayse the dead vp againe, from whence also he receyued him in a (certain) similitude (of the resurrection.)

Gen.27.d.

D

20 By fayth, bidde Isahac blesse Jacob and Esau, concerning things to come.

Gen.49.a.

*Some reade, leaning vpon his staffe.

21 By fayth Jacob when her was a dying, blessed both the sonnes of Joseph, and worshipped *towarde the top of his sceptre.

Gen.50.d.

22 By faith, Joseph when he dyed, remembred the departing of the children of Israell, and gaue commaundement of his bones.

Exod.2.b.

Actes.7.a.

23 By faith, Moyses when he was borne, was hidde three monethes of his father and mother, bycause they sawe he was a pretty chylde, neyther feared they the kings commaundement.

24 By fayth Moyses when he was greate, refused to bee called the sonne of Pharaoes daughter:

Exod.2.k.

25 Chosyng rather to suffer aduersitie with the people of God, than to enioye the pleasures of sinne for a season:

26 Esteemyng the rebuke of Christ, greater riches than the treasures of Egypt: For he hadde respecte vnto the recompence of the reward.

27 By fayth, he forsoke Egypt, fearyng not the wrathe of the king: For he endured, euen as though he had seen him whiche is inuisible.

Exod.10.

28 Throughe faith, he ordeyned the Passeouer C and the effusion of blood, least hee that destroyed the first borne, shoulde touche them.

Exod.12.

29 By faith they passed throughe the red sea, as by dry lande: whiche the Egyptians, assaying to do, were drowned.

Exod.14.

30 By faith, the walles of Jericho fel down, after they were compassed about seuen days.

Josue.6.f.

31 By faythe, the harlot Rahab perished not with them that were disobedient, when she had receyued the spyes with peace.

Josue.2.a.

32 And what shall I more saye? for the time would fayle me, to reherse of Gedeon, of Barac, and of Sampson, and of Jephthe, of Dauid also and Samuell, and of the Prophets:

Iudith.7.

Iudi.4.b.

Iudi.14.a.

Iudi.11.a.

1.Reg.17.

33 Which throughe faith subdued kingdoms, wrought righteousnesse, obteyned the promises, stopped the mouthes of the Lions.

1.Reg.11.

1.Reg.17.

34 Quenched the violence of fyre, escaped the edge of the swoorde, out of weakenesse were made strong, waxed valiant in fyght, turned to flight the armies of the aliantes.

Dan.6.f.

Dan.3.c.

Daniel.2.

35 The women receyued their dead, raysed to lyfe agayne: Other were racked, not looking for deliuerance, that they might receiue a better resurrection.

3.Reg.19.

36 And others were tryed with mockings and scourgings: Yea moreouer, with bondes and prisonment:

37 They were stoned, were hewen asunder, were tempted, were slayn with swoord, wandred about in sheepes skinnes & goat skinnes, being destitute, afflicted (and) tormented.

3.Reg.21.

Esai.58.b.

d. They had not such delight as they looked that which [illegible] it were [illegible] for vs, if at [illegible] we haue not great confidence as they

38 Of whom the worlde was not worthie: They wandred in wyldernesse & in mountayns, and in dennes and caues of the earth.

39 And these al throughe faith hauing obteyned good reporte, receyued (d) not the promise.

40 Whereas God had prouided a better thing for vs, that they without vs, should not be made perfect.

The

The.xij. Chapter.

1. An exhortation to be pacient and ſtedfaſt in trouble and aduerſitie, vpon hope of euerlaſtyng reward. 25. A commendation of the new teſtament aboue the olde.

¶ 1 Wherefore, ſeeyng that we are compaſſed with ſo great a cloude of witneſſes, all layde away that (a) preſſeth downe, and the ſinne that hangeth ſo faſt on, let vs run with patience vnto the battayle that is ſet before vs:

2 Lokyng vnto Jeſus the "captayne and finiſher of our fayth, whiche for the ioy that was ſet before him, endured the croſſe, hauyng deſpiſed the ſhame, and is ſet downe on the ryght hande of the throne of God.

3 Conſider therefore hym that endured ſuch ſpeakyng agaynſt hym of ſinners, leaſt you ſhoulde be wearyed, fayntyng in your mindes.

4 Ye haue not reſiſted vnto (the ſheddyng of) bloud, ſtryuing agaynſt ſinne.

5 And yee haue forgotten the exhortation whiche ſpeaketh vnto you as vnto chyldren, My ſonne, deſpiſe not thou the chaſtenyng of the Lorde, neyther faynt when thou art rebuked of hym.

6 For whom the Lorde loueth he chaſteneth, and ſcourgeth euery ſonne that he receiueth.

B 7 If ye endure chaſtenyng, God tendreth you as his ſonnes: for what ſonne is he whom the father chaſteneth not?

8 But if ye be without chaſtiſement, whereof al are partakers, then are ye baſtardes, and not ſonnes.

9 Furthermore, wee haue had fathers of our fleſhe, whiche corrected vs, and wee gaue (them) reuerence: ſhall wee not then muche rather be in ſubiection vnto the father of ſpirites, and lyue?

10 For they verely for a fewe dayes chaſtened vs after theyr owne pleaſure: but he, for our profite, that wee myght be partakers of hys holyneſſe.

11 No chaſtiſyng for the preſent ſeemeth to be ioyous, but greeuous: neuertheleſſe, afterwarde it bryngeth the quiet fruyte of rygh-teouſneſſe, vnto them whiche are exerciſed thereby.

12 Strayghten vp therefore the hands whiche were let downe, and the weake knees:

13 And make right ſteppes vnto your feete, leaſt (b) that which is haltyng, be turned out of the way: but let it rather be healed.

14 Folowe peace with all menne, and holyneſſe, without the which no man ſhall ſee the Lorde:

15 Taking heede that no man fal away from the grace of God, leaſt any rote of bitterneſſe ſpryngyng vp, trouble you, and thereby many be defiled.

16 Lette there be no fornicatour or vncleane perſon, as Eſau, whiche for one morſell of meate ſolde hys byrthryght. Gene.25.b

17 For ye knowe how that afterwarde, when he would haue inherited the bleſſyng, he was reprobated: For he found no place of repentance, though he ſought it carefully with teares. Gene.27.f

18 For ye are not come vnto the mouſt that is (c) touched, and vnto burnyng fire, and vnto ſtorme & darkeneſſe, & tempeſts of weather, Exod.19.b

c. Whiche might be touched and ſeene, for it was material, but God commaunded that none ſhould touche it.

19 And ſounde of a trumpe, and the voyce of wordes: whiche (voyce) they that hearde it, wiſhed away, that the worde ſhould not be ſpoken to them:

20 (For they did not abyde that whiche was commaunded. And if ſo muche as a beaſte touche the mountayne, it ſhall be ſtoned, or thruſt through with a dart. Exod.19.b

21 And ſo terrible was the ſight whiche appeared, that Moſes ſayde, I feare exceedingly, and quake:) D

22 But yee are come vnto the mount Sion, and to the citie of the lyuyng God, the celeſtiall Hieruſalem, and to an innumerable cõpany of (d) angels.

d. By the goſpel, we are ioyned with the angels & patriarkes.

23 And vnto the congregation of the firſte borne, whiche are written in heauen, and to God the iudge of all, and to the ſpirites of iuſt and perfect men:

24 And to Jeſus the mediatour of the newe "couenant, & to the bloud of ſprinklyng that ſpeaketh better then (did the bloud) of Abel. "or, teſtament. 1.Pet.1.a Hebr.9.d

25 See that yee deſpiſe not hym that ſpeaketh: for if they eſcaped not whiche refuſed hym that ſpake on earth, muche more ſhall we (not eſcape) if we turne away from hym that (ſpeaketh) from heauen: Gene.4.b

26 Whoſe voyce then ſhoke the earth, and nowe hath declared, ſaying, Yet once more I ſhake not the earth onely, but alſo heauen.

27 And this (word) yet once more, ſignifyeth remouyng of thoſe thyngs whiche are "ſhaken, as of thyngs whiche are made, that the things whiche are not "ſhaken, may remayne. "or, chãgeable. "or, chãgeable.

28 Wherefore, wee receiuyng a kyngdome whiche can not be moued, let vs haue grace, whereby wee may ſo ſerue God acceptable, with reuerence and godly feare. E Deut.4.d

e. To deſtroy thẽ that reſiſt hym.

29 For our God (is) a (e) conſumyng fyre.

The.xiij. Chapter.

1. He exhorteth vs vnto loue, 2. to hoſpitalitie, 3. to thinke vpon ſuche as are in aduerſitie,

4. to

4. to mainteyne wedlocke, 5. to auoyde couetouſneſſe, 7. to make muche of them that preache Gods worde, 9. to beware of ſtráge learnyng, 13. to be content to ſuffer rebuke with Chriſte, 15. to be thankeful vnto God, 17. and obedient vnto our gouernours.

A 1 LEt bzotherly loue continue.
Rom.12.c 2 Be not forgetfull to lodge ſtrãgers: foz therby ſome haue lodged angels vnawares.
Act.10.c
2.Pet.4.b 3 Remember them that are in bondes, as bounde with them: and them whiche ſuffer aduerſitie, as beyng your ſelues alſo in the
1.Tim.4.b body (ſubiect to aduerſitie.)
Gene.19.a 4 Wedlocke is honourable among all men, and the bedde vndefiled: But whozemongers and adulterers, God will iudge.
5 Let your conuerſation be without couetouſneſſe, beyng content with ſuche things as ye haue. Foz he hath ſayde, I will in no
Eccle.29.b caſe fayle thee, neyther forſake thee.
1.Tim.6.b
Joſue.1.a 6 So that we may boldly ſay, The Lozde is my helper, and I will not feare what man may dow vnto me.

B 7 Remember them whiche haue the ouerſight of you, which haue ſpoken vnto you the wozde of God: whoſe ende of conuerſation ye conſideryng, folow their fayth.
a. He was, is, and ſhal be, the fundatiõ of the Churche for euer.
b. They that ſticke to the ceremonies of the law, cãnot eate, that is, cã not be partakers of our aulter, whiche is, thankeſgyuing, and liberalitie, whiche two ſacrifices or offerings, are now onely left to the Chriſtians.
c. So that the prieſtes had no peece therof.
8 Jeſus Chriſte (a) yeſterday and to day, and the ſame foz euer.
9 Be not caryed about with diuers & ſtrãge doctrines: Foz it is a good thyng that the harte be ſtablyſhed with grace, and not with meates, whiche haue not profited them that haue bene occupied therein.
10 We haue an aulter, whereof they haue no ryght to (b) eate, whiche ſerue in the tabernacle.
11 Foz the bodyes of thoſe beaſtes, whoſe bloud is bzought into the holy place, by the hyghe prieſte foz ſinne, are (c) burnt without the tents.
12 Therfoze Jeſus alſo, that he might ſanctifie the people with his owne bloud, ſuffered without the gate.
13 Let vs goe fozth therefoze vnto him out of the tentes, bearyng his repzoche.
14 Foz here haue we no continuyng citie: but C we ſeeke one to come.
15 By hym therefoze let vs offer ſacrifice of laude alwayes to God, that is, the fruyte of lippes confeſſyng his name.
16 To dw good and to diſtribute fozget not, foz with ſuch ſacrifice God is well pleaſed. Eccle.35.a
17 Obey them that haue the ouerſight of you, Act.10.a
and ſubmit youre ſelues: foz they watche Rom.11.a
foz your ſoules, as they that muſte gyue ac- Phil.4.d
compts, that they may do it with ioy, and not with griefe: foz that is vnprofitable foz you.
18 Pzay foz vs: foz we truſt wee haue a good conſcience, in all things willyng to lyue honeſtly.
19 But I deſire you the more earneſtly that yet ſo dw, that I may be reſtozed to you the ſoner.
20 The God of peace, that bzought agayne from the dead our Lozde Jeſus, the greate Ezec.34.b
ſhepheard of the ſheepe, thzough the bloud of Joſue.10.a
the euerlaſtyng couenant, 1.Pet.5.a
21 Make you perfect in all good wozkes to do D
his will, wozkyng in you that which is pleaſant in his ſight, thozowe Jeſus Chriſte, to whom be glozy foz euer and euer, Amen.
22 And I beſeeche you bzethzen, ſuffer the wozde of exhoztation, foz I haue wzitten vnto you in fewe wozdes.
23 Know ye, that (our) bzother Timotheus is deliuered: with whom (if he come ſhozтly) I will ſee you.
24 Salute all them that haue the ouerſight of you, and all the ſaincts. They of Italie ſalute you.
25 Grace be with you all, Amen.

VVritten to the Hebrues, (from Italie,) by Timotheus.

The Epiſtle of ſaint Iames.

¶ *The firſt Chapter.*

2. He exhorteth to reioyce in trouble, 6. to be feruent in prayer, with ſtedfaſt beleefe, 17. to looke for all good things from aboue, 21. to forſake all vyce, and thankfully to receyue the woorde of God, 22. not onely hearyng it, and ſpeakyng of it, but to doo therafter in deede. 27. VVhat true religion is.

1 IAmes a ſeruant of God, and of the Lorde Ieſus Chriſt, to ỹ twelue tribes which are ſcattered abroade, greeting.
2 My brethren, count it al ioye when ye fall into diuers temptations.
3 Knowing (this) that the trying of your fayth worketh patience,
4 And let patience haue (hir) perfect worke, that ye maye be perfect and ſounde, lackyng nothing.
5 If any of you lacke wiſedome, lette hym aſke of God, that giueth to all men indifferently, and caſteth no man in the teeth: and it ſhall be giuen him.
6 But let him aſke in faith, nothing wauering: For he that wauereth, is lyke a waue of the ſea, toſt of the wynde, and carryed with violence.
7 Neither let that man thinke that he ſhal receyue any thing of the Lorde.
8 A double mynded man (is) unſtable in all his wayes.
9 Let the brother of lowe degree, reioyce in that he is (a) exalted:
10 Agayne, the ryche, in that he is made lowe: Becauſe as the floure of the graſſe he ſhall paſſe away.
11 For (as) the Sunne hath riſen with heate, and the graſſe hath withered, and his floure hath fallen awaye, and the beautie of the faſhion of it hathe periſhed: ſo alſo ſhall the riche man fade away in his wayes.
12 Bleſſed is the man that endureth temptation: for when he is tryed, he ſhall receyue the crowne of lyfe whiche the Lorde hathe promiſed to them that loue him.
13 Let no man ſay when he is (b) tempted, I am tempted of GOD: for GOD cannot be tempted with euill, neyther tempteth he any man.
14 But euery man is tempted when hee is drawen away, and enticed with the bayte of his owne concupiſcence.
15 Then when luſt hath conceyued, it bryngeth forth ſinne: and ſinne when it is finiſhed, bringeth forth death.
16 Doe not erre my deare brethren.
17 Euery good (c) giuing, and euery perfecte gyfte is from aboue, and commeth downe from the father of lyghtes, with whome is no variableneſſe, neither ſhadow of turning.
18 Of his owne will begate hee vs, with the worde of truth, that we ſhould be the firſte fruites of his creatures.
19 Wherfore my deare brethren, let euery man bee ſwyfte to heare, ſlowe to ſpeake, ſlowe to wrathe.
20 For the wrath of man, worketh not that whiche is righteous before God.
21 Wherfore lay apart all filthyneſſe, and ſuperfluitie of "naughtineſſe, and receyue with meekeneſſe the worde that is graffed in you, which is able to ſaue your ſoules.
22 And be ye doers of the word, and not hearers only, deceiuing your owne ſelues.
23 For if any be a hearer of the worde, and not a doer, he is lyke vnto a man beholding his bodyly face in a ((d) glaſſe.
24 For he hathe conſydered himſelfe, and is gone his wayes, and hath forgotten immediately what his faſhion was.
25 But who ſo loketh in the perfect law of libertie, and continueth (therin) he being not a forgetfull hearer, but a doer of the worke, ſhall be bleſſed in his deede.
26 If any man among you ſeeme to be "deuoute, and refrayneth not his toung, but deceyueth his owne heart, this mans "deuotion is vayne.
27 Pure deuotion and vndefiled before God and the father is this, To viſite the fatherleſſe and widowes in their aduerſitie, and to kepe himſelfe vnſpotted of the worlde.

D
Rom.13.d.
Coloſſ.3.a.
"or, malicious neſſe.
The Epiſtle on the fyfth Sunday after Eaſter.
Rom.2.b.
Mat.5.d.
Luke.11.g.
d. So Goddes word is a glas, wherein wee muſt beholde our ſelues, and become lyke vnto him.
Math.7.d.
"or, religious.
"or, religion.

The.ij. Chapter.

1. He forbyddeth to haue any reſpect of perſons, 5. but too regard the poore as well as the ryche. 8. to be louing and mercifull, 14. and not to boaſt of Fayth, where no deedes are. 17. for it is but a deade fayth, where good works folow not.

1 MY brethren, haue not the faithe of our Lorde Ieſus Chriſt, the Lord of glorie (a) with reſpect of perſons.
2 For if there come into your "companie a man wearing a golde ring, in goodly apparell, and there come in alſo a poore man in vile rayment:
3 And ye haue a reſpecte to him that weareth the gay clothing, and ſaye vnto him, Sitte thou here in a good place: and ſay vnto the poore, Stand thou there, or ſitte here vnder my footeſtole:
4 Are ye not parciall in youre ſelues, and are made iudges of euill thoughtes?
5 Hearken my deare beloued brethren, Hathe not God choſen the poore of this world (that they might be) riche in faithe, and heires of the kingdome, whiche he promiſed to them that loue him?
6 But ye haue deſpiſed the poore. Do not riche men oppreſſe you by tyrannie, and drawe you before the iudgement ſeates?
7 Doe not they blaſpheme that (b) good name by the which ye are named.

A
a. As eſteming faith and religion by the outwarde apperance of me.
"or, congregation.

b. The name of God & Chriſt, whereof you make profeſſion, & in that thei diſhonor God, it is not mete that you his children ſhould honour them.

8 If

8 If ye fulfyll the royall lawe accordyng to the ſcripture, Thou ſhalte loue thy neyghbour as thy ſelfe, ye doe well:
9 But if ye regarde one perſon more than an other, ye commit ſinne, and are rebuked of the lawe as tranſgreſſours.
Matth. 5. c. 10 Whoſoeuer ſhall kepe the whole law, and yet fayle in one poynt, he is gyltie of all.
11 For he that ſayde, Doe not commit aduulterie: ſayde alſo, Doe not kill. Thoughe thou doe none aduulterie, yet if thou kill, thou arte become a tranſgreſſoure of the lawe.
c. By the mercie of God, which deliuereth vs from the curſe of the lawe. 12 So ſpeake ye, and ſo doe, as they that ſhal be iudged by the lawe of (c) libertie.
13 For hee (ſhall haue) iudgement withoute mercie, that hathe ſhewed no mercie: and mercie reioyceth agaynſt iudgement.
14 What profiteth it my brethren, though a man ſay he hath faith, and hath not deedes? can faith ſaue him?
15 If a brother or a ſiſter be naked, and deſtitute of dayely fode,
16 And one of you ſay vnto them, Depart in peace, be you warmed and fylled: notwithſtanding yee giue them not thoſe thynges whiche are needful to the bodie: what (ſhall it) profite?
17 Euen ſo Faithe, if it haue not deedes, is dead in it ſelfe.
18 But ſome man wil ſay, Thou haſt faith, and I haue deedes: ſhewe me thy fayth by thy (d) deeds, and I wil ſhew thee my faith by my deedes.
d. Here deedes are conſidered as ioyned with true faith. 19 Thou beleeueſt that there is one GOD, thou doeſt well: the deuyls alſo beleeue, and tremble.
20 But wilt thou know, O thou vayn man, that that fayth (whiche is) without workes, is dead?
Gene. 22. b. 21 Was not Abraham oure father iuſtifyed through workes, when he had offered Iſaac his ſonne vpon the aultar?
22 Seeſt thou not howe that faith wrought with his deedes, and through the deeds was the fayth made perfecte?
Gen. 15. b. Rom. 4. a. Galath. 3. a. 23 And the ſcripture was fulfilled whych ſayeth, Abraham beleeued God, and it was reputed vnto him for righteouſneſſe: and hee was called the friend of God.
24 Ye ſee then, howe that of deedes a man is iuſtifyed, and not of faith only?
Joſue. 2. a. 25 Lykewyſe alſo, was not Rahab the harlot iuſtifyed through workes, when ſhe had receiued the meſſangers, and had ſente them out an other way?
26 For as the bodye withoute the ſpirite is dead, euen ſo Faythe without workes, is dead (alſo.)

The. iij. Chapter.

2. He forbiddeth all ambition to ſeeke honour aboue our brethren. 3. He deſcribeth the propretie of the tongue. 15. 16. And what difference there is betwixte the wiſedome of God, and the wiſedome of the world.

1 MY brethren, be not many maiſters, knowing howe that wee ſhall receyue the greater damnation. A Matth. 23. Pſou. 17. a. He that is able to moderate his tongue hath attayned to an excellent vertue.
2 For in many things we ſinne all. If a man ſinne not in (a) worde, the ſame is a perfecte man, and able alſo to bridle all the bodie.
3 Beholde, we put bittes in the horſes mouthes, that they may obey vs, and we turne about their whole bodie:
4 Beholde alſo the ſhippes, whiche though they bee ſo greate, and are driuen of fierce wyndes, yet are they turned aboute with a verie ſmall helme, whether ſo euer the luſte of the gouernour will:
5 Euen ſo the tongue is a little member alſo, and boaſteth great things: beholde howe great a matter a little fyre kindleth.
6 And the tongue is fyre, euen a worlde of wickednelle: ſo is the toung ſet among our membres, that it defileth the whole bodye, and (b) ſetteth on fyre the courſe of nature, and it is ſet on fyre of hell. b. The inperancie of the toung, is a flame of hell fyre. B
7 All the nature of beaſtes, and of byrds, and of ſerpentes, and things of the ſea is meeked and tamed of the nature of man:
8 But the tongue can no man tame (it is) an vnruly euill, full of deadly poyſon:
9 Therewith bleſſe wee (our) God and father: and therwith curſe we men, which are made after the ſimilitude of God. Gene. 1. d.
10 Out of one mouthe proceedeth bleſſyng and curſing: My brethren, theſe thynges ought not ſo to be.
11 Doth a fountayne ſende forth at one hole ſweete (water) and bitter (alſo?)
12 Can the figge tree, my brethren, beare oliue berries? eyther a vine beare figges? ſo (can) no fountayne giue both ſalte water & freſhe alſo.
13 Who is a wyſe man and endewed with knowledge among you? let him ſhew his workes out of good converſation with meekneſſe of wyſedome.
14 But if ye haue bitter enuying and ſtryfe in your heart, glorie not, neyther be lyers againſt the truth. C
15 For ſuche wiſedome deſcendeth not from aboue: but is earthly, ſenſuall, & diueliſhe.
16 For where enuying and ſtryfe is, there is ſedition, and of all maner of euill workes.
17 But the wiſedome that is from aboue, is firſt pure, then peaceable, gentle, and eaſye to be

to be entreated, full of mercie and good fruites, without iudging, without simulation.

18 Yea, and the fruite of righteousnesse is sowen in peace, of them that make peace.

The .iiij. Chapter.

1. Hauing shewed the cause of all wrong and wickednesse, and also of al graces and goodnesse, 4. he exhorteth them to loue God, 7. and submit them selues to him, 11. not speaking euil of their neighbors, 13. but patiently to depende on Gods prouidence.

1 FRom whence commeth warres and fightings among you? Come they not hereof, (euen) of your lustes that (a) fight in your members?

2 Ye lust, and haue not: ye enuie, and haue indignation, and can not obteyne: Ye fyght and warre, ye haue not, because ye asked not.

3 Ye aske, & receiue not, because ye aske amisse, euen to cōsume it vpon your lustes.

4 Ye adulterers and (b) adultresses, know you not howe that the friendshyp of the worlde is enmitie with God? Who so euer therfore wyl be a friende of the worlde, is made the enimie of God?

5 Either do yee thinke that the scripture sayth in vayne, The (c) spirit that dwelleth in vs lusteth to enuie?

6 But (the scripture) offereth more grace, & therfore sayth, God resysteth the proude, but geueth grace vnto the lowly.

7 Submit your selues therfore to God, but resist the deuil, and he will flee from you.

8 Draw nigh to God, and he wil draw nigh to you: cleanse your handes (ye) sinners, and purifye your hartes (ye) double mynded.

9 Suffer afflictions, and mourne, and weepe: Let your laughter be turned to mourning, and your ioy to heauynesse.

10 Humble your selues in the sight of the Lorde, and he shal lyft you vp.

11 Backbite not one another, brethren: He that backbiteth his brother, and he that iudgeth his brother, backbiteth the lawe, and iudgeth the lawe: but and if thou iudge the lawe, thou art not an obseruer of the lawe, but a iudge.

12 There is one lawe giuer, which is able to saue, & to destroy: What art thou that iudgest another?

13 Go to nowe ye that say, (d) To day and to morowe let vs go into such a citie, and continue there a yeere, and buye and sell and winne.

14 (And yet can not ye tel what (shal happen) on the morowe: For what thing is your life? It is euen a vapour that appeareth for a little (time) and then he vanisheth away.)

15 For that ye ought to say, If the Lorde will, and if we lyue, let vs do this or that. Act.18.c. Heb.6.a.

16 But now ye reioyce in your boastings: All such reioycing is euil.

17 Therefore to hym that knoweth howe to doe good, and doth it not, to him it is sinne. Luke.12.b.

The .v. Chapter.

2. He threatneth the wicked ryche men. 7. exhorteth vnto patience. 12. to beware of swearing. 16. one to knowledge his faults to another, 20. and one to labour to bring another to the trueth.

1 GO to nowe ye ryche men, weepe, and howle for your miseries that shall come vpon you.

2 Your riches is corrupt, your garmentes are moth eaten:

3 Your golde and siluer is canckred, and the rust of them shal be a (a) witnesse against you, and shall eate your flesche as it were fire. Ye haue heaped treasure together in the (b) last dayes.

a. And kyndle the wrath of God against you.
b. To suffer tyl the ende of the worlde. Leuit.19.f.

4 Beholde, the hyre of labourers which haue reaped downe your fieldes, which hyre is of you kept backe by fraude, crieth, and the cryes of them which haue reaped, are entred into the eares of the Lorde of Sabaoth.

5 Ye haue liued in pleasure on the earth, and bin wanton: Ye haue nourished your hartes, as in a day of slaughter.

6 Ye haue condemned and killed the iust, and he doth not resist you.

7 Be patient therefore brethren, vnto the comming of the Lorde. Beholde, the husbandman wayteth for the precious fruite of the earth, and hath long patience therevpon, vntil he receiue the early and latter rayne.

8 Be ye also patient, & settle your hartes, for the comming of the Lorde draweth nigh.

9 Grudge not one against another, brethren, lest ye be damned: beholde, the iudge standeth before the dore.

10 Take, my brethren the prophetes for an example of suffering aduersitie, & of patience, which spake in the name of the Lord.

11 Beholde, we count them happy whiche endure. Ye haue heerde of the patience of Job, Matth.5.c.

Job, and haue seene the ende of the Lord: For the Lorde is very pitifull and merciful.

Mat. 5. f.

12 But aboue al things, my brethren, sweare not, neyther by the heauen, neyther by the earth, neither by any other othe: Let your (c) yea, be yea, and your nay, nay, lest you fal into condemnation.

c. That which must be affirmed, affirme it simply, and without othes: likewise that which must be denyed. By this he taketh not from the magistrate his authoritie, who may require an othe for the maintenance of iustice, iudgement, and truth.

13 Is any amõg you afflicted? let him pray, Is any merye? let him sing Psalmes,

14 Is any diseased among you? let him cal for the elders of the Churche, and let them pray for him, and annoynt him with oyle in the name of the Lorde.

15 And the prayer of faith shal saue ỹ sicke, and the Lorde shall rayse him vp: and if he haue committed sinnes, they shall bee forgiuen him.

16 Knowledge your faultes one to another, and pray one for another, that ye may be healed: (For) the feruent prayer of a righteous man auayleth muche.

17 Elias was a man vnder infirmities eue as we are, and he prayed in his prayer that it might not rayne: and it rayned not on the earth by the space of three yeeres and sixe monethes. 1. Re. 17. Iam. 5.

18 And he prayed againe, and the heauen gaue rayne, and the earth brought forth hir fruite.

19 Brethren, if any of you do erre from the truth, and another conuert him,

20 Let the same knowe, that he which conuerteth the sinner from going astray out of his way, shall saue a soule from death, and shall hide the multitude of sinnes.

The ende of the Epistle of Saint Iames.

The first Epistle of saint Peter the Apostle.

The first Chapter.

2. He sheweth that through the abundant mercy of God, we are elect & regenerate to a liuely hope, 7. and howe faith must be tryed, 10. that the saluation in Christ is no newes, but a thing prophecied of olde, 13. he exhorteth them to a Godly conuersation, forasmuch as they are nowe borne a newe by the worde of God.

1 PEter, an Apostle of Iesus Christ, to (a) them that dwel here and there as strangers, throughout Pontus, Galatia, Capadocia, Asia, Bithynia:

a. Which were Iewes, to whom he was appointed to be an apostle.

2 Elect according to the (b) foreknowledge of God the father, vnto the sanctifying of the spirite, through obedient & sprynkling of the bloud of Iesus Christ: Grace and peace be multiplied vnto you:

b. The free election of god, is the efficient cause of our saluation: the meterial cause is Christes obedience: our effectual calling is the formal cause: and the final cause is our sanctification.

3 Blessed be God the father of our Lorde Iesus Christ, which according to his abũdant mercy begate vs againe vnto a liuely hope, by the rising of Iesus Christ, from the dead:

Rom. 1. c. 2. Cor. 1. a. 2. Cor. 1. a. Galat. 1. a. Ephes. 1. c.

4 To an inheritance incorruptible, and vndefyled, and that fadeth not away, reserued in heauen for you,

5 Which are kept by the power of GOD through faith vnto saluation, redy to bee shewed in the last time.

6 In the which ye reioyce, though nowe for a season (if needs require) ye are in heauynesse through manifolde temptations:

7 That the tryal of your faith being much more pretious than golde that perisheth, though it be tried with fire, might be found (to be vnto you) vnto laude, honour, and glory, at the appearing of Iesus Christ, Iob. 23. Sapi. 2. Iames. 1. Rom. 5. Iohn. 10.

8 Whom ye haue not seene, and yet loue him, in whome euen nowe though ye see him not, yet doe you beleeue (him) and reioyce with ioy vnspeakeable & glorious:

9 Receiuing the ende of your faith, euen the saluation of your soules.

10 Of which saluation haue the prophetes enquired and searched diligently, whiche prophesied of the grace that (should come) vnto you: Act. 10. f. Esai. 9. f. Dan. 2. f. Iere. 23. b.

11 Searching when or at what time the spirite of Christe whiche was in them shoulde signifie (which spirite) testified before the passions that should happen vnto Christ, and the glory that shoulde folowe after,

12 Vnto which prophetes it was also reuealed, that not vnto them selues, but vnto vs, they shoulde minister the things which are now shewed vnto you of them, which by the holy ghost sent downe from heauen, haue in the Gospel preached vnto you, Acts. 2. a.

you, the things which the angels desire to behold.

13 Wherefore gyrde vp the loynes of your mynde, be sober, and truste perfectly on the grace that is brought vnto you by the reuelation of Iesus Christ:

14 As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which called you, is holy, euē so be ye holy also in all manner of conuersation.

16 Because it is written, Be ye holy, for I am holy.

17 And if so be that ye call on the father, which wout respect of person iudgeth according to euery mans worke, see that ye passe the time of your dwelling here, in feare:

18 Forasmuch as ye knowe, howe that ye were not redemed with corruptible (thinges) as siluer and golde, from your vaine conuersation, whiche ye receiued by the tradition of the fathers:

19 But with the precious blood of Christ, as of a lamb vndefyled, and without spot:

20 Which was ordeined before hande, euen before the worlde was made, but was declared in the (c) last times for your sakes:

21 Which by his meanes doe beleeue on God that rayled him vp from the dead, and gaue him glory, that he might haue faith and hope towarde God:

22 Euen ye which haue purifyed your soules, through the spirite in obeying the truth, with brotherly loue vnfaigned, see that ye loue one another with a pure hart feruently:

23 For ye are borne a new, not of corruptible seede: but of incorruptible, by the word of God which liueth and lasteth for euer.

24 For all flesh is as grasse, & al the glory of man is as the floure of grasse: The grasse withereth, and the floure falleth away:

25 But the worde of the Lorde endureth euer: And this is the worde which by the Gospel was preached vnto you.

The. ij. Chapter.

1. He exhorteth them to lay aside all vice, 4. shewing that Christ is the fundation whereupon they buylde.

1 Wherefore all" noughtinesse, and all guyle, and faignednesse, and enuie, and backbiting layde aside,

2 As newe borne babes, desire ye the milke of the word, which is without deceite: that ye may growe thereby (vnto saluation.)

3 If so be that ye haue tasted howe gracious the Lorde is:

4 To whome ye come as vnto a liuing stone, disalowed of menne, but chosen of God (and) precious.

5 And ye as liuely stones, be you made a spirituall house, an holy priesthood, for to offer vp spiritual sacrifice, acceptable to God by Iesus Christ.

6 Wherefore it is conteined also in the scripture: Beholde, I put in Sion a stone to be laide in the chiefe corner, elect and precious, and he that beleeueth on him, shall in no wise be confounded. Esai. 28.b. Actes. 5.b. Rom. 9.f.

7 Unto you therefore which beleeue, he is precious: but vnto them which beleeue not, the stone which ỹ builders disalowed, the same is made the head of the corner: B Psal. 118.c. Mat. 21.d.

8 And a stone of stumbling, and a rocke of offence, which stumble at the worde, and being disobedient, vnto the whiche thing they were ordained.

9 But ye are a chosen generation, a royall priesthood, an holy nation, a peculiar people: that ye should shewe forth the vertues of him that called you out of darkenesse into his marueilous light. Exod. 19.a. Deut. 7.a.

10 Which in time past were not a people, but are nowe the people of God: whiche sometime had not obtained mercy, but nowe haue obteyned mercy. Osee. 2.d. Rom 9 c.

11 Dearly beloued, I beseech you as strangers and pylgrimes, abstayne from fleshly lustes, which fight against the soule: The Epistle on the thyrde sunday after Easter.

12 And see that ye haue honest conuersation among the Gentiles: that whereas they backbite you as euil doers, they may by your good workes (which) they shall see, glorifie God in the day of visitation. Galat. 5.d. Rom. 13.d. Mat. 5.b.

13 Submit your selues therefore vnto all maner ordinaunce of man for the Lordes sake: whether it be vnto the king, as hauing the preeminence: Rom. 13.a. Titus. 3.a.

14 Other vnto rulers, as vnto them that are sent by him for the punishmēt of euil doers, but for the laude of them that doe wel: C

15 For so is the wil of God, that with wel doing ye may stop the ignorance of foolish men.

16 As free, and not as hauing the libertie for a cloke of noughtinesse, but euen as the seruantes of God. Rom. 12.c. Ephes. 6.a.

17 Honour al men, Loue brotherly felowship, Feare God, Honour the king. Colos. 3.d.

18 Seruantes obey your maisters with all

feare, not onely if they be good and curteous, but also though they be frowarde.

19 For it is thanke worthy, if a man for cõscience toward god endure greefe, & suffer wrong vndeserued.

The Epistle on the second sunday after Easter. Mat. 5. a.

20 For what prayse is it, if when ye be buffetted for your faultes, ye shall take it patiently? But if when ye doe well, and suffer wrong, and shall take it patiently, then is there thanke with God.

D 21 For hereunto verily were ye called: for Christ also suffered " for vs, leauing vs an ensample, that ye shoulde folowe his steppes.

"Some read, for you. John. 13. b. Ephes. 5. a.

22 Which did no sinne, neither was there guyle found in his mouth.

23 Which when he was reuiled, reuiled not againe: when he suffered, hee threatened not, but committed the (vengeance) to him that iudgeth righteously.

Mat. 8. c. Esai. 53. b.

24 Whiche his own selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, shoulde liue vnto righteousnes: by whose stripes ye were healed.

25 For ye were as sheep going astray: but are nowe turned vnto the shepheard and bishop of your soules.

The. iij. Chapter.

1. Howe wiues ought to order themselues towarde their husbandes. 3. And in their apparel.

A 1 Likewise ye wiues be in subiection to your husbandes, that euen they which obey not the word, may without the word be wonne, by ẏ conuersatiõ of the wiues:

Ephes. 5. c. Colos. 3. c.

2 After that they haue beholden your chaste conuersation (coupled) with feare.

3 Whose apparel let it not be that whiche is outwarde, with brayded heare, and hanging on of gold, eyther in putting on of (gorgeous) apparel:

4 But let the hid man (which is) in the hart be without al corruption, of a meeke and quiet spirite, which (spirite) is before god a thing much set by.

5 For after this manner in the olde tymes did the holy women also, which trusted in God, tyre themselues, being obedient vnto their husbandes,

6 Euen as Sara obeyed Abraham, calling him Lorde, whose daughters ye are as long as yee doe well, and are not afrayde for any terrour.

B 7 Likewise ye husbandes, dwel with them according to knowledge, giuing honour vnto the wife, as vnto the weaker vessel, and as vnto them that are heyres also of the grace of life, that your prayers be not hindred.

8 In conclusion, (be ye) all of one minde, hauing compassion one of another, loue as brethren, be pitiful, be curteous, *

The Epistle on the 15. sunday after Trinite. * Pitie.

9 Not rendring euil for euil, or rebuke for rebuke: but contrarywise blesse, knowing that ye are thereunto called, euen that ye should be (a) heyres of the blessing.

a. God hath made vs who were not his kingdome, and shal not be forgiue our sinnes, & the fruit final life. Psal. 34. c.

10 For he that doth long after life, & loueth to see good dayes, let him refrayne his tongue from euil, and his lippes that they speake no guile.

11 Let him eschewe euil, and do good, let him seeke peace, and ensue it.

12 For the eyes of the Lorde (are) ouer the righteous, and his eares are (open) vnto their prayers: againe, the face of the Lord (is) (b) ouer them that do euil.

b. To take vengeance on them.

13 Moreouer, who is it ẏ wil harme you if ye be followers of that which is good?

14 Yea, happie are ye if any trouble happē vnto you for righteousnesse sake: be not ye afrayde for any terrour of them, neyther be ye troubled:

C Mat. 5. b. Esai. 8. c. Mat. 10. d.

15 But sanctifie the lord God in your hartes. (Be) redy alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you,

16 And that with meekenesse and feare, hauing a good conscience: for where as they backbyte you as euil doers, they may be ashamed that falsely accuse your good conuersation in Christ.

1. Pet. 2. b. Titus. 2. d. Mat. 5. d.

17 For it is better, if the wil of GOD be so, that ye suffer for wel doing, than for euil doing.

The Epistle on Easter euen.

18 For asmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertayning to the flesh, but was quickened in the spirite.

Rom. 5. a.

19 In whiche spirite, he also went and preached vnto the spirites that were in prison,

20 Which sometime had bin disobedient, whē once the long suffering of God abode in the dayes of Noe, while the arke was a preparing, wherin fewe (that is to say) eight soules, were saued in the water.

Gene. 6. a. Gene. 7. c.

D 21 To the whiche also the figure agreeth that nowe saueth vs, euen baptisme, (not the putting away the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Jesus Christ:

Rom. 6. a. Heb. 1. b. and. 2. b.

22 Whiche is on the right hande of God, and

and is gone into heauen, angels powers, and might subdued vnto him.

The.iiij. Chapter.

1. He exhorteth men to cease from sinne. 7. to be sober, and apt to pray.

1 FOr as much then as Christ hath suffered for vs in the flesh, arme ye your selues likewise with the same minde: for he which suffereth in the flesh, ceaseth frō sinne:

2 That he hencefoorth should liue, as much time as remayneth in the flesh, not after the lustes of men, but after the wil of god.

3 For it is sufficient for vs that wee haue spent the time that is past of the life, after the wyl of the Gentiles, walkyng in wantonnesse, lustes, in excesse of wynes, in excesse of eating, in excesse of drinking, and abhominable idolatrie. Rom. 1. d. Ephes. 4. d

4 And it semeth to them a strange thing, that ye runne not also with them vnto the same excesse of riot, and therfore speake they euil of you:

5 Which shal giue accompte to him that is redy to iudge quicke and dead.

6 For vnto this purpose verely was the gospel preached also vnto the (a) dead, that they should be iudged lyke other men in the flesh, but should lyue before God in the spirit.

7 The ende of all things is at hande. Be ye therefore sober, and watch vnto prayer.

8 But aboue al things haue feruent charitie among your selues: for charitie shall couer the multitude of sinnes.

9 Be ye harborous one to another, without grudgyng

10 As euery man hath receyued the gyfte, euen so minister the same one to another, as good stewardes of the manifolde grace of God.

11 If any man speake, (let him talke) as the wordes of God: if any man minister, let him do it as of the abilitie which GOD ministreth (vnto him) that GOD in all things may be glorifyed through Iesus Christ, to whom be prayse and dominion for euer and euer Amen.

12 Dearely beloued, thinke it not strange concerning the fyerye tryal, whiche thing is to trye you, as though some strange thing happened vnto you

13 But reioyce, in as much as ye are partakers of Christes passions: that when his glory appeareth, ye may be mery & glad.

14 If ye be rayled vppon for the name of Christ, happie (are ye:) for the spirite of glory & of God resteth vppon you: on their part he is euil spoken of, but on your part he is glorified. Matth. 5. b. 1. Pet. 3. b.

15 See that none of you be punished as a murderer, or as a theefe, or an euil doer, or as a busy body in other mens matters.

16 If any (man suffer) as a Christian man, let him not be ashamed, but let him glorifie God on this behalfe.

17 For the time is (come) that iudgement must beginne at the house of God: If it first (begin) at vs, what shall the end be of thē which beleeue not the Gospel of God?

18 And if the righteous scarcely be saued, where shall the vngodly and the sinner appeare? Pro. 11. b:

19 Wherfore, let them that are troubled according to the wil of GOD, commit the keeping of their soules to him with well doing, as vnto a faithfull creatour.

The.v. Chapter.

2. The duety of pastours is to feede the flocke of Christ, and what reward they shall haue if they be diligent. 5. He exhorteth yong persons to submit them selues to the elders. 8. to be sober, and to watch, that they may resist the enimie.

1 THe (a) elders which are among you I exhort, which am also an elder and a witnesse of the afflictions of Christ, and also a partaker of the glory that shall be opened:

a. By elders he vnderstandeth al them which preach, teach, or minister in the church.

2 Feede you Gods flocke which is committed vnto you, taking the ouersight of it, not as compelled thereto, but willingly: not for the desire of fylthie lucre, but of a cheereful minde? Acts. 20. f.

3 Not as though ye were lordes ouer gods heritage: but that ye be an ensample to the flocke. 2 Cor. 1. c. 1. Tim. 4. b Titus. 2. b 2. Tim. 1. c.

4 And when the cheefe shepheard shal appeare, ye shall receiue an incorruptible crowne of glory. 1 Cor. 9. b. 2. Tim. 4. b

5 Likewise ye younger, submit your selues vnto the elder: Submit your selues euery man one to another, decke your selues inwardly in lowlinesse of minde: For God resysteth the proude, and giueth grace to the humble. The Epistle on the xiij. sunday after Trinitie.

6 Submit your selues therefore vnder the mightie hande of God, that he may exalt you when the time is come.

7 Cast al your care vpon him, for he careth for you. Matth. 6. d. Luke. 12. c.

8 Be sober and watche: for your aduersa-

rie the deuil, as a roaring Lion walketh about, seeking whom he may deuoure.
John.1.b. Jacob.4.b.
9 Whom resist stedfast in the faith: knowing ỹ the same afflictions are accõplished in your brethren that are in the world.
10 But the God of al grace him selfe, whiche hath called vs vnto his eternal glory by Christ Iesus, after that ye haue suffered a little affliction, make you perfect, settle, strengthen, and stablishe you.
11 To him be glory and dominion for euer and euer, Amen.
12 By Syluanus a faithfull brother, vnto you (as I suppose) I haue written briefly, exhorting and testifying, howe that this is the true grace of God, wherin ye stand.
13 The Church that is at Babylon elected together with you, saluteth you, and so doth Marcus my sonne.
14 Greete ye one another with a kysse of charitie. Peace be with you all which are in Christ Iesus. Amen.
C Rom.16. 1.Co.16.

The ende of the first Epistle of Saint Peter.

The second Epistle of Saint Peter the Apostle.

The first Chapter.

4. Forasmuch as the power of god hath giuen them al things pertayning vnto life, he exhorteth them to flee the corruption of worldly lustes.

1 Simon Peter, a seruant & an apostle of Iesus Christ, to them which haue obtained like pretious faith with vs, through the righteousnes of our God and sauiour Iesus Christ.
2 Grace and peace be multiplied vnto you through the knowledge of god, and of Iesus our Lord:
1.Pet.1.a.
3 According as his godly power hath giue vnto vs all things that (pertayne) vnto life and (a) godlynesse, through the knowledge of him that hathe called vs vnto glory and vertue:
4 By the which are giuen vnto vs excellent and moste great promises, that by the meanes thereof, ye might be partakers of the godly nature, if yee flee the corruption of worldly lust.
a. The sum of our saluation & religion is, to be ledde by Christ to the father, who calleth vs in the sonne.
John.1.c. Colos.2.b.
5 And hereunto giue al diligence, in your faith minister vertue, in vertue knowledge,
2.Cor.8.a. 6 In knowledge temperance, in temperãce patience, in patience godlynesse.
B 7 In godlynesse brotherly kindnesse, in brotherly kindnesse, charitie.
8 For if these things be among you, and be plenteous, they make you that ye neyther shall be idle, nor vnfruitefull in the knowledge of our Lord Iesus Christ.
9 But he that lacketh these things, is blind, and can not see farre off, & hath forgotten that he was purged from his olde sinnes.
10 Wherefore brethren, giue the more diligence for to make your calling and election (b) sure: for if ye do such things, ye shal neuer fal.
b. Albeit it be sure in it selfe, forasmuch as God can not change: yet we must continue in it in our selues by the fruites of the spirit, lyuing as the purpose of our election requireth, & faithfully vse the ordinances.
11 Yea and by this meanes an entring in shall be ministred vnto you abundantly, into the euerlasting kingdome of our lord and sauiour Iesus Christ.
12 Wherefore I wil not be negligent to put you alwayes in remembraunce of suche things, though ye know them your selues and be stablished in the present truth.
13 Notwithstanding I thinke it meete, as long as I am in this tabernacle, to stirre you vp, by putting you in remembrance:
1.Cor.3.c. C
14 Knowing that shortly I muste put off this my tabernacle, euen as our Lord Iesus Christ shewed me.
John.21.c.
15 I wil euer also giue my diligence, that ye may haue wherewith to stirre vp the remembraunce of these things after my departing.
16 For we haue not folowed deceitful fables, when we opened vnto you the power & comming of our Lord Iesus Christ, but with our eyes we sawe his maiestie:
1.John.1.a.
17 Euen then verely when he receiued of God the father honour and glory, and when there came suche a voyce to him from

from the excellēt glory, This is my deare beloued sonne in whom I delite.

18 This voyce we heard come from heauen, when we were with him in the holy mount.

19 We haue also a right sure word of prophesie, whereunto ye take heede, as vnto a light that shineth in a darke place, ye do wel, vntil the day dawne, and the day starre arise in your hartes.

20 So that ye first knowe this that no prophesie in the scripture is of any priuate motion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were moued by the holye ghost.

The.ij. Chapter.

He prophecieth of false teachers, and sheweth their punishment.

1 There were false prophetes also amōg the people, euen as there shal be false teachers among you, which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, and bring vppon them selues swift damnation.

2 And many shall folowe their damnable wayes, by whom the way of truth shall be euil spoken of:

3 And thorowe couetousnesse shall they with fayned wordes make (a) marchandise of you, whose iudgement nowe of long time ceaseth not, and their damnation sleepeth not.

4 For if God spared not the angels that sinned, but cast them downe into hel, and deliuered them into chaynes of darkenesse, to be kept vnto iudgement:

5 Neither spared the olde worlde, but saued Noe the eight (person) a preacher of righteousnesse and brought in the flood vppon the world of the vngodly.

6 And turned their cities of Sodome and Gomorrhe into ashes, ouerthrewe them, damned them, and made them an ensample vnto those that after shoulde lyue vngodly:

7 And iust Lot, vexed with the vncleane conuersation of the wicked, deliuered he.

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with (their) vnlawful deedes.)

9 The Lord knoweth howe to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement for to be punished.

10 But chiefely them that walke after the flesshe in the lust of vncleanesse, and despise authoritie. Presumptuous (are they) and stande in their owne conceyt, which feare not to speake euill of them that excell in worship.

11 When the angels whiche are greater both in power and might, giue not (b) rayling iudgement againste them before the Lorde.

12 But these as brute beastes, led with sensualitie, and made to be take and destroyed, speake euill of the things that they vnderstande not, and shall perishe thorough their owne corruption:

13 And receiue the reward of vnrighteousnesse, they count it pleasure to liue delitiously for a season: spotts they are and blotes, (c) delighting them selues in their deceiuings, in fasting with you:

14 Hauing eyes ful of adulteris, and that can not ceasse from sinne, laying bayte for vnstable soules: hartes they haue exercised with "robberie, they are cursed children.

15 Whiche haue forsaken the right way and are gone astray, folowing the way of Balaam (the sonne) of Bosor, which loued the rewarde of vnrighteousnesse:

16 But was rebuked of his iniquitie. The dumbe beast, and vsed to the yoke, speaking with mans voyce, forbade the madnesse of the prophete.

17 These are welles without water, cloudes that are caryed with a tempest, to whom the myst of darknesse is reserued for euer.

18 For when they speake the great swelling wordes of vanitie, they entice thorough lustes with the bayte of wantonnesse of the flesshe, them that were cleane escaped from them, which are wrapped in errour.

19 While they promise them libertie, whereas they them selues are the bonde seruantes of corruption: for of whom a man is ouercome, vnto the same is he brought in bondage.

20 For if they, after they haue escaped frō the filthynesse of the worlde, thorough the knowledge of the Lorde and the sauiour Jesus Christ, are yet tangled againe therin, and ouercome, then is the latter ende worse with them than the beginning.

21 For it hadde bin better for them not to haue knowen the way of righteousnesse, than after they haue knowen it, to turne from the holy commaundemente that

a. Albeit the angels condēne the vice and iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.

c. For in your holy feasts, they sit as members of the church where as in deede they be but spots, and so deceiue you.

" or, couetousnesse

Nu. 22. c. d.

Jude. d.

John. 8. d.

Rom. 6. ii.

Heb. 6. a and. 10. c. Math. 12. a.

was giuen vnto them.

22 But the same is happened vnto them that is vsed to be spoken by the true prouerbe, The dogge is turned to his owne vomite againe, and the sowe that was washed, (is turned againe) to hir wallowing in the myre.

Prou. 21, 8

The. iij. Chapter.

3. Hee sheweth the impietie of them whiche mocke at Gods promises. 7. After what sorte the ende of the world shall be. 8. That they prepare them selues therunto. 16. VVho they are which abuse the wrytings of saint Paule, and the rest of the scriptures, 18. concluding with eternal thankes to Christ Iesus.

1 This is the second Epistle that I now wryte vnto you, dearely beloued wherwith I stirre vp, and warne your pure myndes.

2 To be myndeful of the wordes which were tolde before of the holy prophetes, and also the "commaundement of vs, whiche be apostles of the Lorde and sauiour:

"or, our doctrine.

3 Knowing this first, that there shall come in the last dayes mockers, walking after their owne lustes,

Acte. 20. f. 2. Pet. 2. a. Iude. v. 18. 2. Tim. 4. f. 2. Tim. 2. a.

4 And saying, Where is the promise of his comming? For since the fathers fel a slepe, al thinges continue a like from the beginning of the creation.

a. He meaneth them which had once professed Christian religion, but became afterward contemners and mockers, as Epicures, and Atheistes.

5 For this they know not (and that (a) wilfully) how that the heauens were of olde, and the earth consisting of the water, and by the water, by the worde of God:

6 By the whiche thinges the worlde that then was, perished, being then ouerrunne with water.

John. 14. b. Esai. 51. b.

7 But the heauens and earth whiche are nowe, be kept by his word in store, and reserued vnto fire against the day of iudgement, and perdition of vngodly men.

B

8 Dearely beloued, be not ignorant of this one thing, how that one day is with the Lord as a thousande yeeres, and a thousande yeeres as one day.

Psal. 90. a. 2. Cor. 7. c.

9 The Lord that hath promised, is not slacke (as some men count slackenesse) but is patient to vs warde (forasmuch) as hee would haue no man lost, but wil receiue al men to repentance.

10 Neuertheless, the day of the Lord will come as a theefe in the night, in the which the heauens shall passe away with a great noyse, and the elementes shall melt with feruent heate, the earth also and the workes that are therein, shall be vtterly burned.

Mat. 24. b. 1. The. 5. d. Apo. 3. a.

11 Seeing then that all these things shall perishe, what manner persons ought ye to be in holy conuersation and godlynesse,

12 Looking for, and hasting vnto the coming of the day of God, "by whom the heauens shall perishe with fyre, and the elementes shal melt with feruent heate?

"some reade, wherein.

13 Neuertheless we, according to his promise, looke for a newe heauen, and a newe earth, wherein dwelleth righteousnesse.

Apo. 21. a.

14 Wherefore dearely beloued, seeing that ye looke for suche things, be diligent that ye may be found of him in peace, without spot, and vndefiled:

C

15 And suppose that the long suffering of the Lord is saluation, euen as our dearely beloued brother Paul also according to the wisedome giuen vnto him, hath written vnto you:

16 Yea almost in euery Epistle, speaking of suche things, among whiche are many thinges harde to be vnderstande, whiche they that are vnlearned and vnstable, peruert, as they doe also the other scriptures, vnto their owne destruction.

17 Ye therefore, beloued, seeing ye be warned aforehande, beware lest ye also being led away with the errour of the wicked, fal from your owne stedfastnesse:

18 But growe in grace, and in the knowledge of our Lorde and sauiour Iesus Christ: to whom be glory both now and for euer, Amen.

Here endeth the seconde Epistle of Saint Peter.

The first Epistle of Saint Iohn the Apostle.

¶ The first Chapter.

2. The true witnesse of the euerlasting worde of God. 7. The bloud of Christ is the purgation of finne. 10. No man is without finne.

1 THat which was from the beginning, which we haue herd, which we haue seen with our eyes, which we haue loked vpō, and our hands haue handled, of the word of life:

2 (And the life appeared, and we haue seene, and beare witnesse, and shewe vnto you that eternall life whiche was with the father,) and appeared vnto vs.

3 That whiche we haue seene and heard, declare we vnto you, that ye also maye haue (a) felowship with vs, and that our felowship may be with the father, and his sonne Iesus Christ.

4 And these things write we vnto you, that your ioy may be full.

5 And this is the tydings whiche we haue heardē of him, and declare vnto you, that God is light, and in him is no darkenesse at all.

6 If we say that we haue felowship with him, and walke in darkenesse, we lye, and do not the truth.

7 But if we walke in the light, euen as he is in the light, then haue we felowshippe (b) one with another, and the bloud of Iesus Christ his sonne cleanseth vs from all sinne.

8 If we say that we haue no sinne, we deceiue our selues, and the truth is not in vs.

9 If we knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

10 If we say that we haue not sinned, we make him a lier, and his word is not in vs.

The. ij. Chapter.

1. Christ is our aduocate. 10. Of true loue, and how it is tried. 18. To beware of Antechrist.

1 MY little children, these things write I vnto you, that ye sinne not. And if any man sinne, we haue an aduocate with the father, Iesus Christ the righteous.

2 And he is the attonement for our sinnes: not for our (sinnes) onely, but also for the (sinnes) of all the world.

3 And hereby we are sure that we (a) knowe him, if we keepe his commaundements.

4 He that sayth, I knowe him, and keepeth not his commaundements, is a lyer, and the " veritie is not in him.

5 But who so keepeth his worde, in him is the loue of God perfecte in deede: hereby know we that we are in him.

6 Hee that sayth he abydeth in him, ought him selfe to walke, euen as he walked.

7 Brethren, I write no newe commaundement vnto you, but an olde commaundement which ye haue herd from the beginning. The olde commaundement, is the worde, which ye haue heard from the beginning.

8 Againe, a new commaundement I write vnto you, that is true in him, and (the same is true) also in you, for the darkenesse is past, and the true light now shyneth.

9 He that saith howe that he is in the light, and yet hateth his brother, is in darkenesse euen vntill this time.

10 Hee that loueth his brother, abydeth in the light, and there is none occasion of euyll in him.

11 He that hateth his brother, is in darkenesse, and walketh in darkenesse: and can not tell whether hee goeth, because that darkenesse hath blinded his eyes.

12 Babes I write vnto you, because your sinnes are forgiuē you for his names sake.

13 I write vnto you fathers, bicause ye haue knowne him that is from the beginning. I write vnto you yong men, because you haue ouercome the wicked.

14 I write vnto you little children, because ye haue knowne the father. I haue written to you fathers, bicause ye haue known him that (is) from the beginning. I haue written vnto you yong menne, bycause ye are strong, and the worde of God abydeth in you, and ye haue ouercome the wicked.

15 See that ye loue not the worlde, neither

a. That is, by fayth, and so obey him: for knowledge cānot be without obedience. John. 13. b.

" or, truth.

the things that are in the world. If any man loue the worlde, the loue of the father is not in him.

16 For all that is in the worlde, as the lust of the flesshe, and the lust of the eyes, and the pryde of lyfe, is not of the father, but of the worlde.

17 And the worlde passeth away, and the lust thereof: but he that fulfilleth the will of God, abydeth for euer.

18 Little children, it is the last time: and as ye haue hearde howe that Antechriste shall come, euen nowe there are many Antechristes: whereby we kno we that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they would no doubt haue continued with vs: but "that it might appeare that they are not all of vs.

20 Neuertheles, ye haue an (b) oyntment of him that is holy, and ye know al things.

21 I haue not written vnto you as though ye knewe not the trueth: but byeause ye knowe it, and that no lye is of the truth.

22 Who is a lyer, but he that denyeth that Iesus is Christe? the same is Antechriste, that denyeth the father and the sonne.

23 Whoso euer denyeth the sonne, the same hath not the father: (But he that knowledgeth the sonne, hath the father also.)

24 Let therefore abyde in you, that same which ye heard from the beginning: if that which ye haue heard from the beginning shall remaine in you, ye also shall continue in the sonne, and in the father.

25 And this is the promise that he hath promised vs, (euen) eternall life.

26 These things haue I written vnto you concerning them that deceiue you:

27 And the annoynting which ye haue receyued of him dwelleth in you: and ye nede not that any man teache you, but as the same (c) annoynting teacheth you of all things, and it is true, and not lying: and as it taught you, ye shall abyde in it.

28 And nowe (d) babes, abyde in him: that when he shal appeare, we may be bold and not be ashamed "of him at his comming.

29 If ye know that he is righteous, know also that euery one which doth righteousnesse, is borne of him.

Acts. 20. k.

"this cometh to passe.

b. The grace of the holy ghost.

D

Esai. 54. d.

E Christ communicateth him selfe vnto you, & teacheth you by the holy ghost and his ministers.

d. By this name, he meaneth the whole Church of Christ in generall.

"or, before.

The. iij. Chapter.

1. The singular loue of GOD towarde vs, 7. and howe we againe ought to loue one another.

1 BEholde, what charitie the father hath shewed vs (euen) that we should be called the sonnes of God: for this cause the worlde knoweth vs not, byeause it hath not knowne him.

Luke. 20. f. John. 1. b.

2 Dearely beloued, now are we the sonnes of God, and yet it doth not appeare what we shall be: but we knowe that when he shall appeare, we shall be lyke him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth him selfe, euen as he also is pure.

4 Whosoeuer committeth sinne, transgresseth also the lawe: for sinne is the transgression of the lawe.

5 And ye knowe that hee appeared to take away our sinnes, and in him is no sinne.

6 As many as byde in him, sinne not: who so euer sinneth, hath not seene him, neyther knowne him.

7 Babes, let no man deceyue you: he that doth righteousnesse, is righteous, euen as he is righteous.

B

8 He that committeth sinne, is of the deuil, for the deuil sinneth since the beginning: for this purpose appeared the sonne of God, to lose the workes of the deuil.

Gene. 3. a. John. 8. f.

9 Whosoeuer is borne of God, sinneth not: for his seede remayneth in him, and he can not sinne, bicause he is borne of God.

10 In this are the children of God known, and the children of the deuil: who so euer doth not righteousnesse, is not of god, neither he that loueth not his brother.

11 For this is the tydings that ye heard from the beginning, that ye should loue one another.

12 Not as Caine (which) was of that wycked, and slue his brother: and wherefore slue he him? bicause his owne workes were euil, and his brothers righteous.

Gene. 4. b.

13 Maruell not, my brethren, if the worlde hate you.

The Epistle on the second sunday after Trinitie.

14 We knowe that we are translated from death vnto lyfe, bicause we (a) loue the brethren: he that loueth not his brother, abydeth in death.

C

a. This loue is the special fruit of our faith, & a certaine signe of our regeneration.

15 Whosoeuer hateth his brother, is a manslear: and ye know that no manslear hath eternall life abyding in him.

16 Hereby perceiue we loue, byeause he layd downe his life for vs: and we ought to lay downe our liues for the brethren.

17 But whosoeuer hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him: howe dwelleth the loue of God in him?

Deut. 15. d.

18 My

18 My babes, let vs not loue in woꝛd, neyther in tong, but in deed and in veritie.
19 Hereby we know that we are of ẏ truth, and ſhall aſſure our hearts before him.
20 Foꝛ if our hearte condemne vs, God is greater than our heart, and knoweth all things.
21 Dearely beloued, if our heart condemne vs not, then haue we boldeneſſe to warde God.
22 And what ſo euer we aſke, we receiue of him, bycauſe we keepe his commaundementes, and doe thoſe things whiche are pleaſing in his ſight.
23 And this is his commaundement, that we ſhould beleue on the name of his ſonne Ieſus Chꝛiſte, and loue one another, as he gaue vs commaundement.
24 And hee that keepeth his commaundementes, dwelleth in him, and hee in him: and hereby we knowe that hee abydeth in vs, (euen) by the ſpirite which he hath giuen vs.

The.iiij.Chapter.

1. Difference of ſpirites. 2. How the ſpirite of God may be known from the ſpirit of error.

1 Dearely beloued, beleeue not euerie ſpirit, but proue the ſpirites whether they are of God oꝛ not: foꝛ many falſe pꝛophetes are gone out into the woꝛld.
2 Hereby ſhall ye knowe the ſpirit of God: Euerie ſpirite that confeſſeth that Ieſus (a) Chꝛiſt is come in the fleſhe, is of God:
3 And euerie ſpirite whiche confeſſeth not that Ieſus Chꝛiſte is come in the fleſhe, is not of God, and this is that (ſpirite) of Antechꝛiſte, of whome ye haue hearde howe that he ſhould come: and euen nowe alꝛeady is he in the woꝛld.
4 Little childꝛen, ye are of God, and haue ouercome them: foꝛ greater (is) he that is in you, than he that is in the woꝛld.
5 They are of the woꝛlde, therefoꝛe ſpeake they of the woꝛlde, and the woꝛlde heareth them.
6 We are of God: he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the ſpirit of veritie, and the ſpirite of errour.
7 Dearely beloued, let vs loue one another, foꝛ loue commeth of God: and euerie one that loueth, is boꝛne of God, and knoweth God.
8 Hee that loueth not, knoweth not God: foꝛ God is loue.
9 In this appeared the loue of God to vs-ward, bycauſe God ſent his onely begotten ſonne into the woꝛlde, that we might lyue through him. John.3.c. Rom.5.b.
10 Herein is loue, not that we loued God, but that he loued vs, and ſent his ſonne to be the agreement foꝛ our ſinnes.
11 Dearely beloued, if God ſo loued vs, we ought alſo to loue one another.
12 No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Exo.33.d. Iudic.5.c.
13 Hereby knowe we that we dwell in him, and he in vs: bicauſe he hath giuen vs of his ſpirite.
14 And we haue ſeene, and doe teſtifie that the father ſent the ſonne (to be) the ſauiour of the woꝛld.
15 Who ſo euer confeſſeth that Ieſus is the ſonne of God, in him dwelleth God, and he in God.
16 And we haue knowne and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue dwelleth in God, and God in him.
17 Herein is the loue perfect in vs, that we ſhould haue boldneſſe in the day of iudgement: foꝛ as he is, euen ſo are we in this woꝛlde.
18 There is no feare in loue, but perfect loue caſteth out feare: foꝛ feare hath payneſulneſſe. He that feareth, is not perfect in loue.
19 We loue him, foꝛ he loued vs firſt.
20 If a man ſay: I loue God, and yet hate his bꝛother, he is a lyer: foꝛ howe can he that loueth not his bꝛother whome hee hath ſeene, loue God whome he hath not ſeene?
21 And this commaundement haue we of him: that he which loueth God, ſhould loue his bꝛother alſo.

The.v.Chapter.

1. Of the fruites of fayth. 14. 20. The office, authoritie, and diuinitie of Chriſt. 21. Againſt images.

1 Who ſo euer beleeueth that Ieſus is Chꝛiſte, is boꝛne of God: and euerie one that loueth him which begat, loueth him alſo which is begotten of him.
2 By this we know that we loue the chyldꝛen of God, when we loue God and keepe his commaundementes. John.1.c.
3 Foꝛ this is the loue of God, that we keepe his commaundements: and his commandements are not greeuous. Math.12.d.
4 Foꝛ all that is boꝛne of God, ouercommeth the woꝛlde: and this is the victoꝛie that

The Epiſtle on the firſt ſunday after Eaſter.

1.Cor.15.a. that hath ouercome the woꝛld (euen) our fayth.

5 Who is it that ouercommeth the woꝛlde, but hee whiche beleeueth that Jesus is the sonne of God?

6 This Jesus Chriſte is hee that came by water and (a)bloud: not by water only, but by water and bloud: and it is the ſpirite that beareth witneſſe, bicause the ſpirite is (b)truth.

B
a. The vvater and bloud that came out of his ſide, declare that vve haue our ſinnes vvashed by him, and he hath made full ſatisfaction for the ſame.
b. VVhich teſtifieth to our hearts that vve be the children of God.

7 For there are thꝛee which beare recoꝛde in heauen, the father the woꝛde, and the holie ghoſt, and theſe thꝛee are one.

8 And there are thꝛee which beare recoꝛd in earth, the ſpirite, and water, and bloud, and theſe thꝛee agree in one.

9 If we receiue the witneſſe of menne, the witneſſe of God is greater: For this is the witneſſe of God, which he teſtified of his ſonne.

10 Hee that beleeueth on the ſonne of God, hath the witneſſe in him ſelfe: He that beleeueth not God, hath made him a lyer, bicauſe he beleeued not the recoꝛd that God gaue of his ſonne.

11 And this is the recoꝛde, that God hath giuen vnto vs eternall lyfe, and this lyfe is in his ſonne.

12 He that hath the ſonne, hath life: and he that hath not the ſon of God hath not life.

13 Theſe things haue I wꝛitten vnto you that beleeue on the name of the ſonne of God, that ye may know that ye haue eternall lyfe, and that ye maye beleeue on the name of the ſonne of God.

14 And this is the truſte that wee haue in him: that if we aſke any thing accoꝛding to his will, he heareth vs. C Matth.7.c Matt.21.d Luke.11.b Joh.14.b

15 And if we knowe that he heare vs what ſo euer we aſke, we knowe that we haue the petitions that we deſire of him.

16 If any man ſee his bꝛother ſinne a ſinne (which is) not vnto death, he ſhall aſke, and hee ſhall giue him lyfe foꝛ them that ſinne not vnto death. There is a ſinne vnto death, I ſay not that he ſhould pꝛay foꝛ it.

17 All vnrighteouſneſſe is ſinne: and there is ſinne not vnto death.

18 We knowe that who ſo euer is boꝛne of God ſinneth not: but he that is begotten of God, keepeth him ſelfe, and that wicked toucheth him not.

19 We knowe that we are of God, and the whole woꝛld lyeth in wickedneſſe.

20 We know that the ſonne of GOD is come, and hath gyuen vs a mynd to know him whiche is true: and wee are in hym that is true, thꝛough his ſonne Jeſus Chriſte: This ſame is verie God, and eternall life.

21 Babes, keepe your ſelues from " idols, Amen. " or, images

The end of the first Epiſtle of Saint Iohn.

The ſecond Epiſtle of Saint Iohn.

1. He writeth vnto a certaine Lady. 4. Reioycing that hir children walke in the truth, 5. and exhoꝛteth them vnto loue.

A
a. According to godlyneſſe, and not vvith any vvoꝛldly affections.

1 THe elder vnto the electe Lady and hir childꝛen, whom I loue in the (a)truth: and not I only, but alſo all that haue knowen the truth,

2 Foꝛ the truthes ſake whiche dwelleth in vs, and ſhall be with vs foꝛ euer:

3 Grace bee with you, mercie, and peace from God the father, and from the Loꝛde Jeſus Chriſte the ſonne of the father in (b) truth and loue.

b. VVe can not receiue ỹ grace of God, excepte vve haue the true knovvlege of him, of the vvhich knovvledge loue proceedeth.
c. According to Gods vvoꝛde.
Joh.14.c 1.Joh.5.a

4 I reioyced greatly that I founde of thy childꝛen walking in (c) truth, as we haue receiued a commaundement of the father.

5 And nowe beſeeche I thee Lady, not as though I wꝛote a newe commaundement vnto thee, but that ſame whiche we haue had from the beginning, that we ſhoulde loue one another.

6 And this is the loue, that we ſhuld walke after his commaundements: This is the commaundement, that as ye haue heaꝛde from the beginning, ye ſhould walke in it.

7 Foꝛ many deceyuers are entred into the woꝛlde, whiche confeſſe not that Jeſus Chriſt is come in the fleſhe. This is a deceyuer, and an Antechriſt. B.

8 Loke on youꝛ ſelues, that we loſe not that we haue wꝛought: but that we maye haue a full reward.

9 Who ſo euer tranſgreſſeth, and abydeth not in the doctrine of Chriſt, hath not god: he that endureth in the doctrine of Chriſt, hath both the father and the ſonne.

10 If there come any vnto you, and bring not this lerning, him receiue not to houſe, neyther

neyther bid him God speede.

11 For he that biddeth him God speede, is partaker of his euill deedes.

12 Hauing many things to write vnto you, I would not write with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that our ioye may be full.

13 The sonnes of thy elect sister greete thee Amen.

The third Epistle of Saint Iohn.

2. He is glad of Gaius that he walketh in the truth. 8. He exhorteth to be louing vnto the poore Christen in their persecution.

I 1 THe elder vnto the welbeloued Gaius, whome I loue in the truth.

2 Beloued, I wishe in all things that thou prosperedst and faredst well, euen as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the truth.

4 I haue no greater ioy, than (for) to heare how that my sonnes walke (a) in veritie.

5 Beloued, thou doest faythfully what so euer thou dost to the brethren and to strangers:

6 Which haue borne witnesse of thy charitie before the Church, whom if thou bring forwardes on their iourney after a godly sort thou shalt do well.

B 7 Because that for his names sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receyue suche, that we might be helpers to the truth.

9 I wrote vnto the Churche: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherfore if I come, I will declare his deedes whiche he doth, iesting on vs with malitious wordes: and not content therwith, neyther he him selfe receiueth ỹ brethren, and forbiddeth them that would, and thrusteth them out of the church.

11 Beloued, folowe not that which is euill, but that which is good. He that doth well, is of God: but he that doth euill, hath not seene God.

12 Demetrius hath good reporte of all men, and of the truth it selfe: Yea, and we our selues also beare recorde, and ye knowe that our record is true.

13 I had many things to write: but I will not with ynke and penne write vnto thee.

14 I trust I shall shortly see thee, and we C shall speake mouth to mouth. Peace be vnto thee. The louers salute thee. Greete our friendes by name.

The end of the third Epistle of Saint Iohn.

The Epistle of Saint Iude.

Saint Iude admonisheth all Churches generally to take heede of deceiuers, which goe about to drawe away the hearts of the simple people from the truth of God.

I The Epistle of Saint Iude.

1 IVde the seruant of Iesus Christ, the brother of Iames, to them whiche are called and sanctified in God the father, and preserued in Iesus Christe:

2 Mercie vnto you, and peace, and charitie be multiplyed.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, exhorting you that ye shoulde earnestly (a) contende for the fayth whiche was once giuen vnto the saintes.

4 For there are certaine vngodly menne craftyly crept in, which were before of olde ordeyned to this condemnation, turning the grace of our God vnto wantonnesse, and denying God which is the only Lord, and our Lord Iesus Christ.

5 My mynde is therefore to put you in remembrance (hereof,) for as muche as yee once knowe this, howe that the Lorde after that he had deliuered the people out of Egypt, destroyed them which afterwards beleeued not,

6 The

6 The Angels also whiche kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darknesse, vnto the iudgement of the great day.

B 7 Euen as Sodome and Gomorrhe, and the cities about them, which in like manner defiled them selues with fornication, and followed strange flesshe, are set forth for an example, and suffer the payne of eternall fyre.

Gene.19.f.

8 Likewise these being deceyued by dreames, defile the flesh, despise rulers, & speake euill of them that are in authoritie.

9 Yet Michaell the Archangell, when hee stroue agaynst the deuyll, and disputed about the body of Moyses, durst not gyue rayling sentence, but sayde, the Lorde rebuke thee.

10 But these speake euyll of those things which they knowe not: and what things they know naturally, as beastes which are without reason, in those things they corrupt them selues.

11 Woe be vnto them, for they haue gone in the way of Caine, and are vtterly gyuen to the errour of Balaam for lucres sake, and haue perished in the gaynesaying of Core.

Gene.4.b.
Num.16.f.

12 These are "spottes in your feastes of charitie, when they feast with you, without all feare feeding them selues: cloudes they are without water, caryed about of windes, "trees wythered at fruite gathering, and without fruite, twice deade, and plucked vp by the rootes:

"or, rockes.
"or, trees, withered in Autumn, whē the fruit harnesseth, and so the Greeke word importeth: or, trees bearing corrupt fruit: or, trees corrupting their owne fruit.

13 They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whome is reserued the myst of darknesse for euer.

Apoc.1.b.
Esai.3.f.

14 Enoch the seuenth from Adam prophesied before of suche, saying, Beholde, the Lorde shall comme with thousandes of saintes,

C

15 To giue iudgement against al men and to rebuke all that are vngodly among them, of all their vngodly deedes whiche they haue vngodly committed, and of all their cruell speakings which vngodly sinners haue spoken against him.

16 These are murmurers, complayners, walking after their owne lustes, whose mouthes speake proude things, they haue men in great reuerence bicause of aduantage.

17 But ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ.

18 (Howe) that they tolde you, that there should be mockers in the last time, whiche shuld walk after their own vngodly lusts.

Iude.10.f.
1.Tim.4.
2.Tim.3.
2.Pet.2.

19 These are makers of sectes, sensely, hauing not the spirite.

20 But ye dearely beloued, edifie your selues in your most holy fayth, praying in the holie ghost.

21 And kepe your selues in the loue of god, lokyng for the mercie of our Lord Iesus Christe vnto eternall lyfe.

D

22 And haue compassion of some, "separating them:

"or, in putting difference.

23 And other saue with feare, pulling them out of the fire: hating euen the garment spotted by the flesshe.

24 Vnto him that is able to keepe you free from sinne, and to present you faultlesse before the presence of his glory with ioy.

25 To God our sauiour, which only is wise, be glory, and maiestie, dominion, and power, nowe and euer.

The ende of the Epistle of Saint Iude.

The Reuelation of S. Iohn the Diuine.

¶ The first Chapter.

1. The cause of this Reuelation. 3. Of them that reade it. 4. Iohn writeth to the seuen Churches. 5. The maiestie and office of the sonne of God. 20. The vision of the candlestickes and starres.

1 THE (a) reuelation of Iesus Christ, whiche (b) God gaue vnto him, for to shew vnto his seruauntes things whiche muste shortly come to passe: and whē he had sent, he shewed by his Angell vnto his seruant John.

2 Which bare record of the worde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Happie is he that readeth, and they that heare the wordes of this prophesie, and kepe those things whiche are written therein: for the time is at hand.

4 John to the seuen Churches in Asia, Grace (be) vnto you, and peace from hym which is, and which was, and which is to come, and from the seuen spirites which are before his throne:

5 And from Iesus Christ (which is) a faithfull witnesse and first begotten of the dead, and Lord ouer the kings of the earth: vnto him that loued vs, and washed vs from our sinnes in his owne blond.

6 And made vs kings and priestes vnto God and his father: to him be glorie and dominion for euermore. Amen.

7 Beholde, he commeth with the cloudes, and all eyes shall see him, and they also which pearsed him, and all kinredes of the earth shall wayle before him: euen so. Amen.

8 I am Alpha and Omega, the beginning and the ending, sayth the Lorde almyghtie, which is, and which was, and whiche is to come.

9 I John your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile that is called Pathmos for the worde of God, and for the witnessing of Iesus Christ.

10 I was in the spirit on the "Lords day, and heard behinde me a great voyce, as it had bene of a trumpe.

11 Saying, I am Alpha and Omega, the first and the last: that thou seest wryte in a booke, and sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 And I turned backe to see the voyce that spake to me. And when I was turned, I sawe seuen golden candelsticks.

13 And in the middest of the seuen candelsticks, (one) like vnto the sonne of man, clothed with a garment down to the feet, and gyrde about the pappes with a golden gyrdle.

14 His head and his haires were white, as white woll, and as snowe, and his eyes were as a flame of fire,

15 And his feete like vnto fine brasse, as though they burnt in a furnace: and his voyce as the sounde of many waters.

16 And he hadde in his right hande seuen starres: and out of his mouth went a sharp two edged swoord: and his face shone euen as the sunne in his strength.

17 And when I sawe him, I fell at his feet euen as deade: and he layde his right hand vpon me, saying vnto me, Feare not, I am the first and the last.

18 And am aliue, and was deade: and beholde I am aliue for euermore, Amen, and haue the keyes of hell and of death.

19 Write therefore the things whiche thou hast seene, and the things which are, and the things which shal be fulfilled hereafter.

20 The mysterie of the seuen starres which thou sawest in my right hande, and the seuen

A Of things which were shewed before. B Christ receiued this reuelation out of his owne bosome as his own doctrine, but it was giuen in respect of his office that Christ his Lorde and God reuealed it vnto his seruant by the ministerie of his Angell, to the edification of his Church.

B.11.d. Pet.2.d. John.1.b

B.14.c Mat.7.d.

Sunday.

C Mat.17.c. Esai.44.b. Rom.6.b.

seuen golden candelsticks. The seuen starres, are the angels of the seuen Churches: and the seuen candelsticks whiche thou sawest, (are) the seuen Churches.

The. ij. Chapter.

1. He exhorteth foure Churches, 5. to repentance, 10. to perseuerance, patience, and amendment, 14. 20. 23. as well by threatning, 7. 10. 17. 26. as by promises of rewarde.

A 1 UNto the angell of the Churche of Ephesus, wryte, These things sayth he that holdeth the seuen starres in his right hande, and that walketh in the middes of the seuen golden candelsticks:

2 I knowe thy workes, and thy labour, and patience, and howe thou canst not forbeare them which are euill: and hast examined them which say they are Apostles, and are not, and hast found them lyers:

3 And hast suffered, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neuertheles, I haue (somewhat) against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou arte falne, and repent, and doe the fyrste workes: or else, I will come vnto thee shortly, and will remoue thy candelsticke out of his place, except thou repent.

Acts.6.b. 6 But this thou hast, because thou hatest the deedes of the Nicolaitanes, whiche (deedes) I also hate.

B 7 Let him that hath an eare, heare what the spirit sayth vnto the Churches, To him that ouercommeth, will I giue to eate of

Gene.2.b. D the tree of lyfe, which is in the middes of the Paradise of God.

8 And vnto the angell of the Churche of Smyrna, wryte, These things sayth hee that is first and the last, which was deade, and is (a) aliue:

a. The eternall diuinitie of Iesus Christe, Is here most plainly declared, with his manhood and victory ouer death, to assure his, that they shall not be ouercome by death.
b. In spirituall treasures.

9 I knowe thy workes, and tribulation, and pouertie, (but thou art (b) riche:) and I knowe the blasphemie of them which call them selues Iewes, and are not, but (are) the synagogue of Satan.

10 Feare none of those things whiche thou shalt suffer: beholde, the deuill shall caste some of you into prison to tempte you, and ye shall haue tribulation tenne dayes: be thou faythfull vnto the death, and I will giue thee a crowne of lyfe.

11 Let him that hath an eare, heare what the spirite sayth vnto the Churches, Hee that ouercommeth, shall not be hurt of the second death.

12 And to the angell of the Church in Pergamos, wryte, These things sayth hee which hath the sharpe (a) sworde with two edges:

a. The worde of God is the sworde with two edges.

13 I knowe thy workes, and where thou dwellest (euen) where Satans seate is, and (that) thou holdest fast my name, and hast not denyed my fayth, euen in those dayes, when Antipas my faythfull martyr was slayne among you, where Satã dwelleth.

14 But I haue a fewe things against thee, C
because thou hast there them that maynteine the doctrine of Balaam, which taught Balac to put a stumbling block before the children of Israell, that they should eate of meate sacrificed vnto idols, and commit fornication.

Num.31.f. Some read taught in Balac.

15 Euen so hast thou them that maintayne the doctrine of the Nicolaitaines, whiche thing I hate.

16 Repent, or else I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the spirite sayth vnto the Churches, To him that ouercommeth will I giue to eate Manna that is hid, and will giue hym a white stone, and in the stone a newe name written, which no man knoweth saying he that receiueth it.

18 And vnto the angell of the Churche of Thyatira, wryte, these thinges saith the sonne of God, who hath eyes like vnto a flame of fire, & his feete (are) like fine brasse:

Thes.5.b. Pet.3.c.

19 I knowe thy workes, and thy charitie, seruice, and fayth, and thy patience, and thy deedes, whiche are more at the last than at the first.

20 Notwithstanding, I haue a few things 3.Reg.16. against thee, because thou sufferest that 4.Reg.10. woman Iesabell, which called hir selfe a prophetisse, to teache, and to deceiue my seruantes, to make them commit fornication, & to eate meate sacrificed vnto idols.

21 And I gaue hir space to repent of hir fornication, and she repented not.

D

22 Beholde, I will caste hir into a bed, and them that commit fornication with hir into great aduersitie, except they repent of their deedes.

23 And I will kill hir children with death, Iere.17.b. and all the Churches shall knowe that I am hee which searcheth the reynes and hearts, and I will giue vnto euerie one of you according to his workes.

Psal.22.c. Iob.12.c.

24 Vnto you I say, and vnto others of them of Thyatira, as many as haue not this learning, and which haue not knowne the depenesse of Satan, as they say, I will

will put vpon you none other burden:
25 But that which ye haue alreadie, holde fast till I come.
26 And who so euer ouercommeth, and keepeth my workes vnto the ende, to him wil I giue power ouer nations,
E 27 And he shall rule them with a rodde of iron, and as the vessels of a potter shall they be broken to shiuers:
28 Euen as I receyued of my father, so wil I giue him the morning starre.
29 Let him that hath an eare, heare what the spirite sayth to the Churches.

The. iij. Chapter.

1. Hee exhorteth the Churches or Ministers to the true profession of fayth, and to watching.

I 1 AND write vnto the angel of the church that is at Sardis, These things sayth he that hath the seuen spirites of God, and the seuen starres, I knowe thy workes, (euen) that thou hast a name that thou lyuest, and thou art deade.
2 Be awake, and strengthe the things which remayne, that are readie to dye: for I haue not founde thy workes perfect before God.
3 Remember therefore howe thou hast receiued and heard, and hold fast, and repent. If thou shalt not watche, I will come on thee as a theefe, and thou shalt not knowe what houre I will come vpon thee. 1.Thes.5.a 2.Pet.3.c.
4 Thou hast a fewe names in Sardis, whiche haue not defiled their garmentes, and they shall walke with me in white: for they are worthie.
5 He that ouercommeth, shall be thus clothed in white araye, and I will not blot out his name out of the booke of lyfe: and I will confesse his name before my father, and before his angels.
6 Let him that hath an eare, heare what the spirite sayth vnto the Churches.
B 7 And write vnto the angell of the Church of Philadelphia, These things sayth hee that is holy and true, whiche hath the key of Dauid, which openeth, and no man shutteth, (and) shutteth, and no man openeth. Reuel.22.f. Iohn.12.c.
8 I knowe thy workes: beholde, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my sayings, and hast not denyed my name.
9 Beholde, I wil make them of the Synagogue of Satan, whiche call them selues Iewes, and are not, but doe lye: beholde, I will make them that they shall come and worshippe before thy feete, and shall knowe that I haue loued thee.
10 Because thou hast kept the wordes of my patience, therefore I will keepe thee from the houre of temptation, which wyll come vpon all the world, to trye them that dwell vpon the earth.
11 Beholde, I come shortly, holde that fast which thou hast, that no man take away thy crowne.
12 Hym that ouercommeth, wyll I make a pyller in the temple of my God, and hee shall goe no more out: and I will write vpon him the name of my God, and the name of the citie of my God, (whiche is) newe Ierusalem, which commeth downe out of heauen from my God: and (I wyll write vpon him) my newe name.
13 Let him that hath an eare, heare what the spirit sayth vnto the Churches.
14 And vnto the angell of the Churche whiche is in Laodicea, wryte, These things sayth Amen, the faythfull and true witnesse, the beginning of the creatures of God. E
15 I knowe thy workes, that thou art neyther colde, nor hote: I would thou were colde or hote.
16 So then because thou art luke warme, and neyther colde nor hote, I will spewe thee out of my mouth,
17 Because thou sayest, I am riche, and encreased with goods, and haue neede of nothing: and knowest not howe that thou art wretched, and miserable, and poore, and blinde, and naked.
18 I counsell thee to buye of me golde tryed in the fire, that thou mayest be riche, and white rayment, that thou maist be clothed, that thy filthy nakednesse doe not appeare, and annoynt thyne eyes with eye saine, that thou mayst see. 2.Cor.5.d.
19 As many as I loue, I rebuke and chasten: be feruent therefore and repent. Prou.3.b. Hebr.12.b.
20 Behold, I stand at the doore, and knock: if any man heare my voyce, and open the doore, I will come in to him, and will sup with him, and he with me.
21 To him that ouercōmeth, wyll I graunt to sit with me in my throne, euen as I ouercame, and haue sitten with my father in his throne.
22 Let him that hath an eare, heare what the spirite sayth vnto the Churches.

The.iiij. Chapter.

1. The vision of the maiestie of God. 2. Hee seeth the throne, and one sitting vpon it. 8. and foure and twentie seates about it, with foure and twentie elders sitting vpon them, and foure beastes praysing God day & night.

A The Epistle on Trinitie Sonday.

1 AFter this I loked, and beholde, a doore was open in heauen: and the first voyce which I heard, was as it were of a trumpet talking with me, which sayde, Come vp hyther, and I will shewe thee thynges whiche must bee fulfylled heereafter.

2 And immediately I was in the spirite: and beholde, a throne was set in heauen, and (one) sate on the throne.

3 And he that sate, was to looke vpon lyke a Jasper stone, and a Sardine stone: and there was a raynebowe about the throne, in sight like vnto an Emeralde.

4 And about the throne were foure and twentie seates, and vpon the seates I saw foure and twentie elders sitting, clothed in white rayment, and they had on their heades crownes of golde.

5 And out of the throne doe proceede lightnings, and thunderings, and voyces: and there were seuen lampes of fire burning before the throne, whiche are the seuen spirites of God.

6 And before the throne there was a sea of glasse like vnto Christall: and in the middest of the throne, and rounde about the throne, were foure beastes full of eyes before and behind.

B 7 And the first beast was lyke a Lyon, and the second beast like a Calfe, and the third beaste had a face as a man, and the fourth beast was like a flieing Eagle.

8 And the foure beastes had eache of them sixe winges about him, and they were full of eyes within, and they had no rest day nether night, saying, Holy, holy, holy, Lorde God almightie, which was, and is, and is to come.

Esai.6.b. 9 And when those beastes gaue glory, and honoure, and thankes to him that sate on the throne, which liueth for euer and euer.

10 The foure and twentie elders fell down before him that sate on the throne, and worshipped him that liueth for euer and euer, and caste their crownes before the throne, saying,

11 Thou art worthie, O Lorde, to receiue glorie, and honour, and power: for thou hast created all things, and for thy pleasures sake they are, and were created.

The.v. Chapter.

1. Hee seeth the lambe opening the booke, 8. 14. and therefore the foure beastes, the foure and twentie elders, and the angels prayse the lambe, and do him worship, 9. for their redemption, and other benefites.

1 AND I sawe in the right hand of him A that sate on the throne, a booke written within, and on the backeside, sealed with seuen seales.

2 And I sawe a strong angell preachyng with a loude voyce, Who is worthie to open the booke, & to lose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the booke, neither to loke thereon.

4 And I wept much, bicause no man was founde worthie to open and to reade the booke, neyther to loke thereon.

5 And one of the elders sayeth vnto me, Weepe not: beholde, that Lion that is of the tribe of Juda the rote of Dauid, hath obteyned to open the booke, and to lose the seuen seales thereof.

6 And I beheld, and loe, in the middes of the throne and of the foure beastes, and in the middes of the elders, stode a lambe as though he had beene kylled, hauing seuen hornes and seuen eyes, which are the seuen spirites of God, sent into all the earth.

7 And he came, and toke the booke out of B the right hande of him that sate vpon the throne.

8 And when hee had taken the booke, the foure beastes and foure and twentie elders fell downe before the lambe, hauing eueric one of them harpes, and golden vyals full of odoures, whiche are the prayers of saintes.

9 And they song a new song, saying, Thou art worthie to take the booke, and to open the seales thereof: for thou wast kylled, and hast redeemed vs to God by thy bloud, out of all kinred, and tong, and people, and nation:

10 And hast made vs vnto our God kings and priestes, and we shall raigne on the earth.

11 And

11 And I beheld, and I hearde the voyce of many angels about the throne, and (about) the beastes and the elders, and heard thousand thousandes,

12 Saying with a loude voyce, Worthy is the lambe that was kylled to receiue power, and ryches, and wisdome, & strength, and honour and glory, and blessing.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in thē, heard I saying, Blessing, honour, glory, and power be vnto him that sytteth vppon the throne, and vnto the lambe for euermore.

14 And the foure beastes sayde, Amen. And the foure and twentie elders fel vpon their faces, and worshipped him that liueth for euermore.

The. vi. Chapter.

The lambe openeth the. vj. seales, and many things folowe the opening thereof.

1 AND I sawe when the lambe opened one of the seales, and I heard one of the foure beastes say, as it were the noyse of thunder, Come, and see.

2 And I sawe, and beholde, (there was) a white horse: and hee that sate on him had a bowe, and a crowne was giuen vnto him, and he went forth conquering, and for to ouercome.

3 And when he had opened the seconde seale, I heard the seconde beast say, Come, and see.

4 And there went out another horse that was redde: and power was giuen to him that sate therron to take peace from the earth, and that they should kyll one another: and there was giuen vnto him a great sworde.

5 And when he had opened the thirde seale, I hearde the thirde beast say, Come, and see. And I beheld, and loe a blacke horse: and he that sate on him had a payre of balances in his hande.

6 And I heard a voyce in the middes of the foure beastes say, A measure of wheat for a peny, and three measures of barley for a peny, and oyle and wine see thou hurt not.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say. Come, and see.

8 And I loked, and beholde a pale horse, and his name that sate on him was death, and hell followeth with him: and power was giuen vnto them ouer the fourth part of the earth, to kyll with sworde, and with hunger, and with death, and with the beastes of the earth.

9 And when hee had opened the fifth seale, I sawe vnder the aulter the soules of them that were kylled for the word of God, and for the testimonie which they had. John. 11. d.

10 And they cryed with a loude voyce, saying, Howe long (taryest) thou Lorde holy and true, to iudge and to auenge our bloud on them them that dwell on the earth?

11 And long white garmentes were giuen vnto euerie one of them: and it was sayd vnto them that they should rest yet for a little season, vntill their felowe seruants, and their brethren that should be kylled as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seale, & loe there was a great earthquake, and the Sunne was as blacke as sackcloth made of haire, and the Mone waxed all euen as bloud.

13 And the starres of heauen fell vnto the earth, euen as a figge tree casteth hir vntimely figges when shee is shaken of a mightie winde.

14 And heauen vanished away as a scroll when it is rolled together, and all mountaines and Iles were moued out of their places.

15 And the kynges of the earth, and the great men, and the ryche menne, and the chiefe captaynes, and the mightie men, and euerie bondman, and euery free man, hid them selues in the dennes, and in the

Oſee.10.b. rockes of the hylles:
Luke.22.d. 16 And ſayde to the hylles and rockes, Fall on vs, and hyde vs from the face of him that ſitteth on the throne, and from the wrath of the lambe:
17 For the great day of his wrath is come, and who is able to endure?

The.vij. Chapter.

4. 9. He ſeeth the ſeruantes of God ſealed in their foreheades, out of all nations and people, 15. which though they ſuffer trouble, yet the lambe feedeth them, leadeth them to the fountaines of liuing water, 17. and God ſhall wipe away alteares from their eyes.

A 1 AND after that I ſawe foure angels ſtanding on the foure corners of the earth, holding the foure windes of the earth, that the winde ſhoulde not blowe on the earth, neyther on the ſea, neyther on any tree.

The Epiſtle on al Saints day. 2 And I ſawe another angell aſcending from the ryſing of the ſunne, hauing the ſeale of the lyuing God: and he cried with a loud voyce to the foure angels to whom power was giuen to hurte the earth and the ſea,
3 Saying, Hurt ye not the earth, neyther the ſea, neither the trees, till we ſhall haue ſealed the ſeruantes of our God in their foreheades.
4 And I hearde the number of them which were ſealed: and there were ſealed an hundred and fourtie and foure thouſand of all the tribes of the childzen of Iſrael.
5 Of the tribe of Iuda were ſealed twelue thouſande. Of the tribe of Ruben were ſealed twelue thouſande. Of the tribe of Gad were ſealed twelue thouſand.
6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephthali were ſealed twelue thouſande. Of the tribe of Manaſſes were ſealed twelue thouſand.
B 7 Of the tribe of Simeon were ſealed twelue thouſande. Of the tribe of Leui were ſealed twelue thouſande. Of the tribe of Iſachar were ſealed twelue thouſande.
8 Of the tribe of Zabulon were ſealed twelue thouſand. Of the tribe of Joſeph were ſealed twelue thouſande. Of the tribe of Beniamin were ſealed twelue thouſande.
9 After this I beheld, and loe a great multitude which no man could number, of all nations, and kinredes, and people, and tongues, ſtoode before the throne, and before the Lambe, clothed with white garmentes, and palmes in their handes:

10 And cryed with a loude voyce, ſaying, Saluation (be aſcribed) to him that ſitteth vpon the throne of our God, and vnto the Lambe.
11 And all the angels ſtoode in the compaſſe of the throne, and of the elders, and of the foure beaſtes, and fell before the throne on their faces, and worſhipped God,
12 Saying, Amen: Bleſſing, and glorie, and wiſedome, and thankes, and honoure, and power, and myght be vnto our God for euermore, Amen.
13 And one of the elders anſwered, ſaying vnto me, What are theſe which are arayed in white garmentes? and whence came they?
14 And I ſayde vnto him, Lorde thou woteſt. And hee ſayde to me, Theſe are they whiche came out of greate tribulation, and haue waſhed their long robes, and made (a) them white by the blonde of the Lambe.
15 Therefore are they in the preſence of the throne of God, and ſerue him day and night in his temple: and he that ſitteth in the throne will dwell among them.
16 They ſhall hunger no more, neyther thyrſt, neyther ſhall the ſunne light on the, neyther any heate.
17 For the lambe whiche is in the middes of the throne ſhal feed them, and ſhal leade them vnto lyuing fountaines of waters: and God ſhall wipe away all teares from their eyes.

a. That is, their long robes.

The.viij. Chapter.

1. The ſeuenth ſeale is opened, there is ſilence in heauen. 6. The foure angels blowe their trumpets, and great plagues folowe vpon the earth.

1 AND when he had opened the ſeuenth I ſeale, there was ſilence in heauen about the ſpace of halfe an houre.
2 And I ſawe the ſeuen angels which ſtood before God, and to them were giuen ſeuen trumpets.
3 And another angell came and ſtoode before the aulter, hauing a golden Cenſer, and

and many oddures were giuen vnto him, that he ſhoulde offer with the prayers of all ſaintes vpon the golden aulter whiche was before the throne.

4 And the ſmoke of the odours which came of the prayers of ſaintes, aſcended vp before God, out of the angels hand.

5 And the angell toke the cenſer, and fylled it with fire of the aulter, and caſt it into the earth: and voyces were made, and thunderings, and lyghtnings, and earthquake.

6 And the ſeuen angels whiche had the ſeuen trumpettes prepared them ſelues to blowe.

B 7 The fyrſte angell blewe, and there was made hayle and fyre mingled with bloud, and they were caſt into the earth, and the thirde parte of trees was burnt, and all greene graſſe was burnt.

8 And the ſeconde angell blewe, and as it were a great mountayne burning with fire was caſt into the ſea, and the third part part of the ſea turned to bloud.

9 And the thirde part of creatures whiche were in the ſea and had life, dyed, and the thirde part of the ſhippes were deſtroyed.

10 And the thirde angell blewe, and there fell a great ſtarre from heauen, burning as it were a lampe, and it fell into the thirde parte of the ryuers, and into fountaynes of waters:

11 And the name of the ſtarre is called wormewood, and the thirde part was turned to wormewood, and many men dyed of the waters, becauſe they were made bitter.

12 And the fourth angell blew, and the third part of the Sunne was ſmitten, and the thirde part of the Mone, and the thirde part of ſtarres, that the thirde part of them ſhould be darkned: and the day was (ſmitten,) that the thirde part of it ſhoulde not ſhine, and likewiſe the night.

13 And I beheld, and heard an angell flieing through the middes of heauen, ſaying with a loud voyce, Wo, wo, wo to the inhabiters of the earth, becauſe of the voyces to come of the trumpe of the three angels which were yet to blowe.

The. ix. Chapter.

12. The firſt woe is paſt. 14. The foure angels that were bounde are looſed. 18. And the thirde part of men is kylled.

1 AND the fifth angell blewe, and I ſaw a Starre fall from heauen vnto the earth: and to him was giuen the keye of the bottomleſſe pit.

2 And hee opened the bottomleſſe pit, and the ſmoke of the pit aroſe, as the ſmoke of a great furnace, and the Sunne and the ayre were darkened, by the reaſon of the ſmoke of the pit.

3 And there came out of the ſmoke locuſtes vpon the earth, and vnto them was giuen power, as the ſcorpions of the earth haue power.

4 And it was commaunded them that they ſhould not hurt the graſſe of the earth, neither any greene thing, neyther any tree: but onely thoſe men whiche haue not the ſeale of God in their foreheads.

5 And to them it was giuen that they ſhuld not kill them, but that they ſhould be vexed fiue monethes, and their payne was as the payne that commeth of a ſcorpion whe he ſhall haue ſtricken a man.

6 And in thoſe dayes ſhall men ſeeke death, and ſhall not finde it, and ſhal deſire to dy, and death ſhall flee from them. Eſai. 2. d. Oſee. 10. c. Luke. 23. d.

7 And the ſimilitude of the locuſtes was like vnto horſes prepared vnto battayle, & on their heads (were) as it were crownes like vnto golde, and their faces were as it had bene the faces of men. B

8 And they had haire as the haire of women, and their teeth were as the teeth of Lions.

9 And they had habergions as it were habergions of iron, and the ſounde of their wings was as the ſound of charets when many horſes runne to battayle.

10 And they had tayles lyke vnto Scorpions, and there were ſtings in their tayles: and their power was to hurte men fyue monethes.

11 And they had a king ouer them, which is the angell of the bottomleſſe pit, whoſe name in the Hebrue tong is Abaddon, but in the greeke tong hath his name Apollyon (that is to ſay, a deſtroyer.)

12 One woe is paſt, and beholde two woes come yet after this.

13 And the ſixth angell blewe, and I heard a voyce from the foure hornes of the golden aulter, which is before God.

14 Saying to the ſixth angell which had the trumpe, Loſe the foure angels which are bounde in the great riuer Euphrates.

15 And the foure angels were loſed, whiche were prepared for an houre, and a day, and a moneth, and a yeere, for to ſlay the thirde part of men.

16 And the number of the horſemen of the armies were twentie thouſande times ten thouſande: and I hearde the number of them.

17 And thus I ſawe the horſes in the viſion, and them that ſate on them hauyng fyerie habergions of a iacint coloure, and brimſtone, and the heds of the horſes were as the heades of Lions, and out of their mouthes, commeth fyre, and ſmoake and brimſtone.

18 And of theſe three was the third part of men kylled (that is to ſay,) of the fire, and of the ſmoake, and of the brimſtone, whiche proceeded out of the mouthes of them.

19 For their powers be in their mouthes, & in their tayles: for their tayles were like vnto ſerpentes, hauing heades, and with them they doe hurt.

20 And the remnant of the men which were not kylled by theſe plagues, repented not of the deedes of their handes, that they ſhould not worſhippe deuils, and idols of golde, and ſyluer, and braſſe, and ſtone, and of wood, which neyther can ſee, neyther heare, neyther goe:

D 21 Alſo they repented not of their murders, and of their ſorceries, neyther of their fornication, neyther of their theftes.

The.x. Chapter.

1. The angel hath the boke open, 6. he ſweareth there ſhall be no more time, 9. he giueth the booke vnto Iohn, which eateth it vp.

A 1 AND I ſawe another mightie angell come down from heauen, clothed with a cloud, and the raynebow vpon his head: and his face as it were the ſunne, and his feete as it were pillers of fire.

2 And hee had in his hande a little boke open: and hee put his right foote vpon the ſea, and his left foote on the earth.

3 And cryed with a loude voyce, as when a Lion roareth: and when he had cryed, ſeuen thunders vttered their voyces.

4 And when the ſeuen thunders had vttered their voyces, I was about to wryte: and I hearde a voyce from heauen, ſaying vnto me, Seale vp thoſe things whiche the ſeuen thunders vttered, and wryte them not.

5 And the angell which I ſawe ſtand vpon the ſea, and vpon the earth, lift vp his hand to heauen.

6 And ſware by him that lyueth for euermore, which created heauē, and the things that therein are, and the earth, & the things that therein are, and the ſea, and the things which therein are, that there ſhoulde be no longer time,

7 But in the dayes of the voyce of the ſeuenth angell, when hee ſhall beginne to blowe, and the miniſterie of God ſhall be finiſhed, as he declareth to his ſeruantes the Prophetes. B

8 And the voyce which I heard from heauē, ſpake vnto me agayne, and ſayde, Go, and take the little boke (which is) open in the hande of the angell which ſtandeth vpon the ſea, and vpon the earth. Ezech.2.d.

9 And I went vnto the angell, and ſayd vnto him, Giue me the little boke. And he ſayde vnto me, Take it, and eate it vp, and it ſhall make thy belly bitter, but it ſhall be in thy mouth as ſweete as hony.

10 And I toke the little boke out of the angels hande, and ate it vp, and it was in my mouth as ſweete as hony: and as ſone as I had eaten it, my belly was bitter. Ezech.3.d.

11 And he ſayde vnto me, Thou muſt prophecie againe among the people, and nations, and tongs, and to many kings.

The.xi. Chapter.

1. The tẽple is meaſured. 3. Two witneſſes raiſed vp by the Lord, are murdred by the beaſt.

1 AND then was giuen me a rede like vnto a rodde, and the angell ſtode by ſaying, Riſe and mete the temple of God, & the aulter, and them that worſhip therin. A

2 But the court which is without the temple caſt out, and meate it not: for it is giuen vnto the Gentiles, and the holie citie ſhall they treade vnder foote fourtie and two monethes.

3 And I will giue (power) vnto my two witneſſes, and they ſhall prophecie a thouſande, two hundred, and threeſcore dayes, clothed in ſackcloth.

4 Theſe

4 These are two Olive trees, and two candlesticks, standing before the God of the earth,

5 And if any man will hurt them, fire proceedeth out of their mouthes, and consumeth their enimies: and if any man will hurt them, this wise must he be kylled.

6 These haue power to shut heauen, that it rayne not in the dayes of their prophesying: and haue power ouer waters, to turn them to bloud, and to smite the earth with all manner plagues, asoften as they will.

B 7 And when they haue finished their testimonie, the beast that commeth out of the bottomelesse pyt, shal make warre against them, and shall ouer come them, and kyll them.

8 And their bodyes shall lye in the streetes of the great citie, which spiritually is called Sodome and Egypte, where also our Lord was crucifyed.

9 And they of the people, and kinredes, and tongues, and they of the nations, shall see their bodyes three dayes and a halfe, and shall not suffer their bodyes to be put in graues.

10 And they that dwell vpon the earth shall reioyce ouer them, and be glad, and shall sende giftes one to another: for these two prophetes vexed them that dwelt on the earth.

11 And after three dayes and an halfe, the spirite of lyfe (comming) from God, entred into them: and they stode vp vpon their feete, and great feare fell vpon them which sawe them.

12 And they heard a great voyce from heauen, saying vnto them, Come vp hyther. And they ascended vp to heauen in a cloud, and their enimies saw them.

13 And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were slayne names of men seuen thousande: and the remnant were afrayde, and gaue glorie to the God of heauen.

C 14 The second woe is past, and behold the thirde woe commeth anone.

15 And the seuenth angell blewe, and there were made great voyces in heauen, saying, The kingdomes of this worlde are our Lordes, and his Christes, and he shall raigne for euermore.

16 And the xxiij. elders which sate before God on their seates, fell vpon their faces, and worshipped God,

17 Saying, We giue the thankes, O Lord God almightie, which art, and wast, and arte to come: for thou hast receiued thy great might, and hast raigned.

18 And the nations were angrie, and thy wrath is come, and the time of the deade that they should be iudged, and that thou shouldest giue rewarde vnto thy seruants the Prophetes and Saintes, and to them that feare thy name, small and great, and shouldest destroy them whiche destroy the earth.

19 And the temple of God was opened in heauen, and there were seene in his temple the arke of his testament: and there folowes lightenings, and voyces, and thunderings, and earthquake, and much hayle.

The. xij. Chapter.

There appeareth in heauen a woman clothed with the sunne. &c.

1 AND there appeared a great" wonder in heauen, A woman clothed with the Sunne, and the Mone vnder hir feet, and vpon hir head a crowne of twelue starres:

A "or, signe.

2 And she being with childe crieth, trauelling in byrth, and payned ready to be deliuered.

3 And there appeared another wonder in heauen, for behold a great red Dragon, hauing seuen heades and tenne hornes, and seuen crownes vpon his heades.

4 And his tayle draweth the thirde part of the Starres of heauen, and he cast them to the earth: And the Dragon stode before the woman which was ready to be deliuered, for to deuour hir childe as sone as it were borne.

5 And she brought forth a man child, which shall rule all nations with a rod of yron: and hir sonne was taken vp vnto God, and (to) his throne.

6 And the woman fled into the wildernesse, where she hath a place prepared of God, that they should fede hir there a thousand, two hundred, and three score dayes.

7 And there was a battell in heauen, Michael and his angelles fought with the Dragon, and the Dragon fought and his angels,

BE The Epistle on S. Michaell and al angels.

8 And preuayled not, neyther was their place founde any more in heauen.

9 And the great Dragon, that old serpent, called the deuyll and Satanas, was caste out, which deceyueth all the worlde: and he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loude voyce saying in heauen, Nowe is come saluation, and strength, and the kingdome of our God, and the power of his Christe: for the accuser of our brethren is cast downe, whiche accused them before our God day & night.

11 And they ouercame him by the bloud of the lambe, and by the worde of his testimonie, and they loued not their liues vnto the death.

12 Therefore reioyce heauens, and ye that dwell in them: Woe to the inhabitours of the earth and of the sea: for the deuyll is come downe vnto you, whiche hath great wrath, because hee knoweth that hee hath but a short time.

13 And when the Dragon saw that he was caste vnto the earth, hee persecuted the woman whiche brought forth the man childe.

C 14 And to the woman were gyuen two wings of a great Eagle, that she myght flee into the wyldernesse into hir place, where shee is nourished for a time, and times, and halfe a time, from the face of the serpent.

15 And the Serpent caste out of his mouth water after the woman, as it had beene a floude: that he might cause hir to be caryed away of the floud.

16 And the earth holpe the woman, and the earth opened hir mouth, and swalowed vp the ryuer which the Dragon cast out of his mouth.

17 And the Dragon was wroth with the woman, and went and made warre with the remnant of hir seede, which keepe the commaundementes of God, and haue the testimonie of Jesus Christ.

18 And "I stoode on the sea sande.

"Some read, and he stoode.

The xiij. Chapter.

1. 8. The beast deceiueth the reprobate,
2. 4. 12. and is worshyped by another.
19. The priuiledge of the beasts marke.

AND I sawe a beast ryse out of the sea, hauing seuen heades, and ten hornes, and vpon his hornes tenne crownes, and vpon his heades the name of blasphemie.

2 And the beaste whiche I sawe was lyke C
a Leoparde, and his feete were as (the feete) of a Beare, and his mouth as the mouth of a Lion: and the Dragon gaue him his power, and his seate, and greate authoritie.

3 And I sawe one of his heades as it were wounded to death, and his deadly wound was healed: And all the worlde wondred after the beast.

4 And they worshipped the Dragon which gaue power vnto the beast, and they worshipped the beaste, saying, Who is lyke vnto the beaste? Who is able to warre with him?

5 And there was giuen vnto him a mouth, speaking great things, and blasphemies, and power was giuen vnto him, to doe fourtie and two monthes.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his name, and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make B
warre with the saintes, and to ouercome them: And power was giuen him ouer all kinredes, and tongs, and nations.

8 And all that dwell vpon the earth shall worshippe him, whose names are not written in the booke of lyfe of the lambe, whiche was kylled from the beginning of the worlde.

9 If any man haue an eare, let him heare. Gene. 9. b.

10 He that leadeth into captiuitie, shall go Math. 26. f.
into captiuitie: Hee that kylleth with a sworde, must be kylled with a sworde. Heere is the patience and the fayth of the saintes.

11 And I beheld another beast comming vp out of the earth, and he had two hornes like a lambe, and he spake as did the Dragon.

12 And he doth all that the first beast coulde do in his presence, and he causeth the earth and them whiche dwell therein to worshippe the first beast, whose deadly wounde was healed.

13 And hee doth great wonders, so that hee maketh fire come downe from heauen on the earth in the sight of men.

14 And deceyueth them that dwell on the C
earth, by the meanes of those signes which hee had power to doe in the sight of the beaste, saying to them that dwell on the earth, that they shoulde make an image to the beaste which hath the wounde of a sworde, and dyd liue.

15 And he had power to giue a spirite vnto the image of the beaste, that the image of

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the beast should both speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And he causeth al, both small and great, rich and poore, free and bond, that he should giue them a marke in their right hande, or in their foreheads.

17 And that no man might buye or sell, saue he that had the marke, or the name of the beast, either the number of his name.

18 Here is wisedome. Let him that hath wit, count the number of the beast: For it is the number of a man, and his number is sixe hundred threescore and sixe.

The. xiiij. Chapter.

1. The notable company of the Lambe. 6. One announceth the Gospell. 8. Another, the fall of Babylon. 9. And the thyrde warneth to flee from the beast. 18. Of the Lords haruest.

1 AND I loked, and loe a lambe stode on the mount Sion, and with him an hundred fourtie and foure thousande, hauing his fathers name written in their foreheades.

The Epistle at the Innocents day.

2 And I heard a voyce from he heauen as the sounde of many waters, and as the voyce of a great thunder: and I heard the voyce of harpers harping with their harpes:

3 And they sung as it were a newe song before the throne, and before the foure beasts and the elders, and no man could learne that song, but the hundred and fourtie and foure thousande, whiche were redeemed from the earth.

4 These are they whiche were not defyled with women, for they are virgins: These are they which followe the lambe whether so euer he goeth: These were redeemed from men, being the firstfruits vnto God, and to the lambe.

5 And in their mouth was found no guile: for they are without spot before ỹ throne of God.

6 And I sawe another angell flee in the middes of heauen, hauing the euerlasting Gospell to preache vnto them that dwell on the earth, and to all nations, and kinreds, and tongs, and people, Acts. 14. d.

7 Saying with a loude voyce, Feare God, B and giue glorie to him, for the houre of his iudgement is come: and worshippe him Esai. 21. c. that made heauen and earth, and the sea, Iere. 51. a. and fountaines of waters.

8 And there folowed another angell, saying, Babylon is faine, is faine that great citie, for she made all nations drinke of the wine of the wrath of her fornication.

9 And the thirde angell folowed them, saying with a loude voyce, If any man worship the beast and his image, & receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, (yea) of the pure wyne whiche is poured in the cup of his wrath, and he shall be punished in fyre and brimstone before the holie angels, and before the lambe.

11 And the smoake of their torment ascendeth vp euermore: And they haue no rest day nor night which worship the beast and his image, and who so euer receiueth the print of his name. E

12 Here is the patience of the saints. Here are they that keepe the commaundements of God, and the fayth of Iesus.

13 And I heard a voyce from heauen, saying vnto me, Wryte, Blessed are the deade which hereafter dye in the Lorde. Euen so sayth the spirite, that they maye rest from their labours, and their workes folowe them.

14 And I loked, and beholde a whyte cloude, and vpon the cloude one sitting like vnto the sonne of man, hauing on his heade a golden crowne, and in his hande a sharpe sickle. Ezech. 1. a. iiij. D Dan. 7. a. iij. E

15 And another angell came out of the temple crying with a loude voyce to him that sate on the cloud: Thrust in thy sickle and reape, for the time is come to reape, for the haruest of the earth is ripe. Ioel. 3. c.

16 And he that sat on the cloud thrust in his sickle on the earth, & the earth was reaped. or, dyped.

17 And another angel came out of the temple which is in heaue, hauing also a sharp sickle.

18 And another angell came out from the
aulter, whiche had power ouer fire, and
cryed with a loude crye to him that hadde
the sharpe sickle, saying. Thruste in thy
sharpe sickle, and gather the clusters of
the vineyarde of the earth, for hir grapes
are rype.

19 And the angell thrust in his sharp sickle
on the earth, and cut downe the vineyarde
of the erth, and cast it into the great wine-
fat of the wrath of God.

20 And the winefat was troden without
the citie, and bloud came out of the fatte
euen vnto the horse bridels, by the space of
a thousand and fiue hundred furlongs.

The.xv. Chapter.

1. Seuen Angels, haue the seuen last plagues.
3. The song of them that ouercome the beast.
7. The seuen vials full of Gods wrath.

A 1 AND I sawe another signe in heauen
great and marueilous, seuen angels
hauing the seuen last plagues, for in them
is fulfilled the wrath of God.

2 And I saw as it were a glassie sea, ming-
led with fire, and them that had gotten the
victorie of the beast, and of his image, and
of his marke, and of the number of his
name, stande on the glassie sea, hauing the
harpes of God.

3 And they sing the song of Moses the ser-
uant of God, and the song of the lambe,
saying, Great and marueilous are thy
Esai.21.c. Ierr.51.a. workes, Lorde God almightie: iust and
true are thy wayes, thou king of saintes.

4 Who shall not feare thee, O Lorde, and
glorifie thy name? for thou only art holie:
And all Gentiles shall come, and worship
before thee, for thy iudgementes are made
manifest.

5 And after that I looked, and beholde, the
temple of the tabernacle of the testimonie
was open in heauen:

6 And the seuen angels came out of the tẽ-
ple, hauing the seuen plagues, clothed in
pure and bright linnen, and hauing their
breastes gyrded with golden gyrdles.

B 7 And one of the foure beastes gaue vnto
the seuen angels seuen golden vials, ful of
the wrath of God whiche liueth for euer-
more.

8 And the temple was full of the smoke of
the glorie of God, and of his power: and
no man was able to enter into the tem-
ple, tyll the seuen plagues of the seuen an-
gels were fulfilled.

The.xvi. Chapter.

1. The angels poure out their vials ful of wrath
6. and what plagues folowe therof. 15. Ad-
monition to take heede and watch.

1 AND I heard a great voyce out of the A
temple, saying to the seuen angels, Go
your wayes, powre out the vials of the
wrath of God vpon the earth.

2 And the first (angell) went, and powred
out his viall vpon the earth, and there fell
a noysome and sore botche vpon the men
which had the marke of the beast, and vpon
them which worshipped his image.

3 And the seconde angell shed out his vial
vpon the sea, and it turned as it were in-
to the bloud of a deade man: and euerie
liuing thing dyed in the sea.

4 And the thirde angell shed out his viall
vpon the ryuers and fountains of waters,
and they turned to bloud.

5 And I heard the angell of the water say,
Lorde, which art, and wast, thou art righ-
teous and that holy one, because thou hast
giuen such iudgements.

6 For they haue shedde out the bloud of
saintes and prophetes, and therefore hast
thou giuen them bloud to drinke: for they
are worthy.

7 And I heard̃e another out of the aulter B
say, Euen so Lorde God almightie, true
and righteous are thy iudgements.

8 And the fourth angell powred out hys vi-
all on the Sunne, and power was gyuen
vnto him to vexe men with feruent heate
of fire.

9 And men boyled in great heate, and blas-
phemed the name of God, which hath po-
wer ouer these plagues, and they repented
not, to giue him glorie.

10 And the fifth angell powred out his viall
vpon the seate of the beaste, and his king-
dome waxed darke, and they gnewe their
tongs for sorowe.

11 And blasphemed the God of heauen, for
their sorowes, and for their sores, and re-
pented not of their deedes.

12 And the sixth angell powred out his vi-
al vpon the great riuer Euphrates, and the
water thereof dryed vp, that the waye of
the

the kings of the East shoulde be prepared.
13 And I sawe three vncleane spirites like frogges, come out of the mouth of the Dragō, and out of the mouth of the beast, and of the mouth of the false prophete.
C 14 For they are the spirites of deuels, worckīg myracles, to go out vnto the kings of the earth, and of the whole worlde, to gather them to the battell of that great day of God almightie.
Mat. 24. d 15 Behold, I come as a theefe. Happy is he
Pet. 3. c. that watcheth, and keepeth his garmentes,
Thes. 5. a. least he walke naked, and men see his filthynesse.
16 And he gathered them together into a place, called in the Hebrue tongue Armagedon.
17 And the seuenth angel powred out his vial into the ayre: and there came a great voyce out of the temple of heauen, from the throne, saying, It is done.
18 And there folowed voyces, thundrings, and lightnings: and there was a great earthquake, such as was not since menne were vpon the earth, so mightie an earthquake, and so great.
19 And the greate citie was deuided into three partes, and the cities of the nations fel. And greate Babylon came in remembraunce before God, to giue vnto hir the cuppe of the wine of the fiercenesse of his wrath.
20 Euery Ile also fledde away, and the mountaines were not founde.
21 And there fel a great hayle, as it had bin talentes, out of heauen vpon the men, and the men blasphemed God, because of the plague of the hayle: for the plague thereof was exceeding great.

The. xvij. Chapter.

3. The description of the great whore, 8. and hir sinnes, and punishment.

1 AND there came one of the seuen angels, which had the seuen vials, and talked with me, saying vnto me, Come, I will shewe vnto thee the iudgement of the great whore, that sitteth vppon many waters:
2 With whom haue committed fornication the kings of the earth, and the inhabitours of the earth are dronken with the wine of hir fornication.
3 So he carryed me away in the spirit into the wildernesse: And I sawe a woman sit vppon a scarlet coloured beast, full of names of blasphemie, hauing seuen heades, and tenne hornes.

4 And the woman was arayed in purple and scarlet colour, and decked with gold, precious stone, and pearles, hauing a cup of gold in hir hande, full of abhominations and filthynesse of hir fornication.
5 And in hir forehead was a name written, a mysterie, great Babylon, the mother of whordome and abhominations of the earth.
6 And I sawe the woman dronken with the bloud of the saintes, and with the bloud of the martyrs of Iesus: And when I sawe hir, I wondred with great marueyle.
B 7 And the angel saide vnto me, Wherefore marueylest thou? I will shewe thee the mysterie of the woman, and of the beast that beareth hir, which hath seuen heades, and tenne hornes.
8 And the beast that thou sawest, was, and is not, and shal ascend out of the bottomelesse pit, and goeth into perdition, and they that dwel on the earth shal wonder, (whose names are not written in the booke of lyfe from the beginning of the worlde) when they beholde the beast that was, and is not, and yet is.
9 And here is a meaning that hath wisedome. The seuen heades, are seuen mountaynes, on which the womā sitteth: They are also seuen kings.
10 Fiue are fallē, and one is, and the other is not yet come: And when he commeth, he must continue a short space.
11 And the beast that was and is not, is euen the eyght, and is one of the seuen, and goeth into destruction.
12 And the tenne hornes which thou sawest, are tenne kings, which haue receiued no kingdome as yet: but receiue power as kings at one houre with the beast.
13 These haue one minde, and shall giue their power and strength vnto the beast.
14 These shall fight with the lambe, and C
the lambe shall ouercome them: For he is 1. Tim. 6.
the Lorde of Lordes, and King of kings, and they that are on his side, are called, and chosen, and faithfull.

15 And he saith vnto me, The waters which thou sawest, where the whore sitteth, are people, and folke, and nations, and tongues.

16 And the tenne hornes which thou sawest vpon the beast, are they which shall hate the whore, and shall make hir desolate and naked, and shall eate hir flesh, and burne hir with fire.

17 For God hath put in their harts to fulfil his wil, and to doe with one consent, and to giue their kingdome vnto the beast, vntil the wordes of God shal be fulfilled.

18 And the woman which thou sawest, is that great citie which raigneth ouer the kings of the earth.

The.xviij.Chapter.

1.9. The louers of the world are sory for the fal of the whore of Babylō. 20. But they that be of God, haue cause to reioyce for hir destruction.

1 AND after that, I sawe another angel A
come from heauen, hauing great power, and the earth was lightened with his glory.

2 And he cryed mightily with a strong voyce, saying, Great Babylon is fallen, Esai.21.f. Ier.1.8.
is fallen, and is become the habitation of deuils, and the holde of all foule spirites, and a cage of all vncleane and hatefull birdes.

3 For all nations haue dronken of the wine of the wrath of hir fornication, and the kings of the earth haue committed fornication with hir, and the marchantes of the earth are waxed riche of the abundance of hir pleasures.

4 And I heard another voyce from heauen say, Come away from hir my people that ye be not partakers of hir sinnes, and that ye receiue not of hir plagues.

5 For hir sinnes are gonne vp to heauen, and God hath remembred hir wickednesse.

6 Reward hir euen as she rewarded you, and giue hir double according to hir workes, and powre in double to hir in the same cup which she filled vnto you.

7 And as muche as she glorified hir selfe, and liued wantonly, so muche powre ye in for hir of punishment and sorow: for she saith in hir harte, I sitte being a queene, and am no widowe, and shall see no sorowe. Esai.46.d.

8 Therefore shall hir plagues come in one day, death, and sorowe, and hunger, and she shall vtterly be burnt with fyre, for strong is the Lord which iudgeth hir.

9 And they shal wayle hir, and the kings of the earth shall lamente for hir, which haue committed fornication with hir, and haue lined wantonly with hir, when they shall see the smoke of hir burning:

10 Standing a farre off for feare of hir punishment, saying, Alas, alas, that great citie Babylon, that mightie citie, for at one houre is thy iudgement come. Ier.51.a.

11 And the marchantes of the earth doe weepe and wayle ouer hir, for no man buyeth their ware any more.

12 The ware of golde, and siluer, and pretious stones, and of pearle, and raynes, and purple, and silke, and scarlet, and all Thyine wood and all manner vessels of yuorie, and all manner vessels of most pretious wood, and of brasse, and iron, and marble,

13 And Sinamome, and odours, and oyntmentes, and Frankencense, and wine, and oyle, and fine floure, and wheate, and beastes, and sheepe, and horses, and charets, and bodyes and soules of men,

14 And the apples that thy soule lusted after, are departed from thee, and all things which were dayntie and had brightnesse, are departed from thee, and thou shalt finde them no more at all. C

15 The marchantes of these things which were waxed riche, shall stande a farre off from hir, for feare of the punishment of hir weeping and wayling,

16 And saying, Alas, alas, that great citie, that was clothed in raines, and purple, and scarlet, and decked with golde, and pretious stones, and pearles: Ier.51.b.

17 For at one houre so great riches is come to nought. And euery shippe gouernour, and all they that occupie shippes, and shipmen, and as many as worke in the sea, stode a farre off,

18 And cryed when they sawe the smoke of hir burning, saying, What citie is like vnto this great citie?

19 And they cast dust on their heades, and cryed, weeping, and wayling, and saying, Alas, alas, that great citie, wherein were made riche all that hadde shippes in the sea, by reason of hir costlynesse, for at Ier.51.b.

one

one houre is she made desolate.

20 Reioyce ouer hir thou heauen, and ye holy apostles and prophetes, for GOD hath giuen your iudgement on hir.

21 And a mightie angel toke vp a stone lyke a great mylstone, and cast it into the sea, saying, With such violence shal that great citie Babylon be cast, and shall be founde no more at all.

22 And the voyce of harpers, and musitions, and of pipers and trumpetters, shall be heard no more at all in thee: and no craftes man, of what so euer craft hee be, shal be founde any more in thee: and the sounde of a mylshal be heard no more at al in thee:

23 And the light of a candel shall shine no more at all in thee, and the voyce of the bridegrome and of the bride shal be heard no more at all in thee: for thy marchantes were the great men of the earth, and with thine enchantment were deceiued all nations.

24 And in hir was found the bloud of the prophetes, and of the saintes, and of all that were slaine vppon the earth.

The.xix. Chapter.

Prayses are giuen vnto God for iudging the whore.

1 AND after these things, I heard a great voyce of much people in heauen, saying, (a) Alleluia: saluation, and glory, & honour, and power, (be ascribed) to the Lord our God:

(a) That is, prayse ye god, because that Iesus Christ and his wickednesse is taken out of the worlde.

2 For true and righteous are his iudgementes, for he hath iudged ỹ great whore which did corrupt the earth with hir fornication, and hath throughly auenged the bloud of his seruantes of hir hande.

3 And againe they sayde, Alleluia: and hir smoke rose vp for euermore.

4 And the foure and twentie elders, and the foure beastes fell downe, and worshipped God that sate on the throne, saying, Amen, Alleluia.

5 And a voice came out of the throne, saying, Prayse our Lorde God all ye that are his seruantes, and yee that feare him both smal and great.

6 And I hearde as it were the voyce of muche people, euen as the voyce of many waters, and as the voice of strong thunderings, saying, Alleluia: for the Lorde our God omnipotent raigneth.

7 Let vs be gladde, and reioyce, and giue honor to him: for ỹ mariage of the lambe is come, and his wife hath made hir selfe ready.

8 And to hir was graunted that she should be arayed with pure and goodly raynes: for the raynes is the righteousnesse of saintes. Mat. 22. d. Luke. 14. d

9 And he saide vnto me, Wryte: Happy are they which are called vnto the supper of the lambes marriage. And he sayde vnto me, These are the true sayings of God.

10 And I fel at his feete, to worship him: And he saide vnto me, See thou doe it not: for I am thy felowe seruant, and of thy brethren that haue the testimonie of Iesus. Worship God: for the testimonie of Iesus, is the spirit of prophesie.

11 And I sawe heauen open, and beholde a whyte horse: and he that sate vpon him was called faithful and true, and in righteousnesse (he) doth iudge & make battel.

12 His eyes (were) as a flame of fire, and on his heade were many crownes, and he had a name written that no man knewe but he him selfe. Esai. 53. b.

13 And he was clothed with a vesture dipt in bloud: and his name is called the word of God.

14 And the armies whiche were in heauen folowed him vppon whyte horses, clothed with white and pure raynes. D

15 And out of his mouth goeth a sharpe swoorde, that with it he shoulde smite the heathen: and he shall rule them with a rodde of iron, and he treadeth the winefat of the fiercenesse and wrath of almightie God.

16 And he hath on his vesture, and on his thigh a name written, King of Kings, and Lord of Lordes.

17 And I sawe an angel stand in ỹ Sunne, and he cryed with a loude voyce, saying to all the foules that flee by the middest of heauen, Come & gather your selues together vnto the supper of the great God:

18 That yee may eate the flesh of kings, and the flesh of high captaines, and the flesh of mightie menne, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men,

and

and of smal and great.

19 And I sawe the beast, and the kings of the earth, and their armies gathered togither, to make battell against him that sate on the horse, and against his armie.

20 And the beast was taken, and with hym that false prophete that wrought myracles before him, with which he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were cast quicke into a ponde of fyre, burning with brimstone:

D 21 And the remnant were slayne with the sworde of him that sate vppon the horse, which sworde proceded out of his mouth: and all the foules were filled with their flesshe.

The.xx. Chapter.

2. Satan being bounde for a certaine time, 7. and after let loose, vexeth the Churche greeuously.

A 1 AND I sawe an angel come downe from heauen, hauing the key of the bottomlesse pitte, and a great chayne in his hande.

2 And he toke the Dragon, that olde serpent which is the deuil and Satanas, and he bounde him a thousande yeeres,

3 And caste him into the bottomlesse pitte, and he shut him vp, and set a seale on him, that he should deceiue the nations no more, till the thousande yeeres should be fulfilled: and after that he must be loosed (for) a little season.

4 And I sawe thrones, and they sate vpon them, and iudgement was giuen vnto them: and I sawe the soules of them that were beheaded for the witnesse of Iesus, and for the worde of GOD, and which had not worshipped the beast, neyther his image, neyther had taken his marke vppon their foreheades, or in their hands, and they lined and raigned with Christe a thousande yeeres.

5 But the other of the dead of men did no liue againe, vntil the thousande yeeres were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: for on suche the second death hath no power, but they shall be the priestes of god & of Christ, and shall rai[illegible] with him a thousande yeeres.

7 [illegible] when the thousande yeeres are ex- B
pired, Satan shal be loosed out of his pri- Esai. 38.
son:

8 And shall goe out to deceiue the nations whiche are in the foure quarters of the earth, Gog and Magog, to gather them together to battel: whose number is as the sande of the sea.

9 And they went vp in the playne of the earth, and compassed the tentes of the saintes about, and the beloued citie: and fire came downe from God out of heauē, and deuoured them:

10 And the deuil that deceiued them, was cast into a lake of fyre brimstone, where the beast & the false prophete shall be tormented day and night for euermore.

11 And I sawe a great white throne, and him that sate on it, from whose face fledde away both the earth and the heauen, and their place was no more founde.

12 And I sawe the dead both small and great stande before God: and the bookes were opened: and another booke was opened, whiche is (the booke) of lyfe: and the dead were iudged of those things whiche were written in the bookes, according to their deedes.

13 And the sea gaue vp hir dead whiche C
were in hir, and death and hel deliuered vp the dead which were in them: and they were iudged euery man according to his deedes.

14 And death and hell were cast into the lake of fyre: this is the seconde death.

15 And whosoeuer was not founde written in the booke of lyfe, was cast into the lake of fire.

The .xxi. Chapter.

3. 14. The blessed estate of the godly. 8. 27. and the miserable condition of the wicked.

1 AND I sawe a newe heauen & a newe A
earth: for the first heauen and the first Esai. 45. c.
earth were vanished away, and there is no 2. Pet. 3. 8.
more sea.

2 And I John sawe the holy citie newe Ierusalem, come downe from God out of heauen, prepared as a bride garnished for her husbande.

3 And I heard a great voyce out of hea- A
uen, saying, Beholde, the tabernacle of
God

God (is) with men, and he wil dwel with them, and they shall be his people, & God him selfe shall be with them, and be their God.

Esai.25.d.

4 And god shal wipe away all teares frō their eyes, & there shall be no more death, neither sorowe, neither crying, neither shal there be any more payne: for the former things are gone.

Esai.43.d. 2.Cor.5.3

5 And he that sate vpon the throne, sayde, Beholde, I make all things newe. And he sayd vnto me, Write: for these words are true and faithful,

6 And he sayde vnto me, It is done: I am Alpha and Omega, the beginning & the ende, I will giue vnto him that is a thyrst of the wel of the waters of lyfe freely.

B 7 He that ouercommeth, shall inherite all things, and I wil be his God, and hee shall be my sonne.

8 But the fearefull and vnbeleeuing, and the abhominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyers, shall haue their part in the lake which burneth with fire & brimstone: which is the seconde death.

9 And there came vnto me one of the seuē angels, which had the seuen vials ful of the seuen last plagues, and talked with mee saying, Come hyther, I will shewe thee the bride, the lambes wife.

10 And he caryed me away in the spirite to a great and high mountayne, and hee shewed me the great citie holy Ierusalē, descending out of heauen from God.

11 Hauing the glory of God: and hir shyning (was) like vnto a stone most precious, euen like a Iasper, cleare as Christal.

12 And had a wal great and high, and had twelue gates, and at the gates twelue angels, and names written, which are the names of the twelue tribes of Israel.

13 On the east side three gates, and on the north side three gates, and towardes the south three gates and from the west three gates.

C 14 And the wall of the citie had twelue fundations. & in them the twelue names of the lambes twelue apostles.

15 And he that talked with me, hadde a golden reede to measure the citie withall and the gates thereof, and the wall thereof.

16 And the citie lyeth foursquare, and the length was as large as the breadth: and he measured the citie with the rede twelue thousande furlonges, and the length, and the breadth, and the heygth of it are equal.

17 And he measured the wall thereof, an hundred, and fourtie, and foure cubites, by the measure of man, that is of the angel.

18 And the buylding of the wal of it was of Iasper, and the citie was pure gold like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of pretious stones. The first fundation was Iasper, the seconde Sapphire, the third a Chalcedoni, the fourth an Emeralde,

20 The fifth Sardonix, the sixth Sardius, the seuenth Chrysolite, the eyght Beryl, the nienth a Topas, the tenth a Chrysoprasus, the eleuenth a Iacinct, the twelfth an Amethist.

21 The twelue gates were twelue pearles, euery gate was of one pearle, & the streete of the citie was pure golde, as it were shyning glasse. D Esai.40.d.

22 And I sawe no temple therein: for the Lorde God almightie and the lambe, are the temple of it.

23 And the citie hath no need of the sun, neither of the moone to lighten it: for the glory of God did lighten it, and the lambe is the light of it. Esa.60.d.

24 And the nations of them which are saued, shall walke in the light of it: and the kings of the earth doe bring their glory & honour vnto it.

25 And the gates of it shall not be shut at all by day: for there shal be no night. Esai.60.f.

26 And they shall bring the glory and honour of the Gentiles vnto it.

27 And there shall in no wise enter into it any vncleane thing, neither what so euer worketh abhomination, or (maketh) lies: but they onely whiche are written in the lambes booke of life.

The.xxij. Chapter.

1. The riuer of the water of life. 9. The angel will not be worshipped.

1 AND hee shewed mee a pure ryuer of water of lyfe, cleare as Chri-

stal,

Chriſtall, proceding out of the throne of God, and of the lambe.

2 In the middes of the ſtreete of it, and of eyther ſide of the ryuer (was) there wood of life, which bare twelue manner of fruites, and gaue fruite euery moneth: and the leaues of the wood ſerued to heale the people withal.

3 And there ſhall be no more curſe, but the throne of God and the lambe ſhalbe in it, and his ſeruantes ſhal ſerue him.

4 And they ſhal ſee his face, and his name (ſhal be) in their foreheades.

Eſai.40.d. 5 And there ſhall be no night there, and they neede no candel, neyther light of the Sunne, for the Lorde God giueth them light, and they ſhall raigne for euermore.

6 And he ſayd vnto me, Theſe ſayings are faithful and true. And the Lorde God of the holy prophetes ſent his angel to ſhew vnto his ſeruantes the things which muſt ſhortly be fulfilled.

Apoc.1.a. 7 Beholde, I come ſhortly: Happie is hee that keepeth the ſayings of the prophecie of this booke.

Apoc.22.b. 8 I Iohn ſawe theſe things, and hearde them. And when I had heard and ſeene, I fel downe to worſhip before the feete of the angel, which ſhewed me theſe things.

9 Then ſayth he vnto me, See thou doe it not: for I am thy felowe ſeruaunt, and (the felow ſeruaunt) of thy brethren the prophetes, and of them which keepe the ſayings of this booke: but worſhip god.

10 And he ſaith vnto me, Seale not the ſayings of the prophecie of this booke: for the time is at hande.

11 He that doeth euil, let him doe euil ſtil: and he which is filthye, let him be filthie ſtyl: and he that is righteous, let him be righteous ſtil: and he that is holy, let him be holy ſtill.

12 And beholde, I come ſhortly, and my reward is with me, to giue euery man as his deedes ſhall be.

13 I am Alpha and Omega, the beginning and the ende, the firſt and the laſt.

14 Bleſſed are they that do his commaundementes, that their power may be in the tree of life, and may enter in through the gates into the citie. C

Eſai.44.b. Reue.22.b. 15 For without (ſhall be) dogges, and inchanters, & whoremongers, and murderers, and idolaters, and whoſoeuer loueth or maketh leaſyngs:

16 I Ieſus ſent mine angel to teſtifie vnto you theſe things in the Churches. I am the rote and the generation of Dauid, and the bright morning ſtarre,

Eſai.55.a. Iohn.7.f.i 17 And the ſpirit and the bryde ſay, Come. And let him that heareth, ſay alſo, Come. And let him that is a thyrſt come. And who ſo euer will, let him take of the water of life freely.

Deut.4.a. Prou.30.a. 18 I teſtifie vnto euery man that heareth the wordes of the prophecie of this booke, If any man ſhal adde vnto theſe ſayings, God ſhal adde vnto him the plagues that are written in this booke.

19 And if any man ſhall take away from the wordes of the booke of this prophecie, God ſhall take away his parte out of the booke of life, and out of the holy citie, and from the things which are written in this booke.

20 He which teſtifieth theſe things ſaith ſurely, I come quickly. Amen Euen ſo, come Lorde Ieſus.

21 The grace of our Lord Ieſus Chriſt be with you al. Amen.

FINIS.

A Table to finde the Epistles and *Gospels read in the Church of Englande. Wherof,*

the first lyne is the Epistle, and the other the Gospel.

On the first Sunday in Aduent.

Owe nothyng to. Rom.13.
And when they drewe. Mat.21.

On the second Sunday in Aduent.

For what so euer thynges. Rom.15. 4
And there shal be signes in. Luke.21. 25

On the third Sunday in Aduent.

Let a man so esteeme of vs. 1.Cor.4. 1
When Johan heard in the. Mat.11. 2

On the fourth Sunday in Aduent.

Reioyce in the Lord al. Philip.4. 4
And this is the recorde of. Johan.1. 19

On Christmas day.

God whiche in time past. Hebr.1. 1
In the beginning was the. Johan.1. 1

On Saint Steuens day.

But he being ful of the. Actes.7. 55
Wherefore behold, I send. Mat.23. 34

On Saint Iohn Euangelistes day.

That which was from. 1.Johan.1. 1
Jesus saith vnto Peter. Johan.21. 19

On Innocentes day.

And I loked, and loe a. Apoc.14. 1
The angel of the Lord. Mathy.2. 13

Sunday after Christmas day.

And I say, that the heyre. Gala.4. 1
This is the booke of the. Mathy.1. 1

On the Circumcision of Christ.

Blessed is that man to. Roma.4. 8
And it came to passe as. Luke.2. 15

On the Epiphanie.

For this cause I Paul. Ephesians.3. 1
When Jesus was borne in. Mat.2. 1

On the first Sunday after the Epiphanie.

I beseche you therefore. Rom.12. 11
The father and mother. Luke.2. 41

On the second Sunday after the Epiphanie.

Seeing that we haue di. Rom.12. 6
And the thirde day was. Johan.2. 1

On the thirde Sunday after the Epiphanie

Be not wise in your owne. Rom.12. 16
When he was come down. Mat.8. 1

On the the fourth Sunday after the Epiphanie

Let euery soule be subiect. Roma.13. 1
And when he entred into. Mat.8. 23

On the fifth Sunday after the Epiphanie.

Put on therefore as the. Colos.3. 12
The kingdome of heauen. Mat.13. 24

¶ On the sixth Sunday (If there be so many) ye shal haue the same Epistle & Gospel that was appointed for the fifth Sunday.

On Septuagesima Sunday.

Know ye not that they. 1.Cor.9. 24
For the kingdome of heauen. Mathy.20. 1

On Sexagesima Sunday.

For ye suffer fooles gladly. 2.Cor.11. 19
When much people were. Luke.8. 4

On Quinquagesima Sunday.

Though I speake with. 1.Cor.13. 1
Jesus tooke vnto him the. Luke.18. 31

On the first day of Lent.

Turne vnto me with al. Joel.2. 12
Moreouer when ye fast. Mat.6. 16

On the first Sunday in Lent.

We also as helpers exhort. 2.Cor.6. 1
Then was Jesus led vp of. Mat.4. 1

On the second Sunday in Lent.

Furthermore we beseech. 1.Thes.4. 1
And Jesus when he went. Mat.15. 21

On the third Sunday in Lent.

Be ye therefore followers. Ephes.5. 1
And he was casting out a. Luke.11. 14

On the fourth Sunday in Lent.

Tel me ye that desire to. Gala.4. 21
Jesus went his way ouer. Johan.6. 1

On the fifth Sunday in Lent

But Christ being come an. Heb.9. 11
Which of you rebuketh. Johan.8. 46

On the sunday next before Easter.

Let the same minde be. Philip.2. 5
And it came to passe when. Mat.26. 1

On the Munday next before Easter.

What is he this that commeth. Esai.63. 1
After two dayes was the. Mark.14. 1

On the Tuesday next before Easter.

The Lord God hath opened. Esai.50. 5
And anone in the dawning. Mark.15. 1

On the Wednesday next before Easter.

For where as is a testament. Heb.9. 16
The feast of sweete bread. Luke.22. 1

On the Thursday next before Easter.

This I warne you of. 1.Cor.11. 17
And the whole multitude. Luke.23. 1

On Good Fryday.

For the lawe hauing the. Heb.10. 1
When Jesus had spoken. Johan.18. 1

[illegible]ster Euen.

For it is better, if the wil. 1.Pet.3. 17
When euen was come. Mat.27. 57

Easter day.

If ye then be rysen with. Colos.3. 1
The first day of the Sabbath. Johan.20. 1

Munday in Easter weeke.

Then Peter opened his. Actes.10. 34
And beholde, two of them. Luke.24. 13

On the Tuesday in Easter weeke.

Ye men and brethren. Actes.13. 26
Jesus him selfe stode in. Luke.24. 36

On

On the first Sunday after Easter.

For all that is borne of. 1. John. 5. verse. 4
The same day at night. John. 20. 19

On the seconde Sunday after Easter.

For it is thanke worthie. 1. Peter. 2. 19
I am the good shepheard. John. 10. 15

On the third Sunday after Easter.

Dearely beloued, I. 1. Peter. 2. 11
After a while, and ye. John. 16. 16

On the fourth Sunday after Easter.

Euery good giuing, and. James. 1. 17
But nowe I goe my way. John. 16. 5

On the fifth Sunday after Easter.

And in ye doers of the. James. 1. 22
Uerily, verily, I say. John. 16. 23

Ascention day.

The former booke haue I. Actes. 1. 1
Afterwarde he appeared. Mark. 16. 14

On the Sunday after the ascention day.

The ende of al things is. 1. Pet. 4. 7
But when the comforter. John. 15. 26

On Whitsunday.

And when the day of Pentecost. Actes. 2. 1
If ye loue me keepe my. John. 14. 15

On the Munday in Whitson weeke.

Then Peter opened his. Actes. 10. 24
For God so loued the. John. 3. 16

On the Tusday in Whitson weeke.

When the Apostles which. Actes. 8. 14
Uerily verily, I say vnto. John. 10. 1

On Trinitie Sunday.

After this I loked, and. Apoc. 4. 1
There was a man of the. John. 3. 1

On the first Sunday after Trinitie.

Dearely beloued, let vs. 1. John. 4. 7
There was a certaine. Luke. 16. 19

On the seconde Sunday after trinitie.

Marueyle not my brethre. 1. John. 3. 13
A certaine man ordeyned. Luke. 14. 16

On the thirde sunday after trinitie.

Submit youe selues. 1. Peter. 5. 5
Then resorted vnto him. Luke. 15. 1

On the fourth Sunday after trinitie.

For I am certaynly persuaded. Rom. 8. 18
Be ye therefore mercyful. [illegible]

On the fifth Sunday [illegible]

In conclusion, be ye al o[illegible] 1. Peter. 3.
It came to passe that when. Luke. 5. 1

On the sixth Sunday after trinitie,

Knowe ye not, that al we. Rom. 6. 3
For I say vnto you except. Mat. 5. 20

On the seuenth Sunday after trinitie.

I speake after the maner. Rom. 6. 19
In those dayes the com. Marke. 8. 1

On the eyght Sunday after trinitie.

Therefore brethren we are. Rom. 8. 12
Beware of false prophets. Mat. 7. 15

On the ninth Sunday after trinitie.

Brethren, I would not. 1. Cor. 10. 1
And he sayde vnto his disci. Luke. 16. 1

On the tenth Sunday after trinitie.

Concerning spiritual. 1. Cor. 12. 1
[illegible]n he was come. Luke. 19. 41

[illegible]e eleuenth Sunday after trinitie.

Moreouer, brethren, I. 1. Cor. 15. 1
And he tolde this parable. Luke. 18. 9

On the twelfth Sunday after trinitie.

Such truste haue we. 2. Cor. 3. 4
And, when he was departed. Mat. 7. 31

On the xiij. Sunday after trinitie.

To Abraham and his seede. Gala. 3. 16
Happie are the eyes which. Luke. 10. 23

On the xiiij. Sunday after trinitie.

Then I say, walke in the. Galat. 5. 16
And so it was as he went. Luke. 17. 11

On the xv. Sunday after trinitie.

Ye see how large a letter. Galat. 6. 11
No man can serue two. Mat. 6. 24

On the xvj. sunday after trinitie.

Wherefore I desyre that. Ephe. 3. 13
And it came to passe after. Luke. 7. 11

On the xvij. sunday after trinitie.

I therefore a prisoner in. Ephes. 4. 1
And it came to passe as he. Luke. 14. 1

On the xviij. sunday after trinitie.

I thanke my God alwayes. 1. Cor. 1. 1
But when the Pharisees. Mat. 22. 34

On the xix. sunday after trinitie.

This I say therefore, and. Ephes. 4. 17
And he entred into a shyp. Math. 9. 1

On the xx, sunday after trinitie.

Take heede therefore that. Ephes. 5. 15
The kingdome of heauen. Math. 22. 2.

On the xxj. sunday after trinitie.

Finally, my brethren, be. Ephes. 6. 10
And there was a certayne. John. 4. 46

On the xxj sunday after trinitie.

I thanke my God with al. Philip. 1. 3
Then came Peter vnto. Math. 18. 21

On the xxiij. sunday after trinitie.

Brethren, be followers. Philip. 3. 17
[illegible] went the Pharisies. Mat. 22. 15

On the. xxiiij. sunday after trinitie.

[illegible]ue thankes to God. Colos. 1. 3
Whyle he spake these. Math. 9. 18

On the xxv. sunday afte[illegible] trinitie.

Beholde, the time commeth. Jere. 23. 5
When Jesus then lyft vp. John. 6. 5

¶ If there be any moe Sundayes before Aduent Sunday, to supplie the same, shall bee taken the seruice of some of those Sundayes that were ommitted betweene the Epiphanie and Septuagesima.

Here endeth the Table of the Epistles and Gospels for the Sundayes.

Here folowe̅th the Table of the Epiſtles *and Goſpels, which are vſed to be read on diuers*

Saintes dayes in the yeere.

Saint Andrewes day.

For if thou ſhalt know. Rom. 10. 9
And Jeſus walking by the. Mat. 4. 18

Saint Thomas the Apoſtle.

Nowe therefore ye are no. Epheſ. 2. 19
But Thomas one of the. John. 2. 24

Conuerſion of ſaint Paul.

And Saul yet breathing. Actes. 9. 1
Then anſwered Peter. Mat. 19. 27

Purification of ſaint Marie the Virgine.

The ſame Epiſtle appointed the Sunday before.

And when the day of hir. Luke. 2. 22

Saint Mathias day.

And in thoſe dayes Peter. Actes. 1. 15
At that time Jeſus an. Math. 11. 25

Anunciation of the Virgin Marie.

Moreouer, God ſpake. Eſai. 7. 10
And in the ſixth moneth. Luke. 1. 26

Saint Markes day.

But vnto euery one of vs. Ephe ſ. 4. 7
I am the true vine, and my. John. 15. 1

Saint Philip and Iames day.

James the ſeruant of God. James. 1. 1
And he ſaide vnto his diſci. John. 14. 1

Saint Barnabe Apoſtle.

Then tydings of thoſe. Actes. 11. 22
This is my commaunde. John. 15. 12

Saint Iohn Baptiſt.

Comfort my people (O ye. Eſai. 40. 1
Elizabethes time came. Luke. 1. 57

Saint Peters day.

At the ſame time Herode. Actes. 12. 1
When Jeſus came into. Mat. 16. 13

Saint Iames Apoſtle.

In thoſe dayes came pro. Actes. 11. 27
Then came to him the. Math. 20. 20

Saint Batholomewe Apoſtle.

And by the handes of the. Actes. 5. 12
And there was a ſtryfe. Luke. 22. 24

Saint Matthewe Apoſtle.

Therefore, ſeeing that we. 2. Cor. 4. 1
And as Jeſus paſſed forth. Mat. 9. 9

Saint Michael and al angels.

And there was a great. Apoc. 12. 7
At the ſame time came the. Mat. 18. 1

Saint Luke Euangeliſt.

But watche thou in all. 2. Tim. 4. 5
After theſe things the. Luke. 10. 1

Simon and Iude Apoſtles.

Jude the ſeruant of Jeſus. Jude. 1. 1
This commaunde I you. John. 15. 17

Al Saintes day.

And I ſawe another angel. Apoc. 7. 2
When he ſawe the multitude. Mat. 5. 1

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God ſaue the Queene.